

IDENTIFICATION OF CULTURAL VALUES AND NATION'S CHARACTER IN DALUNG BOJONG INSCRIPTION OF THE SULTANATE OF BANTEN IN LAMPUNG

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Abstract

This study aims to identify the cultural values and character of the nation in the text of the Dalung Bojong Inscription of the Sultanate of Banten in Lampung. The content analysis (content) method with a descriptive qualitative approach was used in this study. The results indicated that the Dalung Bojong Inscription contained ten cultural values and national characters, including the following: 1) Tolerance; 2) Democratic; 3) Friendly/Communicative; 4) Peaceful; 5) Discipline; 6) National Spirit; 7) Responsibility; 8) Patriotism; 9) Social Concerns; 10) Appreciating Achievements. It is concluded that the value of Discipline is the predominating value in the inscription text's 12 articles. It is demonstrated by the text of the Dalung Bojong Inscription, which contains a set of regulations aimed at controlling, regulating, and maintaining order in the Lampung people's political, economic, and social lives.

Keywords: cultural value; nation's character; Dalung Bojong Inscription; local wisdom.

INTRODUCTION

Lampung's history during the Islamic period is inextricably linked to the development of the Sultanate of Banten. During the period of Islamic expansion, when Sultan Hasanuddin ruled Banten, it is said that Banten's influence extended to Lampung, Indrapura, Solebar, and Bengkulu (Djajadiningrat, 1983). These areas produce a large number of spice commodities in the form of pepper or pepper, which sell exceptionally well in trade at Banten's port, establishing Banten as a significant international port city and a stopover for Chinese, Indian, and European ships. This triumph lasted from the mid-XVI to the late-XVIII centuries (Untoro, 2007). Lampung became one of the granary areas producing spices in the form of pepper, contributing to and sustaining Banten's glory as a unitary political region (Banten Sultanate) and economic center (international trading port).

Due to Lampung's strategic and vital location, the Sultanate of Banten has sought to establish beneficial relations and friendships since its inception. This is stated in archaeological remains in the form of the Dalung Kuripan Inscription, which dates to 1552 AD and is believed to be authentic evidence of Banten's friendly relations with Lampung (Hakiki et al., 2020). For several centuries, relations between the two regions remained dynamic, ranging from kinship and friendship to patron-client relationships and even between rulers and ruled (Guillot, 2008; Hakiki et al., 2020; Proyek Penelitian dan Pencatatan Kebudayaan Daerah, 1987; Wijayati, 2011). The dynamics of this relationship can be seen in the numerous inscriptions issued by the Sultanate of Banten to Lampung periodically as a manifestation of Banten's legitimacy over Lampung. One

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of them is the Dalung Bojong Inscription, which dates from 1691 AD and is discovered in East Lampung's Bojong Village.

The Dalung Bojong Inscription is one of the Sultanate of Banten's inscriptions dedicated to the people of Sekampung (Lampung). This inscription demonstrates the dynamics of the relationship between Banten and Lampung as it transitioned to patron-client (Wijayati, [2011](#)). The Dalung Bojong inscription is unique. The original manuscript is still in excellent condition in Bojong Village, and duplicates are displayed in two museums, the Lampung Museum and the Pugung Raharjo Archaeological Museum. The text of the Dalung Bojong Inscription contains laws and regulations, and sanctions imposed on the Lampung people by the Sultan of Banten (Widodo et al., [2018](#); Wijayati, [2011](#)). This inscription also contains information about Lampung as the primary commodity source for selling spices (pepper).

The Dalung Bojong Inscription is significant as an archaeological relic and historical source because it contains a wealth of information about the social realities of Banten and Lampung in the past. According to J.G. de Casparis, the inscription serves as the bedrock of the historiography of ancient Indonesian history and deserves to be considered (Mujib, [2001](#)). Inscriptions are one of the most authentic historical sources that can be used to write the history of past lives. They were issued by rulers, such as kings or powerful officials, as official royal documents and were written at the time, containing significant decisions, laws, and regulations (Budiartini et al., [2020](#)). Due to their unique position, inscriptions provide a wealth of information and knowledge to archaeology and history.

Apart from being a valuable source of information, the Dalung Bojong Inscription as a historical document is also brimming with values. As Peterson stated, there are always moral values from the past that can create a better life (Peterson, [2017](#)). These values take on greater significance when contextualized in contemporary human life; this is consistent with the education of the nation's culture and character, which are deeply rooted in history. Culture and National Character Education is a government initiative that began in 2010, establishing a paradigm that must permeate all learning processes. Education should not be divorced from the environment, particularly the cultural background, to prevent the Indonesian people from losing their cultural roots (Badan Penelitian dan Pusat Pengembangan Kurikulum, [2010](#)). As a result, he becomes a foreigner in his environment, lacking the noble character of earlier Indonesians who were highly civilized.

Cultural education and national character will instill in Indonesians an understanding, way of thinking, acting, and solving problems that are consistent with Indonesian norms and character. Indonesian values and character have existed for an extended period. They have become ingrained in the Indonesian nation's ancestral character, which is comprised of 18 (eighteen) values, including Religious, Honesty, Tolerance, Discipline, Hard Work, Creative, Independent, Democratic, Curiosity, National Spirit, Loyalty to Homeland, Appreciation of Achievements, Friendly/Communicative, Peaceful, Love of Reading, Environmental and Social Concerns, and Responsibility (Badan Penelitian dan Pusat Pengembangan Kurikulum, [2010](#)). These eighteen values are believed to be the defining characteristics of the

Indonesian people who already exist, are deeply rooted, and can be traced back to the country's history.

Within that reference point, historical sources such as inscriptions containing information from the past undoubtedly contain traces of the Indonesian nation's cultural values and ancestral character. These values can be identified and later incorporated into the learning process when cultural education and national character are implemented (Hartati et al., [2020](#); Kuswono & Khaeroni, [2017](#)). Numerous previous studies have demonstrated that these values can be integrated into the history learning process in various ways, such as developing learning modules and teaching materials (Hartati & Refa'i, [2019](#)).

In the context of character education and values education, historical sources such as the text of the Dalung Bojong Inscription must first be transformed into cultural values and national character (Sari & Amboro, [2017](#)). To facilitate the integration of these values throughout the learning process, from planning to implementation and evaluation. The process of transforming historical facts written in historical sources in the form of inscriptions into values begins with identifying the values contained in them. The identified values are then reflected and contextualized in the current situation, thereby establishing the significance of historical learning through historical events. Once it has arrived at that point, the process of "learning from history" or "appropriating *ibrah* from history" can begin.

Previous research on the identification of values associated with Lampung's history and culture has emphasized the importance of identifying values in the Lampung people's philosophy of life, such as the research conducted by Syahputra, which identified character values in the culture of *Nengah Nyappur* (Syahputra, [2020](#)). Then by Yusuf, who observes Islamic values in the life of the Lampung people (Yusuf, [2016](#)), Pranoto and Wibowo identified the values inherent in *Piil Pesenggiri's* indigenous wisdom and its role in counseling (Pranoto & Wibowo, [2018](#)). In identifying character values and Islamic values from historical sources, Tjetjep Rosmana published his findings on *Mitos dan Nilai dalam Cerita Rakyat Masyarakat Lampung* (Rosmana, 2010), and Nur Aminah conducted a study on values in 2016 (Aminah, [2016](#)). However, these studies identify the values in historical sources in the form of oral traditions, namely folklore, which are not written sources such as text manuscripts/inscriptions.

The research on the Dalung Bojong Inscription as one of the primary historical sources, as well as the archaeological remains of the Islamic period in Lampung, has been researched by Wijayati, which was published in 2011 with the title *Jejak Kesultanan Banten di Lampung Abad XVII (Analisis Prasasti Dalung Bojong)* and other relevant studies were also conducted by Hakiki et al. published in 2020 with the title *Prasasti Dalung Kuripan; Dokumentasi Perjanjian Banten-Lampung Tahun 1552 M* (Hakiki et al., [2020](#); Wijayati, [2011](#)). Both studies are limited to transcription, transliteration, translation, advanced content analysis, and historical analysis but have not yet identified the values contained in the inscription text. On this side, this study tries to analyze the contents of the text of the Dalung Bojong Inscription to identify the values of cultural education and national character contained in the text so that later it can be integrated and implemented in history learning.

METHOD

The method used in this research is the content analysis method with a descriptive qualitative approach. Krippendorff defines content analysis as a research method that aims to make valid inferences and review data based on its context (Krippendorff, [2004](#)). Inference in content analysis is contextual because inferred symbolic messages and communications are generally about phenomena that cannot be directly observed through the analyzed data. In this study, the source of research data is the text of the Dalung Bojong Inscription which has been transliterated and translated by Mufliha Wijayati, and has been published with the title *Jejak Kesultanan Banten di Lampung Abad XVII (Analisis Prasasti Dalung Bojong)* and published by the *Jurnal Analisis* Volume XI, Nomor 2, Desember 2011. This study focuses on analyzing the values of the nation's character contained in the text of the Dalung Bojong Inscription, a historical source of the heritage of the Sultanate of Banten in Lampung XVII Century. The steps in this study include the Data Procurement stage, which consists of determining units (units), determining samples, and recording. The next stage of Data Reduction includes inference and analysis (Zuchdi & Afifah, [2019](#)). The values of cultural education and national character that have been analyzed are then arranged in a matrix to be mapped. The data analysis technique used is qualitative analysis, which is not only based on frequency but also on the pattern of relationships or linkages, and specifically the technique of constructing an affective map is used to describe the nature of the relationship between the text and the identified values.

RESULT AND DISCUSSION

The Historical Context of the Dalung Bojong Inscription

Inscriptions are written documents made of hard and relatively durable materials. Inscriptions as historical sources are considered the most critical sources because they can provide chronological information about an event. Some of the advantages of inscriptions as historical sources include calendar elements that can be calibrated, generally revealing several important names and the reasons why the inscriptions were made and issued (Hakiki et al., [2020](#)). While *dalung* in Javanese means copper plate. The Dalung Bojong Inscription is often referred to as the *Bojong Charter* or *Boh Dalung* (Tim Penulis, [2006](#)), because this inscription was found in Bojong Village by Mr. Abu Bakar Hasibuan, Sekampung Udik District, East Lampung Regency. The same manuscripts of the Bojong Dalung Inscription can be seen at the Pugung Raharjo Archaeological Museum, and the Ruwa Jurai Lampung Province State Museum. While the original manuscript is still well preserved in the village of Bojong.

Wijayati, an Islamic archaeologist, described the Dalung Bojong Inscription as a reddish-yellow copper plate 36 cm long on the left and 36,4 cm long on the right 24,1 cm wide on the top and bottom, and 5 mm thick on the copper plate. The inscription's text is engraved in the Banten Javanese language and written in the Arabic *pegon* script from right to left. The inscription's contents total 32 lines and are divided into 12 major sections called *pasal* (article). The Dalung Bojong Inscription is a legal document from the Islamic period in Lampung issued by the Sultanate of Banten (during the early reign of Sultan Abdul Mahasin Muhammad Zainul Abidin) that regulates legislation and must

be followed by officials and the Lampung people. The contents make explicit reference to the articles of legislation. The inscription, dated 1102 H or 1691 AD, is addressed to officials and residents of Sekampung (Lampung) and contains information about local governance, criminal law regulations, security and public order, shipping and commerce procedures, as well as pepper planting instructions (Wijayati, [2011](#)).

The Dalung Bojong Inscription is authentic evidence of the relationship between Lampung and the Sultanate of Banten during its ups and downs. It was written about Banten's friendship with Lampung in an inscription discovered in the village of Kuripan and dubbed the Dalung Kuripan Inscription (1552 AD). Both parties agreed to assist one another if one of them was threatened by an adversary. This is bolstered by blood brotherhood ties, as Sultan Hasanuddin (elder brother) and the ruler of the Kerajaan Darah Putih (younger brother) are both descendants of Fatahillah but have different mothers. Ratu Darah Putih, who ruled Lampung, reached an agreement with Sultan Hasanuddin, who ruled Banten (Hakiki et al., [2020](#); Widodo et al., [2018](#)).

However, the intimate relationship between the two (equal) brothers is absent from later historical sources and inscriptions. For example, the Sukau Inscription, which dates from 1104 H or 1695 and includes the Dalung Bojong Inscription, provides additional information about Lampung's governance, regulations, and pepper trade (Proyek Penelitian dan Pencatatan Kebudayaan Daerah, [1987](#)). The regulations that are so meticulously regulated and the sanctions for violators are more appropriately viewed in the context of the ruler's vertical relationship with the ruled. Guillot's explanation was even more extreme: the relationship between Banten and Lampung was the relationship between colonizer and colonized (Guillot, [2008](#)). However, Hakiki et al. argue that the contradictory content of the Dalung Bojong Inscription and the Dalung Kuripan Inscription (which dates much earlier) indicates the relationship or dynamics between Lampung and Banten experienced ups and downs. The two brothers had a close relationship during their early years of friendship. However, during the subsequent journey, various factors emerged and influenced, particularly from the outside, such as economic factors (profits and the need for pepper), political factors (particularly pressure following the Sultanate of Banten's complete control by the VOC), and religious factors (Islamic da'wah). These factors became the catalyst for the change. The relationship pattern between the two regions is gradually becoming more complex (Hakiki et al., [2020](#)). This can be seen in the various inscriptions issued by the Sultanate of Banten to Lampung; when sorted by year of publication, they demonstrate the relationship's fluctuations and dynamics.

Cultural Education Values and National Character in the Dalung Bojong Inscription

The identification of values is grouped in a matrix containing cultural values and national character in the text of the Dalung Bojong Inscription. After being analyzed, there are ten cultural values and national character contained in the text of the Dalung Bojong Inscription, namely the values of 1) Tolerance; 2) Democratic; 3) Friendly/Communicative; 4) Peaceful; 5) Discipline; 6) National Spirit; 7) Responsibility; 8) Patriotism; 9) Social Concerns; and 10) Appreciating Achievements.

Based on the ten identified cultural values and national character, the Discipline value is the most mentioned (seven times), namely in articles 2, 3, 4, 5, 6, 7, and 10.

The next most frequently identified value is Responsibility, which occurs five times in articles 6, 7, 8, 9, and 11. Each of the democratic and friendly/communicative values is mentioned four times. Articles 1, 2, 3, and 4 contain democratic values. While articles 1, 7, 8, and 11 all mention friendly/communicative values. The remaining values of Peaceful and Social Concern are mentioned three times each, Patriotism and National Spirit are mentioned twice, and Tolerance and Appreciating Achievement are mentioned once each.

The ten cultural values and national characters contained in the Dalung Bojong Inscription can be described as follows based on the identification results described below (in Indonesian translation):

Tabel 1. Matrix of Identification of Cultural Education Values and National Character in the Dalung Bojong Inscription

<i>Pasal</i>	<i>Contents*</i>	<i>Character Values**</i>
Pasal 1	<i>Dan lagi, jika ada utusan Kanjeng Sultan di Lampung atau lainnya, maka seluruh punggawa yang bersangkutan hendaknya sama-sama bermufakat berdasarkan sabda Sultan yang disampaikan oleh utusan, dan sudah semestinya bagi mereka untuk saling melengkapi kekurangannya.</i>	Tolerance, Democratic, Social Concern, Friendly/Communicative, and Peaceful
Pasal 2	<i>Dan lagi, barangsiapa bertengkar atau bertarung antar-sesama rakyat Kanjeng Sultan, maka keduanya dikenai denda. Jika salah satu di antara keduanya mati, maka pihak yang hidup dihukum mati dan anak isterinya dibawa ke Surasowan menjadi abdi dalem serta seluruh kekayaannya disita sebagai harta kesultanan</i>	Discipline, Democratic
Pasal 3	<i>Dan lagi, barangsiapa punggawa di dalam negerinya sendiri atau punggawa yang lain-lain menyulut peperangan antar-sesama rakyat Kanjeng Sultan atas keinginannya sendiri tanpa perintah maupun izin Kanjeng Sultan, maka ia dipecat dari jabatannya, dilucuti senjatanya, dan dihukum dengan hukuman yang sangat berat oleh Kanjeng Sultan, karena tindakannya tersebut dihukumi sama dengan orang yang durhaka dan berontak terhadap Kanjeng Sultan.</i>	Discipline, Democratic
Pasal 4	<i>Hal serupa, barangsiapa pergi merampok atau [mencegat] di laut atau di darat tanpa perintah Kanjeng Sultan, maka ia dikenai hukuman mati, kemudian anak isterinya dibawa ke Surasowan sebagai abdi dalem dan seluruh harta kekayaannya diserahkan kepada Sultan.</i>	Discipline, Democratic
Pasal 5	<i>Dan barangsiapa menampung orang yang (diduga) merampok atau [?] ke sana-kemari di dalam negerinya atau di muara sungainya, sementara ia bukan pejabat dan bukan pula punggawa [?], maka dengan kemampuan yang dimilikinya harus menindak orang yang durhaka tersebut.</i>	Discipline, National Spirit
Pasal 6	<i>Dan lagi, jika ada orang Lampung hendak bepergian menggunakan perahu, baik membawa muatan atau tidak, maka orang tersebut harus meminta surat cap perahu kepada punggawa yang berwenang masalah surat cap, dan jangan sekali-kali orang tersebut menuju Surasowan agar tidak mendapat masalah yang besar. Hal serupa lagi, bagi seluruh perahu yang memuat barang ke Surasowan, jangan sekali-kali melanggar surat yang dibawanya, dan barangsiapa melanggar peraturan Sultan ini, maka ia didenda dengan dirampas perahunya beserta muatannya.</i>	Discipline, Responsibility
Pasal 7	<i>Dan lagi, jika punggawa Lampung membawa lada ke Surasowan atau utusannya, maka ia harus menyampaikan surat (pemberitahuan) kepada Sultan ihwal total jumlah lada yang dibawanya. Hal serupa juga berlaku bagi seluruh rakyat kecil yang membawa lada ke Surasowan, ia harus memberitahukan kepada punggawanya berapa lada yang dibawanya, lalu punggawa tersebut menulis surat (pengantar) kepada Sultan.</i>	Friendly/Communicative, Discipline, Responsibility, Patriotism
Pasal 8	<i>Dan lagi, jika ada kapal atau [slaven?] miliki Kompeni atau sejenisnya yang merupakan perahu rakyat Jayakarta terdampar di Pesisir Lampung karena diterjang badai besar atau masalah lainnya, maka punggawa yang ada di wilayah tersebut pantang tidak memberikan pertolongan dan pantang tidak menyelamatkan terhadap barang makannya dan lain-lain seperti halnya rakyat Sultan sendiri, namun punggawa yang ada di wilayah tersebut hendaknya meminta memo dari kapten kapal tersebut, kemudian menyampaikannya kepada Sultan agar memperoleh balasan atas kebaikannya.</i>	Social Concern, Friendly/Communicative, Peaceful, Appreciating Achievement, Responsibility

<i>Pasal</i>	<i>Contents*</i>	<i>Character Values**</i>
<i>Pasal 9</i>	<i>Dan lagi, jika ada orang berdagang, baik itu orang putih maupun orang hitam, lalu perahunya pecah di Pesisir Lampung, maka punggawa yang berada di wilayah tersebut hendaknya memberi pertolongan hingga tuntas, dan pantang hilang hartanya. Jika tidak [], maka bawalah orang tersebut ke Surasowan, dan seluruh hartanya diserahkan kepada Sultan.</i>	Social Concern, Friendly/ Communicative, Peaceful, Responsibility
<i>Pasal 10</i>	<i>Dan lagi, barangsiapa mencuri, atau berjudi (), atau minum arak maupun minum-minuman yang memabukkan?, maka ia didenda dan dihukum menurut instruksi Kanjeng Sultan.</i>	Discipline
<i>Pasal 11</i>	<i>Dan lagi, perintah Sultan kepada seluruh punggawa Lampung sekaligus rakyat kecil, sampaikanlah bahwa setiap orang berkewajiban menanam 500 tanaman lada.</i>	Friendly/ Communicative, National Spirit, Patriotism, Responsibility
<i>Epilog</i>	<i>Undang-undang ini ditetapkan pada akhir bulan Jumadil Awal Tahun Be 1102 Hijriyah.</i>	-

* Transliteration and Translation by Mufliha Wijayati (Wijayati, 2011)

** Based on 18 Nilai Pendidikan Budaya dan Karakter Bangsa dalam Pedoman Pengembangan Pendidikan Budaya dan Karakter Bangsa Kemendikbud RI (Badan Penelitian dan Pusat Pengembangan Kurikulum, 2010)

Tolerance values are attitudes and actions that respect differences in religion, ethnic origin, opinion, attitude, and behavior between individuals (Badan Penelitian dan Pusat Pengembangan Kurikulum, 2010). The Dalung Bojong Inscription's text contains the cultural values and character of the Tolerance nation. Article 1 uses the term "consensus," which refers to an attitude of respect for others' differences in opinions, attitudes, and actions, which are then resolved collaboratively by retainer and complement one another's flaws.

Appreciating Achievement is a value that encourages him to create something useful for society and acknowledges and respects the success of others (Badan Penelitian dan Pusat Pengembangan Kurikulum, 2010). According to the cultural values and character of Appreciating Achievement as stated in article 8 of the Dalung Bojong Inscription, the Sultan as the subject will repay the kindness of the retainer who performed his duties properly and assisted ships that became stranded or damaged and sank in the Lampung region's waters.

Patriotism is a way of thinking, acting, and behaving that demonstrates loyalty, concern, and high regard for the nation's language, physical, social, cultural, economic, and political environment (Badan Penelitian dan Pusat Pengembangan Kurikulum, 2010). These cultural and character values are reflected in articles 7 and 11, which express the people's allegiance to the Sultanate of Banten by introducing pepper to Surasowan and planting 500 pepper trees.

The National Spirit's value is a way of thinking, acting, and having insight that prioritizes the nation and state's interests over their own and their groups' interests (Badan Penelitian dan Pusat Pengembangan Kurikulum, 2010). The cultural values and character of this nation are defined in Article 5, which requires anyone to take action against those who protect criminals, and Article 11, which involves the planting of 500 pepper plants. Both imply that the nation's and state's interests take precedence over individual and group interests.

Social Concern values are attitudes and behaviors perpetually inclined to assist other people and communities in need (Badan Penelitian dan Pusat Pengembangan Kurikulum, 2010). Three articles of the Dalung Bojong Inscription, namely articles 1, 8,

and 9, describe the cultural values and character of Social Concern. The Sultan instilled a sense of social responsibility in his courtiers and subjects and made it a rule for this character to develop into good habits. The inscription's text demonstrates concern by compensating for the retainer's shortcomings, assisting sunken ships on its territory, and providing security guarantees. Although it is contained in only two articles, Mochtar Lubis believes that the cultural values and character of Social Concern are characteristics of genuine Indonesian people who work well together, assist one another, and look out for one another (Lubis, [2008](#)).

Peaceful is a value that refers to an attitude, word, or action that makes others feel happy and secure in their presence (Badan Penelitian dan Pusat Pengembangan Kurikulum, [2010](#)). Peaceful's cultural values and character are reflected in the text of this inscription in articles 1, 8, and 9, which contain suggestions for consensus among the courtiers in carrying out the Sultan's words (Article 1) as well as orders to assist those whose ships have been damaged or sunk and to guarantee his security (Articles 8 and 9). Mochtar Lubis also reaffirms this characteristic by revealing that the Indonesian people are fundamentally gentle and peaceful (Lubis, [2008](#)).

Democratic value is a way of thinking, acting, and behaving that evaluates one's own and others' rights and obligations (Badan Penelitian dan Pusat Pengembangan Kurikulum, [2010](#)). Articles 1-4 contain cultural values and a democratic character; they include recommendations for consensus among fellow Punggawa in carrying out the Sultan's word (Article 1), applying the same sanctions to both sides of a conflict (Article 2), and punishing Punggawa who actually act to disrupt order (Article 3) and the death penalty for criminals robbing or piracy which is applied to anyone, be it the people or courtiers from the Sultanate of Banten (Article 4).

Friendly/Communicative values are defined as actions that demonstrate enjoyment of conversing, associating, and collaborating with others (Badan Penelitian dan Pusat Pengembangan Kurikulum, [2010](#)). Four articles represent the nation's cultural values and character, namely Articles 1, 7, 8, and 11. It appears in the written rules to mutually agree for courtiers (Article 1), communicate and cooperate well for Punggawa in assisting others (Articles 7, 8), and convey the Sultan's order requiring all courtiers and the people Lampung to plant 500 pepper plants.

The value of Responsibility is defined as a person's attitude and behavior toward himself, society, the environment (natural, social, and cultural), the state, and God Almighty (Badan Penelitian dan Pusat Pengembangan Kurikulum, [2010](#)). The importance of this Responsibility is reflected in Articles 6-11, which detail the Punggawa's and the people's duties and obligations. Punggawa, a lower-middle-class official in the Sultanate of Banten's bureaucracy (Kartodirdjo, [1989](#)), holds a unique position because the Sultan appoints him in Surasowan. Among the Punggawa's responsibilities are the following: providing a letter of introduction for individuals wishing to appear before the Sultan (Articles 6-7), providing assistance to ships stranded in the waters of the Lampung region, and providing security guarantees (Articles 8-9), and the obligation to plant 500 productive pepper trees (Article 11). Meanwhile, the people's responsibilities that must be carried out are asking for a letter of introduction to the retainer if they want to appear before the Sultan (Article 6), submitting the cover

letter upon arrival in Surasowan (Article 7), and the obligation to plant 500 pepper trees for the people of Lampung (Article 11).

Of the ten values described thus far, it appears as though the Discipline value has the highest frequency. This is consistent with the hypothesis or historical context of the Dalung Bojong Inscription's publication, namely as a legal document that the people of Lampung were required to obey, which at the time became part of the Sultanate of Banten. Several provisions and regulations are enforced and require compliance, including those pertaining to conflicts between people and the law's resolution, criminal acts of robbery, piracy, gambling, murder, and intoxicating beverage consumption, as well as administrative order rules pertaining to the handling of letters of introduction and travel documents. The patron-client relationship must always be nurtured with disciplined values reflected in an orderly attitude and compliance with all applicable rules and regulations. Threats of indiscipline violations are also extensively regulated. Thus, the enforcement of law and the enforcement of discipline (sanctions) are two interdependent variables necessary to maintain society's social stability.

Discipline is believed to be a cultural value and character rooted in the history of Indonesian society. As a result, the value of discipline is one of the nation's 18 cultural values and characteristics. Discipline is defined as obedient, orderly behavior following applicable rules and regulations (Badan Penelitian dan Pusat Pengembangan Kurikulum, 2010), indicating that the Indonesian nation is organized and regulated follows the rules, adheres to norms, and upholds civility. The people of Lampung are familiar with the social norms and rules that are codified in the *Kuntara Raja Niti* and *Kuntara Raja Asa* customary law books, the *Krui Customary Law*, and other unwritten but adhered-to regulations and community living as a principle and way of life, similar to *Pi'il Pesenggirii* (Habib et al., 2019). The existence of sanctions, as stated explicitly in the Dalung Bojong Inscription, indicates that a hierarchical effort was made to maintain public compliance and order or to preserve the values and character of the Lampung people's discipline at the time. Thus, it is clear that discipline is a component of this nation's noble values.

However, there is one thing that stands out and is quite remarkable in this regard. According to Akbar's ten-year study (2000-2010), of the nine negative characteristics of Indonesian people, Undisciplined is the most prevalent trait, ranking second (85,6%) behind Lazy (88%) (Akbar, 2011). Akbar also detailed several characteristics of indiscipline, including indiscipline regarding time, cleanliness, habits of being late, disobedience to traffic, frequently ignoring or disobeying various rules and laws, and being disorganized, to Indonesian people, who are notoriously difficult to regulate. Of course, this is acceptable, as this phenomenon is easily identifiable and is a fact at the moment. Even now (June 2021), more than a year into a pandemic situation, the number of Covid-19 cases in Indonesia continues to increase, with the primary cause being non-compliance with various health rules, including health protocols. This certainly reflects the character of contemporary Indonesian society, the majority of which are undisciplined.

Akbar, an archaeologist at the University of Indonesia, then traces the characteristics of this undisciplined Indonesian society genealogically. It was argued that indiscipline has existed as a fairly pervasive feature of Indonesian society since

prehistoric times. The fertile landscape factor, combined with living in an area with two climates whose differences are not significant enough to interfere with human life, inevitably causes the archipelago's (Indonesia) inhabitants to become slothful and undisciplined (Akbar, [2011](#)). This is unmistakably an explanation consistent with geographical determinism, the view that humans and all their civilizations are merely products of their natural environment (Daldjoeni, [1987](#)). Even if the fertile land and two-season climate are not always as picturesque as imagined, the archipelago traversed by the Pacific-Mediterranean ring of fire always poses a threat of natural disasters to living things, including humans, at any time. Humans continue to struggle to overcome life's obstacles (Ali, [2007](#)) and to adapt to change (Darwin, [2015](#)). Attempts to continue to be capable of responding to life's challenges and adapting unflinchingly require unwavering values and character.

The genealogical reconstruction of Akbar's Undisciplined character and the character of the Indonesian people remains debatable and should serve as a discussion point. However, the archipelago's long history demonstrates that the archipelago's nations were once great nations capable of developing a high culture and level of civilization. Even at the dawn of the twentieth century, the Indonesian nation succeeded in achieving political independence as a unified nation. Sudjatnika argues that the values humans adopt will shape their culture and character, thereby influencing the development of human civilization. Human-created values exemplify cultured and civilized humans (Sudjatnika, [2017](#)). This argument demonstrates that these advancements are the result of effort and hard work, and noble values and characters that reflect the long-standing high level of Indonesian human civilization.

However, Akbar's research findings from ten years ago remain relevant to today's social reality. Gradually, this nation began to drift away from the values that defined its noble character. Thus, it is critical to re-establish cultural values and national character. Today's education should not focus exclusively on acquiring knowledge (cognitive) and skills (psychomotor) as indicators of success. However, the education process in Indonesia must result in the development of intelligent character (affective). Character will be an essential component of the nation's identity. This endeavor must begin with an examination of the Indonesian nation's history and indigenous wisdom, not with that of other nations.

CONCLUSION

First, there are ten cultural values and national character contained in the text of the Dalung Bojong Inscription, namely the values of 1) Tolerance; 2) Democratic; 3) Friendly/Communicative; 4) Peaceful; 5) Discipline; 6) National Spirit; 7) Responsibility; 8) Patriotism; 9) Social Concerns; and 10) Appreciating Achievements. Second, the value of the Discipline character is the most prevalent character value in the text of the Dalung Bojong Inscription, which is consistent with its characteristics as an inscription that contains information about the Lampung people's legal rules of life during their time under the Sultanate of Banten's control. Discipline is a cultural value and national character that must be reaffirmed urgently in contemporary life, and historical education is one of the bridges necessary to reaffirm the nation's cultural values and character. The nation's cultural values and character can be integrated into

the history learning process, whether in Senior High School (SMA) or Madrasah Aliyah (MA). Additionally, this study demonstrates that historical sources can be used to learn about more than just historical events; they can also be used to learn about the cultural values and national character that have been deeply rooted for an extended period and have become the hallmark and character of Indonesian identity.

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