

TRACING THE NATION'S IDENTITY THROUGH THE DIVERSITY OF CONTENT AND LANGUAGE OF ANCIENT MANUSCRIPTS OF SUMEDANG LARANG PALACE

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ABSTRACT

The present study examines the exploration of national identity, as reflected in the diverse content and linguistic aspects of the historic manuscripts housed in the Sumedang Larang Palace. The investigation emphasizes previously unexplored facets of these manuscripts. The research design employed is qualitative in nature, with a case study approach offering an in-depth understanding of the subject matter. The data collection included both primary and secondary sources. Field data served as the primary source of information, and secondary data was obtained from literary sources, thereby providing a comprehensive perspective. Data was analyzed through the stages of inventory, classification, and interpretation. The results of this study significantly enhance the understanding and preservation of cultural heritage, thereby serving the interests of both present and future generations. The analysis reveals a rich diversity in content and language within the manuscripts, showcasing a unique blend of collaboration and acculturation of religious values that have shaped the cultural identity. Moreover, this study affirms that these manuscripts are imbued with religious teachings and cultural values that contribute substantially to the formation of national identity, in alignment with the principles of Pancasila. The intellectual contributions drawn from these manuscripts are deeply rooted in religious and

cultural values, leaving a substantial legacy for future scholarship. In conclusion, this research underscores that the ancient manuscripts of the Sumedang Larang Palace are a testament to the perpetuation of religious and cultural traditions, which form an integral part of the Indonesian national identity.

Keywords: Culture, Manuscript, Religion, Sumedang Larang

ABSTRAK

Penelitian ini membahas tentang pencarian identitas nasional melalui keragaman isi dan bahasa naskah kuno Keraton Sumedang Larang, dengan fokus pada aspek-aspek yang belum pernah diketahui sebelumnya. Melalui studi kasus, jenis penelitian yang digunakan adalah kualitatif. Data kualitatif dikumpulkan dari sumber primer dan sekunder. Data lapangan merupakan data primer, sedangkan data kepustakaan merupakan data sekunder. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi dan kemudian dianalisis melalui tahap inventarisasi, klasifikasi, dan interpretasi. Temuan penelitian ini memberikan kontribusi yang signifikan terhadap pelestarian dan pemanfaatan warisan budaya untuk kepentingan generasi sekarang dan yang akan datang. Terbukti dari temuan keragaman isi dan bahasa yang digunakan dalam naskah, berbagai naskah merupakan bentuk kolaborasi dan akulturasi yang tulus dengan nilai-nilai agama sehingga membentuk sebuah identitas budaya. Penelitian ini juga membuktikan bahwa berbagai naskah mengandung ajaran agama dan nilai-nilai budaya yang berkontribusi dalam membangun identitas nasional yang sejalan dengan Pancasila. Sumbangan pemikiran melalui naskah-naskah yang ditemukan memiliki makna yang dilandasi oleh nilai-nilai agama dan budaya yang meninggalkan warisan keilmuan bagi generasi mendatang. Penelitian ini menegaskan bahwa naskah-naskah kuno yang diteliti di Keraton Larang Sumedang merupakan kelanjutan dari tradisi agama dan budaya yang menjadi jati diri bangsa Indonesia.

Kata kunci: Agama, Budaya, Manuskrip, Sumedang Larang

INTRODUCTION

The cultural psyche and activities of Nusantara people (the archipelago) are encapsulated within their manuscripts. These documents illuminate the transformation of a society into a civilized nation, reflecting the mentalities of its people.¹ This

¹ Tuty Hendrawati, "Digitalisasi Manuskrip Nusantara Sebagai Pelestari Intelektual Leluhur Bangsa," *Jurnal Media Pustakawan* 25, no. 4 (2018): 24–32, <https://ejournal.perpusnas.go.id/mp/issue/view/48>.

study focuses on the ancient manuscript of the Sumedang Larang Palace, an artifact that, despite its recognized status as cultural heritage, harbors many yet-to-be-unveiled perspectives. The manuscript serves as a guardian of the unique religious and cultural values associated with the Sumedang Larang Palace. However, questions remain regarding its relevance to the community's worldview of the era and its influence on their thought processes and behaviors. An in-depth exploration of these aspects is imperative, given the lack of comprehensive understanding of the commitment of the original composers in preserving and perpetuating the nation's social and cultural attributes. This exploration may reveal the spiritual and cultural history that underpins the identity of the Sumedang Larang Palace.

Such a perspective is likely to unveil the pathway towards the essence of life, a respectable position within a social group, and obligations towards the Divine. The literary arts, as products of a culture, mirror its evolution over time.² Texts encapsulate various societal heritages, including knowledge, customs, and behaviors, reflecting internal community dynamics and potential external cultural influences.³

This study aims to examine the role of the ancient manuscripts of the Sumedang Larang Palace in preserving its distinctive religious and cultural values amidst societal changes. A framework is essential to guide the logical progression of a research project. In this case, the framework is provided by manuscripts that depict diverse linguistic expressions⁴ within the community, religious texts, and local wisdom. The interpretation of the same text can vary across communities, languages, and periods, leading to a rich dynamism within the text. Manuscripts from Nusantara, dispersed across Indonesia and often held within

² Ottoman and Endang Rochmiatun, "Kearifan Budaya Lokal Dalam Naskah-Naskah Kuno Di Uluan," *Majalah Ilmiah Tabuah: Ta'limat, Budaya, Agama Dan Humaniora* 24, no. 1 (2020): 91–106. <https://doi.org/10.37108/tabuah.v24i1.256>.

³ Ottoman and Rochmiatun, 9.

⁴ Oman Fathurahman, *Filologi Indonesia Teori Dan Metode*, 4th ed. (Jakarta: KENCANA, 2021).

communities, are in dire need of adequate protection, care, and preservation.⁵

The term "manuscript", also known as "ancient manuscript", denotes a historical artifact laden with information and knowledge about past conditions, phenomena, and events. These documents contain ideas, concepts, or thoughts put forth by the authors.⁶ G. Hinta emphasized that ancient texts harbor a wealth of knowledge in the form of ancestral values relevant to the lives of the nation's forebears.⁷ Manuscripts are not merely a collection of unrelated writings; they encompass concepts and diverse knowledge about cosmology, morality, philosophy, religion, and other elements deemed valuable and noble within the cultural perception of the community. Sundanese culture, in particular, has evolved over time, both orally and in writing. Manuscripts are a part of this written tradition. These cultural objects serve as guides to understanding life values. These documents, which encapsulate human life from the past, are rich with lessons, experiences, and knowledge.⁸

The lack of preservation of old manuscripts and abandoned print media is a pressing issue. Many of these historical documents are deteriorating, lost, or becoming undecipherable. The need to safeguard these ancient manuscripts⁹ is urgent, considering their unique form and cultural values. It is indeed

⁵ Hendrawati, "Digitalisasi Manuskrip Nusantara Sebagai Pelestari Intelektual Leluhur Bangsa.", 24.

⁶ Muhammad Sadli Mustafa, "Moderasi Beragama Di Kota Palopo: Analisis Gauk Lao Tenggae Dalam Lontara Luwu," *Pusaka Jurnal Khazanah Keagamaan* 9, no. 2 (2021): 145–60. <https://doi.org/10.31969/pusaka.v9i2.521>.

⁷ Ottoman and Rochmiatun, "Kearifan Budaya Lokal Dalam Naskah-Naskah Kuno Di Uluan.", 93.

⁸ Rian Supriadi, Dedi Koswara, and Ruhaliah, "Transliterasi Dan Nilai Keagamaan Dalam Naskah Wawacan Suluk Panji," *DANGIANG SUNDA* 3, no. 1 (2015): 1–7. <https://core.ac.uk/download/pdf/144121341.pdf>.

⁹ Yona Primadesi, "Peran Masyarakat Lokal Dalam Usaha Pelestarian Naskah-Naskah Kuno Paseban," *Komposisi: Jurnal Pendidikan Bahasa, Sastra, Dan Seni* 11, no. 2 (2012): 120–27, <https://doi.org/10.24036/komposisi.v11i2.88>.

ironic¹⁰ that these texts, which contain seldom revealed character values that could contribute to the development of national and state character,¹¹ often receive scant attention.

The current research was informed by previous relevant studies, one of which is the research by Dede Burhanudin (2012) “*Carios Babad Sumedang*,” *Jurnal Lektur Keagamaan*. The Sumedang Larang kingdom's Prince Gesan Ulun was the subject of this article. It is said that the prince fell in love with Haris Baya, the queen of the Girilaya Kingdom of Cirebon, while on his quest for knowledge in Demak and Cirebon. As a result, Cirebon and Sumedang Larang engaged in fierce battles. The conflict eventually came to an end as a result of the guidance of the ruler of Mataram. Islamic principles served as the basis for the guidance. Haris Baya was Gesan Ulun's bride. However, he was forced to cede some of his territory to Cirebon.¹²

In a separate study, Ade Kosasih and Sutiono Mahdi (2018), “*Pelestarian Naskah-Naskah Kuno di Museum Prabu Geusan Ulun Sumedang*,” attempted to examine about the efforts made by the manager of the Prabu Geusan Ulun Museum, and the obstacles that she has been facing, in protecting ancient manuscripts. The results showed that to protect ancient manuscripts, the manager of The Prabu Geusan Ulun Museum made some efforts, namely lamination, fumigation, converting media into microfilm format, as well as translation and transliteration. Inadequate human resources (HR) in the field of transliteration and translation, a lack of funds, and inadequate facilities and infrastructure were, according to her, the challenges faced in the preservation of ancient manuscripts.¹³

¹⁰ Indra Handayani Hamka, “Nilai-Nilai Kesetaraan Gender Dalam Naskah Lagaligo (Studi Naskah Lontara Bugis Luwu Dan Hukum Islam),” 2015, 1–77.

¹¹ Jamaluddin, “Kontribusi Naskah Sasak Bagi Pembentukan Karakter Bangsa,” *Manuskripta* 7, no. 1 (2017): 97–118. <http://journal.perpusnas.go.id/index.php/manuskripta>.

¹² Burhanudin, Dede. 2012. “Carios Babad Sumedang”. *Jurnal Lektur Keagamaan* 10 (1):107-20. <https://doi.org/10.31291/jlk.v10i1.173>.

¹³ Ade Kosasih and Sutiono Mahdi, “Pelestarian Naskah-Naskah Kuno Di Museum Prabu Geusan Ulun Sumedang,” *Jurnal Universitas Padjadjaran*

Meanwhile, Aswinna and Tamara A. Salim (2021) “Implementasi *Knowledge Management* di Perpustakaan Keraton Sumedang Larang,” attempted to collect and explore some information regarding the knowledge management at the library of the Sumedang Larang Palace from its manager. The findings showed that the management of the library of the Sumedang Larang Palace was still performed in humble way. The library manager stored knowledge in tacit form rather than documenting it in explicit form. It was then suggested that the data management of the Sumedang Larang Palace Library should compile knowledge into explicit descriptions.¹⁴

The investigation of ancient manuscripts has been a key focus of both contemporary and past research. However, there are distinct differences in their approaches and objectives. Previous research on *Carios Babad Sumedang* proposed that history should serve as a guide; one should emulate good practices and avoid the bad, as suggested by the manuscript. The historical habits inherently generated religious and cultural characters that have been passed down. Therefore, this study will delve into the religious and cultural values embedded in the manuscripts of the Sumedang Larang Palace, thereby establishing a novel link between these ancient manuscripts and the nation's religious and cultural values.

While previous research has primarily discussed manuscript management, it has not explicitly explored the content of the manuscripts. Aswinna and Tamara A. Salim have stressed the need for explicit structuring of manuscript content. Consequently, this study is designed to trace the nation's identity through the diverse content and language of the ancient manuscripts of the Sumedang Larang Palace. This research aims to fill the existing gap by examining the Sumedang Larang Palace's ancient manuscripts as a conduit connecting the nation's

91, no. 5 (2012): 129–133.
<https://journal.unpad.ac.id/pkm/article/view/16559>.

¹⁴ Aswinna and Tamara A. Salim, “Implementasi *Knowledge Management* di Perpustakaan Keraton Sumedang Larang,” *LIBRARIA: Jurnal Ilmu Perpustakaan dan Informasi* 10, no. 2 (2021): 30–40. <https://libraria.fppti-jateng.or.id/index.php/lib/article/view/160>.

religious and cultural values. The Babad Sumedang, a treasured ancestral heirloom intended for future generations, was chosen as one of the reference manuscripts. The findings of this study, bolstered by the wealth of manuscripts housed in the Prabu Geusan Ulun Museum Library in Sumedang, contribute significantly to the knowledge corpus related to religious manuscripts and the nation's cultural values.

This research employs philological and critical theories. These are indispensable for a philologist conducting this type of investigation. The examination of each manuscript requires a theoretical framework and a research method, and the ability to articulate values, which ensures the validity of the data related to the philological object and allows the findings to be applied at any time.¹⁵ Philology, as defined by Barried et al., is a discipline that seeks to decipher the content of ancient manuscripts.¹⁶

The terms "manuskrip" and "naskah" in Indonesian philology are used interchangeably to denote documents with handwritten texts made from various materials including *daluang* (local writing material made of *saeh* leaves), *lontar* (locally sourced writing smaterial made of *lontar* leaves), *bamboo*, or any other material. The term "*manuscript*" is often abbreviated in sources related to manuscript studies, with MS used for single manuscripts and MSS used for manuscripts with multiple copies.¹⁷ Adorno and Horkheimer in their article "Reconsidered Industrial Culture" published in the book *The Culture Industry* (Ed. J.M. Bernstein, 1991: 84) mentioned that cultural products have been standardized, mass-produced, and modified to meet the demands of society (market). People regard the products of

¹⁵ Ade Iqbal Badruzaman and Ade Kosasih, "Teori Filologi Dan Penerapannya Masalah Naskah-Teks Dalam Filologi," *Jumantara: Jurnal Manuskrip Nusantara* 9, no. 2 (2019): 1, <https://doi.org/10.37014/jumantara.v9i2.241>.

¹⁶ Muhamad Ahyan Irsyada, "Naskah Kitab Primbon Dan Doa (Suntingan Teks Dan Kajian Pragmatik)," *Jurnal Skripsi Mahasiswa*, 2021, http://eprints.undip.ac.id/83838/1/Jurnal_Skripsi_Muhamad_Ahyan_Irsyada.pdf.

¹⁷ Oman Fathurahman, *Filologi Indonesia Teori Dan Metode*, 22-23.

the culture industry as essential to their lives (*fetishism*).¹⁸ Values or wisdom can be inferred from existing community manuscripts. The problem is that foreigners often target Indonesia's ancient manuscripts. Although the sale of cultural heritage items, such as ancient manuscripts, has been banned by Law No. 11 of 2010, the practice is still prevalent.¹⁹

The objective of this study is to discover and analyze the nation's identity as traced through the diverse content and language of the ancient manuscripts of the Sumedang Larang Palace, with a focus on previously unexplored dimensions. Not only will this study fill a knowledge gap, but it will also significantly contribute to the preservation and utilization of cultural heritage for current and future generations. Theoretically, this research will enhance the study of religious manuscript knowledge and national cultural values. Practically, it contributes knowledge about Nusantara manuscript research within the context of the Sumedang Larang Palace.

This study adopts a case study, in a qualitative research design. Qualitative data were collected from both primary and secondary sources.²⁰ Field data made up the primary data, while literature data made up the secondary data in the research. The data were collected through observation, interviews and documentation. Data is analyzed through the stages of inventory, classification and interpretation. This research was conducted at

¹⁸ A Azwar and A Z Abdullah, "Alih Media Pengetahuan Tradisional Dan Ekspresi Budaya Tradisional Untuk Pengembangan Industri Kreatif Di Kota Padang," *Prosiding Konferensi Nasional Komunikasi* 01, no. 01 (2017): 643–56, <http://pknk.web.id/index.php/PKNK/article/view/16>.

¹⁹ Roch. Aris Hidayat, "Moderasi Beragama, Wacana Pemajuan Kebudayaan Dan Pelestarian Naskah Keagamaan Di Indonesia," *Policy Brief Penelitian Isu-Isu Aktual Bidang Lektur, Khazanah Keagamaan, Dan Manajemen Organisasi Tahun 2019*, 2019, 1–5, https://simlitbangdiklat.kemenag.go.id/simlitbang/spdata/upload/policy_brief/159651598510._Penelitian_Isu_Aktual_Lektur_tahun_2019_.pdf.

²⁰ Cermi City Mulyanti and Wahyudin Darmalaksana, "Writing Sprints Untuk Publikasi Ilmiah Mahasiswa Pada Pembelajaran Berbasis Capaian : Sebuah Penelitian Tindakan Kelas," n.d, 3. <https://jurnal.medpro.my.id/index.php/jsd/article/view/70>.

the Prabu Geusan Ulun Museum Library, Sumedang Larang Palace, from May to September 2022.

RESULTS AND DISCUSSION

Manuscripts at the Sumedang Larang Palace

Historical traditions, often rooted in the royal palace environment of Indonesia, were meticulously recorded by poets deeply versed in such writings and residing within the court. These poets documented the genealogy of a king, wisdom, laws, and literary works. Frequently, they incorporated myths and legends into their historical traditions to augment their narratives. For instance, a king was often depicted as inheriting abilities or charisma from preceding rulers.²¹

As stated by Barried, manuscripts are various types of handwritten texts as an expression of thoughts and feelings as part of a country's culture in the past. Ancient manuscripts, according to Chapter 2 Article 2 of Law No. 5 of 1992 on Cultural Heritage, are documents written or created more than 50 years ago that have never been printed or made into printed books.²² As a work unit that houses collections such as manuscripts, a museum is obliged to maintain cultural heritage, so that its physical form and the information contained can be preserved. According to Chapter 1 Article 1 of Government Regulation No. 66 of 2015, "a museum is an institution that runs the function of a place where collections are protected, developed, utilized, and communicated to the public."²³ There are several museums in West Java that house hundreds of manuscripts as written relics. The Prabu Geusan Ulun Museum

²¹ Alfian Firmanto, "Historiografi Islam Cirebon (Kajian Manuskrip Sejarah Islam Cirebon)," *Lektur Keagamaan* 13, no. 1 (2015): 31–58. <https://doi.org/10.31291/jlk.v13i1.203>.

²² Primadesi, "Peran Masyarakat Lokal Dalam Usaha Pelestarian Naskah-Naskah Kuno Paseban.," 120.

²³ Intan Prastiani and Slamet Subekti, "Digitalisasi Manuskrip Sebagai Upaya Pelestarian Dan Penyelamatan Informasi (Studi Kasus Pada Museum Radya Pustaka Surakarta)," *Jurnal Ilmu Perpustakaan* 6, no. 3 (2019): 141–150, <https://ejournal3.undip.ac.id/index.php/jip/article/view/23141>.

in West Java, for example, houses many of these manuscripts.²⁴ The library of the Prabu Geusan Ulun Museum, which is still housed under the auspices of the Nazhir Wakaf Pangeran Sumedang Larang Foundation, is in charge of managing the museum's manuscript collection.

The focus of this study is the ancient manuscripts of the Sumedang Larang Palace, many of which are stored at the Prabu Geusan Ulun Museum. The museum's library, under the supervision of the Nazhir Wakaf Pangeran Sumedang Larang Foundation, is responsible for managing these manuscripts. Some manuscripts are also managed by several families associated with the Sumedang Larang Palace. Fetty K. Sumawilaga, a lifelong resident of the Sumedang Larang Palace and the sole administrator of the Prabu Geusan Ulun Museum Library, disclosed in an interview the diversity of manuscripts housed in the library. The management of these manuscripts falls under the purview of the Nazhir Wakaf Pangeran Sumedang Larang Foundation, currently led by Lucky Djohari Soemawilaga.

The immense historical and informational value of ancient manuscripts underscores the necessity of their preservation. This can be achieved through secure storage in museums or libraries, processing through content study for better understanding and utilization, and conservation and restoration efforts for physical preservation.²⁵ As stated by Oman Fathurrahman, there are two aspects of a manuscript to be preserved: the textual content of the manuscript and the physical form. Manuscript physical preservation efforts take the form of conservation and restoration projects that help keep manuscripts in their original forms and prevent them from being damaged. Meanwhile, digitization,

²⁴ Ade Kosasih and Sutiono Mahdi, "Pelestarian Naskah-Naskah Kuno Di Museum Prabu Geusan Ulun Sumedang," *Jurnal Universitas Padjadjaran* 91, no. 5 (2012): 129–133. <https://journal.unpad.ac.id/pkm/article/view/16559>.

²⁵ Primadesi, "Peran Masyarakat Lokal Dalam Usaha Pelestarian Naskah-Naskah Kuno Paseban.," 124.

cataloging, and philological studies preserve the textual content of the manuscripts.^{26 27}

According to Fuad Jabali, manuscripts contain reliable, original, and trustworthy information.²⁸ Research results can be used as a reference when writing a description for a manuscript. As a first step to producing a description of the manuscript and text as a whole, it is necessary to identify the physical condition of the manuscript, its content, and its authorship.²⁹ When a researcher selects a manuscript to study, the first step he/she needs to take is to note manuscripts and printed texts with the same name. Then, any errors or reversion of the story are discussed. Other manuscripts can be searched through the catalogs of various libraries, especially those of centers for the study of Indonesia, or by reaching out to persons in possession of the manuscripts sought.³⁰

The Prabu Geusan Ulun Museum Library contains several manuscripts. Of 135 existing manuscripts, 97 have been deposited in the Prabu Geusan Ulun Museum library. Religious, historical, and genealogical manuscripts, as well as a collection of Sundanese letters from 1742 to around the 1900s, are some of those kept in the library. Some famous items in the collection include manuscripts entitled *Hada Sohibil Kitab Quran* (19th century), *Sadjarah Soemedang Djasa Kandjeng Pangeran Soeriaatmadja Marhoem Boepati Soemedang* (1901), *Ditioeng Memeh Hoejan* (1920), and *Priangan De Preanger-Regentschappen Onder het Nederlandsch Bestur* (1811), manuscript about Prabu Siliwangi (18th century), a collection of

²⁶ Prastiani and Subekti, "Digitalisasi Manuskrip Sebagai Upaya Pelestarian Dan Penyelamatan Informasi (Studi Kasus Pada Museum Radya Pustaka Surakarta).", 142.

²⁷ Prastiani and Subekti, "Digitalisasi Manuskrip Sebagai Upaya Pelestarian Dan Penyelamatan Informasi (Studi Kasus Pada Museum Radya Pustaka Surakarta).", 142.

²⁸ Fuad Jabali, "Manuskrip Dan Orisinalitas Penelitian," *Jurnal Lektur Keagamaan* 8, no. 1 (2010): 1–28.

²⁹ Ahyan Irsyada, "Naskah Kitab Primbon Dan Doa (Suntingan Teks Dan Kajian Pragmatik)."

³⁰ Badruzaman and Kosasih, "Teori Filologi Dan Penerapannya Masalah Naskah-Teks Dalam Filologi.", 7.

Sundanese letters, handwritten Qur'an *mushaf* (19th century), and *Kitab Muziat* (1874). There are also untitled manuscripts and manuscripts whose contents are unknown. These manuscripts were written in the Arabic, Pegon, old Sundanese, and Latin scripts.



Source: Muhammad Daffa's documentation, 2022.

Figure 1.

A Qur'an Manuscript in the Sumedang Larang Palace

Figure 1 shows a Qur'an manuscript in the collection of the Prabu Geusan Ulun Museum Library. *Mushaf* is one of the many types of Nusantara manuscripts, and it is the most frequently copied by people. The Qur'an's status as the primary source of Islamic teachings influences the reading, teaching, and copying traditions of the people.³¹ A total of seven Qur'an manuscripts are still in handwriting. The condition of the existing Qur'an manuscripts ranges from being lightly damaged to being heavily damaged. Some of the manuscripts are placed in protective boxes to avoid more damage. Most of the Qur'an manuscripts are ornamented on their page margins. A number of *mushaf* invent-

³¹ Jajang A. Rohmana, "Empat Manuskrip Alquran Di Subang Jawa Barat (Studi Kodikologi Manuskrip Alquran)," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 3, no. 1 (2018): 1–16, <https://doi.org/10.15-575/jw.v3i1.1964>.

tory efforts have been conducted in West Java. According to Volume 5A of *Master Catalog of Manuscripts of the Archipelago: West Java*, at least 19 Qur'an manuscripts are stored in the collections of several institutions: five are stored at the Prabu Geusan Ulun Museum Library, three at KPKU of Padjadjaran University, Bandung, and eleven at EFEO.³²

The presence of religious manuscripts, including the Qur'an, signifies the extensive reach of Islam across various Padjajaran (Sundanese) regions, such as Kuningan, Majalengka, Indramayu, Subang, Cianjur, Bandung, Sumedang, Garut, Tasikmalaya, and Ciamis. The Islamic influence also extended to Banten, encompassing old Banten, Serang, Bogor, Sukabumi, and western regions.³³

Advancements in technology have greatly facilitated the preservation of manuscripts in the contemporary era. Digitization, the process of converting analog media into digital format, has proven to be an invaluable tool for preserving and storing information extracted from manuscripts.³⁴ The necessity of digitizing ancient manuscripts arises from the need to maintain their contents, especially when their physical preservation becomes unfeasible, or they risk extinction in the future. Digitization encompasses not only the conversion of old documents but also the digitization of references and other crucial information that is currently inaccessible, which is essential for mapping knowledge. Particularly in the context of modernism and globalization, a systematic and ideological study of manuscripts can help reveal the scientific ethos of their authors,³⁵ therefore

³² Edi. S Ekdjati, Undang A. Darsa, *Katalog Induk Naskah-Naskah Nusantara Jilid 5A Jawa Barat Koleksi Lima Lembaga*, ed. Oman Fathurahman, 1st ed. (Jakarta: Yayasan Obor Indonesia, 1999), 236-237.

³³ Agus Iswanto, Nurhata, and Asep Saefullah, "Narasi Moderasi Beragama Dalam Naskah Serat Carub Kandha," *Jurnal Lektur Keagamaan* 19, no. 1 (2021): 37-68, <https://doi.org/10.31291/jlk.v19i1.910>.

³⁴ Prastiani and Subekti, "Digitalisasi Manuskrip Sebagai Upaya Pelestarian Dan Penyelamatan Informasi (Studi Kasus Pada Museum Radya Pustaka Surakarta).", 143.

³⁵ Muhammad Taqiyuddin, Muhammad Faqih Nidzom, Ahmad Rijal Khoirudin, "Diseminasi Manuskrip Islam Pada Perpustakaan Online," *IQRA* :

preserving the content of manuscripts in case their physical preservation is no longer feasible or, in other words, they go extinct in the future.³⁶ Some manuscripts have been digitized by the Prabu Geusan Ulun Museum Library, including the following:

Table 1.
A List of Digitized Manuscripts in the Prabu Geusan Ulun
Museum Library's Collection

Title	Year	Language	Conditions
<i>Hikayat Kanjeng Nabi Muhammad</i>	-	Arabic	Lightly damaged
<i>Hikayat Syekh Abdul Qadir Jailani</i>	19 th century	Sundanese	Moderately damaged
<i>Kitab Nasihat I</i>	-	Sundanese	Moderately damaged
<i>Kitab Nasihat II</i>	-	Javanese	Moderately damaged
<i>Kitab Paririmbon</i>	19 th century	Javanese, Arabic	Moderately damaged
<i>Kitab Waruga Jagat Tauhid Aqoid</i>	18 th century	Old Javanese	Severely damaged
	-	Sundanese	Moderately damaged
<i>Wawacan Kanjeng Nabi Muhammad</i>	1906	Sundanese	Fairly good

Source: Prabu Geusan Ulun Museum Library, 2022

Table 1 delineates a list of manuscripts that have undergone digital preservation in the collection of the Prabu Geusan Ulun Museum Library. Some of these manuscripts are of indeterminate age. Most are written in the Pegon script and in several languages. The Pegon script, a derivative of the Arabic script adapted to the Javanese phonological system, was developed by *santri* (Islamic boarding school students) to bridge the language

Jurnal Perpustakaan Dan Informasi 15, no. 1 (2021): 34–52.
<http://jurnal.uinsu.ac.id/index.php/iqra/article/view/8782>.

³⁶ Hendrawati, “Digitalisasi Manuskrip Nusantara Sebagai Pelestari Intelektual Leluhur Bangsa.”

gap with the common readers,³⁷ thereby making Islamic teachings more accessible. The manuscripts employ Sundanese, Arabic, and Javanese languages, and their identities are preserved through digitization. Given the propensity of paper manuscripts to deteriorate over time, digitization is a critical preservation measure.³⁸

The condition of the manuscripts varies, with some still in a relatively good state and readable despite varying degrees of damage from aging, termite infestation, or moisture. Some manuscripts have been donated to the museum in incomplete form. In May 2022, the Prabu Geusan Ulun Museum Library received a donation of protective boxes to safeguard the manuscripts from further damage. The museum usually receives funding for manuscript care from the Nazhir Wakaf Pangeran Sumedang Foundation.

Religious and Cultural Values in Sumedang Larang Ancient Manuscripts

Manuscripts indubitably contribute to identity formation, intertwining the socially accepted cultural and religious norms. The Sundanese region of Indonesia represents a rich amalgamation of cultures. Culture, defined as everyday human activities influenced by the surrounding environment and acquired through education,³⁹ is often documented in manuscripts. The spread of Islam in West Java⁴⁰ was facilitated by religious propagators who intelligently integrated Islam into pre-existing local

³⁷ Sidik Fauji, “Arab Pegon Dalam Khazanah Manuskrip Islam Di Jawa” 23, no. 40 (2022): 61–80, <https://doi.org/10.24090/JPA.V23I1.2022.PP61-80>.

³⁸ Rhomayda Alfa Aimah, “Koleksi Manuskrip Indonesia Dalam Katalog Online Eropa Dan Urgensi Digitalisasi,” *Jurnal Dinamika Penelitian: Media Komunikasi Sosial Keagamaan* 21, no. 02 (2021): 220–45. <https://doi.org/10.21274/dinamika.2021.21.02.220-245>.

³⁹ Koentjaningrat, *Pengantar Ilmu Antropologi*, 10th ed. (Jakarta: Rineka Cipta, 2015), 144.

⁴⁰ Dade Mahzuni, “Makna Sejarah Dan Budaya Dalam Situs Jatigede Sumedang,” *Patanjala: Jurnal Penelitian Sejarah Dan Budaya* 3, no. 3 (2011): 547, <https://doi.org/10.30959/patanjala.v3i3.268>.

traditions.⁴¹ Manuscripts served as a conduit for reinforcing the relationship between religion and culture in society.⁴²

Nusantara manuscripts embody several characteristics pertinent to the present-day lives of Indonesians. They provide guidelines or teachings for daily practice, particularly those related to human nature. These include social, historical, and documentation values prevalent in society. The manuscripts in the Sumedang Larang Palace, too, contain religious teachings, including *Wawacan Kanjeng Nabi Muhammad*, *Kitab Tarekat*, *Hikayat Sheikh Abdul Qadir Jailani*, *Kitab Imam Syafi'i*, *Tauhid Aqid*, and *Kitab Nasihat*. The Pegon script was usually used in manuscripts containing religious teachings. Such religious manuscripts are classified by theme into *sirah*, *fiqh/sharia*, and *tariqat*-themed manuscripts.



Source: Prabu Geusan Ulun Museum Library, 2022.

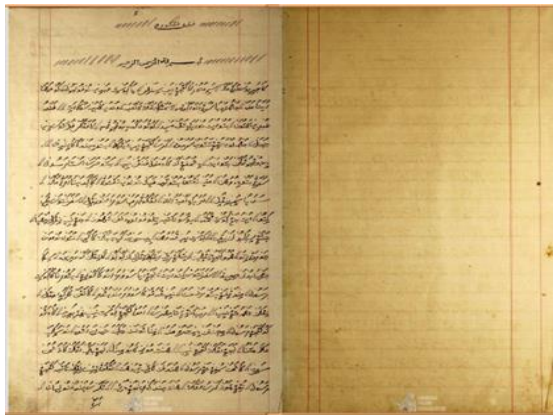
Figure 2.

The Digitized Version of *Kitab Tarekat*

⁴¹ Wiwin Indiarti, “Lontar Yusup Banyuwangi: Warna Lokal Dan Variasi Teks Dalam Manuskrip Pegon Di Ujung Timur Jawa,” *Manuskripta* 9, no. 1 (2019), <https://doi.org/10.33656/manuskripta.v9i1.127>.

⁴² Pawit M. Yusup, Encang Saepuddin, “Nilai-Nilai Praksis Perpustakaan Desa Dan Perpustakaan Masyarakat Di Jawa Barat,” *Record and Library Journal* 3, no. 2 (2017): 172–88. <http://download.garuda.kemdikbud.go.id/article.php?article=602644&val=7410>&title=Practical%20values%20of%20Village%20Libraries%20and%20Community%20Libraries%20in%20West%20Java.

Figure 2 presents pages 6 and 7 of the digitized version *Kitab Tarekat*. The Pegon script and the Sundanese language were used to write the manuscript. The ink and paper were locally sourced from local materials. The text was written in black ink throughout the manuscript, except for some parts where red was used. The paper sheets of the manuscript are still in a good physical condition, except for several sheets where severe damages were found due to aging. The manuscript is written in several volumes. The script itself is still in good condition. The words were organized consistently and are still legible. This manuscript contains the teachings of *Tarekat Qadiriyyah Naqsyabandiyah*, which was developed by Sheikh Abdul Qadir al-Jailani. It further provides an overview of *fiqh*.⁴³ The title “*Tarekat Qadiriyyah Naqsyabandiyah*” and the author name “Shaykh Abdul Qadir al-Jailani” were written at the beginning of the manuscript, followed by a guide to reciting “*laa ila ha illallah*” on the following page. In general, the manuscript focuses on the topics of *tawajjuh*, *muraqqabah*, *lathifah-lathifah*, and *man 'arofa nafsahu faqod 'arofa robbahu*.



Source: Prabu Geusan Ulun Museum Library, 2022.

Figure 3
The Digitized Version of *Wawacan Kanjeng Nabi Muhammad*

⁴³ Indarti, “Lontar Yusup Banyuwangi: Warna Lokal Dan Variasi Teks Dalam Manuskrip Pegon Di Ujung Timur Jawa.”

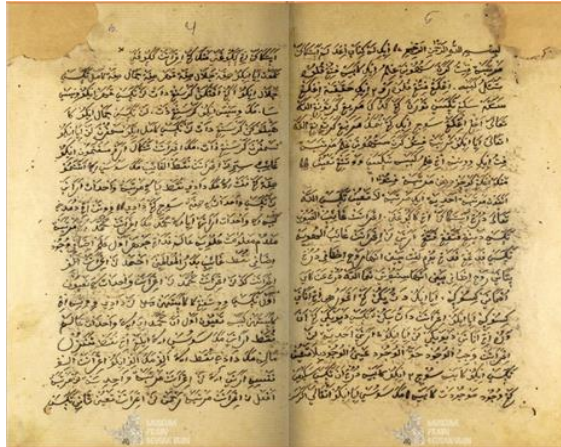
Figure 3 presents pages 8 and 9 of the digital version of *Wawacan Kanjeng Nabi Muhammad*. The manuscript was influenced by Javanese literary traditions that were brought by the Mataram Sultanate when it occupied the Sundanese region. Javanese language and literature knowledge and skills might have characterized Sundanese people's learning when Sundanese politics and culture shifted in the Javanese direction.⁴⁴ It was assumed that the manuscript was the work of one of Bandung regents, R.A.A. Wiranatakoesoema V, who was referred to as Dalem Haji. This work is quite distinctive due to the influence of a prominent regent who was knowledgeable about religion. He translated Etienne Dinet's English book, *The Life of Mohammad, the Prophet of Allah* (1918), and published it under the title *Riwajat Kangdjeng Nabi Moehammad* (1941). He considered *The Life of Mohammad: The Prophet of Allah* (1918) to be a valuable work that deserved widespread dissemination. Consequently, after reading the book, he decided to translate it into Dutch and Sundanese.⁴⁵

According to R.A.A. Wiranatakoesoema V, faith in the Prophet Muhammad (pbuh) necessitates studying the teachings he left behind. Thus, a Muslim's level of knowledge directly influences their level of faith; the more one knows, the stronger their faith becomes. Muslims can draw from the comprehensive history of the Prophet Muhammad (pbuh), encompassing all facets of his life, as a source of examples, guidance, laws, principles, and values that provide them with the best direction in life. The manuscript compiled by R.A.A. Wiranatakoesoema V narrates the life of the Prophet Muhammad (pbuh), a perfect and

⁴⁴ Hawe Setiawan, "Dangding Mistis Haji Hasan Mustapa," *Kalam*, 2016, salihara.org.

⁴⁵ Asep Achmad Hidayat and Ratu Asih Anggie Satiti, "Kontribusi R.A.A. Wiranatakoesoema V Dalam Menerjemahkan Sejarah Nabi Muhammad Saw. Di Tatar Sunda Tahun 1941," *Historia Madania: Jurnal Ilmu Sejarah* 3, no. 2 (2020): 1–38, <https://doi.org/10.15575/hm.v3i2.9167>.

infallible human being who was always truthful in his words, actions, and commands.⁴⁶



Source: Prabu Geusan Ulun Museum Library, 2022.

Figure 4.

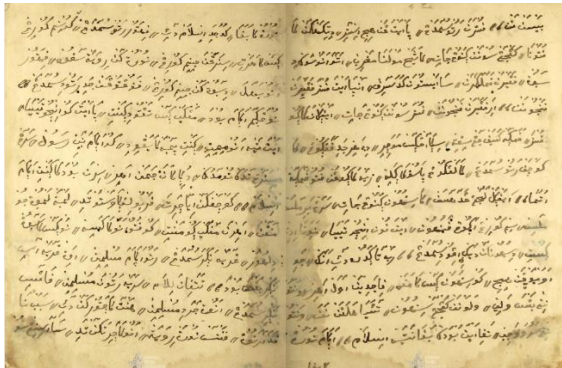
The Digitized Version of *Kitab Nasihat*

Figure 4 displays pages 4 and 5 of the digitized version of *Kitab Nasihat* by R.A. Ating Natadikusumah. This 65-page manuscript, written in the Pegon script and Sundanese language, offers advice to families and future generations. The following excerpt from the first page conveys the essence of the manuscript: “*sangkan ulah ka jongjonan nurut teuing amarah malah mandar meunang rahmat, mangka ati-ati, eling-eling mampang nyaring, akhlak jeung sidik, ibadah nu gaplah, mudu sing inget kana pikukuh kana ka islaman, tugu nu lima perkawis.*”

[Do not let your guard down by indulging in anger, so be careful, be aware while you are still alive, be moral and honest, worship in vain, always remember the decrees of Islam, the pillars of the five things.]

⁴⁶ Agustinus Wisnu Dewantara, “Pancasila Sebagai Pondasi Pendidikan Agama Di Indonesia,” *Jurnal Imiah CIVIS* 5, no. 1 (2015): 640–44, <http://journal.upgris.ac.id/index.php/civis/article/view/626>.

This passage essentially serves as advice for future generations to uphold the teachings of Islam and fulfill its five pillars. The fact that Kitab Nasihat was written indicates that religious values were intricately woven into the culture. The advice given is authentic and extends beyond the use of the Sundanese language. For instance, the manuscript advises against anger, and promotes caution and awareness. The text's good values, usually associated with societal advice or norms, become part of the society's culture. For instance, the manuscript's advice is pertinent to the current context where people live in diverse societies, emphasizing the importance of peaceful coexistence without resorting to violence. In today's democratic states, Islamic proselytization should not resort to violent methods that could engender antipathy towards Islam. Instead, it should prioritize words and actions that manifest the peaceful nature of Islam.⁴⁷



Source: Prabu Geusan Ulun Museum Library, 2022.

Figure 5.
The Digital Version of *Babad Sumedang*

Figure 5 showcases pages 3 and 4 of the digitized version of *Babad Sumedang*. Compiled by R.A.A. Martanegara, a Sumedang nobleman and former Bandung regent from 1893, this 164-page manuscript is handwritten in Sundanese. It comprises six sections: an introduction; genealogy of Sumedang regents

⁴⁷ Iswanto, Nurhata, and Saefullah, "Narasi Moderasi Beragama Dalam Naskah Serat Carub Kandha."

beginning with Prabu Siliwangi; the location of Kutamaya, the former capital of Sumedang Regency; the Islamization of Sumedang; stories of Sumedang regents from Pangeran Geusan Ulun to Pangeran Sugih; and a conclusion. Six independent stories about the regents of Sumedang include tales of Pangeran Geusan Ulun, Dipatiukur, Cilik Widara, Asep Jamu and Asep Ema, Bagus Rangin, and Dipanegara. Babad Sumedang was put together to ensure that the people of Sumedang, particularly the nobility and their descendants, are aware of the significant contributions of their ancestral regents of Sumedang. It also serves as a precious legacy for future generations, hoping that they receive blessings from their ancestors.

Some texts that contain cultural or religious teachings include the handwritten Qur'an, *Wawacan Angling Darma*, *Wawacan Amir Hamzah*, *Hikayat Abdullah*, *Sajarah Luluhur Sumedang*, *Wawacan Babad Sumedang*, *Tafsir Surat Tabarak*, *Kitab Paririmon*, *Kitab Waruga Jagat*, and a collection of letters written by Sumedang regents and Thomas S. Raffles (1813). The genealogical history of Sumedang ancestors is abundantly documented in R. Adipati Soerialaga's 1828 manuscript, *Babad Sumedang*. Raden Kosuh, Ganeyan, Raden Suta Pandita Situraja, Mas Ngabehi, Raden Sutanata, and Raden Kerambung are some of the names mentioned in this manuscript. It also mentions R. Adipati Soerialaga's and the following descendants all the way to their arrival to Bandung, Garut, Lebak, and Sukabumi.⁴⁸

Religious and cultural values found in the manuscripts are both implicit and explicit. For instance, *Kitab Tarekat* advocates dhikr and remembrance of God on its first page, and on page 5, it elucidates *lathifah-lathifah*, emphasizing the need to approach God for attaining peace of mind. *Wawacan Kanjeng Nabi Muhammad* chronicles the life of the Prophet Muhammad (pbuh), highlighting his role as a bearer of mercy and a receiver of revelations for humanity and all worlds.

⁴⁸ Edi. S Ekdjati, Undang A. Darsa, *Katalog Induk Naskah-Naskah Nusantara Jilid 5A Jawa Barat Koleksi Lima Lembaga*, 95-96.

Kitab Nasihat contains more general messages. In addition to religious advice, it also includes advice on daily life. The first page reminds the readers not to indulge in anger, be cautious, and maintain awareness. This message can be meaningful for the life of a cultured society. It stresses the importance of maintaining attitudes or norms in order to always be aware and careful. Meanwhile, cultural values are apparent in *Babad Sumedang*. The opening section of the manuscript contains a testament to the greatness of the past regents and ancestors of Sumedang. It serves as an heirloom for future generations for them to receive blessings from their ancestors. It is important that historical greatness be preserved, as the readers may expect blessings and benefits.

The existence of a variety of manuscripts reveals that cultural and religious norms have long-standing roots. The use of the Pegon script, language, and content of the manuscripts demonstrates that religious and cultural values continue to be preserved as local wisdom. The diversity of manuscripts in storage provides a means of connecting the prevailing religious and cultural values of the nation.

The Nation's Identity in the Diverse Content and Language of Ancient Manuscripts of Sumedang Larang Palace

Ancient manuscripts are invaluable historical relics that stand testament to the extensive history of Indonesian society, demonstrating its rich diversity and collaborative cultural interactions. Various ethnic, religious, racial, cultural, and indigenous groups have coexisted, fostering a sense of tolerance and mutual respect. Protection of individual rights, maintenance of moral values,⁴⁹ and mutual respect and appreciation form the crux of this coexistence, as echoed in the moral rules outlined in *Kitab Nasihat* and the *lathifah-lathifah* teachings in *Kitab Tarekat*

⁴⁹ Isep Ali Sandi and Mulyawan Safwandy Nugraha, "Hak Asasi Manusia Dan Gender Dalam Pendidikan Agama Islam Tinjauan Terhadap Pendidikan Multikultural," *International Conference on Islam in Malay World III*, no. 9 (2012): 1–25. https://www.academia.edu/download/32438687/Ham_Asasi_Manusia_Gender_Pendidikan_Islam_Multikultur.pdf.

which deem it necessary to maintain the purity of each individual's soul by approaching God through *dhikr*.

As Kuntowijoyo (1985) affirmed, the splendor of the Indonesian nation is evident for the global community to witness.⁵⁰ Manuscripts buttress the nation's religious and cultural values, serving as literary representations of societal portraits. They play a pivotal role in reviving collective memory, preventing historical amnesia, and preserving identity and customs amidst progress and development.⁵¹

Manuscript authors often drew from social conditions and expressed their insights in writing, addressing issues such as morality, a pressing concern in present-day Indonesia.⁵² Libraries across Indonesia, including the National Library (Perpusnas), house diverse collections of ancient manuscripts, some of which have been edited and published in book and digital formats. Given the significance of ancient manuscripts as a window into the past, these efforts are appreciable.⁵³

As a source of information and noble values, ancient manuscripts are helpful in improving intellectual, spiritual, and emotional intelligence.⁵⁴ The use of various scripts and languages in manuscripts indicate that the ancestors were intelligent. The content and the use of language of the manuscripts indicate

⁵⁰ Eko Digdoyo, "Kajian Isu Toleransi Beragama, Budaya, Dan Tanggung Jawab Sosial Media," *Jurnal Pancasila Dan Kewarganegaraan* 3, no. 1 (2018): 42–59, <https://doi.org/10.24269/jpk.v3.n1.2018.pp42-59>.

⁵¹ Oman Fathurahman, "Melawan Lupa Untuk Membangun Indonesia Kontribusi Nasah Bagi Keilmuan Dan Kemasyarakatan" (Jakarta, 2014), 13.

⁵² Nuri Aliyah Mustika Ati, "Ilustrasi Manusia Ulul Albab Dalam Naskah Wawacan Dewa Ruci," *Jumantara: Jurnal Manuskrip Nusantara* 8, no. 1 (2017): 127–68, <https://ejournal.perpusnas.go.id/jm/article/view/009001201805%0Ahttps://ejournal.perpusnas.go.id/jm/article/download/009001201805/283>.

⁵³ Muhammad Taqiyuddin, Muhammad Faqih Nidzom, Ahmad Rijal Khoirudin, "Diseminasi Manuskrip Islam Pada Perpustakaan Online.", 36.

⁵⁴ Moch Lukluil Maknun, Muhammad Aji Nugroho, and Yuyun Libriyanti, "Kontribusi Ulama Nusantara Terhadap Keilmuan Islam Di Indonesia; Studi Kasus Inventarisasi Manuskrip Ponpes Tremas Dan Tebuireng," *Muslim Heritage* 7, no. 1 (2022): 111–40, <https://doi.org/10.21154/muslimheritage.v7i1.3625>.

intercultural relationship. The existence of manuscripts and historical sites in Sumedang, part of the Sumedang Larang Kingdom area including the Prabu Geusan Ulun Museum area, attests to the coexistence of religion and culture in the past. This suggests that the habitat of a culture is inseparable from the culture itself as an ecosystem, and literary and cultural expressions are inherently linked to ecology, geography, and natural conditions.⁵⁵

Texts, either implied or explicitly stated, actual or potential, can be understood through creative and critical thinking.⁵⁶ Manuscripts have significant potential to bolster Islamic and nationality studies for numerous reasons. Firstly, Islamic studies in the archipelago heavily rely on manuscripts for insights into history, politics, economics, culture, and religion. Secondly, the abundance of manuscripts is evidence of the development and spread of Islam throughout the archipelago in the past. Thirdly, the actual contents of manuscripts show that sections of ancient texts remain relevant to modern life. Fourthly, manuscripts broaden perspectives in one or more scholarly fields, offering alternative answers to various themes studied. Lastly, the advancement of manuscript studies, coupled with the sophistication of digital technology, makes knowledge in manuscripts easily accessible to anyone, providing alternatives to researchers seeking novelty and originality in their work.⁵⁷

Fuad Jabali argues that a creative study of the abundant manuscripts in the archipelago, both domestically and interna-

⁵⁵ M. Yusuf Wiradiredja, "Hermeneutika Kidung Pantun Sunda," *Paraguna: Jurnal Ilmu Pengetahuan, Pemikiran, Dan Kajian Tentang Seni Karawitan* 8, no. 1 (2022): 59–69, <https://doi.org/10.26742/jp.v8i1.1895>.

⁵⁶ Agus Iswanto, "Sejarah Intelektual Ulama Nusantara : Reformulasi Tradisi Di Tengah Perubahan," *Jurnal Lektur Keagamaan* 11, no. 2 (2013): 455–572. <https://doi.org/10.31291/jlk.v11i2.77>.

⁵⁷ Ramli Cibro, "Masa Depan Studi Manuskrip Bagi Penguatan Kapasitas Keilmuan Di PTKI Di Indonesia," in *PENGEMBANGAN MASYARAKAT BERBASIS STUDI SOSIAL DALAM KONTEKS ACEH*, ed. Muhajir Al-Fairusy (Lhee Sagoe Press, 2021), 59–76. https://www.academia.edu/download/68784708/Masa_Depan_Studi_Manuskrip_Bagi_Penguatan_Kapasitas_Keilmuan_di_PTKI_di_Indonesia.pdf.

tionally,⁵⁸ is the most effective way to claim the originality of a scientific study and build national identity in the face of globalization. These manuscripts can serve as a reference explaining the religious and cultural values of the nation. For instance, the Prabu Siliwangi manuscript, written in both Old Javanese and Old Sundanese scripts, narrates the story of a noble king who unified the scattered kingdoms throughout the archipelago.

The multicultural, multiracial, and multilingual potential of the Indonesian nation is a divine gift that needs to be nurtured and developed in accordance with human values, as encapsulated in the slogan "bhinneka tunggal ika". The development and packaging of this potential is crucial. The unlimited potential of culture and local wisdom can have both positive and negative implications.⁵⁹

In relation to religion, culture, and nation, *Kitab Nasihat* advises prudence in action, based on morals and adherence to beliefs. The connection between religious and cultural values is also reinforced in *Kitab Waruga Jagat* by Raden Panji Surya Wijaya, which contains figures and the family tree of notable historical figures and a description of faith and Islamization, especially in West Java. Another manuscript advocating religious and cultural values is *Babad Sumedang*, authored by R.A.A. Martanegara, which contains stories of Sumedang and its ancestors. It is stated in the manuscript that the purpose of compiling the manuscript was to leave behind an heirloom for future generations in the hopes that they will receive blessings from their ancestors.

Pancasila, recognized as the foundation of Indonesian life, acknowledges that every Indonesian believes in one God according to his or her religion. It incorporates aspects of humanity, unity, populism, and social justice, and accepts differences while

⁵⁸ Jabali, "Manuskrip Dan Orisinalitas Penelitian.", 1.

⁵⁹ Sandi and Nugraha, "Hak Asasi Manusia Dan Gender Dalam Pendidikan Agama Islam Tinjauan Terhadap Pendidikan Multikultural.", 4.

rejecting an anti-tolerant spirit.⁶⁰ Pancasila, the five guiding principles of Indonesia's fundamental philosophy, reflects the characteristics of Indonesia as a multicultural nation-state that must absorb and transform all elements of the nation into a stable reference and a dynamic guide.⁶¹ The relationship between the text and the interpreter in the process of fusing horizons is based on the idea of historically-effective consciousness. According to Gadamer, understanding is possible because the object to be observed and the subject of understanding are not separate entities. Both are part of a continuity-based cultural and historical tradition.⁶² As an Asian region with high civilization, Indonesia transmits its noble culture to its descendants through various means, one of which is writing in the form of manuscripts.⁶³

The manuscripts of the Sumedang Larang Palace have been instrumental in perpetuating religious and cultural traditions that shape the nation's identity. Manuscripts that can still be traced back to their original sources illustrate the multicultural process within society. The primary values and ideals of the Indonesian nation, as encapsulated in the five principles of Pancasila, encompass religious, nationalist, and socialist ideologies. This is documented in *Babad Sumedang*, which covers the reigns and stories of the regents in Sumedang, from the era of Prabu Geusan Ulun to the time of Dipatiukur during the Islamic Mataram era, along with the various changes that occurred in Sumedang. The manuscript narrates the evolving role of the royal palace, which initially leaned towards religious and socialist ideologies and later transitioned towards a nationalist

⁶⁰ Agustinus Wisnu Dewantara, "Pancasila Sebagai Pondasi Pendidikan Agama Di Indonesia.", 643.

⁶¹ Yudi Latif, "The Religiosity, Nationality, and Sociality of Pancasila: Toward Pancasila through Soekarno's Way," *Studia Islamika* 25, no. 2 (2018): 207–45. <http://download.garuda.kemdikbud.go.id/article.php?article=1587184&val=4979&title=The%20Religiosity%20Nationality%20and%20Sociality%20of%20Pancasila%20Toward%20Pancasila%20through%20Soekarno%20Way>.

⁶² Wiradiredja, "Hermeneutika Kidung Pantun Sunda.", 60.

⁶³ Ati, "Ilustrasi Manusia Ulul Albab Dalam Naskah Wawacan Dewa Ruci.", 128.

movement during the pre-independence period. As stated in the opening of the manuscript, the writing of the story of the past government was to provide evidence and lessons for future generations.

These three ideologies were synthesized for the collective good of the nation.⁶⁴ The civilization of the archipelago continues to be enriched by ancient manuscripts, which have evolved into tangible evidence of historical developments. In reconstructing the relationship between religion and culture as a form of national identity, the various manuscripts form a network of cultural, religious and national connections.

A strong national character, defined by the ability to face challenges and overcome obstacles, is a hallmark of a great nation. This quality of collective national behavior is reflected in the sense of community and appreciation of individual and group tastes and sentiments in the life of the nation.⁶⁵ The manuscripts authored by the ancestors and those found in the Sumedang Larang Palace exemplify this character present in the consciousness of the nation and state. R.A.A. Wiranatakoesoema V was a regent of Bandung authoring one of the existing manuscripts. On page 63 of *Riwayat Kanjeng Nabi Muhammad* or *Wawacan Kanjeng Nabi Muhammad*, it is written:

“Adeging Islam henteu maliding sanak, henteu mandang bangsa milik turunan. Unggal bangsa rata barang ngarendeng paantel cangkeng, repeh rapih sauyunan. Kusabab eta loba sahaya jeung nu mariskin kairupan.”

[The establishment of Islam sees neither brothers nor the nation belonging to a descendant. Nations are aligned side by side, not hostile towards one another. Because of that many slaves and the poor are supported.]

⁶⁴ Latif, “The Religiosity, Nationality, and Sociality of Pancasila: Toward Pancasila through Soekarno’s Way.”, 207.

⁶⁵ Syaiful Anwar, “Peran Pendidikan Agama Islam Dalam Membentuk Karakter Bangsa,” *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 7, no. 1 (2016): 157–69. <http://dx.doi.org/10.24042/atjpi.v7i2.1500>.

This passage illustrates the integration of religion and culture with the nation and state, advocating for harmonious coexistence rather than conflict for the common good. The coexistence of religion with the nation's culture has been substantiated through existing manuscripts. The historical works authored and taught by Nusantara scholars provide quantitative support for the development of Islam in Indonesia, marking a significant contribution to the propagation of Islamic teachings and facilitating their accurate and comprehensive acceptance by the Indonesian people.

CONCLUSION

This study has explored the nation's identity through the diversity of content and language found in the ancient manuscripts of Sumedang Larang Palace. It has demonstrated that manuscript research not only informs us about history but also contributes to exploring the relationship between religion and culture. The manuscripts housed in Sumedang Larang Palace can serve as a reference in uncovering national identity through a religious and cultural lens. The variety of content, languages, and scripts used in these manuscripts embodies authentic collaboration and acculturation. The strong link between religion and culture, as evident in the Sumedang Larang Palace manuscripts, forms a significant part of the Indonesian cultural identity.

This research offers a manuscript perspective as a critical study of the contribution of Sumedang Larang Palace's ancient manuscripts as a bridge between the religious and cultural values of the nation. The findings derived from the messages and content of these manuscripts have several scientific implications. A multitude of manuscripts, rich in religious teachings and cultural values, play a crucial role in shaping national identity in alignment with Pancasila. The ideas contributed through these manuscripts carry religious and cultural meanings and values, leaving behind a scientific legacy for future generations. This research thus affirms that the ancient manuscripts under study are a continuation of religious and cultural traditions that form the identity of the Indonesian nation.

However, this research has limitations concerning the data sources employed, as it solely focused on the Sumedang Larang Palace manuscripts and does not encompass all manuscripts in Indonesia. Future studies would benefit from a broader identification scope of the variety of manuscripts available, providing a foundation for formulating preservation strategies for existing manuscripts. Subsequent research is encouraged to involve policy-makers, with the hope that this current work may serve as a reference for the formulation of policies aimed at preserving the identity of the Indonesian nation, as reflected in the religious and cultural traditions passed down through Nusantara manuscripts.

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