

PIAGĚM TANAH HABANJ AND PIAGĚM RAMBĀNJ: THE REFLECTIONS OF PALEMBANG SULTANATE'S LAWS

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PIAGĚM TANAH HABANJ AND PIAGĚM RAMBĀJ:
THE REFLECTIONS OF PALEMBANG SULTANATE'S LAWS

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Abstract

The discoveries of *PiagĚm* Palembang from the 17th to 18th centuries are now kept at the National Museum Jakarta, State Museum of South Sumatera, Sultan Mahmud Badaruddin (SMB) 2 Museum, and some are private properties. This article examines two *PiagĚm* Palembang: *PiagĚm Tanah Habanj* and *PiagĚm RambĀj*. The objective of this article is to analyze the content of the *PiagĚm Tanah Habanj* and *PiagĚm RambĀj*. The methods applied to meet the objective are the historical research methods of heuristic, resource criticism, interpretation, and historiography. Based on the analysis, it is known that the content of the two *PiagĚm* Palembang refers to the regulations applied by the Palembang Sultanate written on copper plates. The plates were then given to local governments that acknowledged the authority of the Palembang Sultanate. The analysis shows that *PiagĚm Tanah Habanj* and *PiagĚm RambĀj* were the regulations applied to the areas under the Palembang Sultanate governance, that are the areas of Tanah Abang and Rambang in modern-day South Sumatera Province.

Keywords: PiagĚm, Laws, Palembang Sultanate

1. BACKGROUND

Several inscriptions made of copper found in South Sumatra are essential study objects for the history-writing process of the local people. Museums keep few copper inscriptions, while the rest are owned privately. Unluckily, few people can now read the inscriptions and understand the language. Therefore, the historical value of those inscriptions cannot be discovered, and the people will not see them as worthy.

According to intrinsic information, those inscriptions are called *piagěm*. As commonly found in South Sumatra, *piagěm* refers to a written message on the metal surface of gold, silver, copper, and bronze made during the era of the Islamic kingdom. The *piagěms* might display a remembrance of an important event, the king's order, or regulations that should be obeyed by any entity living in the kingdom's area (Fadhilah, Wiguna, & Laksmi, 2019:211). Hence, depth study is required to gain information contained in those *piagěms*.

Palembang Sultanate in the 17th to 19th centuries had released several *piagěms* for the areas they ruled. Those areas were quite large, such as in the modern-day provinces of South Sumatra, Jambi, Bengkulu, and Lampung. *Piagěms* used the Javanese language and alphabet. However, both were not commonly used by those living in those areas. They mostly used Malay and Jawi alphabets (Malayan Arabic) as their spoken and written language. In addition to that, people who lived in the rural areas, usually called Uluan, used Malayan and Ulu alphabets. It shared similar features with the Brahmi alphabet commonly used in southern Sumatra. Once again, using the Javanese language and alphabet was uncommon in those areas.

The difference between the language and alphabet commonly used by the people of South Sumatra and those used in the *piagěms* is a crucial issue to examine. The problem is how to analyze the content of those Palembang *piagěms* while the language is not commonly spoken by the people living in South Sumatra nowadays. Therefore, another supporting discipline in history is required. It is of epigraphy, a field of knowledge that specializes in studying writings developed in the past (Wibowo, 1992:64; Andhifani, 2018:7). Involving epigraphists' reading might aid the process of understanding the content of inscriptions studied in this research.

Recently, it has been known that the number of Palembang Sultanate *piagěms* successfully inventoried is 21 pieces (Alzona, 2021:8). This research is not the first one studying the Palembang Sultanate *piagěms*. Dutch scholars have done *piagěms* reading in the 19th century. One of which was J.L.A. Brandes (1891). Brandes at least had conducted the reading on ten *piagěms*. Besides translating the text from Javanese to

Dutch, Brandes also provided informative notes about the story of the discovery of the *piagěms* being studied. Besides Brandes, another scholar who studied Palembang Sultanate *piagěm* was Machi Suhadi (1998). Suhadi's research was initially focused on transliteration and translation. The in-depth analysis of the Palembang *piagěms* has not been done yet. By utilizing the epigraphists' readings, this research examines the substantial characteristics of *piagěms*, particularly from the law perspective. The substantial characteristics of Palembang *piagěms* are compared to the existing social norm in the society called Undang-Undang Simbur Cahaya (Simbur Cahaya Law) applied by the Palembang Sultanate. This approach has never been made before.

2. METHODOLOGY

This research applies historical methodology. This methodology is used to study events that happened in the past. The objective is to reconstruct past events systematically and objectively. By applying this methodology, various notes and remains from the past will be examined and analyzed critically (Herline, 2020:1-2).

The historical methodology is usually applied in social research (Špiláčková, 2012:22). This methodology has a set of systematic rules to examine remains from the past (Mseer, 2018:2444). Analyzing historical sources involves the stages of heuristic, resource criticism, interpretation, and historiography.

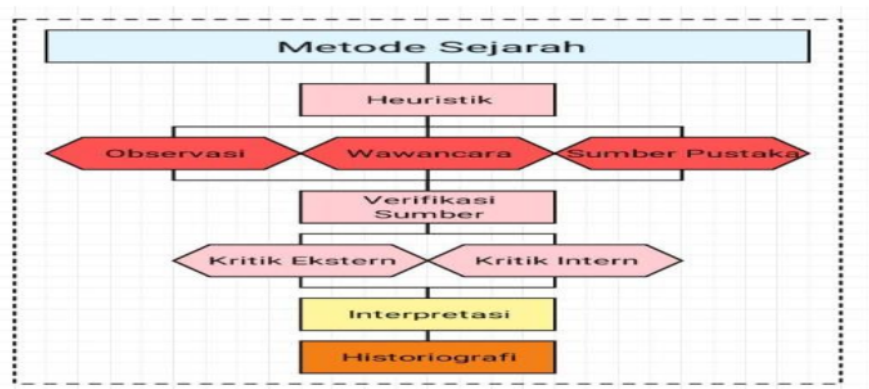


Image 1. Historical Methodology
(Source: Adofsi in Kuntowijoyo, 2003)

According to Kuntowijoyo (2003), the stages of historical analysis are:

1. Heuristic

¹³ This stage is conducted by visiting the National Museum of Indonesia, the National Archive of the Republic of Indonesia (ANRI), and the National Library of the Republic of Indonesia (Perpusnas). Among those three institutions, only the National Museum keeps *piagěms*. However, the other two have supporting resources that can benefit this research (Stahl & Hartman, 2015:219). ANRI keeps the Dutch archive from the 17th century to the 19th century. Perpusnas collects manuscripts from the era of the Palembang Sultanate written in a similar language and alphabet to the *piagěms* being studied.

Observation and rereading processes are performed on the *piagěms* kept in the National Museum. Besides, the museum officials are also interviewed to gain information about the history of the *piagěms* they possess.

2. Verifying the resource

Operation analytiques is performed in this stage. After collecting various research, the researchers do not take anything in the resources for granted. The researchers need to critically select those resources through internal and external criticism (Kermode, 1990:99).

3. Interpretation

After performing critical readings, the researchers collect relevant information on a specific historical period being studied. Based on the information gained from critical readings, the historical facts that can be proven

are arranged. Then, those facts are interpreted and composed into sensible facts (Goodrich, 1989:332; Nugroho, 1978:12).

4. Historiography

In this stage, the descriptive analysis of historical writing is performed through the explanation, reconstruction, and interpretation of historical events (Madjid & Wahyudhi, H. 225-230). Historical writing or historiography starts from the chronological aspect and is critical to differentiate historical research from others (Kuntowijoyo, 2003).

3. GENERAL DESCRIPTIONS OF *PIAGĚM*

Based on the review results at National Museum, there are four *piagĚms* of Palembang that the researchers can read. Those four *piagĚms* are (1) TN 571_ *PiagĚm* Arya Epil, (2) TN 3_ *PiagĚm Tanah Habanġ*, (3) TN_564, and (4) TN 569_ *PiagĚm Rambāġ*. From all *piagĚms*, the ones that can be identified containing the rules applied in Palembang Sultanate are *piagĚm* code TN 3 or *PiagĚm Tanah Habanġ* and *piagĚm* code TN 569 or *PiagĚm Rambāġ*.

a. TN 3_ *Tanah Habanġ PiagĚm*

This *piagĚm* plate is made of copper with a length of 30.6 cm, width of 18.2 cm, and thickness of 0.5 mm. It weighs 298.52 grams. It has writings only on its recto side and nothing on its verso side. A recto page has seven lines of writing. The *piagĚm* is written in the Javanese language and alphabet. Next, this *piagĚm* would be coded TN3_ *PiagĚm Tanah Habanġ* since it was given to the Anak DalĚm group living in the area of Tanah Abang.

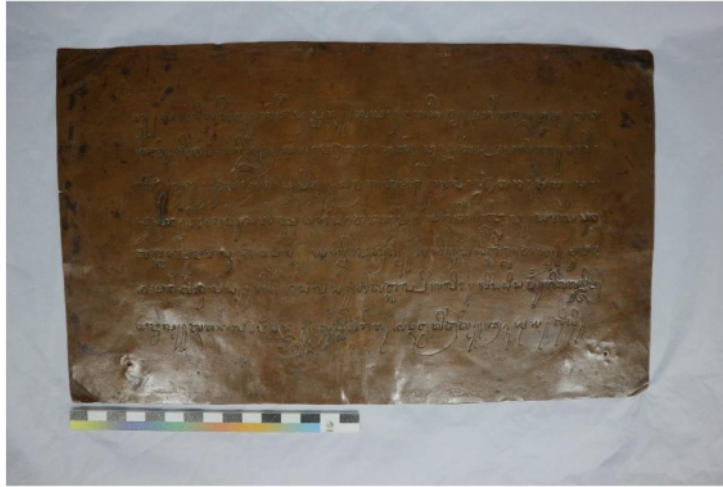


Image 2 : TN 3_ *Piagēm Tanah Habaj*

(Source: National Museum Documentation, 2022)

The transliteration team's readings result on the TN 3_ *Piagēm Tanah Habaj* are as follows.

- [1.] // layaj piyagēm· // kanjēŋ sultan· // kaghaḍuḥhakēn· // mariŋ hanak ḍalm· // tanah
- [2.] habaj // hiŋkaŋ paŋaḍika // prakara woŋ *Tanaḥ Habaj* // wus bebas paḍaghaŋne//
mariŋ
- [3.] woŋ kubu // muliḥ kaya ḍumin· // saprakara maniŋ // halas woŋ *Tanaḥ Habaj* //
ḍari
- [4.] ḍusun· miŋnelir // ya hiku muwara suŋe jarum· // lan maniŋ yan niŋn ulu // ḍari
ḍusun·
- [5.] tēkka hiŋ muwara suŋe kapas· // yaŋ niŋ lahut· // ya hiku sakiŋ gēn taŋey// muwaḥ
- [6.] kalaniŋ tinulis· // hiŋ dina salasa // hiŋ taŋgal piŋ kaliḥ // hiŋ sasi *safat*// hiŋ tahun
jim·
- [7.] °awwal· // °i śakalā waŋsannya // trus kiŋ sarira, kaŋnwa hiŋn rat· // 1689 // titi//

The translation of those lines is written below.

11. The piagēm letter from Kanjeng Sultan is given to Anak Dalēm in Tanah Habaj.
12. It contains a statement regarding the people of *Tanaḥ Habaj* who are free to trade with
13. The people of Kubu as before. One more thing, the forest belongs to the people of Tanah Habaj (extends) from

14.↓ the hamlet's area to the downstream, that is the estuary of Jarum River. Besides, if
(being traced) from the upstream, that is from the hamlet
15.↓ to the estuary of Kapas River. In the sea, it is from Gěn Tangey.(?). Thus,
16.↓ this is written on Tuesday, the second date of the Safar month in the year of
17.↓ Jimawal. In the Śaka year of: "still from the body until being heard by the world."
1689. End.

b. TN 569_ *Piagěm Rambāᅇ*.

This *piagěm* plate is made of copper with a length of 37.3 cm, a width of 25.5 cm, and a thickness of 1 mm. It weighs about 366.38 grams. Only the recto side has writings on it. The verso side has nothing. The recto side has 14 lines written in the Javanese language and alphabet. The size of the alphabet is around 0.2 to 0.5 cm. In general, the physical condition of this *piagěm* looks good. When observed thoroughly, it can be seen that the *piagěm* was once folded. It can be seen two marks of lengthwise fold in the middle. The fold marks are also seen on each side of the plate.

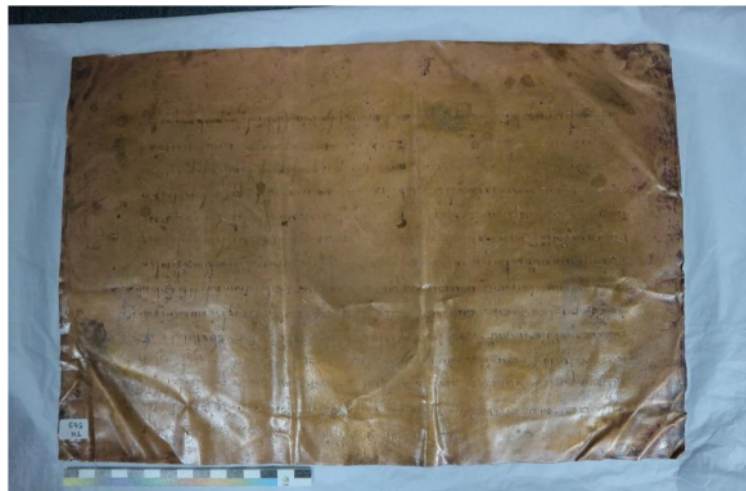


Image 3. TN 569_ *Piagěm Rambāᅇ*.
(Source: National Museum Documentation, 2022)

The epigraphers' readings results of the TN 569_ *Piagěm Rambāᅇ* are as follows.

- [1.] // layañ piyagēm· śakiñ kañjjēñ sultann ratu muhammad *bahadruḍḍin* ,
kagadduḥhakēñ mariñ ddipathi hiñ ddeśa *Rambāñ*, // hiñkañ pañandika daḷm·
- [2.] yenn ana woñ desa, hutaññapiyutañ lan woñ Palembang, hutawa papandanniñ desa,
yen wus śapa(ña)dika la
- [3.] wan prawatinniñ, // mmañka wnañ prawatinniñ kaññaminjaranni, yen nara nahuḥ,
mañka hiññetuñ dadi katiga wla
- [4.] sṣan· // tutuk piñ tiga muñgaḥ dada nikēl·, norākna muñgaḥ manniñ, hāra kna
hanarak mariñ hawake,
- [5.] muwa mariññ annak rabbinniñ, // yenn utañ karanna judi śabuñ, hiku wus
hañḷbaḥrakēñ· dinniñ daḷm·, muwaḥ hiñ ṣ
- [6.] kañ paññandika kañjēñ sultann ratu, mariñ prawatin kabe, pomā pada hasja^oḥm·,
hañdadekkakkēñ· kēbbon· śa
- [7.] hañ, // lann uja hatukaḥ bbantaḥ, lan paten pinnaten·, lan ṣiñ sapa kaññ ora ha^oḥb·
hañgawe kēbon śahañ,
- [8.] katrappan ḍañḍan nēm reyal·, // ^outawi pañandika daḷm·, mariñ śīra kabe, ye woñ
baliḍā hagawe kēbon·, ha
- [9.] tawāgawe gagā, // hiñ tannaḥ woñ rambañ, muwaḥ yen woñ rambañ, hañgawe gaga
/ hiñ tannaḥ woñ baliḍā, ya hi
- [10.] ku hora kna, muwaḥ tannaḥ riñ mbārarammo ddaḷm·, // śiñ awoñ kañ ṇa^oḥp gawe
kēbon·, hatawa gagā
- [11.] , yā hiku haraknā, yen tapēl· watēs ṣiḥ woñ *Rambāñ*, kaya kañ śalawas lawas ṣiḥ,
// woñ baliḍā pa
- [12.] n mañkunu hugā, muliḥ kaya salawas ṣiḥ, dden pada *mufakat*·, sira hiku kapbeḥ,
// pāma hika pañandika
- [13.] kañjēñ sultann ratu, // muwaḥ kala tinulis·, hiñ dinna kammis·, pañloñ wolu lekuḥ
śaśaṅka muharam·, hiñ
- [14.] tahun jim^oawwal·, // ^oiti, ^oi śakalā waṣṣannya // hijrat· // 1703 //, titi

Here is the translation of those lines:

- [1.] // the decree of Kangjeng Sultan Ratu Muhammad Bahadrudin to the Adipati
(Duke) of *Rambāñ* Village. Dalem's (Your Highness) orders
- [2.] if any villager owes a debt to the people of Palembang or the fellow villagers, by
the order
- [3.] of the Perwatin officials. Therefore, only Perwatin can imprison people if they
cannot repay the loan, **so it is counted as thirteen**
- [4.] After three times, it doubles, it does not go higher, it is not *anarak diri*,
- [5.] also to the children and wife, if the debt is due to (cock) fight gambling, it is erased
by Dalem (Your Highness), also
- [6.] the order of the Kangjeng Sultan Ratu, to all officials of Perwatin, they must be
together with *hasja^oḥm*, to make the pepper field,

17.] and arguing with each other. and killing each other, and anyone who does not want
ot make pepper field,
18.] shall be fined six reyal, or Dalem's (Your Highness) order, to anyone of you, if the
people of Balida who work the field,
19.] or work the upland rice field, on the land of the *Rambāṅ* people, and if the *Rambāṅ*
people, work the upland rice field, on the land of the Balida people, it is
110.] not allowed, also the land in Mbararamo Dalem, anyone who wants to work the
upland rice field,
111.] shall be paraded, if the boundary of the people of *Rambāṅ* is good, like
everlastingly good, the people of Balida
112.] because like that, be home like everlastingly good, and both agreed, everyone, that
is the order of
113.] Kangjeng Sultan Ratu, written, on Thursday, panglong twenty-eight in the month
of Muharam, in
114.] the year of Jim Awal, ended in saka year, hijrat, 1703, ends.

4. DISCUSSION AND ANALYSIS

The rulers of Palembang considered the importance of a set of rules that would guarantee the order in society. This became the Sultanate's significant consideration. Islamic principles also became an important consideration when formulating the rules (Dhita & Nofradatu, 2021:159). At that time, several communities living in the area of Palembang Sultanate had their own cultural law norms. However, these were not deemed enough since the cultural law norms were not generally applicable in the whole area under the Sultanate. Each area had its own cultural law that suited the genealogical structure of the community living there. Therefore, a code of law that was applicable in general was required so that it could be enforced in whole communities in all areas. As a result, the order in society could be achieved.

During the era of Sinuhun Seda Ing Kenayan (1629-1636), Palembang Sultanate released a law regulating the interactions between people living in the hamlets and their interactions with the Sultanate. The law was written by the king's wife, Ratu Sinuhun. When writing the law, she was helped by some princes, officials, and religious clerics. The law was initially written in the Jawi alphabet or Malayan Arabic. This law was named Simbur Cahaya and took effect in 1630 (Yamin, 2002:10). The law was the

internalization and adaptation of "cultural law" regulations applicable to clan communities. Islamic principles were later added to the law so that Simbur Cahaya became the Sultanate's "code of law" that later would be recognized broadly as Simbur Cahaya Law (Abdullah, 1986:64).

This research uses two versions of Simbur Cahaya Law as the object. The first version is Simbur Cahaya Law documented in one of the manuscripts kept in the National Library. The version consists of five chapters and 178 articles.

- a. The first chapter consists of 32 articles containing the regulations on "The Rules of Bachelor and Virgin and Marriage."
- b. The second chapter consists of 29 articles containing the "Clan Regulations." This chapter also contains the procedures of the clan leader and the vice leader election and the authority they possessed.
- c. The third chapter consists of 34 articles containing the regulations on "The Rules of Hamlet and Farming." It is the hamlet's rule in a clan called pengandang or perwatin with all their rights and responsibilities. Besides, this chapter also contains the regulations for the citizen when utilizing their land.
- d. The fourth chapter consists of 19 articles on the kaum regulations. Kaum regulations in this chapter refer to the regulations applied to Islamic officials, such as the Religious Clerics, Preachers, and Kaum, and their responsibilities and rights in implementing Islamic sharia.
- e. The fifth chapter consists of 64 articles of "Penal Law." This chapter contains criminal and civil penal law. This chapter explains the violations of civil (related to property and wealth) and criminal laws (Hudaidah, 2017:204).

The second version of Simbur Cahaya Law is based on the printed text first published in 1897 and written in the Jawi alphabet or Malayan Arabic. In January 1939, a Latin version was published by someone called Budaeni (Budaeni, 1939; Yamin, 2002:11). This version consists of six chapters and 188 articles. The first chapter is about the Rules of Bachelor and Virgin and Marriage (32 articles), the second chapter

is about Clan Regulations (29 articles), the third chapter is about the Rules of Hamlet and Farming (34 articles), the fourth chapter is about Kaum Regulations (19 articles), the fifth chapter is about Penal Laws (58 articles), and the sixth chapter is about the Distribution of Fine Money (6 articles) (ANRI, Bundel Palembang No. 15.7; Bundel Palembang No. 62.7).

It seems that the rulers of Palembang had been aware of the importance of law. The law should be created for the sake of people's order and safety. *Piagěm* created and released by the Sultanate certainly had that reason of keeping order in the government, trade, and security, and legitimizing the status and position of the sultan by collecting the rare and precious items. The sultan's confidants would enforce this law. They would be handed the *piagěm*. Besides, they were given *piagěm* due to the broad area of Palembang Sultanate. *Piagěm* could be a medium that gave authority to a particular area (Fadhilah, Wiguna, & Laksmi, 2019:215).

Piagěms released by the sultan to keep order in society frequently contained many points. Substantially, those *piagěms* can be differentiated into a few principal regulations. First, they regulated the trade of goods and enslaved people and included the discovery of treasures that the sultan would own. Second, the regulation on social relationships, such as marriage, public decency violation, or people who ran away or moved away. Third, the regulation on criminal offenses in the society, including cockfighting, theft, quarreling and contempt, torturing, murdering, and attacking people of the other village (Suhadi, 1998:16-17).

TN3_ *Piagěm Tanah Haban* kept by National Museum was released by Kanjeng Sultan and given to a group of *anak dalěm* residing in Tanah Abang. The term *anak dalěm* in this context probably refers to a group of people subordinate to the sultan, while Tanah Abang is perhaps an area in the modern-day Muara Enim Regency. Besides Tanah Abang, the *piagěm* also mentions several toponyms, such as Sungai Jarum, Sungai Kapas, and Gěn Tangey. Next, it also writes that the forest belonged to the people of Tanah Abang and stretched from the hamlets' area to the downstream, that is the estuary of Sungai Jarum in the hamlet/downstream area to the estuary of

Sungai Kapas in the upstream, even to coast near Gĕn Tangey area. The Tanah Abang people were free to trade with the people of Kubu. TN3_*Piagĕm Tanah Habaŋ* was probably given to the people of Tanah Abang as a mark that they had a special right of monopoly trade over the people of Kubu. However, it does not mention the commodities being traded by the people of Tanah Abang.

If the regulations in TN3_*Piagĕm Tanah Habaŋ* are compared to the principal regulations in the *piagĕms* released by the Sultanate, then this *piagĕm* does not contain similar rules. This *piagĕm* regulates the people of Tanah Abang were free to trade inside their forest borders. However, compared to the Simbur Cahaya Law, this *piagĕm* shares the same rule in the third chapter of The Rules of Hamlet and Farming.

Next is TN 569_*Piagĕm Rambāŋ*, the collection of the National Museum. This *piagĕm* was made by Kangjeng Sultan Ratu Muhammad Bahadrudin for an adipati (duke) residing in Desa Rambang. This *piagĕm* mentions several rules applied to the people living in that area. The first rule concerns debt regulation between the people of Desa Rambang and the people of Palembang and the debts among them. When someone fails to pay the debt, he would be jailed by the perwatin. Besides, the amount of the debt would be doubled 13 times. His wife and children should pay for it. Besides, debt due to cock fight gambling would be erased by Kanjeng Sultan Ratu. The case would be assigned to all perwatins.

The second regulation in the TN 569_*Piagĕm Rambāŋ* is about pepper field making. The *piagĕm* states that anyone who did not make the pepper field would be fined six reyal. Besides, it also mentions upland rice cultivation. The people of Balida were allowed to work the upland rice field in the area of the Rambang people, and vice versa. The rights of each person who worked the upland rice field shall be respected. The people of Balida and Rambang had agreed on these rules.

TN 569_*Piagĕm Rambāŋ* is one of the *piagĕms* that contain several rules related to economics regulation, particularly on debt, pepper or sahang cultivation, and the regulations on upland rice field. Compared to the Simbur Cahaya Law, this *piagĕm* mentions rules in the third chapter of that law, the Rules of Hamlet and Farming. The

rules are written in both versions of Simbur Cahaya Law, the printed version and the National Library collection version.

When analyzing the content of Sumber Cahaya Law, it seems to have the legal requirements of a law system. The requirements involve factors that affect the law enforcement effort, such as the existence of the law itself, the law enforcement effort, the facilities, and the people. Every factor has met the requirements, so each is interconnected in every chapter and article. Therefore, it could be concluded that Simbur Cahaya Law is a legal system that possesses modern legal elements according to western conception (Soekanto, 2010:60).

The analysis indicates that Palembang *piagěm* was a part of Simbur Cahaya Law intentionally made by the Sultanate for specific areas that were given special rights in the governance system. The *piagěms* can be a legal reflection in the scope of Palembang Sultanate that would be applied in the society, as written in the text of *piagěm*. They then would comply with the rules and regulations written in the *piagěm*.

Both *piagěm* and Simbur Cahaya Law were the manifestation of the legal system once applied in Palembang Sultanate. Both were made to help the Sultanate control the area and the people it ruled, particularly the communities residing in the rural areas. Hence, several facts have indicated that the Sultanate of Palembang Darussalam had passed on a modern legal system ahead of its time (Ismail, 2003:23).

5. CONCLUSIONS

The analysis of two Palembang *piagěms* owned by the Indonesian National Museum in Jakarta (TN3_*Piagěm Tanah Habāḥ* and TN569_*Piagěm Rambāḥ*), Substantially, both *piagěm* had a connection to Simbur Cahaya Law, particularly the rules on "Hamlet and Farming" in the third chapter. The legal aspects transformed into *piagěm* are mostly related to the economy. It seems that economic activities were considered crucial by the Sultanate at that time. The economic factors decided the political position of the Palembang Sultanate, both in local and international scope.

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