

Investigating Minangkabau's Scattered Manuscript: Philological Studies of Religious Manuscripts in West Sumatera

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Abstract. This study was motivated by the number of Minangkabau manuscripts scattered in various scriptoriums in West Sumatra. The purpose of the study is to investigate the manuscripts scattered in various scriptoriums in West Sumatra. Minangkabau is famous for the traditional philosophy of “*Adat Basandi Sarak, Sarak Basandi Kitabullah*” (One of the Philosophy of life held in Minangkabau society, which makes Islam as the main foundation in the pattern of behavior in the values of life). This has intellectual property contained in the manuscript as it has been recorded by several conducted studies. However, they still left some manuscripts that have not been touched at all and safely stored in the private collections of members of the public. Using philological methods that focused on Kodikologi, twelve religious manuscripts were presented in Minangkabau. After the transliteration process, it was known that the manuscript contained some religious texts: Fiqh, Sufism, prayers and Arabic grammar (Nahwu).

Keywords: Minangkabau Manuscript; Philology; Religious Manuscripts

1 Introduction

Inheritance in the form of intellectual property that has been left by the previous scholars, especially in the form of religious manuscripts or religious manuscripts is actually a very high asset of value [1]. The manuscript is one of the most authentic primary sources that can close the distance between the past and the present. The manuscript will be very promising certainly for those who know how to read and interpret it, a privileged shortcut access to know the intellectual treasures and social history of the past society [2].

In the Minangkabau tradition that has been going on for quite a long time, there are actually two models of tradition that are quite dominant, namely: oral tradition and tradition of writing and copying the manuscript [3]. Oral tradition is as depicted in the traditions of Minangkabau proverb “*Bakaba, Barabab, Basalat, dan Badendang.*” The tradition of writing and copying manuscripts has left cultural artifacts in the form of manuscripts with a considerable amount. The manuscripts contain written texts on various things such as thought, knowledge, Islam, literature, medicine, and the behavior of past societies and so on [4].

In connection with the above explanation, this study tries to re-stigmatize manuscripts or manuscripts that are still scattered and have not been touched by previous researchers either by those at the regional, national or international levels. An important note is that the manuscripts

still feel in the private hands of the Minangkabau community [5]. From the results of inventory conducted by researchers in the last decade, it was known that there are hundreds of manuscripts scattered in various regions in West Sumatra (except Mentawai). Hundreds of these manuscripts by those researchers are called "Minangkabau Manuscript" or "Minangkabau Manuscript" [6].

Furthermore, the results of previous research showed that the manuscripts found in minangkabau most of the texts dominate the field of religion (read: Islam) compared to other fields. Thus, the fact of the non-Islamic texts in Minangkabau as mentioned earlier is less numerous when viewed how strong the dominance of Islam in the region is [7]. There are at least two things that cause the dominance of Islamic texts in the Minangkabau manuscripts. The first one is that almost all of the ancient Minangkabau manuscripts are copied and written in *surau tarekat* scattered in West Sumatra. In other words, the *surau-surau* is a scriptorium of ancient Minangkabau manuscripts [8].

Based on preliminary research that had been done, it had been found that there are four manuscripts that are unsmahed by the hands of researchers in various places in West Sumatra. Here are some preliminary data on the existence of these manuscripts: Collection in the hands of Septika Rudiamon, he inherited the manuscripts from her grandfather. According to provisional data, it is estimated that no less than 15-20 manuscripts in her hands had not received a touch of kodikology from researchers, collection of manuscripts belonging to Ridwan. According to his statement, this manuscript is a private collection that may contain a dozen manuscripts. The manuscripts of his collection had never been studied by any researcher, Fitri Mariyanti, once had showed how many collections of manuscripts that have never been studied by anyone. According to her statement that the manuscript was stored in the *Surau* owned by his grandfather in Batipuh, near the city of Padang Panjang of West Sumatera Indonesia, Titi Aprilia, had also shown some manuscripts of her grandfather's collection in Air Haji, Pesisir Selatan regency of West Sumatera Indonesia.

Based on the four data above, the researchers believe that there are many other manuscripts that are still scattered and require "touch" from researchers so that these valuable manuscripts can be well maintained and provide maximum benefits to today's and future generations. There were two big questions in this research. They were as follows: a) What manuscripts were still scattered in *surau-surau* or in the hands of individual Western communities today?, b) What were the conditions of the scattered manuscripts and what action should be taken to save them?

2 Method

There are six popular work steps in carrying out this philological research, steps taken by the researchers in collecting the manuscript [9]. First, they track the existence of manuscripts to various community scripttories or to the private collections of the community. After invetarizising all the manuscripts, the next step is to do the kodikology process. What is included with this kodikology process is to perform a physical description (step 2) of the manuscripts. Next, the researchers sorted, digitized and coded each manuscript according to their respective content (Steps 3&4). These steps are important because the Minangkabau manuscript has a variety of texts such as Islamic texts, history, literature, customs and traditional medicine, mantra, and so on. Because the research is focused on the aspect of kodikology, then steps 3 and 4 had not been successfully done perfectly.

In the transliteration process (step 5), the researchers perform the script transfer of the manuscripts as necessary. This step is also very important to introduce to new texts that can not

only be accessed or "read" by expert researchers but can also be read by the public now in general. But this step is used as necessary to determine or classify the texts in the manuscript. At last, they conducted additional studies or philology plus. They read and analyzed the manuscripts with context (Step 6). In other words, they used other sciences to explain the meaning of the text to make it feel more alive [10].

As a philology study, the researchers made all ancient Minangkabau manuscripts found in the West Sumatra region as their main data and data source (primary data).. The additional data is such as published works of philology, the results of previous philological research and theories about social-society and socio-linguistic.

3 Findings and Discussions

1.1. Minangkabau Manuscripts and Its Texts

From field searches, researchers found at least 12 Minangkabau manuscripts stored in the scriptorium, both private and *Surau* collections in West Sumatra today. In the first search, researchers found 5 manuscripts in Nagari Labuh Panjang, District X Koto Diatas, Solok Regency of West Sumatra Province. In a search in the second place, they had found 1 manuscript in Dusun Tuo, Lima Kaum Batusangkar District of Tanah Datar Regency of West Sumatra Province. In a search to the third place, the researchers had found 6 manuscripts stored in Bukik Gombak, Nagari Padang Laweh, Sijunjung Regency, West Sumatra Province.

1.2. Variety of text in Labuh Panjang Manuscript

1.2.1. Manuscript Analysis of 01/LP.1/tsw/2018

Manuscript Analysis of 01/LP.1/tsw/2018 as read was written in two languages: Arabic and Arabic script and Jawi script (Arabic- Malay) of Malay. From examples of Arabic transliteration and Arabic script are as follows:

al-nisâ'i fa ismuhu Fâthimah wa Ummu Salâmah wa Syîjab wa 'Azîz wa Arî'ah wa Hamîdah wa Thâhir, Wa man wulada fi yaumi al-tsalâtsa fa ismuhu Isma'îl wa Ishâq wa Hammâd wa Ya'qûb wa Tsam'ûn wa Hamzah wa Khâlid wa Ja'far wa Yûsuf. Wa min al-nisâi Khadîjah wa Salâmah wa Sitî Tarbî wa 'âisyah wa 'Afîfah, wa man wulada fi yaumi al-arba'a fa ismuhu 'Alî wa Hasan wa Husain. Wa min al-nisâi 'âisyah wa 'Afîfah, wa man wulada fi yaumi al-khamis fa ismuhu 'Abdullâh wa 'Abd al-Rahman wa 'Abd al-Wahhâb wa 'Abd al-Karîm wa 'Abd al-Fanî. Wa min al-nisâi Kaltsûm wa Habîbah (P. 27)
Meaning:

Women, then her name is Fâtimah, Um Salâmah, Syîjab, 'Azîz, Arî'ah, Hamîdah, and Thâhir, whoever is born on Tuesday, then her name is Isma'îl, Ishâq, Hammâd, Ya'qûb, Tsam'ûn, Hamzah, Khâlid, Ja'far and Yûsuf. And of the women of Khadîjah, Salâmah, Sitî Tarbî, 'Âisha and 'Afîfah, and whoever was born on Wednesday, then his name is 'Alî, Hasan and Husayn. And of the women of 'Âisha and 'Afîfah, and whoever was born on Thursday, then his name is 'Abdullâh, 'Abd al-Rahman, 'Abd al-Wahhâb, 'Abd al-Karîm and 'Abd al-Fanî. And from his woman Kaltsûm wa Habîbah.

If the content of the above text is closely examined, at first glance this text seems not to be texts that fall into authoritative Islamic scientific disciplines, such as the disciplines of Fiqh or Sufism. This text speaks of the advice of naming children born on certain days. This text teaches to someone who gives birth to a child. When a child is born on a Tuesday, for example, if the child is male it should be named Isma'îl, Ishâq, Hammâd, Ya'qûb, Tsam'ûn, Hamzah, Khâlid,

Ja'far and Yûsuf. When the daughter is born Khadijah, Salâmah, Siti Tarbî, 'Âisha and 'Affah and so on.

Somewhat different from the text that is jawi and malay as the following quote:

Maka martabat yang empat itu bernama A'yan Khârajiyah artinya segala geraan (gerakan) yang keluar dari ilmu Allah, maka A'yân Khârajiyah ini haqiqatnya A'yân Tsâbitah dalam ilmu Allah yang tiada dapat tinggal dan carinya dari pada ilmu Allah, dan tiada A'yan Tsabitah itu... (hal 29).

Maujud sendirinya maka wujudnya hanya wujud Allah juwa, maka a'yân khârajiyah yang baitu (begitu) ini zhahir dan a'yân tsâbitah dan atsarnya juwa wa Allahu a'lam bishawab.

The researchers assumes that this manuscript is strongly suspected to speak of Sufism (precisely the discussion of the dignity of seven (seven grades) in the Syattariyah Order). The story is related to the attributes of God that the word 'Qâ'im' and so on.

So, with the discovery of terms that are very close to the terms contained in Sufism, it is almost certain that this manuscript is a manuscript containing texts about Sufism (read: Syattariyah order). Therefore, the manuscript with code 01 / LP.1 / tsw / 2018 not only contains one text but contains two texts, first the text about, you name it, Turast and secondly about Tasawuf. The script's code has now changed to 01/LP.1/tsw-trs/2018.

1.2.2. Manuscript Analysis of 02/LP.2/do'a/2018

Here is a review of the reading found in this manuscript:

Bismillâh al-Rahmân al-Rahîm "

Translation:

In the name of God... (This is not part of the text but a later addition)

This is the *fatihah* read by our ruler 'Abd al-Ra'uf at the beginning of *the ratib ilâ rûhi al-nabi al-karîm dzil al-khalqi wa al-halqi al-'adzhim, thâha Muhammad Rasûlullâh Saw. wa syarrafa wa karrma Al-fâtihah. Wa ilâ rûhi âbâ'ihî wa ikhwânihi min al-anbiyâ'i wa al-mursalinâ ilâ al-kurabîna (al-qurabina) wa ilâ sâdâtinâ wa maulâna Abi Bakr wa 'Umar wa 'Usman wa 'Ali Radiyallahu 'anhum ajma'in al-fâtihah. Wa ilâ rûhi baqiyyat al-shahâbah wa al-qurabât radiyallâh (P. 1).*

Based on the transition above, at first glance we will conclude that the text 02 / LP.2 / do'a / 2018 is a prayer text because it found a manuscript containing about prayer (i.e. sending *al-fatihah*) for the spirits of those who have died. This is indicated by the words "*ilâ rûhi al-nabî Saw alfatihah*". Prayer begins by reading surat *al-fatihah*, then accompanied by other readings such as *yasin*, *sholawat*, *dhikr* and other readings. But this prayer is actually a form of ritual in the order. The terminology used in the text can help us to explain this.

1.2.3. Manuscript Analysis of 03/LP.I/tsw/2018

Here's an excerpt from transliteration in the script of 03/LP.I/thd/2018:

.....bermula a'yan tsabitah itu hadits dari pada nur Allah yaitu dekat sifat jalalah dan sifat jamal maka adalah a'yan tsabitah itu telah makhluk dan tiada boleh dekat muhaddits sekarang berwujud maka wujudnya itu wujud Allah karena tatap dalam ilmu Allah dan tiada boleh dihati qadim karna ia makhluk ada guna yang qodim itu Allah,

Although it is somewhat difficult to understand the language but with attention to idioms used such as *a'yan tsabitah*, it is almost certainly also be sure that this text contains texts about Sufism or precisely *Tarekat*.

1.2.4. Manuscript Analysis of 04/LP.I/thd/2018

From some examples of translation above, the researchers assume that this manuscript is strongly suspected to talk about Tawhid. Why is that?, because in this manuscript the author finds some terminology or sentences that are strongly related to tawhid, such as the sentence: “*Bermula ma’na agama islam itu mengikuti Allah dan Rasulnya dengan segala anggota dan lidah dan hati pada halal dan haram dan fardhu dan sunnah serta berhina diri kepada Allah*”, and the sentence: “*Rukun agama empat perkara iman, islam, tauhid, ma’rifat artinya iman...*”, and some more words that say about martyrdom. So, with the discovery of the contents of the sentences of the manuscript, the author assumes strongly that this manuscript contains a tawhid manuscript.

1.2.5. Manuscript Analysis of 05/LP.I/thd/2018

From the transliteration of the manuscript that the researcher has done above, the author understands that this manuscript is included in the monotheistic manuscript section because according to researchers there are several reasons why researchers include it in the classification of martyrdom manuscripts: 1) This text is about divinity and slavery, 2) in this text discusses that god has *wujud*, *qidam* and *kalam*, 3) that the Apostle had the nature of *siddiq*, *amanah* and *tablig*, 4) in this text explains the nature of martyrdom the twenty-nature.

1.3. Variety of texts in Dusun Tuo Manuscript Analysis of 06/DT.II/tfr/2018

After the researchers translated the manuscript above, they concluded that this manuscript includes a religious manuscript in the field of interpretation, because there are several things that the researcher makes reference to: 1) This text is the same as *tafsiral-jalâlain (al-shôwi)* of chapters 1-4, 2) Every one that is in red is a verse of the Qur'an, 3) After the verse of the Qur'an there is an interpretation related to the verse similar to the book of *al-jalâlain*, 4) In the manuscript there is a description that this manuscript is a manuscript of interpretation.

So, the researchers concluded that this manuscript is an interpretive text after the researcher adjusts to kitab tafsir al-jalâlain of chapter 1 - 4 that this manuscript has similarities according to the interpretation and the verse from jus 1 to juz 30.

1.4. Variety of texts in Bukit Gombak Manuscript

In Bukit Gombak there are also six manuscripts that had been identified. The manuscripts are coded as follows: 1.) 07/BG.III/fqh/2018. 2.) 08/BG.III/nhw/2018. 3.) 09/BG.III/nhw/2018. 4.) 10/BG.III/nhw/2018. 5.) 11/BG.III/nhw/2018 dan 6.) 12/BG.III/nhw/2018.

As read the manuscript with code 07/BG.III/fqh/2018 is a fiqh script. The script is Arabic and in Arabic. As read in the transliteration in page 2 and 3 and so on, there is a revelation about the book of *al-Thahârah* (sanctifying), the book of *ghasl* (bathing), menstruation, *tayamum* and others. All of that, of course, are chapters of the eradication in the field of Fiqh science.

While the next five texts are about one science that is very popular among people who study Arabic, namely *ilmal-Nahw* or Arabic grammar. This can be proven by the idioms he uses. For example, as read in the transliteration of the manuscript of 10/BG.III/nhw/2018: *wa nâib ‘an al-fâ ‘il ‘alâ qismaini zhâhirun wa mudhmirun kâna al-fâ ‘il kadzâlika fa al-zhâhiru yarfa ‘uhu al-mâdhi wa al-mudhâri’ wa ‘alâ kulli minhumâ fa raf’uhu ammâ bi dhammah nahwu wa idzâ quria al-qurânu wa nahwu dhuriba al-matsalu wa nahwu qudhiya al-amru.*

The meaning of *nâib ‘an al-fâ ‘il (pengganti subjek)* is can be two definition. It can be *zhâhir* (clear) and *Mudhmir* (vague). This also happens to *al-fâ ‘il* (subject) where the clear one is sentenced *dirafa ‘kan al-mâdhi* (past verb) and *al-mudhâri’* (present verb), eventhough *rafa ‘nya* is together with *dhammah* such as *wa idzâ quria al-qurânu wa nahwu dhuriba al-matsalu wa nahwu qudhiya al-amru*. Then, terminology of *al-fâ ‘il* (substitute subject), *nâib ‘an al-fâ ‘il*

(substitute subject), *zhâhir* (clear), dan *Mudhmir* (vague) These are terms that are clearly known and familiar with *'ilm al-Nahw* in Arabic

4 Conclusions

Found the existence of 12 Minangkabau religious manuscripts found in three different locations / regions on the earth of the Minangkabau realm or West Sumatra now. 5 manuscripts were found in Nagari Labuh Panjang, X Koto Diatas District, Solok Regency. 1 manuscript was found in Dusun Tuo, Lima Kaum District of Batusangkar Tanah Datar Regency. And, 6 manuscripts were found in Bukik Gombak, Padang Laweh District of Sijunjung regency. The twelve manuscripts were coded as follows: 1). 01/LP.I./tsw-trs/2018, 2). 02/LP.I./tsw/2018, 3). 03/LP.I./do'a/2018, 4). 04/LP.I./thd/2018, 5). 05/LP.I./thd/2018, 6). 06/ DT.II/tfr/2018, 7). 07/BG.III/fqh/2018, 8). 08/BG.III/nhw/2018. 9). 09/BG.III/nhw/2018, 10). 10/BG.III/nhw/2018, 11). 11/BG.III/nhw/2018 dan teakhir, 12). 12/BG.III/nhw/2018. Furthermore, all these texts contain religious texts as diverse as Sufi texts, turast texts, prayers, *tafsir*, fiqh, and also *ilm al-Nahwu*.

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