

Manuscript as a Source of Cultural and Spiritual Inspiration

Messages of Culture and Spirituality to Prepare Death in Tulkiyamat Manuscript

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ABSTRACT

This paper aims to explore the concept and significance of the existence of manuscripts as a source of cultural and spiritual inspiration while at the same time encouraging efforts to preserve the tradition of reading the Tulkiyamat manuscript in Takalar regency. This is related to the lack of studies related to Islamic manuscripts. In fact, it stores the values, thoughts and culture of the scholars of the past which is an integration between theological Islamic values and the values of local traditions, culture and customs. Using a data-based approach to literature and discourse analysis, it was found that the preservation and study of manuscripts has significantly helped the development of public understanding of the existence of the Tulkiyamat manuscript and reading tradition in Takalar regency as a source of cultural inspiration and spiritual values. Including various efforts to preserve community-based scripts and digital media as literacy and learning materials for millennials and the global community.

Keywords: *Manuscript, Tulkiyamat, Inspiration, Cultural, Spiritual*

1. INTRODUCTION

Today, the community needs the revitalization of cultural values to deal with the shock of social changes that occur around them. The potential of local culture should be a wise consideration in managing socio-cultural development and development. Local cultural wisdom, apart from being free of cost, also has an impact on socio-economic benefits and social industry, and is the essence of development itself. Kay and Alder assume (as cited in Jayadi, 2014, p.117) that local cultural values are the main source of inspiration for the formation of enthusiasm in local knowledge, so that local communities will have the ability to strengthen their adaptability to various changes both internally and externally. Thus, all the potentials and elements that exist in society can become media, materials, and at the same time the driving force that stimulates creativity, taste, and initiative and gives birth to cultural dynamics.

Likewise, in the rescue and preservation of ancient manuscripts, it is very important to do so that the

cultural heritage of the past is not lost or taken over by other nations. One of the important actions that must be taken in the preservation of ancient manuscripts is to carry out transliteration and study of the noble values contained in them. According to Junaidi (2010), the adoption of the noble values contained in the past by contemporary authors provides great benefits for today's society. In particular, philosophical reflections can be extracted from cultural heritage in the form of manuscripts. By using the results of studies conducted by philologists, in the form of manuscript editing, transliteration, or text translation, it is possible to obtain an overview of the thoughts that developed in a particular society. The mindset of the people in this text describes how to shape society as a civilized nation. Therefore, the information contained in it is very important to be disclosed and conveyed to the public (Hendrawati, 2018). This is what encourages us as the next generation to have a responsibility to be able to maintain and preserve the existence of the manuscripts of our ancestors

2. METHODOLOGY AND DATA ANALYSIS

This paper uses a qualitative approach with a descriptive writing design. The object of this study is the inspirational message and spirituality contained in the Tulkiyamat manuscript, especially in chapter III which discusses death, especially the article that tells the story of soul answer to the angel of death. Data collection is done by literature review. The data analysis technique uses text and discourse analysis with a narrative semiotic model, looking at the process of sign (sign) and signified (signified) through meaning consisting of surface structure and underlying meaning.

This surface structure, according to (Titscher, Meyer, Wodak, & Vetter, 2009), is a text that is immediately recognizable and ready to be accessed. This structure is also commonly investigated in content analysis and traditional texts. While the inner structure (underlying meaning) is a basic system of values contained in the text and a system consisting of norms, values, and attitudes that are universal. The text is considered to reflect the value structure of the norms of the social system.

3. RESULTS AND DISCUSSION

3.1. Existence of Manuscripts and Tradition of Reading Tulkiyamat in Takalar Regency

History of the presence of the Tulkiyamat manuscript cannot be separated from the figure of Nuruddin Ar-Raniri who became the initial writer of this manuscript. Nuruddin Ar-Raniri itself cannot be separated from the *Book of Literature* that developed in Aceh in the 17th century. According to Roolvink (cited in Fang (2011, p.380), *Book Literature* is a very broad field of knowledge. The study of the al-Quran, interpretation, tajwid, arkam, ushuluddin, fiqh, sufi science, sufism, tariqat, remembrance, testament, can all be classified into *Book Literature*. However, the most important part in the *Literary Book* is the *Sufism Literature*.

According to Liaw Yock Fang (2011), *sufism literature* has played a role in the development of Islam in the archipelago, because sufism and sufi experts can adapt Islamic teachings to the level of understanding of the local community. As previously stated, accepting the teachings of Sufism and entering its tariqat means entering a large family that helps each other. Many members of the order were merchants who studied throughout the Islamic world. Nuruddin ar-Raniri is one of the great scholars in Aceh who played a role in the development of Islam in the archipelago.

Of the several books written by Nuruddin ar-Raniri, according to Liaw Yock Fang (2011), there is one very

famous book, which is written in Malay and Arabic. This book is entitled **Akhbar al-Akhirah fi Ahwal al-Qiyamah**, it is explained that this book provides an overview of the process when humans experience death. Further exploration of the book *Akhbar al-Akhirah fi Ahwal al-Qiyamah* was later found in a book entitled *Hereafter News in the End of Judgment*. This book includes the author by the name of Nuruddin Ar-Raniri, which was published by the Indonesian and Regional Literature Book Publishing Project, Ministry of Education and Culture in 1983 (Ar-Ranniri, 1983). Then, in research in South Sulawesi in 1990 in the Archipelago Cultural Research and Study Project which later published a book called Tulkiyamat (Ambo Gani, Husna G, Baco B, & Ahmad Yunus, 1990). Results from this study, it is said that this manuscript was found in the Level II area of Goa (now Gowa Regency). The manuscript is a copy of the manuscript which is estimated to be approximately fifty years old. The manuscript was written by order of *Sombaya* or the King of the Gowa Kingdom that time.

Regarding the writing of the Tulkiyamat manuscript, according to (Ambo Gani, Husna G, Baco B, & Ahmad Yunus, 1990), the author's explanation is that the writing of this manuscript was ordered by *Karaeng Tumalompoa* (King of Gowa Kingdom) in 1052 Hijriyah, or (around the year 1651). Furthermore, there is no explanation in the manuscript for what purpose the King of Gowa Kingdom ordered to make this manuscript, but it is estimated that it is considered necessary and needed by the king. So it can be said that at first the possibility of this manuscript being used was limited to the palace environment, but then it spread widely to local community. Thus, the tradition of writing and reading the Tulkiyamat manuscript started from the Gowa Royal Palace environment. Since then, it is considered that the tradition of reading the Tulkiyamat manuscript in South Sulawesi has begun to be accepted by the people in South Sulawesi.

Likewise, with the reading tradition, according to (Ambo Gani, Husna G, Baco B, & Ahmad Yunus, 1990), as with other ancient manuscript reading traditions, the reading of the Tulkiyamat manuscript has its own provisions or reading traditions. It should not be read haphazardly without a predetermined procedure. It is read when a Muslim dies. The reading of this manuscript was held on the first night after the body of the deceased was buried. On the evening after, all neighbors, relatives and friends came to the grieving person's house. After they arrived, they immediately sat on the mat that had been spread out, when everything was considered ready, then people began to read it to read it. Not everyone present will have a turn to read, but only those who are considered capable and skilled to read will get a turn to read it. The local community pays quite a lot of attention to this kind of tradition because it is considered that it will always add religious rewards

for the listeners because it can provide provisions and deepen understanding in dealing with death and the process of death (Massoweang, 2010).

3.2. Dialogue Before Death in the Tulkiyamat Manuscript

Generally, the content of Tulkiyamat manuscript is divided into seven chapters, each of which is further divided into several chapters (Ambo Gani, Husna G, Baco B, & Ahmad Yunus, 1990). Dealing with the limitations of the study that is the focus of this paper, the analysis of the inspirational messages and spirituality contained in the Tulkiyamat manuscript will specifically discuss the narrative of the stories contained in Chapter III, about Death and Near the Death. From these 12 chapters, some of the texts contained in chapter 1 will be described, which tell about the *Answer of Soul to the Angel of Death*. The following are some excerpts of the text of the Tulkiyamat Manuscript in the form of narrative and dialogic related to the depiction of *Death and Near the Death* contained. The description of the text will be displayed in two types, namely the first in the Makassar language transcription with Latin letters, the second in the English transcription with Latin letters

3.2.1. Makassar Language Transcription with Latin Letters (cited in Ambo Gani, Husna G, Baco B, & Ahmad Yunus, 1990, p. 237-238)

Sekre pole pau nikana-kanai rihaddeseka, punna nakaerokimo Allahu Taala mate tassitau-tau atanna Allahu Taala, battumo Malakalmaoti ritau mambaniya mate erok anggallei nyawana ribawana, assulukmi sikkirika manynyoro kana ri Allahu Taala ribawana tamakulleiyai nuwalle nyawaku kamamanyorokanai ri Allahu Taala

Mammaliyammi Malakalmaoti manyomba ri Allahu Taala, angkanai pakkanana nyawayya. Nakanamo Allahu Taala: Allei nyawana pasuluk rimaraenganga.

Maklampami mange Malakalmaoti erok anggallaei rilimanna, Nakanamo limanna: Tamakulleiyai nuwalle nyawaku rilimangku, kamajai passidakkana, majai tongi anak-anak makukang nasapu-sapu ulunna.

Mangiseng ribangkenna, nakanaseng bangkenna: Tamakulleiyai nuwalle nyawaku ribangkengku, kamaklampamange massambayang Jumak, makbarajama. Biyasa tonga maddalekang tupanrita.

Lebbakki mangeiseng ritolonna erok anggallei nyawana ri tolinna. Nakanaseng tolinna: Tamakullei nuwallei nyawaku ritolingku, kamallangeriki baca Qurang.

Lebbaki mangeiseng rimatanna, nakaseng matanna: Tamakulleiyai nuwalle nyawaku rimatangku, kamaciniki Qurang siyagang kittak.

3.2.2. English transcription with Latin letters

An opinion mentioned in the Hadith, "When Allah swt. Wants, his servant to die, the Angel of Death comes to the person who is nearing his death to take soul through his mouth." Come out dhikr asking for the presence of Allah swt., from his mouth saying you can not take my soul because I have asked for the presence of Allah swt.

The Angel of Death returned to worship the presence of Allah swt saying the words of soul. God said, "Just take his life, come out through another place".

"Go there the Angel of Death will take his life in his hands. His hand said, "You must not take life through my hand, because you always give charity, write a lot of books, he has cut off many necks of disbelievers, and has rubbed his head many orphans."

Going again to the feet, his feet said, "You can't take my soul at my feet because I always go to Friday prayers, in congregation and often I use to go to the scholars."

Go again to the ear to take life through his ear. The ear said, "You cannot take my soul through my ears, because I forever listen to the recitation of the Al-Quran."

Then he went to his eyes again, the eyes said: "You must not take my soul from my eyes because the eyes always read the Al-Quran and the Books."

Based on the description the events of such dialogical text contained in the discourse "Answers of Soul to the Angel of Death," the surface structure that appears in the text describes the difficulty of the Angel of Death (Izrail) in taking the soul of a pious person because almost all of his body members always maintain his soul. for each reason :

Through his mouth he refuses the reason that he always makes remembrance, recites the Al-Quran, gives advice, and invites people to be good and always say good words.

Through his hands he refused with the reason that he was diligent in writing useful writings, giving help, saving the persecuted, defending orphans, and looking for good and lawful jobs.

Through his feet he refused with the reason that he always used to walk to the mosque, go to study, walk to visit relatives and connect brothers and sisters, visit the

sick, deliver corpses and maintain friendly relations, go help people in need.

Through his ears he refuses with the reason that he often listens to the recitation of the Al-Quran, listens to the sound of the call to prayer and remembrance and always listens to good advice and avoids listening to gossip.

Through his eyes, he refuses with the reason that he always reads Al-Quran, and books of knowledge and looks at the shady faces of the scholars, and avoids seeing bad things.

Dealing to the *surface structure* of such narrative and dialogical texts between Soul and the Angel of Death, some messages that are quite important are found, including; the essence of death, dhikr, giving advice, doing good, speaking well, maintaining friendship or brotherhood, defending the persecuted, seeking lawful work, avoiding gossip, giving charity, writing books, supporting orphans, Friday prayers and congregation, study or study with scholars, read and listen to the Al-Quran, and closeness or devotion to Allah swt. All these elements of meaning are the main elements in the teachings of Islam related to aqidah, worship, and muamalah.

3.3. Cultural Inspiration: Message of Togetherness and Sharing in Bugineese and Makassarese Culture

Among the various meanings of the surface structure of the text contained in the dialogical narration between the Angel of Death and the Soul as described earlier, there are several texts that are meaningfully related to actions or behaviors that are considered sufficient in society, such as doing good, defending those who weak, maintain brotherhood, maintain good relations with others, give charity or share, support orphans. But behind it all, there is a fairly basic and deep meaning (underlying meaning) that gives a message of the need to always maintain togetherness and variety in everyday life. In the cultural context, this meaning is closely related to local wisdom which can be defined as a local cultural wealth that contains life wisdom and a view of life that accommodates such wisdom.

A cultural concept can be seen in a cultural system. The cultural system itself is a series of abstract concepts contained in the minds of its citizens in an agreement to live together. While the abstract concept is something that is ideal in finding the existence of this togetherness. Thus the cultural configuration will be seen from the totality or integrity of human culture which is manifested in patterned actions. So it is not seen from a separate point of view but seen in a series of systems that are connected to each other with the subsystems that support it. It is in this connection that the relevance of the message of togetherness and sharing from the

texts of the Tulkiyamat manuscript can be considered as an inspiration in strengthening the concept of a source of motivation for Bugineese-Makassarese culture called *Sirik* and *Pacce*.

According to Mattulada (1991), the way of life of people who create patterned individual behavior and social life in a society that builds a social system in Makassarese people is called *panngadakang* or *panggadereng* (Bugineese). If it is described according to its contents, then that is the true meaning of culture in the Bugineese-Makassarese people. Mattulada explained that *panngadakang*, which is the essence of Bugineese-Makassarese culture, consists of five elements that work together as a fully integrated system. These elements are: (1) *Ade'*, (2) *Bicara*, (3) *Warik*, (4) *Rappang* and (5) *Sarak*. These five elements are the source as well as behavior in building all aspects of spiritual culture and physical culture. To be able to be integrated into one complete system between the personality system, social system and cultural system so that harmony and balance can be established in providing the dynamics of life, then there is a core or ethos which is an integration tool that allows culture to live and be developed by its supporters. From this it can be understood that *sirik* is a very deep motive of all the movements, lives, and initiatives of the Bugineese-Makassarese people. Thus it can be said that *sirik* is the core, ethos or tool of integration of *panngadakang* or *panngadereng*, thus *sirik* is the core of Bugineese-Makassarese culture (Mattulada, 1991)

As a source of motivation, *sirik* will encourage the Bugineese-Makassarese people at one opportunity in their life to do something that is considered very desperate and choose to give up their most valuable and last possession, namely "life", which is often returned as a concept they call *sirik*. With a concept like this, they can willingly sacrifice anything to uphold their *sirik*. As explained by Mattulada, that is an awareness of the value of "dignity" that is supported by everyone in the life tradition of the Bugineese-Makassarese people. This is considered a very sensitive collective consciousness charged to every member of the living community to develop, maintain and uphold it.

Mattulada (1991) further explained that in the Bugineese-Makassarese lontara literature, it shows that *sirik* is not an attitude that stems solely from emotional outbursts. In a community life is always a leader. Each leader, according to their respective levels, will be the first person where *sirik* must be nurtured, developed and defended. Likewise, every member of the community association who feels united with his leader because he has *sirik* together. Between leaders and those who are led bound by an awareness of self-respect creates an attitude called *pacce* (Makassareese) or *pesse* (Bugineese) which can be called **strong solidarity**.

Thus, each person is determined by their respective rights and obligations who are aware of *sirik* and *pacce*. That is also what is considered to dissolve every person who supports *sirik* from merging themselves for the common good. *Pacce* or *pesse* is what encourages mutual assistance, revenge, demands for defense and all other facts similar to solidarity that derives its life from the concept of envy. So if a leader is insulted, it means that everyone will be insulted by his *sirik*. So *pacce* or *pesse* also appears to be the impetus for defending.

In the development and dynamics of society in South Sulawesi, this *pacce* is called is often used and functions as a tool to raise unity, solidarity, togetherness, loyalty, humanity, and motivation to try, even in very complicated and dangerous circumstances (Erman Syarif, Sumarmi, Ach Fatchan, & Komang Astina, 2016). This *pacce* phrase is a form of friendship and pain that is engraved in the heart when seeing the suffering of others, causing deep compassion and encouraging one to help people who are suffering. It is also a call from conscience to express an attitude of social solidarity towards upholding the dignity of mutual envy. The concept of *pacce* is manifested as a sense of solidarity to defend, help others expressed in the Makassar language with the expression *abbulo sibatang*. The spirit of *abbulo sibatang*, implies a high sense of solidarity to help each other, in facing every challenge and difficulty. Cooperation as a form of *abbulo sibatang* is not just working together, but they work hand in hand to help each other and feel each other's suffering and feel happiness together.

3.4. Spiritual Inspiration: Approaching Allah through Worship, Searching for Knowledge, and Self-discovery

As in several previous discussions of surface structure texts in the dialogue between Soul and the Angel of Death, several messages that are quite important are found, including; the essence of death, dhikr, giving advice, doing good, speaking well, maintaining friendship and brotherhood, defending the persecuted, seeking lawful work, avoiding gossip, giving charity, writing books, supporting orphans, Friday prayers and congregation, study with scholars, read and listen to the Al-Quran, and closeness or devotion to Allah swt. All these elements of meaning are the main elements in the teachings of Islam related to aqidah, worship, and muamalah. From the various meanings mentioned above, there is a fairly basic and *deep meaning* (underlying meaning) that gives messages and spiritual inspiration on how to approach God through worship, searching knowledge, and self-discovery. In the following, it will be explained how the main meaning that is spiritual in nature gives motivation to always be "close" to God. The descriptions of various in-depth understandings of various activities and daily

realities, will briefly discuss; meaning of meaning when dhikr, prayer, and studying.

Meaning of Dhikr and Remembering Allah. Zikr is known as the foundation of the way of Sufism (Ar-Razi, 2019). So that it is impossible for anyone to reach Allah except by always remembering Him. Remembrance itself is something that is commanded in the Al-Quran (al-Ahzab [33]: 42) "O you who believe, remember (by name) Allah, remembrance as much as possible. And glorify Him, during the day and in the evening." According to scholars, remembrance has a greater virtue than thinking about Allah, because Allah calls it "remembering Allah" not "thinking about Allah" (Ar-Razi, 2019:146). It was explained that one of the privileges of remembrance is that people who make remembrance will be remembered by Allah. Allah says "Therefore, remember me, I will remember (also) to you" (al-Baqarah [2]:152). Another specialty is that it is not bound by time. Even a servant is commanded to always remember Him both verbally and in the heart, whether it is mandatory or sunnah.

Meaning and Implementation of Praying. Praying has many purposes. Such goals that unite the world and the hereafter with an inseparable bond. Ahmad Khairi al-Umari (2014) suggests that there are several popular reasons related to the implementation of praying in society. Some of these understandings include, praying as penance. Besides, praying is also considered as a soul sedative. Prayer is considered capable of bringing peace in the soul. Many people whose hearts feel restless and restless, their soul jolts when the praying time has passed while he has not prayed. It's as if something's a little off. As long as something that is stuck is not removed, it will continue to be uncomfortable. That's how people feel who accidentally leave praying, even though they usually pray.

Meaning of Learning and Practicing Knowledge. In this regard, (cited in Imam Al-Ghazali (2019, p. 8) Mu'adh Ibn Jabal once said regarding teaching and learning, whose words are based on a rich history: "Seek knowledge, because learning knowledge because Allah is a good thing." Seeking it is an act of worship, studying it is a form of tasbih, researching it is jihad, teaching it is a way of getting closer to Allah. Knowledge is a comfort when alone, a loyal friend in solitude, a guide in times of joy and sorrow, a helper among loved ones, a friend among friends, and a beacon of the way to heaven. Because knowledge raises the status of a people, then He makes them role models, guides in goodness, exemplifies, and references in goodness. Their footsteps followed by their deeds became the center of attention. With knowledge, a servant can reach a high position and degree. For knowledge, God is obeyed, worshiped and one. Because knowledge also maintains a person's chastity and the

cord of friendship continues to be intertwined. Knowledge is the leader and charity is the follower.

Dealing with the explanation of spiritual inspiration and the meaning and process of several activities related to this approach to God (Allah), Muslim cosmologists have sought guidance from the Al-Qur'an and Al-Hadith in order to understand the correspondence and qualitative analogies of the three cosmological realities: the universe. (macrocosm), man (microcosm), and God (metacosm). They want to find various kinds of relationships at various levels and qualitative levels that are closely related to the natural potential contained in humans (Munawir Haris, 2013). According to Haris, the meaning of fitrah is considered as a power (hidden potential) that persists in humans since the beginning of its occurrence for commitment to faith values, tends to the truth. Likewise, the search for human identity according to Nasaruddin Umar (2014) is a spiritual freedom that can be measured by how far humans can express their freedom to find their self-identity. The nature of every human being actually longs for a substance that protects, guides and helps him in various difficulties of life. Inner satisfaction is the base of various other satisfactions.

3.5. Efforts to Preserve Manuscript and Tradition of Reading the Tulkiyatam Manuscript

Efforts to preserve the nation's cultural treasures and develop the tradition of reading Tulkiyatam need to be taken seriously and comprehensively. We as the next generation of cultural values and local wisdom have a responsibility to pass on these values and inspiration to the next generation. Especially with regard to the mandate of the ancestors summarized in literature and books written in the past. Precisely the advantage of local wisdom is because the source of its value is the result of creativity, taste, and intention through interaction with the surrounding natural characters. It can be said that local wisdom projects the original character of a community, so that it can blend with the character of the community as well (Hendrawati, 2018).

Regarding the various Tulkiyatam manuscripts scattered in several regencies in South Sulawesi including in Takalar district, in addition to various efforts to collect documentation, identification, maintenance and transliteration in several local languages, they have also been successfully tidied up, rewritten (translated), and was printed in book form by the Makassar Religious Research Institute in 2009 (Abu Khaer, 2009). Likewise, in the effort to preserve the tradition of reading the Tulkiyatam script in Takalar, I have been carried out several series of community service activities since 2019 and 2020. A series of discussions and training on reading the Tulkiyatam script in collaboration with traditional institutions and

the village of Sanrobone. The discussion discussed the meaning and values of Islamic teachings contained in the Tulkiyatam text and training for reading the Tulkiyatam script for traditional leaders, religious leaders, and women. In addition to community-based conservation efforts, further strategic steps need to be taken to develop digital-based Tulkiyatam script learning media so that it can be accessed by all segments of society, especially generations, both at the local, national and global levels (M. Nida' Fadlan, 2015).

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