



## War of Ngali Toward Dutch Colonialism in Bima

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### **Abstract**

Sultanate of Bima has been bound by government of Dutch colonial with *Lange Contract* agreement (long contract), occurred in 1908-1909 That the Sultanate of Bima is a very strategic area. These conditions caused the VOC and the government of Dutch to seek intervention through the *Lange Contract* agreement (long contract) which has led to the entry of the Sultanate of Bima in the *Pax Neerlandica* neighborhood. War of Ngali occurred for several reasons namely: 1) Feelings of dissatisfaction with the actions of the Dutch government which impose various tax rules in the Sultanate of Bima; 2) The Sultanate of Bima as part of the Dutch East Indies sovereignty was seized by a *Lange Contract* agreement in 1908; 3) Customary law and Islamic law were replaced by Dutch law; 4) The head or *belasting* duty system is denied and punished for taxing the unbelievers. The conclusion in this study is that people of Ngali against the government of Dutch colonial because they wanted to control the entire Milky, the resistance made by people Ngalisolely to maintain the customs, religions, and independence owned by the people of Bima.

**Keywords:** War of Ngali; Sultanate of Bima; Colonialism of Dutch;

### **Introduction**

Geographically, Sultanate of Bima is located in the eastern part of Sumbawa Island. The Sultanate of Bima became the most important kingdom of Sumbawa Island and the Lesser Sunda Islands (Muslimah Hamzah., 2004, p. 10). Until the 20th century, Sultanate of Bimahad territorial boundaries, the north bordering the Java Sea, to the west with the Kingdom of Dompu, to the south with the Indian Ocean, and to the east with the Sape Strait and including the Manggarai area in the western part of Flores Island now including the province of East Nusa Tenggara) (Siti Mariam R Salahudin., 2004, p. 103-104). Sultanate of Bima area is a very fertile area so it is potential to be used as agricultural areas.

The population of the Sultanate of Bima was dominated by Muslims. The facts showed that people of Bima were very obedient to the rules of Islam. Obedience of theologian and the people of Bima in conducting the Islam law gave a positive impact in all community life activities. Naturally, the theologian and the people of Bima opposed the Dutch colonization or the unbelievers because Islamic teachings are taught about the concept of jihad in Allah's way. According to their understanding that struggling apposed unbeliever is justified in Islam when through jihad. The ideology of jihad is the main

factor that gives rise to resistance to Dutch colonialism or known as war of Ngali (Yusuf Djakariah., 1995, p. 1).

At the beginning of the 20<sup>th</sup> century the struggle of the Sultanate of Bima was centered in the palace led by sultans and clerics or court officials (Suyono., 2003, p. 313-314). Bima faced various challenges, especially in the economic and political fields of government. Previous trade liberties became the main pillar of the economy threatened by the monopoly of the Dutch trade. Sovereignty and territorial integrity are threatened by Lange Contract agreements (long contracts) imposed by the Dutch colonial government. Left behind in the field of science and technology (science and technology) is the main factor. The only strength it possesses is obedience to religion. The series of problems is not only faced by the Sultanate of Bima but by all the kingdoms or sultanates throughout the archipelago in that period (Hilir Ismail., 2003, p. 23-24).

The problem is really felt to be a formidable challenge during the reign of Sultan Abdullah Sultan AbulCisulAzis who culminated in the reign of Sultan Ibrahim. Another problem that is quite troublesome Sultan Ibrahim is Bima no longer has a navy because it was dissolved by Sultan Abdullah. Consideration of the dissolution of the navy is due to fear of being used by the Dutch to attack the fighters in accordance with the content of Makassar contracted contracts signed during the reign of Sultan Abdul Hamid. Dutch influence emerged with the *Lange Contract* agreement (contract long) that binds Bima in various laws of the Dutch East Indies government. The Lange Contract agreement with the Dutch made the people's anger overflow. Anger is realized with the resistance of the people of Bima that spread in three places, namely War of Ngali, War of Dena, and War of Donggo Kala. Resistance is a manifestation of a direct colonization by the Dutch against the Sultanate of Bima. This made the Dutch aware that Islam anywhere cannot be easily colonized because Islam has a great influence in the various sectors of society life of Bima.

In 1905 a dispute arose between the Dutch and Sultan Ibrahim. The Dutch wanted to seize Manggarai territory in West Flores (Government., 1977/1978: 128). The area of Manggarai was then under the authority of Bima, an area of tribute. At that time Manggarai is still a conquered area of Bima and Bima itself is still a conquered area of Gowa. This went on until the Bongaya agreement was held in 1666-1669 between the colonial government under Speelman and Makassar assisted by Gowa. Makassar and Gowa are on the losing side, so under the Bongaya agreement, Gowa loses its power over Bima and itself also to Manggarai (International Symposium on Humanities II., 1993: 20). The attempt to seize Manggarai was outlined by A. Judge that after 1905 the Dutch East Indies government intervened with the Manggarai regional affairs as a political lineup which was taken to establish and strengthen Dutch rule in the Nusa Tenggara region (Abdul Hakim., 1961, p. 54).

This dispute about Manggarai was an excuse for the Dutch to attack and take control of Bima. The Dutch often look for reasons that can be used as an excuse to attack something region. In 1906 the Dutch forced Sultan Ibrahim to sign the *Lange Contract* agreement (long contract) by inviting the Sultan to Batavia. In 1908 the Dutch Governor General in Batavia sent another messenger to meet the Sultan and asked the Sultan to sign a contract that is very detrimental to the Sultanate of Bima, whose contents include; 1) Sultan of Bima acknowledged that the Sultanate of Bima was part of the Dutch East Indies and the Dutch flag should be flown; 2) Sultan Bima promised never to cooperate with other white people; 3) When the Governor-General of the Dutch East Indies confronts the war, the Sultan of Bima is willing to send reinforcements; 3) Sultan of Bima would not surrender the territory of Sultanate of Bima to other foreign nation except to the Dutch.

The agreement was ratified by the Governor-General of the Dutch East Indies on February 6, 1908, later known as the Bima metro contract (I KetutArdhana., 2005, p. 86). Thus, the history of Bima as the independent Sultanate of Bima, which since 1638 was a free and sovereign territory in Nusa

Tenggara, became a Dutch colony in the nineteenth century. This is a disaster for the Dutch in Indonesia because the Dutch often get a reaction of popular resistance throughout the archipelago in that period. With a political agreement in 1905 between Sultan Ibrahim and the Dutch colonial government, the Sultanate of Bima was incorporated into the *PaxNeerlandica* neighborhood of the Dutch East Indies. In addition, with the signing of *Lange Contract* agreement (long contract) by Sultan Ibrahim, then Bima became a Dutch colony.

As a result of the *Lange Contract* agreement (long contract) above, it creates a reaction of the Bima people's resistance against the Dutch government or pagans. According to the understanding of the people of Bima, the war against the infidels who want to control the territory of the Sultanate of Bima justified in Islam. People of Bima resistance emerged in groups from the villages of the Sultanate of Bima, one of them being the War of Ngali. This resistance began with the emergence of the Makalosa Weki group (group) and has the support of all the people of Bima, the nobility and the pious scholars into supervisor's resistance. The emergence of the resistance was caused by a change in the previous law under Islamic law, so it could not accept the laws of the Dutch East Indies government.

The first contact between the Sultanate of Bima and the VOC had begun in the seventeenth century, when there was an oral agreement between the king of Bima Sarise or the king of Sarisi and the Dutchman Steven Van Hagen known as the Ncake oath. However, the political relationship between the Sultanate of Bima and the VOC began with the signing of the Rotterdam agreement between the Dutch represented by Admiral Speelman with the Sultanate of Bima represented by JeneliMonta Abdul Wahid and JeneliParado on behalf of Sultan Bima on December 8, 1669 (Ramlah Djaelani., 2004, p. 70). Under this agreement, Bima's trade was supervised and limited by the Dutch so that the Sultanate of Bima may trade with the Company only. In addition, the use of Bima port facilities by the Company's trading fleets is free of duty and excise duties. Thus, the agreement was very detrimental to the Sultanate of Bima so that the level of life of the people of Bima dropped sharply and led them into the alley of poverty.

At the end of the nineteenth century, especially after 1885, there was an expansion of the center of attention and colonial interests sustained by private capitalist capital to seek more lucrative land and targeted for the outer regions of Java, especially the Sultanate of Bima as a replacement for long exploited Java Dutch colonial government. The economic life of the Bima community is in the fields of agriculture, livestock, hunting, trade and fisheries. Later in the late 19th and early 20th centuries, the activities that flourished in the Sultanate of Bima were the domination of pearls, pearls, sea cucumbers in Bima waters by the Dutch under license or contract from Sultan Ibrahim in 1888-1915 (Chambert, Henry-Loir., 1982, p. 44). In December 1906, the Dutch colonial government issued a regulation of head tax and income tax in the Sultanate of Bima. This tax came into force on 1 January 1907. This kind of tax has already been imposed in South Sulawesi called Sima Katalassang by the people of Makassar or Sima Assaparang Atuoang by people of Bugis.

The tax above was put into effect in the Celebes en onderhoorigheden region (Celebes or conquered areas) including Bima. The tax requires the people of Bima to pay taxes 1/20 of the rice harvest so that each house is targeted to pay tax f 2.50. In 1907, it was targeted to collect 30,000 guilders in Sumbawa Besar, 39,000 guilders in Bima (including Manggarai), 5,000 guilders in Dompu, and 150 guilders in Sanggar (Tawalinuddin Haris., 1997, p. 99-100).

In 1906 the Sultanate of Bima was already a Dutch colony but in the government, it continued to apply the law or the previous government system that is customary law. The implementation of the basic task of customary law is done by the institution of the Syari'iyah Court. In the Syari'iyah Court there are sections or organizational units that organize aspects of the life of government and Islamic society. The Syari'iyah tribunal as a government institution focuses its activities on issues of marriage, divorce, inheritance, representation, da'wah education and religious activity arrangements, such as the early stages

of Ramadan, the beginning of Shawwal, and other major Islamic days. The agency also arranges the preparation and departure and repatriation of the pilgrims to Mecca. After they returned to Bima they usually got the title of "ruma haji" (Abdul Gani Abdullah., 2004, p. 155).

The Syari'iyah court as a judicial institution has the authority to examine and decide cases relating to the enforcement of Islamic law, whether involving criminal cases or civil cases. Prior to 1908, the Syari'iyah Court was authorized to examine and adjudicate criminal cases but after 1908 the Syari'iyah Court was abolished by the Dutch government. The development of religion during the reign of Sultan Ibrahim remained good and smooth, mainly aimed at the natives of Donggo. At the time of Sultan Ibrahim founded Madrasah and Tsanawiyah schools. Before that religious education was centered only in mosques and sarau and given to parents only, while the children have not received religious instruction (Abdul Gani Abdullah., 2004, p. 155).

### ***Methodology***

This research is about history of people of Ngali resistance toward the Dutch colonial government. Therefore, this study was conducted to discuss the resistance of the Ngali community in Bima. This study used research methods with Heuristics, Criticism, Analysis, Historiography (Kuntowijoyo., 2001, p. 92). Historical discourse analysis is used by researchers to find out the text and context of the Ngali people's resistance of Bima.

### ***Discussion***

Ngali is a village located in the southern city of Bima precisely is in the district of Belo. Ngali is a village in the middle of mountains. Ngali at that time was a village headed by a Galarang. To the east of the village there are mountains of Kabuju and there is one big tree. In the south, there was mountain of Tonggondoa. To the north somewhat to the east there are mountains that border directly with Monta or ToloMonta (Syarifuddin Jurdin., 2006, p. 211).

The position of the village flanked by mountains of the sort above will certainly have implications on the formation of character. The position forms a society that tends to be closed. Despite such appraisals, Ngali village is an area that has a major influence in the community of Bima. Up close, the people of this village seem to be open enough to be friendly and courteous, but when viewed from the corner of the village it is closed.

Additionally, Ngali village was inhabited by humans before the Sultanate of Bima was formed known as Ncuhi or Dalu. The proof of that is that between Ngali and Renda were an inscription known as WaduNocu. This evidence is difficult to argue because the cultural history of the Bima community still incorporates the Wadu Nocu (stone dimple) as historical evidence that society existed before Bima was formed. Other evidence with the WaduTunti (slate) and Wadu Pa'a (stone carving) north of Ngali village, people of Ngali who live closer to Wadu Nocu (stone dimple) along with the Renda community existed before the founding of the Sultanate of Bima. The most widely known history of the people of Ngali was when the people of Ngali gave a resistance to Dutch colonialism and even the Dutch had been able to conquer the power of the Sultanate of Ibrahim but some of the people of Bima, especially the three villages driven by Ngali gave great resistance to the Dutch desire to collect the tax on the produce of the people Bima.

The Sultanate of Sultan Ibrahim held a meeting with Galarang in the Area of the Sultanate of Bima, so they made a determination to fight the Dutch colonialism. Seeing this situation, Galarang Salasa

Ompu Kapa'a, cleric, community leaders and nobility groups held deliberations at Ngali Raya Mosque to discuss the risks taken to face the Dutch forces that might attack them from the north and west. The figures are raising the power of the masses in various villages so that there are thousands of people ready to fight against the Dutch. The masses not only came from Ngali village but from other villages in Kejenelian Belo, among others from Renda village, Roi, Roka, Ncera and Lido (Achad Djakariah., 1991, P. 50).

Abbas Daeng Manasawas as a figure that acts as a warlord and is assisted by scholars who did not want to bow to the disbelievers or the Dutch. The theologian who were members of the Ngali War troops were: Hadji Said, Hadji Yasin and Sheikh of Baghdad (of Arab descent). The clerics called on the people to simultaneously fight the unbelievers. After the mass gathered at Masjid Raya Ngali, the war leader Ngali and the clerics gave explanations to the people of Bima that the war against the Dutch or the pagan invaders is mandatory in the teachings of Islam. The warlords above Ngali together lead the masses to perform takbir and tahlil (*recitation of laudation*) as a sign of the start of Sabil war against Dutch colonialism. The mob surrounds the village with the sound of *takbir* while carrying a white flag as a symbol of sanctity. The verses of the Qur'an are echoed, the history of the Prophet Muhammad's struggle against the infidels of Mecca at that time is recounted. For three days and nights they held a *takbir* around the village as a sign of the start of the Sabil war against the Dutch government. Takbir and tahlil (*recitation of laudation*) they use to raise the spirit of the people with the slogan of accepting the Dutch means colonized, colonized by the Dutch means Unbelievers, war with Unbeliever means the way of God. They were all determined to die a martyr in the way of Allah (Government., 1978/1979, p. 44).

Based on the situation above, Sultan Ibrahim sent a messenger to deliver the news that the Dutch government would attack them. Hearing the news, they were not afraid but they were preparing for the attack from the Dutch troops. It was at this time that the masses in central Ngali armed themselves with sharp weapons such as spears, swords, and other sharp objects and some other simple weapons. Along with the development and preparation of war in the village of Ngali, the Dutch government realizes the politics of sheep in the Sultanate of Bima by forming domestic troops or royal troops that will punish the people's army Ngali courage against Sultan Ibrahim. The army was formed under the pretext of establishing the authority of Sultan Ibrahim. Although the ultimate goal was for Dutch interests because of through them, the Dutch can know the magnitude of the forces of the people's army of Ngali (Abdullah Tayib., 1995, p. 263).

### **Way of Ngali War**

The attack on Ngali village was conducted by the Dutch in three stages. The first stage attack was carried out by domestic forces. This troop was used as a pioneer as a guinea pig to obtain information and measure the strength of the paramilitary of Ngali people. The attacks were carried out from two sectors namely the western sector and the northern sector (Abdullah Ahmad., 1992, p. 100). In the western sector it was assigned to domestic troops from Bugis Sape led by Matoa Haji Sultan carrying yellow flags. This western sector opened the attack late in the afternoon, after crossing the river of Ncera. Meanwhile, the army of Ngali has made a defense hiding in the bushes that are on the other side of the river. The strategy was carried out by the army of the people of Ngali in order to ambush Bugis Sape troops coming from the direction of the river Ncera, resulting in close armed contact between the two powers. In this attack, many Bugis Sape troops were killed in the hands of the people's army of Ngali, while the living ones are moving backwards to Sakuru. The two brothers were killing each other in order to gain victory (Yusuf Djakariah., 1995, p. 2).

The northern sector attack through the village of Renda directly aimed at Ngali village target. Ama Je led Domestic troops from Rasanaewith a green flag. This northern sector does not dare to

open an attack after the hanger provides information that the western sector can be broken. The first attack that had been carried out by domestic troops above failed physically, but in its function, it could give big advantage to the Dutch side. Through them the Dutch can know the strength and weapons of the people's army of Ngali and know the level of his fighting spirit (Hilir Ismail., M, 1975, p. 40).

The victory of the paramilitary troops of Ngali over the first attack has aroused the confidence and at the same time increased the fighting spirit of the people of Ngali. Hearing the victory of the people of Ngali, then on February 16, 1908 Military Governor Swart in Makassar sent the help of three brigades of the Dutch army to fight the army of the people of Bima. They arrived at Bima at around 7:00 am on February 17, 1908. The next day two Dutch troops from Kendari arrived in Bima on DOG. While the third group of Dutch brigades boarded the ship KPM "BOTH" led by Swart. The troops were added to the marine troops led by first class Pieren on board the Siboga ship. After arriving at Bima, the dutcharmys were placed in asramakan in Benteng village (Helius Sjamsuddin., 1982, p. 4).

The Brigade was under the command of Lettu J.H.C. Vastenou and Peltu. M. Schoute. The Dutch marsose troops departed to Tente and chose KalateTente as the base of operations. This place is chosen because of its strategic location and located at an altitude of  $\pm 200$  m and distance  $\pm 5$  km from Ngali village. From this place the Dutch can see the village of Ngali by using the help of binoculars (Abdullah Tayib, 1975, p. 265).

On February 19, 1908, Dutch troops departed from Bima to Ngali and attacked Ngali village from two majors. The west direction is led by Swart A.A Banse and J.H.C Vastenou by passing the villages of Tente, Sakuru, Baralau to Ngali. The north direction is led by M. Schoute passing through the villages of Nata, Roi, Roka passing around the present war monument Ngali. Meanwhile, every door of Ngali village was guarded by the people in white clothing armed with spears, kris, swords, machetes, and partly armed with pistols and gun. For the people of Ngali white clothing means ready to die martyrs against a fully armed Dutchman. Seeing the situation, Dutch troops were looking for a strategy before doing the raid. For the people the situation and situation of Ngali was well understood. But no matter how brave the people are, the Dutchs is no match for battle experience.

Fierce battles with heavy rain occurred on Wednesday 19 February 1908 coinciding on 16 AD, 1326 H, at the beginning of the rice growing season. The fighting took place around 12:00 noon in the southern village of Ngali. The Ngali fighters forward to face the enemy by firing a gunshot. After going through a fierce battle finally the battle finished at 15:45. In this battle both sides suffered losses. Many Dutch troops killed including LettuVaternou were killed by spears. The corpses of the Dutch army were buried in Ngali, except the corpses of KomandoVasternou below to Makassar to be buried there. On the side of the people of Ngali killed a leader of his troops namely Salasa Ompu Kapa'a (*galarangngali*). With the passing of Salasa Ompu Kapa'a as the leader of the army, the leadership of the people's army was replaced by Haji Yasin. The second attack by the Dutch was declared a highly failed attack, because according to the Dutch, the people of Ngali troop could defend themselves and kill the commander of Dutch army Lieutenant Vasternou. Dutch soldiers empty the fort at KalateTente. While the paramilitary Ngali get help from Kejenelian Bolo, Donggo, and Kae. They join forces to chase the Dutch who retreat to the coast. The pursuit cannot be done during the day as the Dutch take cover behind their cannon warships. On the night of December 6, 1908 a sudden attack was made against the Dutch troops on the shore of Bima. This attack made the Dutch panic so that their ship cannons could not be used because of the darkness. This attack caused many victims from the Dutch side (Hilir Ismail., 1989, p. 34).

Because of the defeat, the Dutch Governor General requested the help of Michael's resident in Makassar. Resident prepared soldiers who were imported from Ambon, Medan and Bugis as many as 3 warships with 1800 soldiers who sailed to Bima. The troops led by Overste de Brouw arrived at Bima beach on 7 January 1909. After the commander arrived at Bima, he sent messengers to Sultan Ibrahim to

prepare troops to help the Dutch. Then Sultan Ibrahim helped with the 300 domestic troops as well as the logistics needed to win the war. In this third attack the Dutch made good calculations using war tactics that are mature enough in order to defeat the forces of the people's army of Ngali. Dutch attack through the whole land. Some move from Custom Fortress past AmaHami and cross the seafront road about 15 Kilometer. Some of them were walking through Lewamori continued across the Palibelo and here the Dutch forces reunited. After the Dutch troops made a stronghold to the west of Ngali, precisely in Tolo Monta, Dutch troops who crossed the north made the stronghold north of Ngali in the village of Renda. Meanwhile, the people's army of Ngali remained in Ngali village and some survived in tolo Monta in order to attack the Dutch troops (Yusuf Djakariah., 1995, p. 20). After seeing that the Dutch use both directions to attack the people's army of Ngali from the north and west, then the leadership of Haj Muhammad Said Abu Talu commissioned Haji Yassin Abu Iye to block the Dutch attack coming from northern Ngali based in Renda. Haji Muhammad Abu Talu leads the people's army of Ngali in the west. Meanwhile, some paramilitary troops of Ngali enter under the house to hide. the goal is if the Dutch soldiers passing the side of the house, then the fence of the house will be knocked out to the Dutch troops. Laskar attacked from the back after Dutch troops advanced. In this attack many Dutch soldiers were killed at the hands of the army. The war tactics of the warriors of Ngali are very good, although not yet fully able to defeat the professional warfare tactics of Dutch soldiers (Ahmad Amin., 1971, p. 26).

Seeing the tactics of the army's powers so astute and ingenious, the Dutch realized that their war tactics had to be changed, as many people were hiding by the houses, so the Dutch implemented a new strategy by burning people's homes, causing many casualties. Dutch attack from north and west Ngali and meet in the middle of Ngali village causing many victims of children and women arrested. Seeing this condition, the people's army of Ngali declined his spirits to provide resistance. At the time, the troops approached the children and women captured by the Dutch, some of the paramilitaries were killed, as the Dutch shot from the Rear so that the battle finally diminished. This third-stage attack caused many victims from both sides. On the side of the people of Ngali have killed his leaders of the troops namely Haji Muhammad and SulaimanAma Je and on the Dutch side many troops died. The end of this third stage war made Ngali's condition shattered. Ngali village has been flattened with the land and the people are moving out of the village (Abdullah Ahmad., 1992, p. 269).

### ***Impact of Ngali War***

The end of war of Ngali can be seen on the impact experienced by the Sultanate of Bima bersma community because the beginning of the Dutch colonial government in the territory of the Sultanate of Bima. The government applied by the Dutch colonial government in the Sultanate of Bima is *Zelbestuur*. *Zelbestuur* was an indirect government imposed by the Dutch colonial government by granting autonomous rights to the Sultan of Bima, but remained under the supervision of the Dutch government (Government 1977/1978, p. 141).

The grip of Dutch colonial rule began to be raised on the surface after they had triumphed over the resistance movement of the people of Ngali in a village in the Sultanate of Bima. From then on the Dutch began to apply the political concept of his colonial government in the government of the Sultanate of Bima. The implementation of the colonial government system brought the consequences for the change of the government organization of the Sultanate of Bima. Changes are made by reducing and eliminating certain powers and authorities of the government's legal instrument in the Sultanate of Bima (Abdullah Tayeb., 1995, p. 276).

In the structure of the bureaucracy the authority of Sultan of Bima is likened to the head of the head of Kejenelian or other districts. Based on the structure of Bima is divided into five districts such as Rasanæ District, Sape District, Bolo District, Belo District, and Donggo District. In carrying out the

governmental obligations in each district in the Sultanate of Bima was assigned responsibility to Jeneli (*Hopdistrik*) and the sub district and heads of village. So that forced labor and corvee work is applied by using sweet terms heard, but bitter is felt, that is the work of corvee for the need of landlord (*herendienst*) and work for people who cannot afford to pay the tax with bringing life of a day (*hamente*).

The implementation of forced labor and labors caused the people in the Sultanate of Bima to suffer more. The condition of the people of Bima at that time was 0.02.5 a day which may be able to pay the tax applied f 2.50 per person in a year. To meet the needs of the family is sufficient-just a few and many others fasting Monday-Thursday. Almost all the people of Bima never hold money with nominal one ketip (f 0.10) let alone rupiah and ringgit (f 1 and f 2.50). The people of Bima know the fractions of the rimis, sen, gobang, kelip, ketip, rupiah, and gold money through numerical subjects in the village school for numerical knowledge (Abdullah Tayib., 1995, p. 287).

The Islamic laws in the Sultanate of Bima experienced changes such as problems relating to criminal cases. Regarding the sentence threatened with the death penalty, the law of hand-cutting, and the punishment imposed on the perpetrator of the rape crime from that time was transferred or assigned to the assembly of large meetings, middle meetings and low meetings. This assembly is a court deliberately created by the Dutch government to replace Islamic law in the Sultanate of Bima for Islamic law is kept in the life of the people of Bima. This situation lasted until the proclamation of independence of the Republic of Indonesia in 1945 and continued until the formation of Law Firm in 1947. The vacuum of religious judicial institutions means that there is a vacuum of Islamic law enforcement in the Sultanate of Bima resulting in the accumulation of cases and legal disputes of the community of Bima (Government., 1977 / 1978, p. 141).

In the period before in 1908 the stewardship of the mosque was centered on the Mahkamah Syar'iyah (Syar'iyah court). After the intervention of the Dutch Government in Bima, the mosque escaped the attention of the government of the Sultanate of Bima so that it is free from maintenance or stewardship. Even the use of mosques tend to stay away and just for Friday prayers only. The mosque is no longer used as a place for deliberation and recitation. Another problem that arises is the seizure of the right to be able to bury a family or family children in the yard of the mosque. This situation adds to the number of cemeteries in the mosque environment so that it can foster a frightening atmosphere and become one of the reasons for people to move away from the mosque (Abdul Gani Abdullah., 2004, p. 160).

## **Conclusion**

Sultanate of Bima is a very strategic area located in the middle of the spice trade route from Malacca to Maluku. Therefore, the Sultanate of Bima emerged as one of the most important cities of Bandar Nusa Tenggara. The strategic geographical location makes the Sultanate of Bima as the city of Bandar and the most important trading city in Nusa Tenggara. The Dutch intervention in the Sultanate of Bima reached its climax in the time of Sultan Ibrahim. At this time, the Dutch government managed to control the Sultanate of Bima through Lange Contract (long contract). And the Dutchs imposed tax rules and simultaneously controlled the territory of the Sultanate of Bima so that this agreement is very detrimental to the Sultanate of Bima. The agreement became the cause of the resistance of people Ngali who are against the Dutch colonizers or infidels. Ngali war is solely to maintain the customs, religions and independence possessed by the people of Bima.

War of Ngali is a sabil war because this war is driven by jihad to maintain the greatness of Islam on earth. The attack in Ngali Village was conducted in 3 stages. the first stage of Ngali War was carried out by domestic troops against the Ngali people's army. First stage attack was won by the soldiers of

Ngali and at the same time provided benefits to the Dutch. The second stage was begun on 19 February 1908. The fighting took place in the southern village of Ngali, starting at about 12.00 pm and ending at 15:45 pm. This second stage attack is a failed attack for the Dutch because the people's army of Ngali can kill the commander of the Dutch army. The third stage of attack was begun in January in 1909. This third stage of attack, the Dutch could win the war. Due to the victory of the colonial government, then in the Sultanate of Bima there was a change of law and the system of Islamic government was changed to the Dutch East Indies government system. This, too, was exacerbated by the Dutch colonial government's policy of imposing forced labor and corvee labor in the Sultanate of Bima.

War of Ngali has caused a huge impact on people's lives in the Sultanate of Bima. In the political field, with the end of the war of Ngali, the Dutch government with a man began to realize the contents of the agreement contained in the *Lange Contrak* (long contract) in which the Dutch colonial government took a policy to change the law in the Sultanate of Bima. The system of Islamic government was transformed into the Dutch East Indies government system. In the economic field, the war of Ngali has been a loss to the people of Bima, both morally and materially. This is exacerbated by the Dutch colonial government's policy of applying forced labor and corvee labor resulting in the condition of the welfare of the people of Bima decline. In the field of religion, war of Ngali has distanced the people of Bima with the life of Islam because Islamic law has been removed by the Dutch government.

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