



## Government System of the Islamic Kingdoms of the Archipelago (Case Study: Sultan's Appointment, Authority, and Exemplar of Former Pekal Kingdom, Mukomuko)

**Etry Mike**

Universitas Islam Negeri (UIN) Fatmawati Sukarno, Bengkulu, Indonesia  
[etrymike@gmail.com](mailto:etrymike@gmail.com)

**Abstract.** Bengkulu Province used to have a number of small kingdoms as stated in historical records before 1685, namely the Empat Petulai Kingdom also known as the Depati Tiang Empat Kingdom with its Rajo Depati dwelled in the Bukit Barisan Mountain in Rejang Lebong Regency, on the coastal area of Bengkulu, the Sungai Serut Kingdom, the Selebar Kingdom in the Lembak area of North Bengkulu, the Sungai Lemau Kingdom in the Pondok Kelapa area of North Bengkulu, and the Anak Sungai Kingdom in Muko-Muko. This is field legal research. This research employs legal and historical research with the statute, historical, and comparative approaches. The specification of this research is descriptive-analytical. These small kingdoms did not form a state with absolute power. The kingdom consisted of hamlets led by a chief elected by the residents and the hamlet heads voluntarily joined the kingdom, where the King was the symbol of unity. The kingdom of the Anak Sungai Muko-Muko in its recent development declared itself the Sultanate of Pekal on July 29, 2017. The Supreme Chief of Kaum consists of seven clans in the community who inhabit the Pekal area, administratively occupying the Ipuh and Ketahun sub-districts in the district of Muko-Muko, Bengkulu Province. It is interesting to research this kingdom because it is the only former kingdom in Bengkulu included in the Yayasan Kerajaan Kesultanan Nusantara (YKKN).

**Keywords:** Royal System; Pekal Tribe; Nusantara Islam; Appointment; Authority and Exemplary

## **Introduction**

Not only does Islam as a revealed religion deals with matters of worship, but also as a complete frame of reference for human life, Islam has been practiced by its followers in the form of state political institutions. The Islam that exists regulates the government and leads its people towards prosperity and authority as a sovereign country, for example, the Samudera Pasai Kingdom in Sumatra, and the Yogyakarta Sultanate in Java which has inscribed the history of civilization that is recognized by the world.

Even though it can be empirically proven that Islam in the time of the Prophet had brought the ignorant nation into a civilized nation, the center of the Medina government was used as an icon of the revival of the people who aspired to refer back to the level of civil society where the Prophet Muhammad SAW as a great spiritual leader, he is also a brilliant head of government. After his death, it can still be pointed out that Islam appeared in a tangible form as a State institution. In many ways, historical facts were found that pointed to the existence of the State, especially since the establishment of the Bani Umayya, Bani Abbas, until the destruction of the Ottoman Caliphate.

The fact from the 7th century to the 21st century AD, Muslims practiced a very rich and diverse political life which includes the form of the State and the system of government, especially since the liberation of the Islamic world from Western Colonialism, the Islamic world has practiced a different political system from the past. When viewed from historical reality, Muslims have practiced unitary and federal states. Both forms of the state lived in different historical contexts according to the conditions they encountered (Mujar Ibnu Syarif and Khamami Zada, 2008: 198).

The government system practiced in Islam is closely related to the contextual conditions experienced by each Muslim. For a very long period from the 7th century AD until now, Muslims have practiced several systems of government which include the caliphate government system (caliphate based on syurra and monarchy), imamat, monarchy, and democracy.

**Government System of the Islamic Kingdoms of the Archipelago  
(Case Study: Sultan's Appointment, Authority, and Exemplar of Former Pekal  
Kingdom, Mukomuko)**

In historical records, several kingdoms in Sumatra such as the Perlak Sultanate which later merged with the Samudra Pasai Sultanate founded in 845 – 1292 hijriah (Islamic calendar) as the oldest Islamic kingdom in the archipelago. The Samudera Pasai Kingdom appeared as the largest Islamic kingdom in the archipelago which experienced glory during the reign of Sultan Malik Al-Tahir I, Muhammad, and was continued by his younger brother Sultan Malik Al-Tahir II, Ahmad. According to Ibn Battuta, these kingdoms had become prosperous trade. Many traders from Java, China, and India came to visit. This kingdom spread Islam to Minangkabau, Jambi, Malacca, Java, and Thailand. It was from the Samudra Pasai Kingdom that Islamic cadres were prepared to develop Islam in various regions. One of them is Fatahillah. He was the son of Pasai who later became the commander of Demak and the ruler of Banten. According to Ibn Battuta's records, the system of government applied to the Samudera Pasai kingdom was Islamic law, this was possible because the kingdom at that time was led by Sultan Malik Al-Tahir II. These kingdoms had warrior figures who can be imitated by young generations of Indonesia.

In Bengkulu, there are many kingdoms but their scale is smaller compared to the kingdoms that have been stated above in the historical record before 1685, in the Bengkulu region there were several small kingdoms, namely the Empat Petulai Kingdom also known as the Depati Tiang Empat Kingdom with its Rajo Depati dwelled in the Bukit Barisan Mountain in Rejang Lebong Regency, on the coastal area of Bengkulu, the Sungai Serut Kingdom, the Selebar Kingdom in the Lembak area of North Bengkulu, the Sungai Lemau Kingdom in the Pondok Kelapa area of North Bengkulu, and the Anak Sungai Kingdom in Muko-Muko. These small kingdoms did not form a state with absolute power. The kingdom consisted of hamlets led by a chief elected by the residents and the hamlet heads voluntarily joined the kingdom, where the King was the symbol of unity. Prior to the British's arrival, in Bengkulu, there were already kingdoms, namely the Sungai Serut and the Sungai Lemau Kingdom. The Sungai Serut Kingdom was founded by Bintang Roano who was famous for the title Ratu Agung from the Majapahit Kingdom, while the Sungai Lemau Kingdom with its King Datuk Bagindo Maharaja Sakti came from the Pagaruyung Kingdom, West Sumatra (Firdaus Burhan, 1988: 163).

The Anak Sungai kingdom of Muko-Muko in recent developments declared itself the Sultanate of Pekal. The Pekal ethnic group is related to the mythology of other dominant ethnic groups on the border of the Pekal ethnic group. This mythology is related to the mythology of the Rejang Tribe and the saga of King Indropuro of Minang. The mythology of the Rejang tribe itself relates to the stories of the Pagaruyung kingdom in Minang. On July 29, 2017, the Sultan of Bangsa was appointed to the position of the Supreme Chief of the Kaum as well as the Sultan of the Pekal Sultanate of Muko-Muko Regency and has been inaugurated by Sultan Iskandar Mahmud Badaruddin as chairman of YKKN. The Supreme Leader of the Kaum consists of seven clans in the community who inhabit the area from Katahun to Santan estuary, administratively occupying the Ipuh and Ketahun sub-districts in Muko-Muko Regency, Bengkulu Province. In their community, they join in one communal, namely the Pekal Community Family Association of Bengkulu Province, also chaired by H. Sultan Bangsa, SH., MH (Sultan Bangsa is the son of Merah Indo tracing from the genealogy, the lineage goes back to Tuanku Sultan Sarie Maharadja Gendam Syah, who ruled the Mukomuko Sultanate in 1681-1761). A Bengkulu community leader who was born in Talang Arah Village, Ketahun District, Muko-Muko Regency, who is also a member of the Supreme Council of the King of Sultans of Indonesia (MARSI) which was inaugurated by the Minister of Home Affairs on August 24, 2017. The Anak Sungai kingdom in Mukomuko is one of the Islamic kingdoms in Bengkulu Province, it is interesting to study this kingdom because it is the only former kingdom in Bengkulu that has been included in the Foundation for the Kingdom of the Sultanate of the Archipelago (YKKN), whose members consist of all former major kingdoms in the archipelago such as the Sultanate of Yogyakarta, Banten, Surakarta, Palembang, Jambi, Minaang Kabau, Kutai, and others.

Based on the facts above, the researcher is interested in knowing more deeply about the Islamic Archipelago Kingdom, especially those related to research disciplines in the field of state administration. Therefore the focus of the research is related to the government system during the Pekal kingdom.

## Research methods

To answer the problems formulated in this research, the field research method is used. This research combines legal and historical research. The specification of this research is descriptive-analytical, because it is expected to be able to provide a detailed, systematic, and comprehensive description of all matters relating to the object to be studied, namely the relation to the Government System applied to the Pekal Sultanate in Muko-Muko Regency, Bengkulu Province. the sultanate, which is associated with the current system of Government of the Republic of Indonesia.

Legal research was conducted to identify legal concepts and principles used in the system of government of the Republic of Indonesia as regulated in the 1945 Constitution of the Republic of Indonesia and other regulations. Concerning this legal and historical research, several approaches are used, namely the statute, historical, and comparative approach. This research took place in the area of the former Pekal Sultanate, Mukomuko Regency, Bengkulu Province, and Bengkulu Province with the consideration that this location is the only former Sultanate in Bengkulu Province that has recently re-declared the validity of the traditional values and culture of the former Sultanate in Bengkulu Province.

The selection of informants in this study used the purposive sampling method, namely the informants were deliberately chosen because there are aims and objectives considered representative of the whole based on consideration of the competence and ability of the informants to provide research data based on their functions, duties, or positions as well as what they experienced. Data obtained both from library and field research is an activity carried out interactively and directly, so that the data are considered sufficient (saturated), and finished (completed). The data are processed starting from data reduction, data display), as well conclusion drawing/verification. The results of the analysis are compiled and reported in writing in the form of research.

The method of collecting interview data is an oral question and answer process, where two or more people physically face to face, one can see the other's face and listen with their ears (Margono, S, 2009:117) In this case the researcher conducted interviews directly guided, namely interviews conducted to informants who were conducted freely by referring to the list of questions prepared by the

researcher or in other words that in conducting interviews, the researcher was not fixated on the order of the list of questions as prepared by the researcher, in addition, the informants were given the freedom to answer the questions posed by the researcher. This interview is used for the process of granting a will of wajibah and others deemed necessary. Documentation is supporting data needed to complete the problems discussed regarding records and other sources.

## **Discussion**

### ***1. Government System in Indonesia***

The government system is a whole, consisting of several parts that have a functional relationship between the parts and a functional relationship to the whole so that the relationship creates a dependency between them which consequently if one part does not work properly it will affect the whole (Kusnardi and Harmaily Ibrahim, in Imam Mahdi, 2011: 101). This system of government was implemented during the New Order government. The hallmark of the new order government system is the existence of enormous power in the presidential institution (Abdul Ghoffar, 2009:37). Almost all the powers of the president regulated according to the 1945 Constitution are carried out without involving the consideration or approval of the DPR as people's representatives. Therefore, in the absence of supervision and without the approval of the DPR, the president's authority is very large and tended to be an abuse of power.

Based on the provisions of Article 4 paragraph (1) of the 1945 Constitution, it states: "The President of Indonesia holds the power of government according to the Constitution". This provision has not changed since the beginning of independence until the current 4th amendment. As is known that in the system of government (executive). Therefore, in formulating a system of government, the President must pay attention to the entire material of the 1945 Constitution. Therefore, in the position of the President, two leadership qualities are included, namely as head of state and government, so the holder of the presidential office (ambtsdrager) was overpowering (Jimly Asshiddiqie, 2007:314).

## ***2. Local Wisdom in the Government System***

Local wisdom (local Genus) can be interpreted as part of the traditional culture of ethnic groups. This local wisdom has the form of not only proverbs and all other linguistic expressions, but also various actions and results of material culture. Local wisdom is embodied in all cultural heritage, both tangible and intangible (Edy Sedyawati, 2006:432).

It is time for local wisdom to get more attention to take part in the community and government spaces, to answer the challenges of the current changing globalization happening more rapidly. The changes in globalization securely do not exploit the structure of the value order that has long existed in society, both in the anthropological, social, economic, environmental, land use, spatial layout patterns of settlements, and many more. Being aware of it as a social setting amid the turbulent flow of globalization is a step to defending against the rapid flow of information that has a domino effect on the life of the nation and state (Yusrin Sangaji, 2017).

The existence of legislation that includes the need to pay attention to local wisdom means that the government strongly supports the preservation of local culture (local wisdom), of course as long as it does not conflict with social norms or rules in general. In Mukomuko, there is local wisdom often applied by the fishing community, in the event of a dispute as stated by the head of the fisheries and marine service that all parties in Mukomuko Regency agreed to apply local customary law to prevent conflicts between fishermen in the area (Mukomuko applies customary law, <http://benngkulu.antarane.ws.com>).

## ***3. Pekal Tribes***

The Pekal tribe is an ethnic group that inhabits the area around Mukomuko district which is near the border of Jambi and West Sumatra. The population of the Pekal tribe in the 2000 census was 30,000 people. The Pekal ethnic group is related to the mythology of other ethnic groups that are dominant in the border area of the Pekal ethnic group. This mythology is related to the mythology of the Rejang tribe and the saga of King Inderapura from Minangkabau. The mythology of the Rejang tribe itself has relations to the stories of the Pagaruyung kingdom in Minangkabau.

The Pekal ethnic group is related to the mythology of other dominant ethnic groups on the border of the Pekal ethnic group. This mythology is related to the mythology of the Rejang Tribe and the saga of King Indropuro of Minang. The mythology of the Rejang tribe itself relates to the stories of the Pagaruyung kingdom in Minangkabau. The story of the journey of the Empat Petulai from Pagaruyung became part of the mythology of the Rejang tribe. In this mythology, the mythology of the existence of the Pekal tribes is attached. On the one hand, it can be seen that the Rejang Tribe directly recognized the people from the Pekal Tribe as part of the Rejang Tribe under Bangmego Tubui. On the other hand, the Pekal ethnic group basically cannot be mentioned as part of the Rejang ethnic group. This is reflected in the use of language, cultural rules, and values as well as other social structures which partly adopt the rules of Minangkabau cultural values.

Pekal etymologically comes from the word mengkal which means immature but no longer raw. According to legend, this name was obtained because the Pekal tribe is a form of the Minangkabau and the Rejang tribe whose territory is a gift from the Minangkabau and the Rejang tribe. Thus, the Pekal tribe is related to the mythology of the Rejang tribe and the saga of the king of Inderapura from Minangkabau (Accessed through (<http://ms.wikipedia.org/wiki/Minangkabau>) on February 16, 2022).

#### ***4. Analysis of Local Wisdom in the Kinship and Government System of Former the Pekal Kingdom related to the current Regional Government System.***

As it is known that the government system of the former Pekal Sultanate is part of the Mukomuko kingdom which was fiery with the Indra Pura kingdom, but the former Pekal Sultanate tribally is a separate tribe that inhabits the northern Bengkulu and Mukomuko, namely Ipuh, Sebelat, and Puteri Hijau.

Based on the results of interviews with several Pekal community leaders in North Bengkulu and Mukomuko, a statement was obtained that the former Pekal Sultanate was the former territories of Ketahun, Sebelat, and Ipuh. It can also be

**Government System of the Islamic Kingdoms of the Archipelago  
(Case Study: Sultan's Appointment, Authority, and Exemplar of Former Pekal  
Kingdom, Mukomuko)**

stated that the former Pekal Sultanate was under the control of the Sultanate of Palembang, Darussalam because the clan was a separate part of the government structure of the Sultanate of Palembang. The clan government was regulated in the book of Simbur Cahaya which is devoted to the upstream region or areas far from the center of the Sultanate called the downstream area which is controlled directly by the Sultan. In another version, the former Mukomuko sultanate had a close relationship with the Minangkabau Pagaruyung Kingdom. This was marked by the coronation of Sultan Bangsa as chief of the Pekal supreme clan and Crowned Sultan of the Mukomuko Sultanate on July 29, 2017 carried out by Daulat Yang Di Pertuan Raja Alam Minangkabau, Sultan Taufik Thaib, king of Pagaruyung Darur Qoror (H. Sultan Bangsa, Inauguration of Chief of the Pekal Supreme People and Crowned Sultan of Mukomuko Sultanate, Journalistic Report of Mada Mahfud, Data Center for the Kingdom and the Sultanate of the Archipelago (Pusdaksutra), 2017: 2).

If viewed from the relation between the Pagaruyung kingdom and the former Mukomuko Sultanate, especially the former the Sultanate of Pekal, as explained by H.Badrin Hasani, M.H., as the chief of the former clan, there are indeed some characteristics that still apply, especially around Pasar Ipuh area, because these people have differences from other Ipuh communities, for example, people who live in Pasar Ipuh area generally kinship follows the maternal line (material) in contrast to other Ipuh communities where the kinship line follows the father's lineage (patrilineal).

This kinship line is also used in the government system as well as the leader in the indigenous community. As stated above, the governmental power that passed to the indigenous people of Pekal was led by a clan leader. The leader of the clan is only in charge of kinship based on lineage as well as forming a separate area. According to Muslawadi, the customary head of Air Buluh Village, Ipuh Sub-district, the people in the Pekal area could initially increase according to the development of the community in a village. For example, in a village consisting of 4 people (A, B, C, and D, then some of these families open new land and live in the area, then these residents can form a new group, namely the E). The new people are no longer able to form new clans, because every village usually has determined that if there is regional development, it will still belong to the people of origin, including if there are newcomers who are married or alone, they must

enter one of the clans. Muslawadi said that according to Air Buluh village regulations as well as several villages studied, all of them stipulate that every migrant resident must enter one of the clans with certain requirements following their respective village regulations.

Based on the results of the researcher's interviews with Muslawadi as the Head of Air Buluh Village, he explained that marriage in the Pekal community is exogamous, which means marriage must be outside the clan of the group, even though it does not have a clan system like that in the Minangkabau community. Marriage in the Pekal community is religious because the relationship does not only bind the relationship between the two parties who are married, but also all relatives/families of both parties. In the Pekal culture, marriage is an issue for relatives, starting from finding a partner, making agreements, engagements and marriages, even to the point where all matters of the marriage require adjustments in many ways. The background of the two families can be very different, in both living habits, education, origin, social level, language, manners, and so on. Thus, it requires the willingness and ability to adapt from each party. This can be done by knowing the character of each individual and family to obtain harmony in the relationship between families in the future. It cannot be separated from the responsibilities such as inner and outer living, life insurance, and the education of children.

The system of government with a Malay pattern, namely political sovereignty rests with the Sultan in Menjuto and is assisted by several ministers. Protein, the hamlets, voluntarily submit to the Sultan, while the ministers, in theory, at certain times, pay their respects with tribute. The Minister of Negeri Empat Belas Kota or Mukomuko has the highest position in charge of state affairs, the Minister of Lima Kota or Bantal territory takes care of internal security, while the Proatin takes care of their respective hamlets (<http://hejunaidi.blogspot.com>). This item was partly applied to the Pekal sultanate, as in the case of the authority to administer the hamlet government which was carried out directly by the head of the clan, while the sultan was symbolized as the leader who headed the people in

**Government System of the Islamic Kingdoms of the Archipelago  
(Case Study: Sultan's Appointment, Authority, and Exemplar of Former Pekal  
Kingdom, Mukomuko)**

the hamlets, but government affairs were still given to the heads of the clans autonomously.

Meanwhile, the influence of the Palembang Darussalam sultanate is found in the existence of a clan government that led several people in a village and former the Pekal Sultanate consisted of 7 clans as well as representatives of the sultan. If it is viewed from the government system of the Palembang Darussalam Sultanate, there are several differences. The clan government system was born from the culture and government system that was combined with Islamic law since the time of the Palembang Sultanate. The clan system of government continued until Indonesia held independence, which is maintained as an acculturation of customs that are firmly held by the people in the former territory of the Sultanate of Palembang Darussalam. The strength of the clan's tradition is based on the principles of kinship and cooperation.

The family characteristics that exist in former the sultanates of Pekal and Bengkulu, in general, are also characterized by this. The Bengkulu people refer to their residential units as hamlets. Traditionally, each hamlet is led by a head called Depati and a Deputy called Depati Pemangku. In the past several hamlets were united under a government area called a clan. The leader is called the Pasirah, while the deputy is called Pembarab. In addition to acting as the leader of the clan government, a Pasirah also acts as a customary head, because it is also called the title of Raja Penghulu. In a hamlet, there are also senior figures who are often asked for advice on customary matters, namely the so-called village elders, in the Pekala community they are called the heads of the Kaum. This Muslim community also has worship leaders called penghulu or khatib and Bilal (<http://sukudunia.blogspot.com/2014/09/sejarah-suku-benngkulu.html>).

In the Pekal community, which is led by a clan head, religious leaders also recognize the terms khatib and Bilal, but the appointment is different from the system regulated in the Palembang Darussalam Sultanate, where the khatib and Bilal are directly elected by the tribal community without asking for approval from the Sultan represented by the king. Organizers of Religion are arranged in the book of Simbur Cahaya.

However, in the case of marriage, they still follow the provisions such as the rules contained in the Simbur Cahaya, namely the Penghulu must register the marriage

and report it to the head of the clan without going through the head of the clan. The clan head (Pesirah) in his position as the head of government and at the same time the head of the customary clan has very strong power, especially after the abolition of the sultanate system in Southern Sumatra, the clan head has the same position as the sultan in his territory (Rimbun Natamarga, paper, <https://www.academia.edu/6102919/>).

However, not all of the clan government systems originating from the Palembang Darussalam Sultanate were implemented in the former Pekal Sultanate. According to H. Badrun Hasani, M.H. The system of customary government of the former Pekal Sultanate was not all the same in its application, this is understandable because of the great influence of the two sultanates. For example, the Pasar Ipuh area and its surroundings, it is more influenced by the traditional government system of the Indrapura kingdom originating from the Pagaruyung kingdom, while others are mostly influenced by the Palembang Sultanate and some are independent of the two systems.

According to H. Badrun Hasani, M.H., the influence of the Palembang Darussalam Sultanate, was initially accepted as a form of recognition of sovereignty, but over time the people objected to the regulations contained in the Simbur Cahaya book, such as the provisions in Chapter I (Bujang Gadis and Marriage Customs) which are all in the heavy form of fines, money.

Likewise, the provisions stipulated in Chapter II (Rules of the clan), such as the obligation to serve the king (Sultan Palembang) if requested but object to it, they will be fined a certain amount of money (Article 14). In the marriage provisions that a woman may not stay at her husband's house or her husband's family but the husband must stay at his wife's place (Article 28), whereas in the customs prevailing in the Pekal community, if a marriage occurs, then the wife lives in the husband's family.

In the Pekal community, everyone who lives permanently in the area of the former Pekal Sultanate had to belong to one of the clans. Entering the people has become the customary community in Mukomuko district. Everyone who

**Government System of the Islamic Kingdoms of the Archipelago  
(Case Study: Sultan's Appointment, Authority, and Exemplar of Former Pekal  
Kingdom, Mukomuko)**

wishes to take refuge under their banner is required to enter the People, be it immigrants, as the saying goes: "if the child goes abroad, buy sharks buy mullets, buy long fish first. If the child arrives overseas, the mother, the relatives, the landlady looks for him first ".It means that if one of our children lives overseas, of course, the mother, father, and relatives in the village are left behind. So for those who migrate and live in a new place, of course, there are no relatives, so entering these people they already have new relatives, where they are domiciled or where they live (Badan Musyawarah Adat, 2008: 54)

According to H. Badrun Hasani (Haji Badrun Hasani is an Ipuh community leader as well as the head of the former Pekal community of the Ipuh clan with the title Muar Sakti (Badrun Hasani Muar Sakti), interview in Ipuh on August 25, 2018), the existence of traditional institutions such as these people is still maintained and has an essential position, because it relates to family breeds. Each clan is led by a clan head who has a very heavy duty in the life of the Mukomuko community. The head of the clan is fully responsible for all members of his clan, both in matters of joy and sorrow, in the language of Mukomuko the head of the clan member is called a grandson (anak cucuang) by the head of his clan.

According to Syaiful Anwar Ab (Syaful Anwar AB, a senior lecturer at the Economics Faculty of Universitas Bengkulu, Ipuh community leader lives in Bengkulu, interviewed on October 16, 2018, at the Bengkulu Regional Research Council Office), one of the community intellectual leaders Ipuh, who lives in Bengkulu, said that in the past, if there were community members in a village in the Pekal area, at that time no one would travel outside the village unless there was a very important matter, such as a family member in another village who died or got sick. If the business is limited to making money, such as fishing and gardening, it is clear that it will not be carried out, even if there are residents who die in the morning and as a community, they have left to go to the sea or the fields, the head of the community simply orders one of the residents to plant a black flag on the beach or the road to the sea, garden, then the residents who have already left will return to the village to take care of the dead bodies.

## Conclusion

The history of the former Pekal Sultanate is structurally derived from the Indra Pura Sultanate dynasty, the sultanate located in the Coastal Region of West Sumatra, a fraction of the Pagaruyung Kingdom. The Pekal Sultanate has specific local wisdom in the regional and community government system, especially about the existence of a Leader who has two different tasks, namely as a government leader called the Head of the Clan and a Community and Religious Leader called the Head of the People. The Head of the Clan is the Head of Government which refers to the government system that is imbued with the Government system found in the Palembang Darussalam Sultanate, as contained in the *Simbur Cahaya* book. The Chief of the People is the Leader found in the villages in the territory of the Marga government, the Head of the People as his duty is the elder person in the village. However, one village may consist of several Kaum (clans). The people in a village can be formed from lineage and migration factors from the expansion of the village. Government System former Pekal Sultanate adheres to the principles of deliberation in every decision-making, and until now this system preserves it, such as in the case of the election of the Village Head which is based on the deliberation of the clan chiefs in the village.

## References

- Abdul Ghoffar, *Perbandingan Kekuasaan Presiden Indonesia setelah Perubahan UUD 1945 dengan Delapan Negara Maju*. Jakarta: Kencana Prenada Media Group, 2009.
- Badan Musyawarah Adat, *Adat Hukum dan Seni Budaya Kabupaten Mukomuko*, 2008
- Edy Sedyawati, *Kajian Arkeologi, seni dan Sejarah*, Jakarta: PT. Grafindo Persada, 2006
- Firdaus Burhan, *Bengkulu dalam Sejarah*, Yayasan Pengembangan Seni Budaya Nasional Indonesia, 1988.
- Jimly Asshiddiqie, *Pokok-pokok Hukum Tata Negara Indonesia, Pasca Reformasi*, Jakarta: PT. Bhuana Ilmu Populer, 2007.

Government System of the Islamic Kingdoms of the Archipelago  
(Case Study: Sultan's Appointment, Authority, and Exemplar of Former Pekal  
Kingdom, Mukomuko)

Karya, "101 Suku-Suku Di Bengkulu", *Suku Asli Dunia*,  
<http://sukuaslidunia.blogspot.com/2016/10/suku-suku-di-bengkulu.html>

Kusnardi dan Harmaily Ibrahim, dalam Imam Mahdi, *Hukum Tata Negara Indonesia*, Yogyakarta: Teras, 2011

Margono, S. *Metodologi Penelitian*, Jakarta: Rineka Cipta, 2009

Mujar Ibnu Syarif dan Khamami Zada, *Fiqh Siyasah* (Jakarta : Erlangga 2008).

Rimbun Natamarga, "Kedudukan Dan Peran Pasirah Dalam Kepemimpinan Tingkat Marga Di Pedalaman Palembang 1825–1942", *Academia.Edu*,  
<https://www.academia.edu/6102919/>

Yusrin Sangaji, "Kearifan Lokal Tantangan dan Peluang", *Kompasiana*,  
<http://www.kompasiana.com/oncesangaji>, 2017.

Wikipedia, *Minangkabau*, <http://ms.wikipedia.org/wiki/Minangkabau>

Empty page