

The Resistance of the People of Bima against the Dutch Colonial Government, 1908-1910

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Abstrak

In 1908, the Dutch colonial government forced the Bima Sultanate to sign a Longe Contract agreement. The Bima people did not accept the agreement because it meant the pride of the Bima sultanate. This research aims to analyze the background of the Bima people's resistance, the process of the event, and the impact of the Bima people's resistance to the Dutch. This research uses historical research methods with political, socio-cultural, and religious approaches. Data analysis uses four stages: heuristics, verification, interpretation, and historiography. The results showed that the resistance of the Bima people was caused by the lengthy contract that was detrimental to the Bima sultanate and demeaned the sultanate's dignity. The people of Bima, who are known for their strong Islamic understanding, did not want to submit to the Dutch colonial system. The resistance of the people of Bima occurred in three villages, namely Ngali, Dena, and Kala. Resistance efforts were able to be paralyzed by the Dutch, who had modern war weapons, and ended with the Dutch victory. The impact of the resistance resulted in the Tureli Council being replaced with the Royal Governing Council, the Hadat (adat) Council was narrowed, only taking care of Hadat (adat) affairs in the palace and its function as the Bima Sultanate Judicial Body, Islamic Law was replaced with Dutch Colonial Law.

Keyword: Bima Sultanate; Dutch East Indies Colonial; People's Resistance

Abstrak

Pada tahun 1908, pemerintah kolonial Belanda memaksa Kesultanan Bima untuk menandatangani perjanjian Kontrak Longe. Masyarakat Bima tidak menerima perjanjian tersebut karena hal tersebut berarti mengorbankan harga diri kesultanan Bima. Penelitian ini bertujuan untuk menganalisis latar belakang perlawanan masyarakat Bima, proses terjadinya, dan dampak perlawanan masyarakat Bima terhadap Belanda. Penelitian ini menggunakan metode penelitian sejarah dengan pendekatan politik, sosial budaya, dan agama. Analisis data menggunakan empat tahap yaitu Heuristik, Verifikasi, Interpretasi, dan Historiografi. Hasil penelitian menunjukkan bahwa perlawanan masyarakat Bima disebabkan oleh kontrak longe yang merugikan kesultanan Bima dan merendahkan martabat kesultanan. Masyarakat Bima yang dikenal dengan pemahaman keislamannya yang kuat tidak mau tunduk pada sistem kolonial Belanda. Perlawanan masyarakat Bima terjadi di tiga desa, yaitu Ngali, Dena, dan Kala. Upaya perlawanan tersebut berhasil dilumpuhkan oleh Belanda yang memiliki senjata perang modern dan berakhir dengan kemenangan Belanda. Dampak dari perlawanan tersebut mengakibatkan Dewan Tureli diganti dengan Dewan Pemerintahan Kerajaan, Dewan Hadat (adat) dipersempit, hanya mengurus urusan Hadat (adat) di istana dan fungsinya sebagai Badan Peradilan Kesultanan Bima, Hukum Islam diganti dengan Hukum Kolonial Belanda.

Kata Kunci: Kesultanan Bima, Kolonial Hindia Belanda; Perlawanan Rakyat



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Introduction

Bima is an area located in the eastern part of Sumbawa Island, West Nusa Tenggara. Before Bima was established or formed as the Bima Sultanate, the Bima people were already familiar with the government system (Rahman, 2008, p. 25). In its development, the Bima community initially knew a system controlled by “*Ncuhi*,” namely the head of the community group and figures or tribal chiefs. The *Ncuhi* period of power ended in the 16th Century (Tjandrasasmita, 1977, p. 270). Then, it was replaced by the era of Sangaji or Hindu kings until the founding of the Bima Sultanate (Rahman, 2008, p. 177).

Political relations between the Netherlands and the Kingdom of Bima were strengthened through the signing of the *Lange Verklaring* on October 20, 1886, which was then renewed by agreements on October 5, 1887, and June 24, 1889. After the end of the Aceh War, the process of establishing the *Pax Neerlandica* approached its final stage, so the previous Agreement was replaced by a new political agreement signed on December 29, 1905 (Tajib, 1995, p. 250). In 1860, Sultan Abdul Azis ascended the throne to replace his father, Sultan Abdullah (1854-1868).

During his reign, the relationship between the Bima Sultanate and the Dutch was tense like embers in the chaff, just waiting for the time to trigger a conflict. Although various agreements had been made, the atmosphere remained unconducive because both parties had fundamental differences in political views and outlook on life (Mutawalli, 2013, p. 6). In 1881, Sultan Abdul Azis died mysteriously. Sultan Abdul Azis had no son, so he was replaced by his younger brother, Sultan Ibrahim. At the time of Sultan Ibrahim's inauguration, the Dutch deliberately delayed the implementation process. Although the Dutch Governor in Makassar had not given his approval, Syara Dana Mbojo still carried out the inauguration in accordance with applicable regulations (Haris et al., 1997, pp. 97-98).

Before the 20th Century, resistance against the colonialists in the Bima Sultanate was always led by the Sultan and the palace clerics as part of the sultanate structure. In the early 20th Century, the center of resistance shifted to the villages led by community leaders from various circles. Meanwhile, the Sultan and the clerics in the Palace faced a difficult position because they were bound by the provisions of the *Lange Contract* (long contract) imposed by the Dutch (Rosdiana, 2022, p. 1245). In 1905, the Dutch sent an envoy to deliver a letter to the Sultan of Bima requesting that the previous agreements be renewed. Although the letter was rejected by the Sultan and Ruma Bicara, the Dutch continued to insist on enforcing their will. In the same year, the Dutch forced the Sultan to hand over the Manggarai region, and a year later, in 1906, they again pressured the Sultan to sign the Long Political Contract (Haris et al., 1997, p. 98). In 1908, Sultan Ibrahim was forced by the Dutch to sign the Long Agreement. The government of the Bima Sultanate accepted the invitation to come to Batavia, and Sultan Ibrahim, who was known for his gentleness and refinement of character, was forced to agree to the Dutch offer even though its contents were very detrimental to the

Bima Sultanate (Haris et al., 1997; Kamarullah, 2018, p. 40).

This long contract policy became the cause of the birth of the resistance movement from the Bima people. Although the Agreement had been signed by Sultan Ibrahim, it did not rule out the possibility that the nobles would not agree to the Agreement, so they left Bima and spread out in the Kejenelian Bolo, Donggo, Belo, and Sape (Wacana et al., 1991). When the Dutch government implemented tax collection and forced labor, the Bima people began to feel restless and burdened. In addition, several customary laws and religious laws were not implemented purely. The signing of the Long Contract (*Lange Contract*) with the Dutch sparked anger among the Bima people, which then led to resistance in three areas; Ngali, Dena, and Kala. These three resistances had similar motives, namely the refusal of the Bima people to submit to *Dou Kafi* (infidels), supported by the fatwa of the Ngali village clerics stating that it was forbidden to submit to infidels. In addition, the forced labor policy imposed by the Dutch and the obligation to pay taxes further increased the people's dissatisfaction (Rahman, 2008, p. 166).

The Bima people's resistance took place in three villages, namely Ngali, Dena, and Kala. At first, the Dutch had difficulty facing attacks from the people who were fighting for jihad and defending their homeland. Even from the Dutch side, some were killed, such as Lieutenant Vastuer and Tomas and other soldiers. But in the end, the Bima people were able to be paralyzed because the Dutch had modern war equipment compared to the people who still used traditional equipment. After experiencing defeat, the Bima people accepted a peace agreement with the Dutch colonial government on the condition that the Bima people were asked to accept Dutch rule and not to resist again in the future. And in exchange for the war, the community leaders who pioneered the war had to pay war reparations.

The purpose of this study is to analyze the background of the emergence of Bima people's resistance against the Dutch East Colonial government, the process of the emergence and end of this resistance, and also the impact caused by the Bima people's resistance.

Method

In this study, the researcher applied the historical research method. According to Gottschalk (2006, p. 32), the historical method functions as a way to critically test and analyze records and relics from the past. This research was conducted using a historical method that includes four main stages, with the aim of reconstructing a historical event (Kuntowijoyo, 2003, p. 19). The four stages in the historical research method.

First, Heuristics. In historical studies, sources are absolute in understanding past events. Heuristics is the process of searching or finding sources needed in research. In general, historical sources are divided into two main types, namely primary sources and secondary sources. Primary sources are sources that come from eyewitnesses or in the form of notes that are directly involved in events, which can also be called the main source in historical research. For example, meeting notes, lists of member organizations, and report archives. Primary sources in this study use the records of the Oost-Indische Krijgsgeschiedenis (History of the East Indian War) De Koninklijke Militaire Academie, jaar 1913, General Swart's travel notes in Generaal Swart Warlord Van Atjeh, in De Pacificatie van het Gewest

Celebes (1906-1908) en de onderneming tegen het eiland Soembawa (1908). Secondary sources are information conveyed by parties who are not direct witnesses or second sources (Kuntowijoyo, 2003, p. 75). For example, books, theses, journals, theses, and other similar sources. Second, Verification is the process of criticizing historical sources that have been collected to ensure their authenticity and credibility. Source criticism is divided into two types, namely external and internal criticism (Kuntowijoyo, 2003, p. 77). Third, Interpretation. Interpretation is a step that aims to reveal the meaning and facts that exist. In this study, careful attention is needed to present accurate data. Therefore, to reduce the element of subjectivity, it is important to carry out careful data processing and analysis (Kartodirdjo, 1992, p. 62). Fourth, historiography (historical writing). Historiography is the final stage in historical research (Sukmana, 2021). In this case, historiography plays a role in explaining the data that has been obtained and proven to be true. Hatmono (2021) states that chronological aspects are very important in writing so as to produce systematic historical writing.

This study uses various approaches to explain the perspectives used by researchers to accurately reveal facts. According to Vernon van Dyke (Efriza & Indrawan, 2021, p. 13), the approach is a criterion for selecting relevant issues and data. In this study, the researchers used a political, socio-cultural, and religious (faith) approach.

The political approach in this study uses Anthony Oberschall's Mobilization Theory, which emphasizes structural plans such as resources for collective movements and the success of social movements (Susanto & Kholis, 2022). This approach is used to analyze the power system and policies adopted by the sultanate, as well as the political relationship between the Bima sultanate and the Dutch colonial government. The use of this approach can be seen in the attitude of the Jeneli who rejected the sultan's decision with the Dutch colonialists, leaving the palace to mobilize several regions to resist the Dutch, as was done by the villages of Ngali, Dena, and Kala.

The socio-cultural approach in this study uses the structural functionalism theory of Emile Durkheim Talcott Parsons. This theory views society as a system that is functionally integrated into a form of equilibrium (Juwita et al., 2020, p. 6). Sudden changes led to social disintegration and resistance against the ruling system. In this study, the resistance was caused by forced labor (rodi), the abolition of customary law in favor of Dutch colonial law, and the erosion of Bima society's values and norms due to Western influence. Such socio-cultural conditions caused unrest among the Bima people and led to resistance against Dutch colonial rule. The resistance was carried out after the leaders of Bolo, Donggo, Belo, and Sape gathered the people in various places, such as Ngali, Dena, and Kala. All of this was influenced by the socio-cultural conditions of the Bima community.

The religious approach uses Max Weber's Symbolic Interactionism theory, which explains that each person gives meaning to symbols, and then they interprets these symbols subjectively (Maryam, 2021, p. 166). According to Weber, religion becomes a social force that encourages collective action (Herdiansah, 2017). The resistance of the Bima people against the Dutch was caused by the strong Islamic religious symbols in Bima society. Religious leaders or ulama and

the Bima people refused to submit to the authority of non-believers. For religious leaders and the Bima people, resisting the Dutch was a form of jihad in the way of Allah.

Result and Discussion

Development of Political Relations Between the Bima Sultanate and the Dutch East Colonial Government

The Bima Kingdom, located in the port of Bima as its capital, is one of the local kingdoms that played an important role in the Eastern Indonesian region in the past. This kingdom was on the trade route connecting Malacca and Maluku. (Haris et al., 1997; 44; Sulisty, 2014). According to ancient Javanese sources, Bima harbor has been a stopover for trading ships since the 10th century AD (Astuti, 2018). Slamet Mulayan (1965) in Sulisty (2014) states that the ports of Bima, Lawa Due, and Nanga Belo function as transit ports and places to take food and water supplies.

Relations with Java have been maintained since the Kediri era; Jayakatwang, even the King of Kediri, Wijaya, the founder of the Majapahit Kingdom, used Bima horses in his wars. The name Bima has been recorded in European history since the 16th Century, when he sailed to the archipelago to look for spices (Haris et al., 1997, p. 51). Bima has begun to accept outside influences from time to time. The Bima Sultanate is very open to the outside world and has relations with kingdoms outside Bima, such as the Dompu, Sanggar, Sumbawa, and Gowa kingdoms in Makassar, and the Dutch Colonial until the Bima Sultanate under Dutch rule (Geria, 2012).

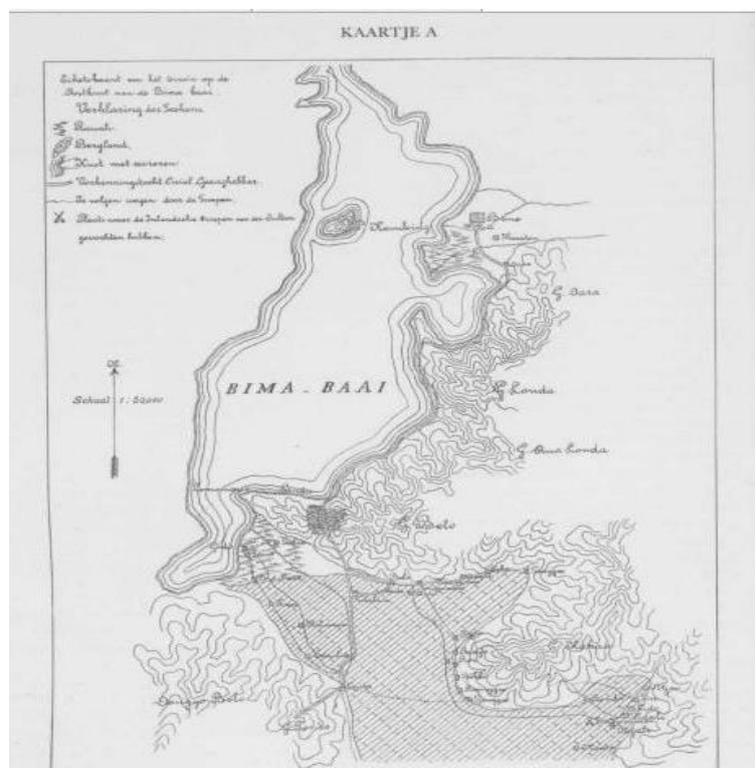


Figure 1. Lesser Sunda Islands, Bima area

On February 9, 1765, Sultan Abdul Kadim and five kings from Sumbawa Island signed an agreement with the VOC (*Verenigde Oost-Indische Compagnie*/East India Trading Company) in Makassar. In the Agreement, Cornelis Sinkelaar acted as the representative of the VOC leader in Batavia, Petrus Albertus van der Parra, who served between 1761 and 1775. This success was achieved after the VOC had tried several times to enter Bima and expand its influence on Sumbawa Island. The first contact between Bima and the Dutch actually occurred in 1605, when the King of Bima, Sarise (King of Salisi), made an oral agreement with the Dutch sailor Steven van Hagen (Haris et al., 1997, p. 78). On December 8, 1669, Admiral Speelman, as a representative of the VOC, signed an agreement with the Sultan of Bima, Abdul Khair Sirajuddin (1640-1682), as a consequence of Bima's involvement in supporting the Gowa Kingdom against the VOC (Aqil, 2018; Asmawati, 2021). The Gowa Kingdom, led by Sultan Hasanuddin, experienced defeat from the VOC, which caused Bima to be politically separated from Gowa based on the provisions of the Bongaya Agreement in 1667 (Hamid, 1994). In the 1669 agreement, Bima was forced to give approval to the VOC to carry out trading activities in its area of control.

The political relationship between the Netherlands and the Sultanate of Bima became clearer after the signing of the Lange Verklaring on October 20, 1886, which was then renewed with additional agreements on October 5, 1887, and June 24, 1889. After the Aceh War ended, the formation of the Pax Neerlandica was almost complete, replacing the previous agreements with a new political agreement signed on December 29, 1905 (Tajib, 1995, p. 250). The rights and obligations of the Bima Kingdom, as stated in the previous Agreement, were adjusted to the development of the times. The political Agreement stated that the Bima Kingdom became part of Pax Neerlandica under the Dutch East Colonial, although it was not fully under the control of the Dutch East Colonial government. Kamarullah (2018, p. 39) stated that through the Agreement, the Netherlands was given the authority to collect various taxes, such as customs duties, shipping taxes, and export taxes. At the end of December 1906, the tax burden increased with the implementation of new regulations regarding head tax or income tax, which came into effect on January 1, 1907.

Before the political agreement in 1905, power was held by the Sultan, assisted by Sara Dana Mbojo, while still referring to Customary Law and Islamic Law, as well as the Judicial Body. Relations with the Dutch East Colonial government were partnerships. The 1905 political agreement did not regulate the position of the Sultan in detail but only emphasized the issue of foreign relations, which required the Bima Kingdom not to establish relations or alliances with other kingdoms. This was considered a threat to the presence of the Dutch in the region (Kamarullah, 2018, p. 39).

The Birth of the Bima People's Resistance against the Dutch East Colonial Government

The pressure faced by the Bima Sultanate made politics in the Palace increasingly worse. Agreement after Agreement made by the Dutch divided the Palace so that pros and cons emerged among the nobility. The group that left the

Palace was called the Ma Kalosa Weki group. They openly opposed the Dutch East Colonial government, which had made an agreement that was detrimental to the Bima Sultanate. Through a political agreement in 1905, the Dutch obtained the right to collect taxes from customs, shipping taxes, and export taxes carried out through the port of Bima. At the end of December 1906, the situation worsened with the enactment of new regulations regarding head tax or income tax, which came into effect in January 1907. This tax was imposed based on the rice harvest, where each household was required to pay f 2.50,- for each family that had one pikul of rice (62.5 kg). With this calculation, the tax target for 1907 was set at f 39,000,- for the Bima Sultanate, including Manggarai. This tax levy caused great losses for the people of Bima, and as part of its implementation, population data collection was carried out (Tajib, 1995, p. 257).

In May 1907, there was a wave of dissatisfaction in Raba, Belo-Bolo, and Donggo. In Raba, King Amin, who was the Sultan's uncle, opposed the implementation of population registration. Then, in August 1907, the residents of Ngali Village firmly rejected the registration (Kamarullah, 2018, p. 40). In 1908, the Dutch pressured Sultan Ibrahim to sign the Long Contract. The government of the Bima Sultanate was then summoned to Batavia, and the Sultan, who was known for his gentleness and refinement of character, was forced to agree to the offer from the Dutch, even though its contents were very detrimental to the Bima Sultanate. According to Tajib (1995, p. 253), There are four contents of the *Lange Contract* (long contract) in 1908, which was the beginning of the outbreak of resistance of the Bima people.

The *Lange Contract* (long contract) agreement with the Dutch sparked tremendous anger among the people. The anger then turned into widespread resistance in three locations, namely the Ngali, Dena, and Kala wars. These three wars were caused by the same motive. Namely, The Bima people did not want to submit to *Dou Kafi* (infidels) because the Ngali village clerics issued a fatwa stating that it was forbidden to submit to infidels. Meanwhile, the Dutch implemented a forced labor system, while the people refused to pay taxes (Rahman, 2008, p. 166).

Compared to the political Agreement of 1905, the text of the 1908 agreement showed significant changes in the first point. Initially, the Bima Kingdom was declared to be under Pax Neerlandica, but now it was officially part of the Dutch East Colonial. The same thing happened in the government structure, especially the Paruga Suba Council, which had previously approved the 1905 agreement despite facing risks from the Ma Kalosa Weki group.

Therefore, the 1908 agreement text was approved easily without any obstacles. The Agreement was then approved by the Governor General on February 6, 1908, making the Bima Kingdom officially part of the Dutch East Colonial. After Sultan Ibrahim approved the Agreement, more members of the Ma Kalosa Weki group left the Palace and moved to the Bolo, Belo, and Sape areas. At the same time, Governor Swart, who was facing resistance from the people in Taliwang in the Sapugara War, sent a letter to Sultan Ibrahim on March 23, 1908, as a warning (Kamarullah, 2018, p. 41). The letter, which was considered to demean Sara Dana Mbojo's dignity, made the Ma Kalosa Weki group increasingly frustrated and openly opposed the Dutch East Colonial government in the name of the Sultan of Bima.

Table 1. Contents of the *Lange Contract* (Long Contract) of 1908

No	Contents of the Agreement
1	The Sultan of Bima had to face the fact that the Bima kingdom was part of the Dutch East Colonial, so the Dutch flag had to be flown both on land and at sea.
2	The Sultan committed not to cooperate with other white nations.
3	If the Governor-General of the Dutch East Colonial was involved in a conflict, the Sultan of Bima would provide troop assistance.
4	The Sultan of Bima promised not to hand over the territory of the Bima Sultanate to white people except to the Dutch.

Palibelo Meeting

With the increasingly heated and critical political atmosphere, Sultan Ibrahim tried to consolidate or hold meetings with various figures who rejected the Long Contract with the Dutch. Sultan Ibrahim, who was known for his character *Ma Waa Taho Parange* (who is good-natured), only understood the contents of the Leather Letter in 1908 after its meaning was further explained through a letter from Military Governor Swart on March 23, 1908. Follow-up efforts; All Jeneli (sub-district heads), Gelarang (village heads), and Village Heads were invited to attend a meeting scheduled to take place in Palibelo (Tajib, 1995, p. 259). After the announcement of the contents of the Leather Letter, Sultan Ibrahim issued two important orders; first, to confirm that the Kingdom of Bima had now become part of the Dutch East Colonial with a new burden for the people in the form of an obligation to pay income tax or *belasting*; second, to appeal to the people to refuse to pay the tax.

All Jeneli, Gelarang, and village heads who were present agreed to support the second point, namely rejecting the implementation of taxes (*belasting*), and expressed their willingness to fight the Dutch even with all the consequences. Gelarang Ngali, Salasa Ompu Kapa'a, who was also present at the meeting, had previously been summoned by Overste van Der Swaan for refusing to register residents and opposing the implementation of taxes. Controller Albert Adolf Banse monitored the meeting in Palibelo with the sub-district head. The results of the Palibelo agreement were not beneficial and threatened the Dutch position. Banse threatened the Bima Sultanate, which was already bound by the 1908 political agreement, and warned of the dangers that could arise if the Palibelo agreement was implemented. This was risky for Sultan Ibrahim and his people. AA Banse understood Sultan Ibrahim's attitude very well and, with his unique approach, succeeded in bringing the Sultan to a crossroads, so that finally, Sultan Ibrahim changed his attitude and thwarted the consensus in Palibelo (Tajib, 1995, p. 260).

Godo Meeting

The pressure that was continuously given by the Dutch on the sultanate made Sultan Ibrahim cancel the previous Agreement, so Sultan Ibrahim instructed all

those present at the meeting in Palibelo to meet again in Godo Village. Realizing the risk of resistance that might occur, the Sultan finally asked the representatives present to cancel the Palibelo agreement. This actually gave birth to two groups with opposing views. The group that rejected the cancellation of the Palibelo agreement decided to continue to fight the Dutch Colonial with all the risks that had to be faced. This group was led by Gelarang Ngali and Salasa Ompu Kapaa, with assistance from Gelarang Dena, Gelarang Rasanggaro, and Gelarang Kala (Kamarullah, 2018, p. 46; Tajib, 1995, pp. 260-261).

In the meeting in Godo, Sultan Ibrahim failed to reach a common agreement to cancel the Palibelo agreement. The strategy implemented by AA Banse succeeded in creating divisions among the people's forces and was confrontational (Kamarullah, 2018, p. 46). The Gelarang, who did not accept Sultan Ibrahim's decision to cancel the results of the Palibelo meeting agreement, continued to resist the Dutch colonial government, which arbitrarily changed the political, social, and customary law systems in the Bima Sultanate.

There were four causes of the emergence of people's resistance against the Dutch colonial government, namely; 1) Dissatisfaction with the actions of the Dutch colonial government, which treated the Bima Kingdom in a way that caused the people's suffering triggered the emergence of the *Ma Kalosa Weki* group; 2) The sovereignty of the Bima Sultanate as part of the Dutch East Colonial had been taken over through a political agreement followed up by a letter from Military Governor Swart on March 23, 1908; 3) The clerics, community leaders, and the people, in general, rejected the replacement of Hada Law and Islamic Law with Dutch East Colonial Law; 4) The tax or belasting system was rejected by the people, who considered it should not be paid to infidels (Tajib, 1995, pp. 261-262).

In such conditions, the emergence of resistance from the Ngali, Kala, and Dena people was solely to defend the religion, customs, sovereignty, and independence that they had had for so long (Rahman, 2008). The most prominent resistance was the Ngali War, which was spearheaded by clerics and local community leaders. Uniquely, the Ngali people always use the mosque as a place for gathering and deliberation. This resistance is not only rooted in a religious background but is also driven by social, economic, cultural, and political factors (Haris et al., 1997, p. 101).

The Process of the Bima People's Resistance against the Dutch East Colonial Government

1. Ngali War, 1908-1910

Ngali is a village located in the southern part of Belo District, precisely in the southeast of Bima Bay. One of the most famous historical events in this village is the struggle of its people against Dutch colonialism. At that time, Gelarang Ngali Salasa Ompu Kapa'a, together with Gelarang Rasa Nggaro, Kala Donggo, and Dena Bolo, united to fight against Dutch colonialism. However, the colonizers managed to defeat the Bima Sultanate, which was then led by Sultan Ibrahim. However, most of the Bima people, especially from the three villages led by the Ngali community, continued to put up strong resistance against the Dutch efforts to collect taxes on agricultural products. The Ngali people raised their fighting spirit by chanting takbir at the Ngali Grand Mosque (Rosdiana, 2022, p. 1248).

Traditional figures, religious leaders, community leaders, and nobles, including Galarang Salasa Ompu Kapa'a, held a joint deliberation that took place at the Grand Mosque of Ngali Village (Tajib, 1995, p. 26). In the meeting, various risks were discussed to anticipate the possibility of a Dutch attack from the north and west. The figure succeeded in organizing a movement to gather people's strength in various villages, which finally succeeded in gathering a mass that was ready to fight the Dutch. The mass that was gathered did not only come from Ngali Village but also from other villages in the Kejenelian Belo area, such as Renda, Roi, Roka, Ncera, and Lido Villages (Rosdiana, 2022, p. 1249).

The figures and the community gathered at the Grand Mosque of Ngali Village, where the leaders of the Ngali War and the clerics conveyed to the people of Bima that fighting against Dutch colonialism was an obligation based on Islamic teachings. Together, the leaders of the Ngali war led the masses to perform takbir and tahlil around the village as a sign of the beginning of resistance against the Dutch colonial government. They held a takbir around for three days and three nights (Rosdiana, 2022). In the villages, as a symbol of the beginning of the struggle against the Dutch colonial government, they chanted takbir and tahlil to raise the spirit of the people. With the motto that accepting the Dutch means living under colonialism, being colonized by the Dutch means becoming an infidel, and fighting against infidels is the path of Sabil (Sukarddin et al., 2020, p. 273).

On February 19, 1908, Swart and his troops attacked Ngali from two directions, namely North and South. However, every village door was guarded by residents wearing all-white clothes and carrying weapons such as spears, keris, swords, and machetes. Some of them also held pistols and rifles. For the Ngali people, the white clothes symbolized the readiness to die a martyr for Allah. In the notes of the Oost-Indische Krijgsgeschiedenis DOOR WJLUCARDIE, ie-Luit. Infie. NI Leger, Reading aan de Kon. Mij. Academy. Met een atlas van XXXII plates. BREDA. THE KONINKLIJKE MILITAIRE ACADEMIE. 1913:

Overall werden nu witte vlaggen uitgestoken Hoewel geen verraad vermoed werd, marcheerden de troepen toch behoedzaam de kampong in, die veel uitgestrekter was dan men gedacht had en die bovendien zeer zwaar begroeid was. Het aantal huizen werd geschat op 300, tusschen de huizen waren slechts nauwe (1.5 AD) doorgangen.

The meaning: "White flags were now raised everywhere. Although no treason was suspected, the troops still cautiously marched into the village, which was much larger than they had expected and was also overgrown with trees. The number of houses was estimated at 300, with only narrow alleys (about 1.5 meters) between the houses."

Although the people were not afraid to face the Dutch army, which was fully armed, the Dutch troops continued to look for a strategy to attack because they were aware that the conditions in the Ngali region were already very much controlled by the local population. However, although the people's fighting spirit was very high, their war experience was not comparable to that of the Dutch troops. The battle began at around 12.00 noon in the south of the village. The Ngali fighters moved forward to face the enemy while opening fire. The sound of burning bamboo explosions, along with rifle shots, increasingly echoed the atmosphere in

the Ngali village. In the end, the Ngali residents were increasingly cornered, and at around 15.45, the Ngali village was successfully taken over by the Dutch.

On the side of the Ngali people, several of their troop leaders were killed, namely Haji Se, Haji Abdul Karim, and two Acehnese, while on the Dutch side, Lieutenant Yasternou was killed by a spear. The bodies of the Marsose troops were buried in Ngali, except for the body of Commander Yasternou, who was taken to Makassar to be buried there. On February 19, Ngali Village fell, and the Dutch troops returned to the capital of Bima. The village of Ngali was left empty by the Dutch, with traces of fires still leaving smoke in various places. Many Ngali residents were killed or displaced, while others were arrested, imprisoned, or taken to Bima to be tried; some were even exiled to Makassar (Haris et al., 1997, p. 102).

2. Dena War, 1910

Dena is a village that currently functions as the capital of Madapangga District. In the past, this village was quite densely populated and was known as a place of residence for many influential religious figures of their time. In March 1910, the residents of Dena Village, led by Haji Abdurrahim Abu Sara, Haji Usman Abu Beda, and Haji Abdul Azis Abu Saleh, rose up to fight. They took up arms as a form of protest against the policies of the Dutch East Colonial Government that were increasingly burdening the people, who were already living in hardship. The Dutch East Colonial Government continued to issue policies in the name of the Sultan, including forced labor until it reached its peak with the enactment of a new policy in the form of a lasting tax. These policies disturbed the people of Dena because the Dutch East Colonial Government was considered to be interfering too much in the affairs of the Bima Kingdom (Kamarullah, 2018, p. 60).

In the Dena War, the Dutch troops successfully attacked from the southeast through Mount Lebo. Meanwhile, the Dena people were ready to block in the south, about 1 kilometer from where the Dutch troops approached. The battle was fierce, but the Dena people were finally cornered, so the battle shifted to the middle of the Campa River. This is contained in the report of the Oost-Indische Krijgsgeschiedenis DOOR WJLUCARDIE, ie-Luit. Infie. NI Leger, Leeraar aan de Kon. Mij. Academie. Met een atlas van XXXII platen. BREDA. THE KONINKLIJKE MILITAIRE ACADEMIE. 1913 on page 176.

Tegen half één 's middags bereikte de colonne de snel-stroomende Dena-rivier, die op dat punt zeer steile oevers heeft en 8 h 10M. diep ingesneden is Onmiddellijk werd eene brigade naar de overzijde gezonden, waarna de overtocht der geheele colonne spoedig volgde. Aangezien dadelijk daarna aan alle zijden vijanden kwamen opzetten, had het blijkbaar in de bedoeling gelegen dien overtocht te beletten. Door geweer- en artillerie-vuur werden den vijand echter vrij zware verliezen toegebracht. Eene poging van den vijand om ook van oever te verwisselen werd verijdeld. Aangezien de vijand de geheele colonne omringde, werd het carré geformeerd. De voorflank werd gevormd door 2 brigades en het canon van 3 7 cM., de achterflank door 2 brigades, terwijl de 5e brigade en de landingsdivisie resp. rechter- en linkerflank vormden. De voorflank was aangeleund tegen den hoogen rivieroever, terwijl de achterflank opgesteld was achter een hooge levende fence.

The meaning: At about half past one in the afternoon, the troops reached the fast-flowing Dena River, which at that time had very steep banks and was 8 hours and 10 minutes deep. As the enemy appeared on all sides soon afterward, it seemed that the intention was to prevent this crossing. However, the enemy suffered considerable losses through rifle and artillery fire. The enemy's attempt to change banks was also repulsed. As the enemy surrounded the entire column, a square was formed. The front flank was formed by two brigades and 3 7 cm guns, the rear flank by two brigades, while the 5th brigade and the landing division formed the right and left flanks. The front flank rested on the high bank of the river, while the rear flank was drawn up behind a high hedge.

The Dena people sought shelter on cliffs and rocks in the river. When one of their leaders, Lode Oma Ibu, was shot, a sudden flood came that claimed many victims, including a Dena resident named Duru Anak Hama, who was swept away by the current. Finally, both troops retreated to avoid the flood, while the Dutch shifted their attack to Kuria Huu. Although the Dena people had retreated to Tolo Sera, the Dutch continued to press until they managed to enter the village and immediately attacked the residents' houses (Haris et al., 1997, p. 103).

As previously explained, the Laskar, led by Haji Usman Abu Beda, were forced to retreat and defend themselves in Tolo Sera. There, a fierce battle took place in the middle of a village engulfed in flames. Haji Usman's troops were trapped in a siege, but they continued to defend themselves inside the house. The Dutch troops burned down the residents' houses. Haji Usman and the local residents held out until the end inside the house while the Dutch troops tried to capture another resistance leader, Haji Abdul Azis Abu Saleh. With the help of Haji Hamu, a captured Laskar member, the Dutch troops finally managed to find the people's resistance headquarters in Karamba Bura. The headquarters was guarded by Ompu Aco, a figure known to be immune to bullets. However, when facing the Dutch attack, Ompu Aco chose not to fight back and begged for mercy in order to save the women and children inside the headquarters. His plea was answered with a shot that took his life. Because Ompu Aco was immune to bullets, the Marsose soldiers had a hard time. The headquarters was eventually burned and shot at, resulting in the deaths of everyone inside, including Ompu Aco (Kamarullah, 2018, p. 62).

Houses were burned, Haji Usman and his colleagues were arrested, while the residents of Dena Village who managed to escape headed to Oi Wulu, about 5 km west of the village. Haji Abdurrahim's house, which served as a defense headquarters, was attacked, and he was killed along with 28 others. Finally, Dena Village fell into Dutch hands, with the surviving leaders captured and taken to Sori Dena, precisely to a place called Wadu Bura (white stone) (Haris et al., 1997, p. 104).

3. Kala War, 1909-1910

Kala is a village located in Donggo District under the rule of the Bima Sultanate. Just like the people of Ngali and Dena villages, its residents also have similar characteristics. The residents of Kala village also fought because they refused to submit to the Dutch colonial government. They opposed the

incorporation of the Bima Kingdom into the Dutch East Colonial, refused to pay taxes (belasting), and refused forced labor that benefited the Dutch. Local conditions also influenced this resistance (Tajib, 1995, p. 273). Therefore, the resolution method is also different. The Ngali War and the Dena War were completely destroyed by the Dutch East Colonial government with the strength of the Marsose troops, while in the Kala War, the suppression was entirely the responsibility of Sara Dana Mbojo. Gelarang Kala Ntehi and the local people were indifferent to the arrival of Sultan Ibrahim. Sultan Ibrahim then went to O'o Village and instructed the Donggo people there to persuade the residents of Kala Village to obey the orders of the Bima kingdom government. However, the invitation did not get a response, and Gelarang Kala Ntehi stuck to his decision (Kamarullah, 2018, pp. 63-64).

The Donggo people's resistance was led by Ntehi Ama Ntihi and Ncohu Samiu, who came from Kala village, Donggo District. Their main resistance headquarters was in Mpirilua. Unlike the Ngali and Dena wars, the war strategy used by the Kala people had a unique characteristic, namely by building a Veranda or Sancari (in Bima language) on the top of Doro Kaboe hill. On the veranda, there were neatly arranged stones. When the Dutch troops chased the Kala people to the top of the mountain, the people were ready to roll the large stones down. This action annoyed the Dutch troops, especially because the area had very difficult conditions, with mountains and forests that were still foreign to them (Haris et al., 1997, p. 104).

Finally, the Dutch asked Sultan Ibrahim to send his people so that in this war, the Sultan could lead the troops to defeat the resistance of the Kala people. Two Donggo leaders, Dongge and Hoti, were shot dead by the Sultan. Some of the people who managed to escape, led by Ntehi Arna Ntihi and Ncohu, fled to Mpirilua and built a defense fort there. However, after several Kala Village leaders were shot, the Dutch invited the Sultan to negotiate peace with the people. However, in reality, all of that was just a tactic because leaders such as Ntehi Arna Ntihi and others were taken to Birna, and after that, there was no further information about their whereabouts. The Kala War was considered over in 1910 (Haris et al., 1997, p. 105).

The End of the Bima People's Resistance against the Dutch East Colonial Government

Three Bima people's resistance against the Dutch ended with victory for the Dutch, both the Ngali War, the Dena War, and the Kala War. Although the Bima people fought hard, none were able to defeat the Dutch's growing and well-organized strength. In the Ngali War, the Bima people tried to defend their land from colonization but were defeated due to limited weaponry and tactics that were not comparable to the strength of the Dutch. Likewise, in the Dena War, although the Bima people tried to fight with a strong fighting spirit, the Dutch managed to subdue them through fierce battles.

The Kala War, which was the culmination of this struggle, also ended in defeat for the people. After a long and sacrificial resistance, resistance leaders such as Ntehi Arna Ntihi were captured and taken to Birna, where further news of them disappeared without a trace. Although there was hope for peace, in reality, the

Dutch only used cunning tactics to weaken the resistance and ensure their control over Bima. These three resistances show how difficult the Bima people's struggle was against Dutch colonial domination, which ended with the conquest and complete control of the region.

1. The End of the Ngali War

The Ngali War was the first resistance that occurred in the three resistance areas. This war was an effort by the Ngali people to defend the customs, religion, and independence of the Bima people. However, the resistance of the Ngali people was successfully broken by the Dutch by using trickery and cunning tactics, namely by Sultan Ibrahim. The Ngali War ended with the victory of the Dutch, which allowed them to begin realizing their goals, as stated in the Lange Contract agreement in the Bima Sultanate. The victory was greeted with joy by the Dutch soldiers, especially by the Governor General in Batavia, who received the good news that on January 20, 1909, the Bima Sultanate was successfully conquered (Sukarddin et al., 2020, p. 174).

On January 21, 1909, the Dutch celebrated their success by firing cannons 25 times. This victory was a very profitable achievement for the Dutch (Syarifuddin, 2008, p. 218). After the Ngali war in the Bima Sultanate ended, several Ngali war leaders who survived, such as Haji Muhammad Said Abu Talu and Haji Yasin, were captured by Dutch troops and brought before the Sultan. They were then sentenced to a fine of 70 male buffalo.

According to the regulations in force in the Bima Sultanate, people who oppose the government will be sentenced to death or exiled for life. However, in practice, this punishment was not applied to figures involved in the resistance against the Dutch. The Sultan argued that the people's struggle in Ngali was not a form of resistance against the Bima Sultanate but rather resistance against the Dutch colonial government (Ismail, 2004, p. 152). The resistance carried out by the Ngali people continued to add to the burden on the community through taxes and forced labor. In addition, a decree was issued prohibiting Ngali war figures from living in villages so that similar resistance would not be repeated in the future. They were required to live around the Sultan.

As a form of state appreciation to the Ngali warfighters who sacrificed their property and lived to defend their rights, on February 19, 1987, the government inaugurated the Ngali War Monument (1908-1909) by H. Oemar Haroen, Bsc. in Ngali village.



Figure 2. The Ngali War Monument (1908-1909) was inaugurated on February 19, 1987, by H. Oemar Haroen, Bsc. in Ngali Village. Documentation taken on September 29, 2024.

2. The End of the Dena War

The end of the Dena war was not much different from the end of the Ngali war carried out by the Dutch. The people's troops were able to be paralyzed by Dutch soldiers who had more modern weapons than the people of Bima. The Dutch were able to surround the people who were resisting. The killing of Ompu Aco and other people marked the beginning of the end of the Dena war. Several figures managed to escape from the Dutch encirclement; after the battle around the headquarters, Haji Abdul Azis Abu Sale, Haji Mustafa Abu Hawa, and Muhammad Ama Jena, who were the leaders of the people's troops, were finally captured. According to Tajib (1995, p. 272), as the leader of the people's army, they were forced to sign an agreement/contract which included; 1) The Dena people had to recognize Dutch power and promise not to rebel again; 2) As a form of compensation for the war, they were required to pay 100 ringgit.

Based on the records of the Martyrs, 40 of them were buried in the yard of the Dena Mosque. Many Marsose soldiers died or fell ill in this battle. According to Overste GT King's confession, a number of his troops were lost due to the harsh natural conditions, such as the wilderness, swamps, and malaria attacks. After that, the Dutch troops withdrew to the headquarters in Kampung Benteng and, a few days later, were transferred to Makassar (Tajib, 1995, p. 272). Rouffer, on his way to Palama Donggo, stopped in Sila in August 1910. He was satisfied because Sila was equipped with weapons and was tightly guarded at that time. The condition of the community looked calm and peaceful. This statement illustrates that the life of the community after the Dena War had returned to normal without any rebellion from the people (Rahman, 2008, p. 170).

3. The End of the Kala War

The Kala War was the last resistance carried out by the Bima people. The resistance of the Kala people was also won by the Dutch. The Dutch had difficulty, but they asked Sultan Ibrahim for help sending his people. In the battle of Kala, the Sultan led troops to defeat the resistance of the Kala people. Two Donggo leaders, Dongge and Hoti, were killed by the Sultan's shots. Some of the survivors fled and were led by Ntehi Arna Ntihi and Neau, who took refuge in Mpirilua and built a defense fort there. However, after several leaders of Kala Village were shot, the spirit of resistance declined.

In June 1910, Sultan Ibrahim, together with Raja Muda Tureli Donggo and Muhammad Salahuddin, who was guarded by the Dari Suba troops, went to Mangge Village to hold peace negotiations with the community. The Sultan agreed to make peace with new figures from the Kala, Ngita, and Jeru Ncahu people. The negotiations were held at the Bima palace. However, not long after two hours, a Dutch ship arrived at the Bima harbor. Sometime after the incident, the Palace was surrounded, and three leaders of the people, Kala, Ntihi, Ngita, and Jeru Ncahu, were arrested and taken to Makassar to be imprisoned. Ten years later, they were released and allowed to return to Bima. It turned out that the invitation to make peace with the Kala people was just a Dutch strategy, which in reality was a lie because of the leaders of Ntehi Arna Ntihi and others.

Table 2. Victims were killed in the Bima people's war with the Dutch

Name of War	Victims on the Side of the Bima People	Victims on the Dutch Side
The Ngali War	War Leaders Ompu Kapaa, Daeng Manasa, Haji Karim Bogoda, Haji Muhammad, Sulaiman Ama Je, and 2 Acehnese and many people were killed.	Lieutenant JHC Vestenou (Commander of the Troops) and many Marsoses soldiers were killed in the first and second resistance.
Dena War	Haji Usma, Haji Abdurrahim, Ompu Aco, and his men were shot dead, as well as 40 other martyrs.	Overste GT King, the leader of 1,000 Marocese soldiers, said that quite a number of his comrades were killed during the war.
The War of Kala	Gempu, Dongge, Hati, Hora, and 4 of their friends died.	Many Marsose soldiers and troops from Suba were killed in battle.

The Impact of the Bima People's Resistance

Since the Bima Sultanate joined Pax Neerlandica and then became part of the Dutch East Colonial in 1908, the process did not run smoothly. The Agreement made by the Bima Sultanate and the Dutch East Colonial Government culminated in the *Lange Contract* (long contract), which caused the Bima people to resist three times almost simultaneously. This resistance was overcome by the Dutch. The resistance carried out by the Bima people had an impact on various areas of the Bima Sultanate and an impact that made it increasingly difficult for the Bima people.

The impact of the Bima people's resistance against the Dutch East Colonial Government was as follows; 1) The *Tureli* Assembly was replaced by the Royal

Government Council (Lid Bestuur), which was under the supervision of the Dutch East Colonial Government Council. The Sultan had an equal position with the controller as the implementer of the Dutch East Colonial government policy in Bima; 2) The *Hadat* Assembly (custom) had its room to move narrowed, only taking care of *Hadat* (custom) affairs in the Palace and its function as the Bima Sultanate's Judicial Body which continued to carry out its duties based on the main principles of Dutch East Colonial Law and *Hadat* (custom) Law which did not conflict; 3) The *Mahkamah Syar'iyah* Assembly (Islamic Law) was dissolved and replaced with the Dutch East Colonial legal system. The *Mahkamah Syar'iyah* was then transformed into an institution that focused more on Islamic social and religious affairs.

Conclusion

On February 6, 1908, the Governor-General approved the Lange Contract (Long Contract) agreement, which officially made the Bima Sultanate part of the Dutch East Colonial. Along with Sultan Ibrahim's Agreement, more and more members of the *Ma Kalosa Weki* group left the Palace and headed to the Bolo, Belo, and Sape areas. The Dutch East Colonial government closely monitored this migration flow, which was considered a form of hidden rebellion against the presence of the Dutch government in Bima in the name of the Sultan. Conditions among the people were approaching a critical point.

The Bima People's Resistance against the Dutch was caused by the contents of the Agreement made by Sultan Ibrahim with the Dutch, which was very detrimental to the Bima Sultanate itself. The people did not accept the Dutch political contract, namely the *Lange Contract* (Long Contract). The Bima Sultanate had to recognize the Dutch East Colonial government and the implementation of tax payments to the people. The Long Contract policy was detrimental to the Bima Sultanate in terms of political, social, religious, and cultural life because the Long Contract policy was considered detrimental to the Bima Sultanate, the people who rejected the Agreement fought in three places, namely Ngali, Dena, and Kala.

The people's resistance was not only caused by the strong religious beliefs of the Bima community, but also by other factors such as politics, society, and culture. Politically, Dutch colonial policies weakened the sovereignty of the Bima Sultanate. Socially and culturally, resistance arose due to the system of forced labor (*rodi*), the weakening of customary law, and foreign cultures that undermined local values. As a result, the people of Bima felt they had lost their identity and developed a strong desire to resist

The impact of the people's resistance has changed the order of life of the Bima people, both in the political, socio-economic, cultural, and religious fields. The Tureli Assembly was replaced by the Royal Government Council (Lid Bestuur). The scope of the *Hadat* Assembly (custom) was narrowed so that it only handled customary affairs in the Palace, while its function as the Bima Sultanate's Judicial Body continued to run based on Dutch East Colonial Law. The *Mahkamatusyar'iyah* Assembly (Islamic Law) was abolished, and Islamic Law was replaced by Dutch East Colonial Law. In Ngali, the Ndempa culture (war between groups) emerged between the villages of Ngali, Renda, Sakuru, and Baralau.

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