

# THE VALUES OF SORONG SALA' TRADITION AS A SOLUTION TO DEVELOP ISLAH FOR THE GENERATION IN THE COVID-19 ERA

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## THE VALUES OF SORONG SALA' TRADITION AS A SOLUTION TO DEVELOP ISLAH FOR THE GENERATION IN THE COVID-19 ERA

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**Abstract:** The use of social media today often triggers a war of opinion between its users and sometimes even leads to reporting to the authorities (police). Wars of opinion or differences of opinion occur because there are different views on something that is being discussed, such as the recent presidential election. Solving problems (simple) through legal channels, for some people is the right step, and provides a deterrent effect for the perpetrators. In fact, in the Covid-19 era like now, the police have very many tasks, ranging from socialization activities on large-scale social restrictions to curbing and prosecuting people who violate the provisions of PP No. 21 of 2020 concerning Large-Scale Social Restrictions (PSBB) in the Context of Accelerating the Handling of Covid-19. The people began to abandon the habit that was carried out by the previous people in this country, that it would be better to solve problems peacefully and to forgive each other, for the sake of more harmonious and peaceful life. Islah can be manifested, one of which is the traditional tradition /local wisdom of sorong sala' which is known in Tepal village, one of the areas in Sumbawa Regency, West Nusa Tenggara Province, which still adheres to Adat Bersedikan Syara', Syara' Bersedikan Kitabullah. This customary tradition is carried out so that the two warring parties can reconcile without involving the authorities. The method used in this research is descriptive qualitative as well as assessing secondary data about sorong sala 'as well as filling.

**Keywords:** *Islah, Sorong Sala', Tradition*

### A. Introduction

Plural Indonesian society is not only religious, but also ethnic groups make Indonesia as a country rich in diversity as well as a country that is vulnerable to conflict and division. Sensitivity to ethical issues has until now become one of the topics that have the potential for conflict between adherents of each religion, in

addition to racist and tribal problems which are such hegemony in a community area. The existence of social media, mass media, both electronic and print increasingly increases tensions in the community. The high pressure of politics in Indonesia also increases the stress in the community through news obtained from both online, television and print media. Some of the cases of Basuki Thajaja Purnama or Ahok and the activities of presidential and vice-presidential elections have focused not only on Indonesians but also on foreign countries.

Ahok has received a verdict from the North Jakarta district court<sup>1</sup> with a blasphemy case. Before Ahok was reported, examined by investigators until the trial, a significant event occurred in Indonesia with the existence of the Islamic defence movement.<sup>2</sup> The power of social media also dramatically influences the spread of news about this case. The war of arguments between social media users who are the pros and cons of the Ahok case makes their activities mutually insulting, bullying, and some even end reporting to the police on charges of defamation and humiliation. Social media users come from diverse tribes and religions; activities mutually insult each other's tribes and religions through social media such as through Facebook and Tweeter. The presidential election also added to the tension between each of the supporters of the presidential candidates to mutually insult each other. According to Lim, the existence of social media has played an essential role in facilitating successful mass mobilisation through what he calls social media activism.<sup>3</sup>

The intolerance attitude that is appointed by each adherent of a different religion threatens the unity and unity of the nation. Minority religious believers consider the followers of the majority (Islam) religion to be arbitrary, and followers of the majority religion find adherents of minority religions do not know themselves. Religious education (Islam) has a significant influence in forming an attitude of tolerance for mutual respect and respect. Living side by side in harmony and peace has become the ideal of the beginning of the establishment of this republic. The attitude of tolerance towards minority groups has exemplified by the Majesty of the Prophet Muhammad with his Medina charter.<sup>4</sup> Muslims in Indonesia (the majority)

<sup>1</sup>Putusan PN JAKARTA UTARA Nomor 1537/Pid.B/2016/PN Jkt Utr. <http://putusan.mahkamahagung.go.id/putusan/e8b1049e890fbf53511d70ffa120602> (Accessed July 7, 2019. 21.30 PM).

<sup>2</sup>Muzayyin Ahyar, "Aksi Bela Islam: Islamic Klikativism and the New Authority or Religius Propoganda in the Millennial Age in Indonesia.", *Indonesian Journal of Islam and Muslim Societies*, Volume 9, Nomor 1 (Juni 2019), 1-29.

<sup>3</sup>Merlyna Lim, "Many Clicks but Little Stick: Social Media Activism in Indonesia." *Journal of Contemporary Asia*, Volume 15 Nomor 4 (2013): 636-657 (in Muzayyin Ahyar, "Aksi Bela Islam: islamic dikktivism and the new authority or religius propoganda in the millennial age in Indonesia.", *Indonesian Journal of Islam and Muslim Societies*, Volume 9, Nomor 1 (Juni 2019), 1-29.

<sup>4</sup>Mustaghfirin, "Sistem Hukum Barat, Sistem Hukum Adat, dan Sistem Hukum Islam Menuju Sistem Hukum Nasional Sebuah Ide Harmoni", *Jurnal Dinamika Hukum*, Volume 11 Edisi Khusus, (Februari 2011), 89-95.

as the people of the Messenger of Allah must emulate his character. Harmonisation of Pancasila values, which are the noble values of the Indonesian people towards Islamic values, must be maintained, one of them is through Islamic religious education applied in schools.

According to Zakiyuddin Baidhawiy, exclusive Islamic religious education provides the potential for the emergence of tension in addressing the differences that exist in our country. Exclusive Islamic religious education denies diversity, intensifying social segregation and increasing pressure between groups and sectarian conflict. The new paradigm must aim to fight tensions between religions and disputes and promote peace and prosperity for the entire community. Designing and implementing Islamic based peace education is very necessary.<sup>5</sup>

Islam has provided a basis for recognising and respecting socio-cultural diversity. God does not forbid tolerance, and tolerance for others is essential. The history of Islam has shown that, for example, the Prophet Muhammad and the second caliph Umar practised religious tolerance, supported freedom of worship, and respected cultural pluralism. The Prophet also taught that Arabs were no better than other ethnic groups because Allah only paid attention to individual service and good deeds. Differences and diversity are part of human nature and social reality that must be accepted, valued and nurtured.<sup>6</sup>

One of the rights of minorities who protected at the time of the Prophet is freedom in religion and worship. The Qur'an explicitly states that everyone has the right to embrace their respective faiths and beliefs. A dhimmi (minority) may not be forced to move into Islam in any way. This teaching is emphasised in the Qur'an: There is no compulsion to (enter) the true religion of Islam; the right path is clearer than the wrong way. (Al-Baqarah: 256). Another verse which forbids the coercion of others to embrace or adhere to Islam, namely: Then do you (want) to force people to become believers all of them? (Yunus: 9).<sup>7</sup>

The diversity of cultures and customs that the Indonesian people have is a representation in presenting a harmony of life that gives birth to peace between community members. In West Kalimantan, Dayaks and Malays (Dayaks who embrace Islam) and Malay migrants can coexist peacefully. Residents of migrants (Sulawesi

<sup>5</sup> Zakiyuddin Baidhawiy, "Pendidikan Agama Islam untuk Mempromosikan Perdamaian dalam Masyarakat Plural.", Analisis: Jurnal Studi Keislaman, Volume 4, Nomor 2 (Desember 2014), 304.

<sup>6</sup> Ibid.

<sup>7</sup> Rusjdi Ali Muhammad, *Revitalisasi Syari'at Islam di Aceh: Problem, Solusi dan Implementasi Menuju Pelaksanaan Hukum Islam di Nanggroe Aceh Darussalam*, Hasan Basri (Editor), Ciputat: Logos Wacana Ilmu, 2003, 63.

and Sumatra) who have mingled with indigenous people of West Kalimantan (Dayak tribe).<sup>8</sup>

Every ethnic group (including Malay, Javanese, Bugis, Dayak, Chinese and Madurese) who live in West Kalimantan maintains and preserves the values of peace. Residents of the migrants (tribes of Bugis), abandoned their traditions in honour of the native population where they lived and made a living in a new place living side by side in harmony and peace, cooperation, cooperation, mutual respect, mutual respect in a harmonious life between various ethnic groups.<sup>9</sup>

The diversity of cultures and customs of the people (living in groups within the customary law community) that exist in various regions in Indonesia must get recognition, respect, and protection of the state to continue to have excitement. Recognition, compliance and security of the country for indigenous and tribal peoples in Indonesia is a necessity because the people in Indonesia are pluralistic. The plurality is still single in the unitary state of the Republic of Indonesia. Communities that still maintain their customs and traditions, in solving problems they face will choose to apply customary law rather than using state law. Resolving the issue by prioritising peace in a family frame is a choice.<sup>10</sup>

The teachings in Islam also put forward *Islah* / peace. One of them discussed in this paper is the tradition / customs that exist in the Tepal Village, Sumbawa Regency, West Nusa Tenggara. Sumbawa people who know *Adat bersendikan syara'*, *Syara' bersendikan kitabullah* always put forward the resolution of the problem by prioritising peace with family. *Adat is syara'*, *syara'* bearing the book of Allah is a guideline and guide for Samawa's collectivity, which can be seen in various forms of traditional activities of the community.<sup>11</sup> The problems in this paper focus on two things, first: how can the tradition of Sorong 'Sala in Tepal Village maintain peace in community life? Second: how is the solution to building peace / generation for the modern era through the Sorong Sala Tradition?

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8 Rianawati, "Nilai-Nilai Keadilan Perdamaian pada Kearifan Lokal Kalimantan Barat", *International Seminar, The Role of Islamic Education in Promoting the Spirit of Peace*, Pontianak 20-21 Juli 2016, IAIN Pontianak Press, IAIN Pontianak, 125.

9 *Ibid.*

10 Pengadilan Adat Papua, Bentuk Pengakuan Terhadap Living Law. <https://www.hukumonline.com/berita/baca/hol13463/pengadilan-adat-papua-bentuk-pengakuan-terhadap-living-lawi>, (Accessed, July 8, 2019, 10:30 PM). Recognition of living law, especially customary justice, is set out in legislation. For example, Law Number 21 of 2001 Concerning Papua's Special Autonomy. Article 50 affirms that in addition to the general justice body, the Government recognises the existence of customary justice within special conventional law communities. Based on the Papua Special Autonomy Law, habitual truth is a peace court within the traditional law community, which has the authority to examine civil and criminal cases.

11 Aries Zulkarnain, *Adat dan Tradisi Tana Samawa*, Yogyakarta: Penerbit Ombak, 2011, 31.

## B. <sup>17</sup> Research Methods

The method used in this study is descriptive qualitative and studies secondary data regarding sorong 'and also islah. Interviews with Sumbawa traditional and cultural figures were also carried out to obtain data on the peace and tradition of the Sorong Sala. This research has the output of the wider community to be able to attract the values contained in local wisdom possessed by tana Samawa, (one of them is sorong sala') so that peace in our beloved country does not just hope, but can realize in this modern life for the continuity of national unity and unity. Interviews were also conducted with the police, the criminal investigation section, to find out the efforts made in resolving minor cases, such as defamation, slandering each other, or bullying each other.

## C. Research Result

### 1. Islah / Peace in the Islamic Perspective

Completion of a dispute or conflict in Islam is strongly recommended using the Islah / al-ishlah or peace approach. Al-Qur'an as the primary legal source for Muslims to strengthen their position in resolving disputes or conflicts. Al-Qur'an in Surat al-Hujurat verse 9 which means: "And if there are two groups of believers who fight then reconcile the two. If one of the two groups is persecuting the other group, fight the group that does the persecution so that the group returns to Allah's command; if the group has returned to the command of Allah, make peace between the two justly and apply it. Indeed, Allah loves those who are. ", Then verse 10, which means:" Verily the believers are brothers and sisters, so reconcile your brothers and sisters and trust God so that you will get mercy. " the parties, this has been practised in the Medina agreement between Muslims and Jews at the time of the Prophet which stated in the constitution of Medina. Article 17 affirms that a believer must not make peace except on the basis of equality and justice.<sup>12</sup>

The practice phase of investigation and literature <sup>3</sup> does not recognise the term islah. The terms often used are reason mediation, alternative dispute resolution, and restorative justice. The application of Islam in Islam as an alternative in solving cases has been known long before the world introduced and developed the theory of restorative justice.<sup>13</sup> Al-Qur'an positioned as the foundation in building

<sup>3</sup> 12 Umi Rohmah, "Perdamaian (Islah) dalam Proses Penyelesaian Sengketa Kontrak Bisnis Syari'ah", *Jurnal Al-Adl*, Volume 7, Nomor 1 (Januari 2014), 30-42.

<sup>28</sup> 13 Waluyadi, "Islah Menurut Hukum Islam Relevansinya dengan Penegakan Hukum Pidana di Tingkat Penyidikan.", *Jurnal Yustisia*, Volume 3, Nomor 2 (Mei 2014), 41.

a behavioural order in society, to create peace without conflict and conflict.<sup>14</sup> The universal message found in the Qur'an that Islam is very concerned about peace, not only when disputes, disputes, conflicts occur, but patterns of prevention are also carried out.<sup>15</sup> Starting from the above, Islam is very concerned about the problem of peace on earth. Disputes between individuals and groups better resolved with the fairest issue.

Islah / peace will create if the relationship between humans is one with humans, between groups with one another, between ethnic groups with other ethnicities, between one religion to another, between ethnic groups with one another with a sense of affection, respect for and respect for brotherhood (Ukhuwah Islamiyah). If there are differences of opinion that will cause disputes or conflicts, deliberations will be held to get the best solution.<sup>16</sup> Various ethnicities living in West Kalimantan have the logical consequence of the diversity of religions held by the population to be varied. Social interactions between different religious groups in West Kalimantan are going well because they based on mutual respect.<sup>17</sup>

Islam is a religion that is very concerned about the issue of peace and justice for every human being. Allah commands not to do persecution, evil, not just because of different beliefs. Likewise, with the problem of faith, "There is no compulsion to (enter) religion (Islam); indeed the right path is clearer than the way that is astray. For, therefore, the one who denies Thaghut and believes in Allah, surely he has adhered to a great knot that will not break. And Allah is Hearer, Knower. "(Al-Baqarah: 256).

The attitude that correlates with the above is moderate (Wasathiyah). Wasathiyah is an attitude of Islam that is chosen and recognised, best, just humble, tolerant, Istiqomah, not extreme in matters relating to the world or life after death, spiritual and physical balance. Moderate attitude is a comprehensive and integrated approach that can solve the problems of the ummah, especially in terms of conflict management to maintain peace. The implementation of Islamic teachings that are tolerant, tolerant, respect plurality and view Islam as a religion carrying peace and salvation for fellow humans and all nature.<sup>18</sup>

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14 Abdul Wahid Daddade, "Konsep Al-Islah dalam Al-Qur'an.", Jurnal Tafseer, Volume 4, Nomor 1 (2016), 13-23, 14.

15 *Ibid.*

16 Valinda Singka Subekti, "Penegakan Etik Penyelenggaraan Pemilu Damai Melalui Institusi Pendidikan Islam", International Seminar, The Role of Islamic Education in Promoting the Spirit of Peace, Pontianak 20-21 Juli 2016, IAIN Pontianak Press, IAIN Pontianak, 2.

17 Rianawati, ..... , *Op, Cit.*, 122.

18 *Ibid.*

Ada sikap yang berkorelasi dengan hal di atas yaitu sikap moderat (*wasathiyah*). Wasathiyah merupakan sikap islam yang dipilih dan diakui, terbaik, adil rendah hati, moderat, istiqomah, tidak ekstrim dalam hal-hal yang berkaitan dengan duniawi atau kehidupan setelah kematian, spiritual dan jasmani harus seimbang. Sikap moderat adalah sebuah pendekatan yang komprehensif dan terpadu yang mampu memecahkan permasalahan umat, terutama dalam hal manajemen konflik untuk memelihara perdamaian.<sup>19</sup> Implementasi nilai-nilai ajaran islam yang toleran, toleransi, menghargai pluralitas serta memandang islam sebagai agama pembawa perdamaian dan keselamatan bagi sesama manusia dan seluruh alam.

## 2. Sorong Sala' Tradition 'Islah Culture / Peace of the Tepal Indigenous Peoples

The customary law community resolves disputes, disputes and conflicts through deliberation or kinship because through considerations; a peace agreement will be made that benefits both parties. The discussion has the aim to create peace and stability in the community so that the balance of survival in society can run well.<sup>20</sup> The LATS (Customary Institution of Tana Samawa) formed by the regional government together with the Sumbawa Sultanate, applies to all regions in the Regency of Sumbawa and the Regency of West Sumbawa (Regional division of Sumbawa Regency) from Empang to Jereweh. This institution regulates various fields, such as arts and culture, and resolves conflicts through deliberations on Sumbawa.

Related to solving a problem that aims to create peace in the community, there is the first term; Rules Terang is coming to admit a mistake for having committed an unlawful act, such as hitting people, stealing animals and other things that considered against the law. Second; Temung Entin's figure (sitting together between the two parties with the knee position facing each other and touching each other) is the meeting of the two parties because there has been an unlawful act, with Satemung Entin the problem has occurred resolved. Third; *Tokal Jijir Puin Su* are to sit together between close friends who conflict so that they are feared to bring more significant adverse effects if they not immediately reconciled. The essential thing in the customs and traditions of the Tau Samawa if there is a feud always puts forward the principle of kinship and resolves the problem with deliberation, although it is hostile not to the family they feel like a family unit. Like an old phrase "*Manasi Tau Sabarang Kayu*

<sup>19</sup> Hamka Siregar, "Peran IAIN dalam Menyebarkan Paham Islam Moderat Untuk Memelihara Perdamaian di Kalimantan" Pontianak 20-21 Juli 2016, IAIN Pontianak Press, IAIN Pontianak, 11.

<sup>20</sup> Ali Abubakar, "Urgensi Penyelesaian Kasus Pidana dengan Hukum Adat", *Madania*, Volume XVIII, Nomor 1, (Juni 2014), 4.



*Lamen Toq Sanyaman Ate Ba Nansi Sanak Parana.*” That expression means that even if anyone is, someone careless even if you can make yourself happy, you are actually your brother.<sup>21</sup>

The social conflict that had occurred on Sumbawa in good years in 1980<sup>22</sup> and repeated in 2013<sup>23</sup> between Sumbawa and Ethnic Balinese ethnicities. Social disputes that arise on Sumbawa are not due to religious differences (because of mutual respect and respect for each other’s religion) that are shared by both ethnicities, but because of individual problems. In 1980, conflicts occurred because of the Merariq cases carried out by Balinese youth with Sumbawa girls. Merariq was a taboo and disgrace for the Sumbawa people, eventually causing conflict. In 2013, it happened again, but it caused riots, destruction and burning of Balinese houses and businesses, because of the death of a Sumbawa girl after being taken away by a Balinese youth who was also a police officer. The slow handling of cases so that residents think cases are deliberately covered up.<sup>24</sup>

In this time of the COVID-19 pandemic, the police are already very busy with the increasing crime rate. Fluctuations in crime rates throughout the pandemic and PSBB have increased or decreased. In February there were 17,411 cases, in March it rose to 20,845 cases,<sup>25</sup> then in April, it decreased again to 15,322 cases.<sup>26</sup> This number has decreased in quantity, but the potential for various crimes in several sectors also needs to be watched out for during the PSBB, including street crimes such as mugging, robbery, and motor vehicle theft.<sup>27</sup> The police are also in this pandemic period, they are charged with additional tasks to maintain security and order so that people comply with health protocols. The government has strengthened physical distancing obligations and has regulated its regulations through Government

21 Hasanuddin selaku budayawan Tana Samawa, Wawancara pribadi, Jum’at 4 Juni , 2021 10.00 AM, Kantor Dinas Pendidikan dan Kebudayaan Kabupaten Sumbawa. Lihat juga Aries Zulkarnain, Kepemimpinan dalam Adat dan Rappang Tana Samawa...., <sup>11</sup> Cit., 11.

22 <http://www.politik.lipi.go.id/kolom/kolom-1/politik-lokal/783-rusuh-sumbawa-dan-peran-lembaga-adat> (Accessed, January <sup>14</sup> 2019 21.30 PM).

23 [https://www.liputan6.com/news/read/494122/bentrok-antar-etnis-terjadi-di-sumbawa?utm\\_expid=.9Z4i5ypGQeGiS7w9arwTvQ.0&utm\\_referrer=https%3A%2F%2Fsearch.yahoo.com%2F\\_ylt%3DAwr5ZaTjNdehMAWQr3RQx.%3B\\_ylu%3DX3oDMTBycWJpM21vBGNvbG8Dc2czBHBvcwMxBHZ0aWQDBHNlYwNzcg-%2FRV%3D2%2FRE%3D1563698963%2FRO%3D10%2FRU%3Dhttps%253a%252f%252fwww.liputan6.com%252fnews%252fread%252f494122%252fbentrok-antar-etnis-terjadi-di-sumbawa%2FRK%3D2%2FRS%3DzNA20BtSHCEtTzLC6E8EVPQeaUw-](https://www.liputan6.com/news/read/494122/bentrok-antar-etnis-terjadi-di-sumbawa?utm_expid=.9Z4i5ypGQeGiS7w9arwTvQ.0&utm_referrer=https%3A%2F%2Fsearch.yahoo.com%2F_ylt%3DAwr5ZaTjNdehMAWQr3RQx.%3B_ylu%3DX3oDMTBycWJpM21vBGNvbG8Dc2czBHBvcwMxBHZ0aWQDBHNlYwNzcg-%2FRV%3D2%2FRE%3D1563698963%2FRO%3D10%2FRU%3Dhttps%253a%252f%252fwww.liputan6.com%252fnews%252fread%252f494122%252fbentrok-antar-etnis-terjadi-di-sumbawa%2FRK%3D2%2FRS%3DzNA20BtSHCEtTzLC6E8EVPQeaUw-) (Accessed, January 10, 2019 21.30 AM).

24 <sup>13</sup>

25 <https://katadata.co.id/berita/2020/04/22/kriminalitas-meningkat-selama-pandemi-corona-sebanyak-apa> (Accessed February <sup>10</sup> 27 2021)

26 <https://nasional.okezone.com/read/2020/05/04/337/2209082/polri-angka-kejahatan-jalanan-meningkat-saat-pandemi-COVID-19> (Accessed February 27 2021).

27 <http://www.politik.lipi.go.id/kolom/kolom-2/politik-nasional/1391-polri-di-masa-pandemi-covid-19-kompleksitas-masalah-penegakan-hukum-dan-pilihan-solusi> (Accessed February 27 2021).

Regulation Number 21 of 2020 concerning Large-Scale Social Restrictions (PSBB), and Ministry of Health Regulation (Permenkes) No. 9 of 2020. This rule must be obeyed and to ensure that compliance, in this case, the National Police is the front line.<sup>28</sup>

Starting from the description above, awareness should grow in every community, so that they participate in guarding government policies by complying with the provisions that have been set. The situation of our country, which is struggling against COVID-19, would not be wise if it had to be added to problems that should have been resolved by peaceful means. Peace steps are taken when there are minor problems for each party, to resolve cases such as insults, criticizing each other, threats, and so on. This issue should not require a solution through state law, especially during the current Covid-19 condition.

Starting from reporting to each other, due to arguments on social media, the police received many reports. The National Police Chief General Listyo Sigit Prabowo, in this case, issued instructions through Circular Letter Number: SE/2/11/2021 concerning Ethical Cultural Awareness to Create a Clean, Healthy and Productive Digital Space in Indonesia. The National Police Chief, through the circular, emphasized to police investigators to prioritize mediation efforts on cases related to violations of the ITE Law. The social conflict that occurs because of the slow handling of law enforcement adds to the weak implementation of law in our country. Law enforcement is a chain that is related to one another, but in practice, sometimes relations between one level and another do not go well.<sup>29</sup> Starting from the above events, the community has a level of compliance with customary law compared to state law.<sup>30</sup> The National Police Chief also responds to cases of defamation that occur on social media, which can be resolved peacefully through restorative justice, so that the balance of social and community life can be achieved through peace.<sup>31</sup>

The Sumbawa District Police received a report on a defamation case. Cases that come in a lot are at the time of the regional head or regent election in 2021, with reports of defamation. The defamation was carried out on social media. The Sumbawa Police continue to receive reports and process them according to the SOP

<sup>28</sup> *Ibid.*

<sup>29</sup> Rina Rohayu, "Penegakan Hukum di Indonesia dengan Pendekatan Hukum Transendental", Surakarta 27 January 2018, Genta Publishing, Sekolah Pascasarjana Universitas Muhammadiyah Surakarta, 549.

<sup>30</sup> <http://b-oneindonesia.co.id/berita/23/02/2021/kapolri-jenderal-pol-listyo-sigit-prabowo-instruksikan-tersangka-kasus-uu-ite-minta-maaf-tak-perlu-ditahan/> (accessed on 27 February 2021).

<sup>31</sup> <https://www.cnnindonesia.com/nasional/20210216170941-12-606982/kapolri-pencemaran-nama-baik-uu-ite-ditangani-lewat-mediasi> (accessed 27 February 2021).

(Standard Operating Procedure), but before the case is transferred to the Prosecutor's Office, mediation is sought between the two parties. The informant also said that during the COVID-19 pandemic, the task of the police was more difficult because they had to carry out operations and educate the public on health protocols. During the pandemic, there were still 50 cases.<sup>32</sup>

The tradition and customs of Tau Samawa is a place of the agreement to realise local wisdom in the community that has a substantial function for their survival.<sup>33</sup> Local knowledge contained in all traditions has a social service that is very closely related to the social reflection of community character. Starting from the description above, the author takes the model of resolving disputes, disputes, conflicts, local wisdom or traditional Sorong Sala 'traditions that are relevant to current events in our country. Conflicts between people today tend to be mild, but they prefer to hand over cases to the police to resolved through state law. Examples of such relatively mild cases are problems of humiliation, defamation, mutual support. Resolving conflicts that occur within the Tepal Village community, there are village customary laws applied. An example of the youth sector is the term cadet. If there were young people who committed violations, they would not be handled by the elders but were handled by the youth administrators (cadets). In the process, when it cannot be resolved by the cadet, then it is dealt with / down into village / customary affairs which will involve traditional leaders consisting of each Otak Pulung (while they are still coordinating with each other).<sup>34</sup>

Penalties or sanctions for violators are starting at the lowest level called Sorong sala. Sorong sala 'is a behaviour/ attitude that must be shown to the community as a form of paying for mistakes made by someone to someone who feels disadvantaged, mistakes made are considered by the community as relatively mild and can be corrected. Sorong sala 'seen from the sanctions is also soft.

For example, a problem that occurs between young people, the A is reprimanded/ reminded by his friend named B because he did not receive a reprimand then B threatens "I am stabbing/ stabbing you". This kind of action in the Tepal customary rules is a violation, so A is required to pass the Sorong sala 'by bringing B, a knife, or another type of sharp weapon witnessed by many people.

Through the Sorong ' , the A must learn how to make his mistakes forgiven by B. For example, if the knife is delivered if the tip of the blade that he handed to the

32 Aiptu Asyri Radi Putra, SH selaku Kanit Tipiter Polres Sumbawa, wawancara pribadi di Polres Sumbawa, 4 Juni 2021 08.00 WITA).

33 Aries Zulkarnain, Tradisi dan Adat Istiadat Tana Samawa....., *Op., Cit.*, 34.

34 Jabarman Tokoh masyarakat/memiliki posisi sebagai Otak Pulung Olat Bayan Lembaga Adat Lamar Bulaeng Desa Tepal, wawancara pribadi, 5 Juni 2021 09.00 WITA, Desa Tepal Kabupaten Sumbawa.

B, the dressing is not polite then it is the same as stabbing the B, and if that offered it was the handle, so it was just like he killed himself. Then the process of surrendering the knife is held by the tip and grip of the blade by the A then the back of the top of the sword that is handed over to the B. That is not necessarily the elders teach or tell the way / process to the guilty young man, but they must learn for themselves so as not to be subjected to more stringent sanctions.

As for Si C beating D because of a slight problem, then C must try to make peace with D with Sorong Sala' because if not, then C will be subject to sanctions known as Tampe' or make mistakes and actions in the moderate category. The Tampe' law is not allowed to take part in traditional activities, is not permitted to attend regular events such as marriage, or is not allowed to marry-until the sentence ends (laid off at a particular time, for example within six months). The purpose of customary activities is above so that peace can be achieved without having to involve the police, even if viewed from the perspective of criminal law, the act of threatening and beating others is a crime. The community prefers to use problem-solving using traditions that have been carried out for generations.

According to Chambliss and Seidman in a pure society that only knows a little about conflict, the existence of the community and its law-making are mostly based on agreement among the citizens about what should accept as values that must maintain among the citizens. In a pure society such as the habit of family disputes to avoid hostility, it is a social force that referred to as a legal culture.<sup>35</sup>

The family settlement that has been understood by the community before the positive law comes has long used as an alternative in resolving any problems that occur in the middle of people's lives. The consequences of adat and its rules are more acceptable and wholeheartedly carried out by the community, without having to take up arms to discipline the community. The existence of customary laws in the city can create a pattern of mutual respect and does not cause prolonged conflict if the problems that arise have resolved (meeting) adat with deliberation (Musakarah).

Communities in the village of Tepal are more likely to resolve problems/ conflicts that occur between community members, and some actions are considered to have carried out prohibitions that have been established by adat in traditional ways rather than using state law. To maintain harmony in the community, avoiding the revenge of the parties and their families. Winning and losing like what happened at the trial is not the goal of the existence of customary rules in the village of Tepal,

but how to maintain harmony to create peace / Islah in the community. The people of Tepal still run their lives socially or together, needing other people in their daily lives that we rarely find in the lives of modern society.

### **3. Sorong Sala 'Tradition Values' Solution to Building Islah for the Modern Era Generation**

The traditional values that apply in Tepal Village are not just formed. The influence of Islamic values is so strong in this village. Tepal village is believed to be a stopover place for Arab Islamic publishers with inscriptions on the village hill inscribed with Arabic script. The community believes the existence of Arabica coffee plantations as a sign that in the past Tepal has known Islam first than the kingdom/sultanate of Sumbawa. Many of the residents of Tepal village went to Arabia to study religion, and some even settled in Arabia.<sup>36</sup> A harmonious life between members of the community in the town of Tepal is very well maintained and does not want any divisions within the community. If there are problems that occur between residents, then immediately maybe the Otak Pulung Adat calls on the parties involved to sit together to resolve the existing issues, without delay until a bigger commotion occurs.

Customary leadership in Sumbawa plays an essential role in managing various problems in every joint of life. A good leader will give birth to a policy that brings benefits to every member of his community. Resolving conflicts, disputes between community members both individually and in groups is vital for wise and wise traditional leaders. Reducing the anger of the people when there is a conflict, disputes are not an easy thing to do. Anarchic actions will quickly occur when each or group faces each other to resolve the problem that is happening. Therefore a leader who can manage emotions and turmoil that occurs in his area is needed. In the village of Tepal, traditional leadership is held by the conventional/ Otak Pulung Adat.

The Sorong Sala 'tradition is still relevant to present in this modern era. Sorong sala gave birth to an attitude of someone who acknowledges mistakes made to other people, such as a knight's attitude who dares to be responsible by accepting errors in the presence of victims and community members. Such a position will foster shame to make mistakes to others and selfishness will disappear when someone dares to admit mistakes and make amends by apologising to victims who feel harmed by their actions. Today's modern era, such attitudes are very rare, even as people of various ages, various professional groups, across ethnic groups, religions, ethnic

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<sup>36</sup> Jabarmen Tokoh masyarakat/memiliki posisi sebagai *Otak Pulung Olat Bayan Lembaga Adat Lamar Bulaeng* Desa Tepal, wawancara pribadi, 5 Juni 2021 09.00 WITA, Desa Tepal Kabupaten Sumbawa.

groups are increasingly competing to insult each other, bullying, matching people with animals that occur on social media. Different views and political choices that cause many members of society to feel right with each other's opinions.

Many social media activities lead to legal action. Status or comments on social media are many that lead to reporting to the police. Until now, the cops preoccupied with cases that should have settled in a family manner. The use of state-legal channels in solving small cases like that becomes a choice for the self-esteem of people who feel disadvantaged. The litigants are ready with their respective lawyers. Costs, energy, and mind are drained just because of a mild case. The use of the ITE Law in stipulating articles on instances of defamation, humiliation, speech of hatred which caused many cases in the police. Though the police work is more significant and more critical so much, why should it be preoccupied with situations that can be resolved using family and deliberation?

The traditional values of Sorong Sala 'through this research are expected to be a middle ground for litigants. Cases that have reported to the police, preferably to matters that are not classified as heavily applied to the values of sala 'to be a solution in building peace / Islah for those who dispute. The police can become adat leaders (who are in uniform) who monitor and direct parties to make peace with each other after the perpetrator or person who made a mistake, acknowledge his mistake, apologises to the victim, the victim's family and the entire community for making mistakes. The existence of electronic media such as television, online news covering this event can use as a means to promote/introduce case settlements without going through legal proceedings or even getting to court.

Communities in conflict, disputes can apply these values long before they have the desire to report to the police. Building peace in this modern era, especially the younger generation who have a high ego, an unstable soul, always solve problems with violence, school fights, gang fights, student demonstrations that end in anarchism are very difficult to do. Preventive actions need to be carried out by building peace among fellow nationals. Traditional values of Islam can be adopted by various parties, both at the RT, Kelurahan, and even at the police level. Discretion at the police level can also be elaborated with Sorong sala 'values so that the police can also act as adat leaders (in uniform) in reconciling the litigants.

#### **D. Conclusion**

Communities in the village of Tepal still maintain their customs and traditions to date. The society carries out traditional cultures that are by the shari'a, namely

Adat Bersendikan Syara', Syara' Bersendikan Kitabullah. Nation obeys the customs that bind them in life. Communities in the village of Tepal with the indigenous Pulung brain (adat head), always build synergy between communities to be harmonious and peaceful. When there are community members who are at loggerheads, there is conflict in the city, then it is resolved through applicable customary law. Sorong sala 'is one of many traditional traditions that apply in the village of Tepal. Sorong Sala ' can create a conducive condition for the residents who conflict. Sorong sala 'is an action taken by someone who has made a mistake to someone else. Sorong 'is done to make amends with a sincere and sincere attitude with regret, without having to take legal action that will take a long time, the cost is not small and drains the mind.

The Sorong Sala' tradition is still relevant to present in this modern era. Sorong Sala' gave birth to an inner attitude to acknowledge mistakes made to other people, such as a knight's attitude who dared to be responsible by accepting errors in the presence of victims and community members. The traditional values of Sorong sala 'through this research are expected to be a middle ground for litigants. Cases that have reported to the police, preferably to situations that are not classified as heavily applied to the values of sala 'to be a solution in building peace / Islah for those who dispute. The police can become adat leaders (who are in uniform) who monitor and direct parties to make peace with each other after the perpetrator or person who made a mistake, acknowledge his mistake, apologises to the victim, the victim's family and the entire community for making mistakes. The existence of electronic media such as television, online news covering this event can use as a means to promote/introduce case settlements without going through legal proceedings or even getting to court. Building peace in this modern era, especially the younger generation who have a high ego, an unstable soul, always solve problems with violence, school fights, gang fights, student demonstrations that end in anarchism are very difficult to do. Preventive actions need to be carried out by building peace among fellow nationals. Traditional values of Islam can be adopted by various parties, both at the RT, Kelurahan and even at the police level. Discretion at the police level can also be elaborated with Sorong sala 'values so that the police can also act as adat leaders (in uniform) in reconciling the litigants.

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# THE VALUES OF SORONG SALA' TRADITION AS A SOLUTION TO DEVELOP ISLAH FOR THE GENERATION IN THE COVID-19 ERA

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