

RELIGIOUS ANCIENT MANUSCRIPT IN THE CITY OF TIDORE ISLAND, NORTH MALUKU PROVINCE

Naskah Kuno Keagamaan di Kota Tidore Kepulauan, Provinsi Maluku Utara

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Abstract

The research of mapping, inventory, and digitalization of the religious ancient manuscript conducted in City of Tidore Island, requiring the search of handwritten manuscript that is still kept in the society as an effort to preserve the ancient manuscript in the form of transferring to textual media into digital form, and can provide an general overview about the manuscripts that is still exist around the society area, through the manuscript codicology approach. This research found 106 religious manuscript consist of seven owner of manuscripts spreading in Tidore Island and Maitara Island. The manuscripts generally contain teachings of tasawwuf that are inherited from teacher to follower, zikir and prayers, as well as some quotes of Qur'anic verses. The sacralization of the manuscript is still quite visible in the Tidore society, not all the manuscripts owner willing to show the manuscript to be read because of the fear, and any other reasons. This research also sees the existence and sustainability of religious manuscript in Tidore and Maitara is still maintained, it can be seen through the system of transformation of tasawwuf knowledge between teachers and students that requiring recopying should be handwritten on the main subjects of tasawwuf for the blessing of transferred science.

Keywords: Ancient manuscript, Religious Manuscript, Tidore Island, Maitara Island, Tasawwuf

Abstrak

Penelitian pemetaan, inventarisasi, dan digitalisasi naskah kuno keagamaan yang dilakukan di Kota Kepulauan Tidore ini, menghendaki penelusuran naskah tulisan tangan yang masih tersimpan dalam masyarakat sebagai salah satu usaha untuk pelestarian naskah kuno dalam bentuk alih media naskah ke dalam bentuk digital, sekaligus dapat memberikan gambaran umum tentang kantong-kantong naskah yang masih tersimpan di masyarakat, melalui pendekatan kodikologi naskah. Penelitian ini menemukan 106 naskah keagamaan yang terdiri atas tujuh orang pemilik naskah yang tersebar di Pulau Tidore dan Pulau Maitara. Naskah umumnya berisi tentang ajaran-ajaran tasawwuf yang diwariskan dari guru ke murid, dzikir dan doa-doa, serta beberapa yang memuat azimat dan petikan-petikan ayat Alquran. Sakralisasi atas naskah juga masih sangat terlihat di masyarakat Tidore, terlihat dari tidak semua pemilik naskah mau memperlihatkan naskahnya untuk dibaca dengan dalih takut kualat, dan alasan-alasan lainnya. Penelitian ini juga melihat bahwa sesungguhnya keberadaan dan keberlangsungan naskah keagamaan di Pulau Tidore dan Maitara masih terjaga, dengan masih dibudayakannya sistem transformasi ilmu tasawwuf antara guru dan murid yang mensyaratkan penyalinan ulang harus dengan tulis tangan terhadap pokok-pokok ajaran tasawwuf demi keberkahan ilmu yang ditransfer.

Kata Kunci: Naskah Kuno, Nakah Keagamaan, Pulau Tidore, Pulau Maitara, Tasawwuf

INTRODUCTION

The large number of manuscripts has found today, whether written in foreign languages, such as Arabic and Dutch, or in local languages such as Malay, Javanese, Sundanese, Aceh, Balinese, Madurese, Batak, Buginese, and others. It proved that, there has been a massive writing in Indonesia. It seems to be easy to understand,

especially if it is associated with the unfamiliarity of printing equipment extensively in the nineteenth century, especially in region of Malayu-archipelago. Therefore, it is not surprising if found there are many manuscripts almost countless in the archipelago, whether related to the fields of literature, philosophy, customs, and religious area.

Islamic religious manuscripts appeared to be more prominent, especially when related to the process of Islamization in Indonesia which involved many productive religious scholars of its era. The data generally found giving an explanation that the religious manuscripts were written by religious scholars, especially in the context of the transmission of Islamic scholarship, whether the transmission occurred between the religious scholar of Malay-archipelago where Indonesia was included with the scholars Middle East, or between Indonesian scholars and their students in various regions.

Transmission of science that happened in the territory of Indonesia forming two patterns of the group language manuscript, namely the manuscripts written in Arabic and in the local languages. In its development, the number of manuscripts further developed them it caused by the tradition of copying manuscript from time to time, whether done by students for the benefit of learning, as well as by "copiers" for commercial purpose.

The ancient manuscripts that are still exist in the society are the remains of some of the manuscript that ever existed. According to information from the owner of the Tidore manuscript, the manuscript that ever existed was much more, simply just because it was eaten by age, the fire accident (interview with Muhiddin Hasan, 10/3/2017), and even there was an effort by the invaders to take even destroyed all the manuscripts that ever exist, as an aimed to eliminate identity (interview with Amin Faruq, 18/3/2017)

The statement of the manuscript owner above, similar to the statements of one of the Czechoslovak writers as quoted by Hyphatia Cneajna (2010: 161), 'the first step is annihilating a nation is enough to erase its memory. Destroy his books, his culture and his history. So soon after, the nation will begin forgetting what is happening now and the past. The world around it will forget faster'

Based on these facts, so that the studies about the ancient religious manuscript have received big attention, especially in recent years. Preservation of ancient manuscripts as a cultural heritage is felt more precise, more easy, and more useful by using technological advances in the form of digitalization. In connection with, center of Office of Research and Development and Education and Training Ministry of Religious Affairs Republic of Indonesia in 2008 has done inventory and mapping (classification) and complete with digitalization of ancient manuscripts. Similarly, the office of Research and Development and Education and Training of

Makassar feels responsible for the preservation of the religious cultural heritage. Therefore, in 2009 together with Puslitbang Lektur Religious, put it become the main programs of its research were the inventory, mapping and digitalization of ancient religious manuscripts in Eastern Indonesia

The Office of Research and Religious Development Makassar, so far has digitalized the ancient religious manuscripts specifically in Tidore Island in 2009, 2010, 2011, and 2015. With the following manuscripts:

1. In 2009, in North Maluku has inventoried, mapping and digitalized 48 of ancient manuscripts, namely in Ternate Museum (5 pieces of manuscripts, 3 of them are Alquran), Tidore Museum (3 pieces, 1 of them is Alquran 'An), Muhammad Amin Farouq (4 pieces), Muhyiddin Hasan (28 pieces), and Mahmud Do Djafar (7 pieces) (Idham and As'ad, 2019)
2. Furthermore, process the inventory and digitalization of the ancient manuscript is still continued in 2010 and has succeeded in digitalizing as many as 125 Ancient Religious Manuscripts spreading out precisely in the City of Tidore Island in Soa sio, Halmahera and Toloa, 8 manuscripts owner, they are: Abdul Karim Muhammad Tahir: 40 Manuscripts, Muhiddin Hasan 9 Manuscripts, Arsyad Do. Muhammad Fun: 50 Manuscripts, Mahmud Do Djafar: 4 Manuscripts, Salmawati Djafar: 2 Manuscripts, Habibuddin Fabanyo: 5 Manuscripts, Muhammad Nur Faruq: 7 Manuscripts, Muhammad Yasin 8 Manuscripts (Idham and Abu Muslim, 2010)
3. In 2011, two researcher teams, each of them received 59 manuscripts in Halmahera and Bacan Islands, manuscripts are listed as follows: there are 3 manuscripts owner, they are : Imam Abdullah Abu Sama'in Bacan (South Selatan) 1 piece of manuscript, H. Sulaiman (North Oba) 30 pieces manuscripts, Idris Mahmud (Middle Fanaha Oba) 28 pieces manuscripts (Abu Muslim and La Mansi, 2011). Meanwhile, other teams found 68 Manuscripts in Tidore Island (Idham and La Sakka, 2011). Totally, this year the manuscript obtained in Tidore are 127 manuscripts.
4. In 2015, digitalized successfully 125 Ancient Religious Manuscripts that was concentrated in Tidore Island (Idham, et al, 2015). In the same year, in fact there were still many ancient religious manuscripts in genre of tasawuf/

tarikat that are still kept by society so it is still considered to continue in the following years

Based on the latest information in 2015, together with the assumption of researcher, so that in the year 2017 held inventoried and digitalization of religious manuscript of the fifth stage, which is more focused on the City of Tidore Island. The manuscripts are very sensitively destroyed caused by several things, such as maintenance factor. Therefore, it is necessary to do study of manuscript immediately as a step of anticipation if later one day the possibility of the manuscripts lost in time. In this case, the process of digitalization is done by focussing on the standardization of inventory that has been determined to be able to keep the past legazy that is exsistence increasingly more apprehensive day by day. This is also supported by the basic assumption that there are still many ancient religious manuscripts that are still kept among the people of Tidore city archipelago. So the main problem of this research is how the condition of the ancient manuscripts in the community of Tidore Island North Maluku Province? The main issues can be spelled out in three research questions, namely

1. What ancient religious manuscripts can be found around the people of Tidore Island in the North Maluku province ?
2. How is the codexology aspect of the manuscript found in Tidore city North Maluku Province?

Based on the research problem, this research aims to answer the above problems. This research was conducted in city of Tidore Maluku Province with the target is a research of ancient religious manuscript. The searching of manuscript is done at museum, library, pesantren, and the society.

RESEARCH METHOD

Basically, there are two types of data are required in this research, namely:

1. Data about the setting or location of research, including historical, government, population, culture, and religious of society.
2. Data about manuscript, including the overview of the manuscript and the short description of the manuscript which is under investigation
3. Technique of the Data collection to be done is:
 - a. Interviewing some informants in order to get information about the manuscript, tracing the existence of manuscript, and obtain data relating to the living conditions of society in the environment where the manuscript is

exist.

- b. Library study of relevant books
4. Observing the religious life of the society and also manuscript environment
5. Shoot using digital camera EOS Canon 1000 D

This research was qualitative, so the processing and data analysis was done by descriptive qualitative. Commonly, in qualitative research, the processing and analysis data in this study were conducted from the time of field data collection. Data processing is done by verification, classification and data categorization. The data in the form of manuscript is done by limited philological analysis, either in the codicology or textology. The manuscript was analyzed as single manuscript, without did comparing with other manuscripts.

Relating with manuscript analysis. There are 30 categories of data types that were provided for each manuscript, namely: 1. manuscript publication, 2. code and number of manuscript, 3. title of manuscript, 4. author, 5. copiest, 6. copying year, 7. manuscript storage, 8. The origin of the manuscript, 9. the owner, 10. Type of manuscript tool, 11. the physical condition of the manuscript, 12. the book binding, 13. Existance or nonexistence watermark and countermark, 14. the presence or absence of thick line, 15. the distance between the first thick line to sixth, 16. the number of thin line in one centimeter, 17. whether or not the guideline line is pressed (Nine line) or inking with pencil and ink, 18. number of lines and sheets of paper, 19. number of pages, 20. number of lines in each page, 21. length and width of manuscript pages in centimeters, 22. length and width of text in centimeters, 23. Existance or nonexistence page numbering, 24. Existance or nonexistence of catchword, 25. Existance or nonexistence of illumination, 26. letters and language used, 27. type of writing used, 28. ink colors on writing, 29. summary of the contents in each text, 30. other notes considered necessary.

RESULTS AND DISCUSSION

Tidore in the historical Empire

City of Tidore archipelago has a land area of 1,550.37 km². The whole area of this region is surrounded by the sea and has the following boundaries as follows: North side with West Halmahera, South with South Halmahera, East with East Halmahera and Central Halmahera, and West side with Ternate City. The island town of Tidore is characterized by an archipelago consisting of ten

islands, including Failonga (1.10 km2), Mare (19,00 km2), Maitara (14,00 km2), Woda (0.30 km2), King ((1,80 km2), Tamong (1,00 km2), Tawang (1.70

km2), Sibu (1,30 km2) (BPS Kota Tidore, 2015: 3). Meanwhile, the total population based on religion in the Tidore Islands City is as follows

No	Name of sub-District	Religion					Total
		Islam	Kristen	Katolik	Hindu	Buddha	
1	Tidore	28.254	8	8	-	-	28.270
2	Tidore	13.649	-	-	-	-	13.649
3	South	15.325	-	-	-	-	15.325
4	Tidore North	7.386	-	-	-	-	7.386
5	Tidore Timur	10.403	2.193	43	-	-	12.639
6	Oba	8.469	2.407	-	3	-	10.879
7		5.360	1.426	135	-	-	7.191
8		5.283	647	-	-	-	5.930
	Total	94.374	6.681	186	3	-	101.260

Source: Ministry of Religious Affairs of archipelago Tidore City 2015

The city of Tidore archipelago, in ancient times has a considerable history. The Kingdom of Tidore included to the four kingdoms (Moloku Kie Raha) through the Moti meeting, alongside the other kingdoms: Kingdom of Jailolo, Kingdom of Ternate, and Kingdom of Bacan

Valentijn-Keyzer noted that the Tidore Kingdom was originally located in the Chinese Rock mountain, south of Dodingan. However, it can not be determined when the center of the kingdom was moved to Tidore Island (Soasio City), as it is now and who is the first king. According to De Clerq there were eight names as the leading King of Tidore, without mentioning the year of their power. The eight names that led the early days of the Tidore Kingdom, in succession: (1) Sah Jati, (2) Busamuangi, (3) Sabu, (4) Balibunga, (5) Duku Madoya, (6) Kie Matiti, (7) Sele, and (8) Matangena. After those kings, noted two powerful King of Tidore, namely; Nur al-Din (1343) and Hasan Syah (1373). Both of these kolano have not used the title of the sultan, although at the time it determined that Islam had entered to the territory of Tidore Kingdom. A new title of sultan was used in 1495 when Caliati became King in Tidore. Between Kolan Hasan Syah and Sultan Caliati there was a broken chain of authority, but there is no historical record who held the power in Tidore at the time (Amal, 2002).

Tidore Kingdom is one of the big kingdom in the North Maluku that expended its power most

important to the southern region of the island of Halmahera and the western part of Papua. Since 600 years ago this kingdom has had power relations up to the West Irian (Coastal Land of Papua) as its a conquered territory. At that time, Sultan Mansyur who took control the power of government in the Kingdom of Tidore, the 12th Sultan of Tidore.

According to the late Sultan Zainal Abidin "Alting" Shah, the tiga puluh enam Sultan of Tidore, who was crowned in Tidore on February 27th 1947, that the Kingdom of Tidore consists of two parts, namely

1. Nyili Gam
 - a. Yade Soa-Sio se Sangadji se Gimelaha
 - b. Nyili Gamatumdi
 - c. Nyili Gamtufkange
 - d. Nyili Lofo-Lofo
2. Nyili Papua (Nyili Gulu-Gulu).
 - a. Kolano Ngaruha (Raja Ampat)
 - b. Papua Gam Sio
 - c. Mavor Soa Raha (Doa, 2010)

In that note it was not "West Irian" was mentioned, but "Papua". Apart from Papua, and also the islands around it, such as Gebe island, Patani island, Kei Island, Tanimbar Islands, Sorong, Gorong, Maba, Vedas, also under the rule of Tidore Kingdom

Overview of the Manuscript in North Maluku

The ancient manuscript in the Province of North Maluku are quite more widespread among

the society but its numbers are unknown. Local people called the religious ancient manuscripts with the term of Levo-Levo Yuke (Old writing). Some of the manuscripts have been inventoried by some institutions that have a concern for ancient manuscripts. In the Maluku archipelago and North Maluku, the Inventory was conducted by the National Museum, Ministry of Education and Culture and it has been published in a book form "Catalog collection of Maluku's manuscript" (at that time the North Maluku province had not yet spread out) in 1981 (Yusuf, 2009). This catalog contains information about several manuscripts grouped into 7 kind of manuscripts, namely: 1) geography, 2) history and folklore, 3) appointments and contracts, 4) letter note reports, 5) notices and appointments, 6) language and literature, And 7) maps (Tjandrasasmita, 2008)

The inventory of the ancient manuscript was conducted by the Religious Research Project of the Religious Research and Development Agency and Religious Training of the Ministry of Religious Affairs in 1995. The inventory in the form of research focused on Islamic ancient manuscript in Maluku and North Maluku Province. It has been published in the form of Catalog of Islamic Ancient Manuscript in Indonesia in 1998/1999. The book has been inventoried as many as 34 pieces of manuscript (Mulia, et al, 2009). The Islamic ancient manuscript that was inventoried through catalogued are: the Qur'an, Berzanji, Fiqh, Qur'anic Set of Scriptures, Collection of Hadis, Friday speech, Eid Fitr, Eid al-Adha, Mujarrabat, Islamic Dating Matrix, Guidance of Good Days, interpretation of Qur'anic Verse, Tauhid, and Tahlilan

The influence of the coming of Islam toward the kingdoms in North Maluku encourages the use of Jawi (Arabic) and Malay and Arabic Tidore writing in presenting various aspects of life, religious, social, economic, other. Therefore, almost all manuscripts obtained in North Maluku used Arabic writing.

Most of the ancient manuscripts in North Maluku belongs to private society and it was handed down from their ancestors, and the owner of the manuscript generally is a clan that has the position of government officials and religious leaders such as the priests in the Tidore archipelago, the generation of qadhi and the sultan. The transfiguration of hereditary manuscript is felt sacred deeply, this is seen from the limited rights to seeing, reading and studying of the ancient manuscript so that it can only be seen for those who are conditional.

We team of researcher is grateful for being accepted by two clans, Fabanyo (represented by Kaheruddin) and Jawa Turu (represented by Muhiddin hasan). And other clans, we have not been able to access them yet. The clans that inhabited Soasio were six, namely:

1. Marga Dano
2. Marga Pabanyo,
3. Marga Jawa Konora
4. Marga Jawa Turu
5. Marga Tughubu, dan
6. Marga Ngofa.

And also the imam of the imperial mosque (sigilamo). There are six priests is turn each month. The priest only served two months in a year. The six priests also represented the clans and villages. The sixth priests are:

1. Imam Jawa Turu
2. Imam Tughubu
3. Imam Fabanyo
4. Imam Soasio (represented dayado, Doa, Konora, and Buku)
5. Imam Jawa Konora, and
6. Imam Ngofa (Descendants of the Sultan)

These clans and priests were influence in Tidore, especially Soasio (the capital of Tidore empire). They are also the owners of the manuscript. The manuscripts were kept in a special room the traditions of the people called the historic treasures and other important objects/hereditary family and heritage and also places for worship at home. Keeping Media of manuscript were wrapped in white cloth, wooden box, some are in cardboard even in plastic bags. In the process of digitalization can be identified the condition of the majority of the manuscripts are still good, but there is also a visible scattered.

The research In the 2017, researchers got 106 manuscript spread out in Tidore archipelago, precisely in Tuguinha, Cobodoe, Dowora, Maitara Island, Tomodou, and Tomolou, with 8 manuscripts owners with each number.

1. Abdul Kadir bin Abdul Latif Yunus (Tuguinha) : 11 manuscripts
2. Daud Hamisi (Cobodoe) : 15 manuscripts
3. Hasanuddin Abdul Karim (Tomogoba) : 25 manuscripts
4. Mahmud Ismail (Tomodou) : 7 manuscripts
5. Alim Fabanyo (Akebai Pulau Maitara) : 18 manuscripts
6. Syamsuddin Dano Arif (Pulau Maitara)

: 16 manuscripts

7. Mohammad Tosapu (Doyoda Kel. Dowora)
: 14 manuscripts

Total : 106 manuscripts

Although the manuscript owner always keeps the manuscript, but many manuscripts are not found anymore. This is because: 1) The manuscript paper has been destroyed due to old age and not well maintained. The destruction of paper is also caused by the ink used to contain iron. 2) The manuscripts has lost by the owner or burned with the owner's residence. 3) Manuscripts put on the ground as a form of security against the sciences of the azimat contained therein according to the belief of his heirs in order not to fall on the wrong person.

In addition, the maintenance of the manuscript is performed even in a very simple maintenance version as well as a symbol of manuscript sacralization by storing it into a special box wrapped in white cloth as a symbol of sanctity and kept in the praise room (sultan's contemplation room, priests and descendants of qadhi and certain society In Tidore archipelago).

Manuscript Mapping

a. Based on the foundation of Manuscript European paper

Quoting of the Codicology Aspect of the Tidore manuscripts

Daud Hamisi's manuscripts:

[DoaTalqinMayit]			
01/..../BLA-Tid/2017	Arabic, Jawi	Arabic,Melayu, Tidore	68 pages
European Paper	14,6 x 9,8cm	11,1 x 7 cm	5 – 11line/page

The manuscript is still pretty good. On the cover with thick cardboard. There is a drain. Manuscript was written using black and blue liquid ink with writing type using the script naskhi. There are 10 blank pages at the end of the manuscript

Daud Hamisi's manuscript, Born in 1954, the 12th of Ramadan. hehas 15 pieces manuscript. The manuscript is kept inside of his house in Cabodoe Village,city of Tidore archipelagoNorth Maluku Province. Tigitalizer and noter of manuscript were performed by Idham, Abu Muslim, Muhammad Sadli Mustafa, Amr Ichwan Alwy, and Muhammad Nur

The manuscript was taken in the terrace of the manuscript's house on February 8th, 2017. This manuscript contains the prayer of talqin corpse, beginning with Surah al-Insan, zikr and prayer of talqin corpse, the intention of bathing the corpse, the praying when the corpse covering white cloth, lafaz tayammum intention, lafaz intention of prayer

- Watermark : 23 manuscripts
- Plain : 19 manuscripts
- Thick : 5 manuscripts

Kertas Lokal

- Striped : 43 manuscripts
- HVS/Plai : 16 manuscripts

b. Based on Script/Language used in the Manuscript

- Arabic script : 17 manuscripts
- Arabic script – Malay : 78 manuscripts
- Arabic script – Tidore : 4 manuscripts
- Arabic script – Malay – Tidore : 7 manuscripts

c. Based on Script Content

- Tariqat / Tasawuf : 72 manuscripts
- Fiqih : 16 manuscripts
- Story : 2 manuscripts
- Dzikir andprayers : 9 manuscripts
- Quotes of the Qur'an verses: 7 manuscripts

d. Based on Script Condition

- Manuscripts complete/complete : 81 manuscripts
- Incomplete : 25 manuscripts

e. By Region

- Tidore Island : 72 manuscripts
- Maitara Island : 34 manuscripts

Corpses, zikr and prayers of talqin for women, signs of doom and dhikr and prayer are read when the sign is felt. Interspersed with lafaz sunna prayer intentions lailatul qadr as well as reading prayers and zikirnya. Next contains a long enough prayer of talqin, interspersed lafaz intention of fasting sunnah Shawwal and closed with lafaz intent with death and prayer and zikr

The first text of manuscript reads:*this is a talqin/man and woman corpse mention/below/*

The final text of manuscript reads: "...al-JasadiilabaytuAllahi al-Qalbiilabaytu al-muqaddis al-ruhuilabaytu al-magfuru al-syarif ilabaytu al-'arsi al-'aliyyu al-'azimu

Manuscripts was collected from generation to generation. However, if one day the descendants of/or the owner of the manuscript could nothold mandate as the owner of the manuscriptlonger and then the manuscript is returned to his teacher.

Daud Hamisi's manuscript(B)

[RatibSamman]			
02/...../BLA-Tid/2017	Arabic, Jawi	Arabic,Melayu	108pages
Plain Paper is rather thick	14,6 x 9,8cm	12 x 6,9 cm	10line/page

The manuscript is still pretty good. Although in the part of already tarnish due to age. covered with quiet thick paper. Consists of 1 tarnish. The text of the manuscript is written using black liquid ink with the type of writing using khat naskhi. There are 79 blank pages at the end of the manuscript

Daud Hamisi's manuscript, Born in 1954, the 12th of Ramadan. The are 15 pieces manuscripts are kept at his home in Cabodoe Village, Tidore city, North Maluku Province

Digitalizing and recording were performed by Idham, Abu Muslim, Muhammad Sadli Mustafa, Amr Ichwan Alwy, and Muhammad Nur. The manuscript was taken in the house terrace of the manuscript's owner on February 8th 2017. This manuscript contains zikr and prayer ratib al-Samman

The first text of manuscript reads: *Allahumma s}alliwasallim 'alasayyidina Muhammadinwa 'alasayyidina Muhammadin al-Fatihatuila hadrati al-nabiyyi Muhammadin sm wakaffatu al-anbaiya'iwa'mursalin wa al-sahabatiwa al-qarabati wa al-tabi'inawa al-mala'ikati al-muqarrabina wa al-kurbiyinawa al-syuhada'iwa al-salihina wa ali kulliwa ashabi kulliwalaabina Adama wa ummina H{awwawa matanasilubaynahuma ilayawmi al-dinisyai'unlillahi al-Fatihah*

The final text of manuscript reads: "...amana sallu 'alayhiwasallimu tasliman wa al-hamdulillahi rabbi al-'alamina

However, if one day the descendants of/or the owner of the manuscript could not hold mandate as the owner of the manuscript longer and then the manuscript is returned to his teacher.

The Future of manuscript in Tidore Island

The ancient manuscript is a source of important and unique information, because in the manuscript contains information about the history of past societies, literature, law, religion, etc. Religious manuscripts are important because they are expressions of past human thoughts and experiences that were written. Religious manuscripts in the archipelago are not recognized only from the physical form but also the content, the place of storage, authors or copyist. Religious manuscripts are written by the authors with the aim of: awakening, guiding and bringing

human beings to his creature in various levels and ways (Pudjiastuti, 2010)

The writing tradition, copying and distributing religious manuscripts in the world of Malayu-Indonesian has relation with the process of Islamization (Tjandrasasmita, 2008: 201). Basically the manuscripts are written for the purpose of transmitting knowledge to Islam that occurs in various religious growth, such as pesantren, surau, dayah, rangkang and others (Ambari, 2001: 166). In the Tidore's society, the writing tradition and distribution of religious manuscripts can be ensured continuously, along with the continuing development and spreading of Islam. The majority of historians agree that, Islam in the archipelago developed in the very beginnings in Sufism (Azra, 2009: ix), otherwise the majority of religious manuscripts contain discussions on Sufism, whether written by the Tarikat Syattariyah and Naqsyabandiyah.

As the happened case in other parts in Malayu-Indonesia, the manuscript tradition among the people of North Maluku contains a rich "local wisdom" and has attracted the attention of many people to see and know the culture values and contain inside it. Local wisdom in this case, of course, covers a very wide aspect contained in written manuscripts like religious traditions, diversity of understanding and various solutions in solving cultural problems and others, whether textual and contextual.

It is not surprising that when the discussion on the history of Islam in Tidore sultanate, the mosque has a significant position, including when discussing the writing tradition and copying Islamic manuscripts. Mosques, surau and mushalls in Tidore can be considered as 'scriptorium' a place where activity of writing and copying religious manuscripts took place. This became an advantageous in the investigation process, because the pattern of spreading of religious manuscripts through the surau in Tidore and makes the existence of these manuscripts easy to find, because the majority of suraus are still existed today. Although its condition and function is not like at the beginning of its development as center of excellence of Islamic scholarship.

Therefore, something should be done now are keeping, storing and maintaining the remaining manuscripts in the community. Preservation of ancient manuscripts should be developed, at least with the method of media transfer so that the manuscript is maintained from the original format can also be seen through other media in the form of digitalization. The preservation of religious manuscript by means of digitalization is not only to facilitate the dissemination of access to information about religious manuscript, but also to the development of scientific repertoire in religious life in the Indonesia, so that the relevance between the past, present and future can be linked to each others as a medium of scientific transformation in society.

Another thing that is not less important in the development and preservation of manuscripts on the island of Tidore is the bigger transformation of tariqat that is still ongoing until now, of course with various levels. The transformation of science is substantially significant in influencing the future liveliness and sustainability of the manuscript in Tidore, because in every process of transferring tariqat', it is always accompanied by the copying of teaching materials of tariqat by the teacher, to be passed on to the student for the achievement of a tariqat understanding. If this process continues in the future, the inherited science-based religious manuscript are still preserved, at least in relation to handwriting traditions, and are not at all permitted to use modern technological tools such as typewriters and/or computerized systems. "As a matter of fact, we require that everyone who is willing to learn the path has its own handbook that is not produced by protois by copying the teacher, but by writing it down. This we do, in addition to being a mandate of the elders first, is also meant to train students' ability to write in Arabic manuscript. If they are used to writing, it will automatically read fluently. (Haeruddin, Toloa March 13th, 2017)

CONCLUSION

1. The ancient manuscripts in the city of Tidore archipelago are generally written in the 19th century. The manuscript written in the 20th century is a re-copy of the existing manuscripts. They are commonly found and belong to the people. Because the existing manuscripts are aged, the manuscripts are generally incomplete, many of which are only unknown sheets. In addition to age, the

cause of the decay of the manuscript is due to maintenance that does not meet the standards.

2. There are 106 ancient manuscripts found and have been digitalized this year in the city of Tidore archipelago. The manuscripts use paper, European (watermark and countermark), and paper striped with local ink (mansi) and imported ink. The texts generally contain Tarikat teachings. In addition to Tarikat, it also contains fiqh, nahwu sharaf, tajwid, zikr and prayer, stories /history, quote of Quran verses, amulets, and others
3. The ancient manuscript is a source of important and unique information, because in the manuscript contain many information about the history of past societies, literature, law, religion, etc. Religious manuscripts written or created by their authors with the aim of: awakening, guiding and bringing people to his creature in various levels and ways.

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