

MYSTICAL RADIANCE OF MANUSCRIPT: A PARATEXTUAL STUDY OF ISLAMIC ASTRONOMY MANUSCRIPT

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Abstract

Society treating manuscripts as objects with mystical power is often viewed as a myth that has no scientific basis. There are differences of perspectives about mystical belief and reality that evoke supernatural phenomenon related to manuscripts. This research analyzes the paratextual aspects of the Islamic Astronomy Manuscript owned by Husen Hatuwe in Keitetu Village, Leihitu District, Central Maluku Regency. The manuscript is used as a guidance to determine the right time for various daily activities and considered to have mystical power by the local community. This research is a philological study which used data collection technique through observation, interviews, and literature studies. The paratextual approach in this research reveals the external narrative aspects of the manuscript, including how the local culture influences and get influenced by the existence of the manuscript. Apart from serving as a guidance to determine the right time for religious rituals, this manuscript is also

believed to have spiritual power that maintains the social balance in the community. In addition, this research contributes to the attempt to preserve the ancient manuscripts in Maluku, which most of them are damaged due to inadequate storage as well as analyze the role of this manuscript in the social, spiritual, and cultural context of the local community.

Keywords: *Islamic astronomy, mystical, manuscript, Maluku*

INTRODUCTION

Many of the manuscripts owned by the community are protected and treated as mystical object. Consequently, the access to see and study them are very restricted. These manuscripts are considered to have spiritual power as it is functioned as essential elements in performing traditions. Additionally, the manuscripts are believed to have magic power to protect the owner physically and spiritually, to serve as talisman or wards against misfortune, and in some cases, to be used as traditional healing. The manuscripts' mystical aspects are also believed to have the ability to settle conflicts and transform enemies into friends. However, the substance of the contents of these ancient manuscripts has not been fully understood and spread to wider community.

Therefore, an in-depth study is necessary to bridge the gap, especially for the younger generation in order for this cultural heritage to be better understood. In addition to content analysis, this study is also expected to serve as a preliminary move toward the inventory of ancient manuscripts in Maluku Province, specifically in Central Maluku Regency. Based on the research investigation, numerous ancient manuscripts over 50 years old were founded. Some of these manuscripts have suffered physical damage due to inadequate storage conditions.

This fact requires studies like this begin with a focus on text preservation through a digitalization system, a process that has implemented prior to this research. (AsÃ, 2018; Hamid, 2019; Idham, 2017; Iswanto, 2018; Juliawati et al., 2020; Prastiani and Subekti, 2019; Tajuddin and Husain, 2018; Vivin and Wijayanti, 2023). Furthermore, the stages of codicology and cataloging are conducted. These stages are a part of preservation of ancient manuscripts that are at risk of extinction or damage due to age. Based on several previous studies, the researchers identified an approach that has not yet been used, which is the study of paratextual

manuscripts related to mystical traditions within society.

In this context, the manuscript that are most likely to contain mystical elements are amulet, mantra, prayer, dhikr, kutika, and sufism manuscripts. Therefore, the object of this research is kutika, which is also known as *The Ancient Hijriah Calendar* or *Practical Islamic Astronomy*. It is called so due to the characteristics of this manuscript, as (Butar-Butar, 2017) states, a manuscript that contents are emphasized on investigation and observation of the celestial objects which are formulated in a number of instruments. It documents various activities in the field of astronomy which are made in a number of notes in the form of tables.

The tables in this ancient manuscript are the same as those described by (Butar-Butar, 2017). Therefore, researchers refer to it as *Practical Islamic Astronomy*, considering that this manuscript primarily contains tables that record the daily movements of celestial bodies, especially the sun and moon. Such astronomy has Islamic characteristics because it is closely related to the time determination system in Islamic worship, such as determining the direction of the qibla, prayer times, and visibility of the crescent moon. In addition to its religious aspects, this manuscript is also related to practical activities within society, including observing the stars to determine the planting seasons, estimating time and routes of trade, and determining the timing of specific religious rituals.

The study of ancient paratextual manuscript in this study refers to narratives related to the external aspects of the manuscript, such as the culture surrounding the text and the influence of the manuscript on the social life of the community that uses it (Fathurahman, 2019).

The location of this study is Maluku Province, specifically in Central Maluku Regency. This area is known for the many manuscripts stored by the community, which are often regarded as antiques and mystical. However, the contents of the manuscripts have

never been studied. Furthermore, initial data from Maluku Province indicate that there are 231 ancient manuscripts that were digitized by Religious Research and Development Center of the Ministry of Religious Affairs in Makassar between 2008 and 2015.

Of the hundreds of manuscripts, after seeing one of them directly, it was decided to study one of them considering that the manuscript was still intact and legible, although some were blurred and difficult to read. In addition, this manuscript did not have too many pages, only about eight pages. This manuscript is not original, but a rewrite by the chief imam of the old Wapauwe mosque named Arikulapessi Hatuwe. It was written in Jawi script in the Malay language.

In general, there are probably thousand of manuscripts in Maluku Province owned by local residents. Many of which must have been studied by previous researchers, both domestic and foreign. Of this number, paratextual study is most likely to be the least done, especially those related to mystical. In line with the theme of the study, the problem lies in how is the reality of the mystical power in the manuscript used as the object of the study and how is it related to the tradition of peaceful and togetherness that exists in the lifestyle of the supporting community. The research problem is broken down into three correlated parts, namely (1) What manuscripts are considered to have mystical power? (2) What is the community's experience related to the mystical power in the manuscripts that will be studied? (3) What are the implications of the mystical experience of the manuscript for the social life of the community?

The research problems above will used as sub-discussions of the study results in this research. The aim of this study is related to the three proposed research problems; or in general, to study the aspects of the community traditions associated with the use of manuscript. Additionally, the main objective of this study is to conduct inventory of manuscripts that have legendary mystical powers in the classic narratives in Maluku. Also to describe about the experiences of the community towards a manuscript's mystical power internally and externally. The last is to explain and describe about the implications of the mystical experiences of the local community.

Literature Review

Previous manuscript studies began with focusing on preserving the text through digitalization process which then followed by codicology and cataloging (Anggawira and Salim 2019; Fakhriati, Mu'Jizah, et al. 2022; Gallop 2020; Kytö and Peikola 2014). This preliminary step is a way to preserve the manuscript at risk of damage due to age or inadequate maintainance (Fakhriati, Kalsum, et al. 2022; Rachman et al. 2022; Tyagi 2023). The study of manuscripts as reading materials are divided into several categories. *First*, manuscript studies related to religious understanding and thoughts of notable figures (Gusmian and Abdullah 2022; Patmawati and Wahida 2018). *Second*, studies related to several aspects, such as illumination (Anselmi et al. 2015; Yahya 2021), literature, and society's understanding about the contents of the text (Gunawan 2014; Iin Suryaningsih 2017; Koolhof 2007; Nurnaningsih 2015; Suryaningsih 2018). *Third*, the historical events in writing manuscript and description of the contents of texts about past events (Baried et al., 1985), such as social condition of the writing of *lontaraq sokkuna Wajo* (Ilyas, 2011), the history of Buginese tradition (Sila, 2015), the characteristics of kings' leaderships in relation to traditions of the society (Nurhayati et al., 2018) and the history of the development of Islam (Handoko, 2015). From the three categories of previous studies, it appears that there is a gap in the discussion of paratextual manuscript regarding mystical tradition in society.

The paratextual study in this article refers to several perspectives: *First*, paratextual in the sense of various verbal and nonverbal as materials accompanying the text, including introductions, notes, dedications, prefaces, images, book covers, inscriptions, and descriptions (Luo and Zhang 2018). *Second*, paratextual functioned to limit interpretation and mediate the publishing world and the world of texts (Bushell 2016). *Third*, paratextual studies can also reach narratives related to a manuscript from external aspects of the text, such as the culture within a text, and the affect of manuscript for the social life of the community. Furthermore, paratextual study can be used to see relationship that are not limited to manuscript texts with content or discussion about certain themes and concepts. The relationship can be in the form of

transmission knowledge related to manuscripts as an object, or in the form of writing traditions, cultural practices, and belief of the community that keeps the manuscript.

Several previous studies have used the manuscript paratextual study approach, such as research by (Amin 2020; Maulani 2022). Both of these studies tend to focus more on the content aspects of the manuscript text, especially regarding religious doctrines and political roles. This study is different because it highlights how manuscript is treated as mystical artifacts in the social, culture, and spiritual context of society. This study not only looks at the content of the manuscripts, but also how they are treated and believed in by society, which provides a new perspective on how manuscripts function in people's lives. This research also highlights the Ancient Hijri Calendar which is traditional used to calculate important times in the Islamic calendar.

This research not only view the content of the manuscript, but also view how it is treated and believed by society, which provides a new perspective on how manuscript functioned in the community. This research also highlights the Ancienct Hijri Calendar which is traditionally used to calculate impolrtant times in the Islamic calendar.

Previous research related to mystical manuscripts often focuses on ones related to prayers, amulets, or mantras. This study ecpands mysticism discourse in Islamic manuscripts by adding astronomical knowledge and how it combined with mystical belief in the daily life of the society. Additionally, this research also shows that manuscripts still have relevance in the social contemporary contexts, especially through the way how manuscripts are treated today, such as the simple rituals performed when they are taken out for exhibition or certain activities. It is different from previous studies which mostly focus on historical aspeers and political roles of the manuscripts in the past. This research connects the past and the present, demonstrating how mystical traditions related to manuscripts remain alive in the modern communities.

Overall, the main novelty and difference of the research on *Mystical Radiance of Manuscript: Paratextual Study of Islamic Astronomy* lies on the approach that focuses on paratexts and mystical elements, as well as on the contemporary socio-cultural which

rarely discussed in the previous studies of Islamic manuscripts.

Conceptual Framework

The main focus of this research is manuscripts and community traditions. In this study, manuscripts are not merely seen as historical objects, but they are treated as living texts which existence can be observed in various forms of tradition. Manuscript-based local wisdom is not only studied based on the text, but rather emphasis on the traditional aspects of the paratextual, which is something that accompanies the text in the context of writing and ownership of the manuscript. In this case, it is limited to local wisdom from the magical aspects related to manuscripts which become the experiences of the local community.

Conceptual framework or the concrete steps targeted for this research. This research aimed to achieve four targets. *First*, the owner of manuscripts who maintain and store manuscripts from various background. *Second*, the local wisdom of the community related to ownership and writing of manuscript texts. *Third*, the local wisdom of the community from mystical aspect which used manuscripts as an inseparable part, including reading material or simply as property. *Fourth*, the factors of belief in the community's mysticism which is the practice of a teaching from the manuscripts they own, such as amulets, healing, and others.

RESEARCH METHODS

This article employs qualitative method as well as literature review, field research, and in-depth interviews as methods for data collection. The aim of this study is to understand the paratextual aspects of manuscripts which are believed to possess mystical significance, with a primary focus on the social, cultural, and spiritual roles in *Islamic Astronomy* manuscript in Central Maluku society.

The initial stage of this research started with a literature study aimed to identify relevant manuscript and gained an overview about cultural context and the history of Islamic astronomy. Literature studies were conducted in several libraries and archival institutions. However, the results were considered inadequate. The limited information obtained encouraged the

researchers to complete the study with another method, which is field research.

Since the literature study did not provide adequate information, this research is strengthened with field research which included observation in Central Maluku Regency. This research aims to identify and document manuscripts held by the community. The observation was conducted directly to collect data on the physical existence of manuscripts and their relationship to the traditions and belief of the local community. At this stage, the observation recorded the condition of manuscripts that had been stored for a long time and sometimes experienced weathering due to improper storage.

After finding the manuscript that was appropriate for the object of the research, the researchers conducted in-depth interviews with two groups of informants: key informants and expert informants. Key informants consisted of the manuscript's owners and their families and individuals who had direct knowledge of the manuscript, including cultural and religious figures surrounding the area. While expert informants were experts who had special expertise in manuscripts, including former researchers from the Cultural Preservation Office XX Regional Maluku and government officials who were familiar with local traditions.

This interview focuses on gathering information about the origins, contents, and practices of using manuscripts in people's life, including how this manuscript considered to have mystical power. In-dept interview approach was selected to gain deeper understanding of the community's perception toward the manuscript, as well as its social functions in the community.

This study uses a descriptive method to analyze the manuscript. The analysis includes identifying the title, origin, physical condition, number of pages, size, materials used; paper and ink, font type; Jawi script, and the identity of the author or copyist of the manuscript. The manuscript is one of the recorded manuscripts in the catalogue of Religious Research and Development Office of Makassar, South Sulawesi Province.

In accordance with the contents and characteristics which contain astronomical data in determining worship times, such as determining the qibla and visibility of the

crescent moon, the researcher decided to name the study 'Practical Islamic Astronomy'. The title was chosen after consulting with the owner, who gave the researchers the freedom to choose the title as the original manuscript did not have one.

In this study, the author did not transliterate or translate the manuscript into Indonesian due to time limit. Instead, the understanding of the contents of the manuscript was obtained through in-depth interview with the owner of the manuscript. Although study conducted without translation is considered incomplete, the owner provided sufficient important information to understand the contents and the context of the use of the manuscript through numerous interviews. With this approach, the study attempts to uncover the mystical radiance of *Islamic Astronomy* manuscript in Central Maluku Regency, as well as the role of the manuscript in the social life of the supporting community.

DISCUSSION

The Existence of Islamic Astronomy Manuscript in Society

The manuscript being the main object of this study is entitled *Ancient Hijri Calendar*. However, some people also refer to it as *Kutika*, especially among the Ambonese in the Central Maluku Regency. The Hijri calendar plays an important role in determining the timing of religious holidays and social rituals, although in practice the Gregorian calendar is still used to this day (Ismail and Bastiar 2020). The naming is based on two main aspects of the manuscript's contents. First, it is called the Ancient Hijri Calendar because it contains an eternal calendar used by the local community as a reference, especially to determine Islamic holidays, such as Eid al-Fitr and Eid al-Adha. The determination of these two holidays has been specifically stated in the manuscript and applies at all times, including the determination of 1 Shawwal. It is in line with the determination of 1 Shawwal carried out by Muhammadiyah.

The manuscript is always opened by its owner before the two holidays, and many people, including those from the Ministry of Religious Affair and Muhammadiyah administrators from Ambon City and the headquarters, come to the owner's house to study or simply confirm the dates.

Some local people also come to the owner to consult about the times that are considered good to start an activity. The term *kutika* is used because most of the contents of the manuscript are related to *tanuar*—good and bad times to do various activities—and also explain one's fate based on their date of birth. The explanation in the manuscript is in great detail that many local people still believe in the contents of the manuscript up to this day.

This manuscript was written by the Chief Imam of the Old Kaitetu Mosque names Arikulapessi Hatuwe in 1986, and the original version is no longer known to exist. Based on the information from the owner, although the current manuscript is only a copy, the contents of the manuscript are believed to be authentic without any additions or reductions from the original version. This manuscript is also quite rare and is only owned by a handful of people.

In Central Maluku Regency, there are only two copies of the manuscript: one is kept at the house of Husen Hatuwe Al Habsyi and the other is in the Old Wapauwe Mosque in Leihitu District. Understanding the contents of this manuscript is very challenging due to its unconventional structure; reading the manuscript of multiple times from various directions—either from left to right or from top to bottom—is necessary. According to the owner, studying the contents of this manuscript takes quite a long time, and one month is not sufficient to understand the contents thoroughly.

If not rewritten, the manuscript is at risk of extinction due to its inadequate storage method. Initially, the manuscript was stored in a bamboo tube together with other manuscripts, then moved into a teak chest and was placed carelessly. Over time, the storage place was replaced with a large paper roll to protect the manuscript, and finally now it is stored in a glass cabinet. Additionally, the manuscript has been laminated or pressed with plastic to protect the paper from further damage.

Although the storage place has changed, the original storage is still maintained, especially when this manuscript is brought to be exhibited with other manuscripts. This manuscript is taken out every year by its owner to be exhibited at various major Islamic events, both organized by the regional and central governments, such as national and local Quran recitation competition (*Musabaqah Tilawatil*).

On these occasions, mystical phenomena often occur which are considered related to this manuscript, especially if the manuscript is taken out of the owner's house without performing a simple ritual or ceremony. The owner of the manuscript also reported experiencing unusual situations when this manuscript was to be moved, such as sudden heavy rain accompanied by lightning and strong winds, even though the weather had not previously shown any sign of rain or even not in the rainy season.

Community Experiences Regarding Mystical Power in the Manuscript

Islamic Astronomy manuscript is a crucial guidelines for local communities in determining *tanuar*, which is the right time to start an activity or determining good and bad days in carrying out work. All activities carried out by residents must follow the guidelines called *tanuar* and *tanate*. According to Titahena et al. (1988/1999: 19-21), if a job is not carried out based on *tanuar* or *tanate*, which is the time considered good and right—then the results tend to be less than satisfactory or even in vain. This tradition can only be found in manuscripts that have been passed down from generation to generation. Additionally, this manuscript also explains the meaning behind one's name, including the relationship to the day and year their birth.

Manuscripts discussing about the determination of good and bad times are not only found in Maluku, but also in South Sulawesi. For example, in the *Bilang* and *Urang*—one of which is titled *Sure' Pannessaengngi Bilangnge Urangnge: Calculation of Good and Bad Times*—used in three districts, namely Bone, Soppeng, and Wajo (Yunus et al., 1991-1992). Similar studies on good times and days are also found in the book *Astronomy and Meteorology* which talks about South Sulawesi and Maluku areas.

The *Islamic Astronomy* manuscript is only owned by Hisem Hatuwe Alhabsyi in Kaitetu Village, Leihitu District, Central Maluku Regency. The same manuscript has been duplicated and digitized by the by Makasar Religious Research and Development Center team, with another copy stored in the Old Wapauwe Mosque. Although this manuscript has been reproduced, only a handful of parties, especially the researchers, have a printed or scanned copy. Despite the

contents are highly crucial and have the potential to educate the public, many of them do not understand how to apply the information contained in the manuscript to everyday life.

The inheritance of this manuscript is passed down from generation to generation in the Hatuwe family. The pattern depends on the understanding and ability of the successor in studying the contents of the manuscript from the previous owner. Not all the descendants of the family have the right to inherit the manuscript, and the last owner is usually able to point which of his descendants is worthy of being the heir to the manuscript. Although *Islamic Astronomy* manuscript has been distributed in photocopy form among the community, including the researchers who have conducted studies or inventories of manuscript in Indonesia, the understanding and use of the manuscript are still limited to the Kaitetu community and its surroundings. In addition, some people from outside the region, such as from Jakarta and Makassar, also access this manuscript, especially when Muslims want to determine 1 Shawwal of the ongoing year.

Islamic Astronomy manuscript is kept at the residence of its owner, Husen Hatuwe Alhabsyi, in Kaitetu Village, Leihitu District. The use of the manuscript is also limited to that location, although certain individuals own the copies. The use of the manuscript is very limited because the ability to read and understand its content in depth is only possessed by the current owner. While many people can read the manuscript, it is required to have special skills to be able to understand and explain the contents, which only the owner possess.

The maintenance of this manuscript is carried out according to the owner's personal understanding. However, due to its simple storage method, the manuscript is potentially damaged and extinct over time. It is stored in a wooden box with dimensions of approximately 100 cm x 75 cm x 50 cm. It is only removed from the box when it is to be exhibited, while it is stored in the house, no special rituals are performed for its maintenance.

Users of this manuscript come from various groups, including religious figures, community, and cultural figures. As stated before, the manuscript is often used when one wants to hold a big event in their family. They will come to the owner's house to ask for

advice and opinions on good and bad times, *Tanuar*, according to the traditions contained in the manuscript.

No major rituals are held by the owners or the community related to the manuscript. Usually, the owner will perform a small ritual when the manuscript is about to be taken out of the house to participate in certain activities. These activities are generally in the form of exhibitions with a religious focus organized by the government or other institutions. The owner is always willing to include the manuscript in these events, as long as the manuscript is protected from potential damage and the security of the manuscript is guaranteed.

Additionally, unusual events often happen when the manuscript is taken out of the house without following the established procedures or customs. The owner has a strong spiritual bond with the manuscript. For example, when someone plans to use the manuscript for an activity, local or national level, the owner of the manuscript will usually feel signs, such as sleeping problems or other phenomena which occurs in his house. Strange sounds are often heard as well, including a sudden sound of metal objects hitting each other. These kinds of incidents are considered normal by the owner of the manuscript and his family who live with the manuscript.

In the 1980s, when the manuscript was to be exhibited as part of series of events for a Quran recitation competition in Lampung, a strange and unexpected phenomenon occurred: sudden heavy rain with storms and strong winds. According to the owner, the incident happened because he forgot to perform a simple ritual before taking the manuscript out of his house. Additionally, the owner of the manuscript was also interested to find out the hidden power that the manuscript might have. After the incident, the owner immediately brought the manuscript back to his house and performed a small ritual, begging the Almighty to allow him to take the manuscript out for a greater purpose. After the ritual finished, the rain and wind stopped. The owner believed that the incident was God's will, not merely due to the power of the manuscript.

The manuscript owned by Husen Alhabsyi Hatuwe are believed to have supernatural power. Believed it or not, when these manuscripts are treated in the usual way, unexpected things tend to happen. Therefore,

now the owner no longer feels the need to hold a special ritual every time the manuscript is opened or read for public interests. He believes that the manuscript is guarded by spirits, so they must always be treated with respect and caution.

Implications of Mystical Experiences in Manuscripts on the Social Life of Society

The implication of mystical experiences contained in this manuscript on the social life of the community are very significant. The *Islamic Astronomy* manuscript which is believed to possess mystical powers by the local community serves not only as astronomical calculation tools, but also as spiritual and cultural symbols that influence social relations within the community. Belief in the supernatural power of this manuscript has a major impact on how the community interacts and resolves their various social problems.

This manuscript functions as a symbol of social cohesion that unites various groups within the society. The owner of the manuscript often acts as a mediator during conflicts which occurred in the community. People from various backgrounds, including different religions, often come and seek for advice and guidance from the owner of the manuscript. It shows that the manuscript does not only useful in the context of Islam, but also recognized across cultures and religions as a source of wisdom and social guidance.

Belief in the mystical power can also evokes social stability. In the place where this manuscript is maintained, social conflicts between villages rarely occurs. For example, when chaos occurs in the location of this manuscript, particularly *Wakal* and *Hila* Villages, people remained neutral and unaffected by tensions. It demonstrates how manuscript plays a role as a unifying tool used to maintain harmony within the community.

In addition, the role of this manuscript is also recognized by religious figures and the government. Ministry of Religious Affairs views manuscript such *Islamic Astronomy* as a significant asset in education because it contains relevant knowledge about astronomy, traditional medicine, and history. They even support the attempt to preservation and further analyze these manuscripts through the establishment of special study centre, which aim to maintain and preserve this cultural heritage to become a national identity.

In daily life, this manuscript functions as a guidance to various social and cultural aspects, especially in determining the appropriate time to start a significant activity, such as 1 Shawwal for Eid-Fitr celebration. Although the determination for the holiday by the local community may differ from the government's decision, each party still perform their tradition based on the content of the manuscript with tolerance and no conflict.

This tradition is inherited from generation to generation, where values contained in the manuscript is passed down from one generation to another. The local community believes that preserving the manuscript is a way of maintaining togetherness and harmony among them. This inheritance occurs through informal conversation and social interaction which strengthen mutual trust and solidarity.

Although there are no major rituals specifically held by the community, the owner does perform small ritual to show great respect for mystical power within the manuscript. Usually, the ritual is performed before events like exhibition or religious activities.

In addition to the spiritual aspect, the manuscript also has an important educational impact. Local people are taught to appreciate and understand the values contained in the manuscript, especially in terms of timing and making important decision in everyday life. This education is often facilitated through training, socialization, and competitions related to ancient scripts and stories taken from the manuscript.

The local government also plays a role in spreading information about this manuscript through engaging and educative media in order to catch people interests in studying them. In fact, some ancient manuscripts have been included in the local education curriculum as part of local content subjects that are tailored to the level of education in the area.

Furthermore, this manuscript also teaches the significance of tolerance in social life. The use of manuscript in determining important days, such as 1 Shawwal, reflects how society can respect their traditions while still accepting differences with the government decisions. This demonstrates that this manuscript plays a crucial role in maintaining harmony and tolerance between different social groups.

The overall mystical implication of this manuscript reflects how belief in cultural heritage can greatly affect social life. This manuscript does not only act as a tool to calculate time, but also as a spiritual symbol that can maintain harmony, unity, and stability in the community.

CLOSING

Islamic Astronomy manuscript is an essential source that not only contain Islamic calendars, but also provide guidance for determining auspicious days for social activities within the community. Despite the significant spiritual and cultural value, this manuscript has gone through a long journey in terms of care and preservation. The rewriting conducted by the Chief Imam of the Old Kaitetu Mosque in 1986 saved it from potential extinction due to the inadequate storage methods previously. The manuscript attracted the attention of external parties, such as the Ministry of Religious Affairs and Muhammadiyah Leaders even though the copies of the manuscript are limited. It also plays a significant role in determining the timing of worship and social activities, such as 1 Shawwal for the celebration of Eid al-Fitr. It demonstrates that this manuscript is still relevant and becomes a part of the community's daily lives.

Spiritually, mystical experiences related to this manuscript have a deep impact to the social life of the community. Events such as sudden rain accompanies by storms when the manuscript is taken out without performing rituals indicate that the community believes in the supernatural power contained within it. Ideally, simple rituals are performed when the manuscript is taken out for exhibition activities to show a deep respect for the mystical power of the manuscript. It is also functioned as a social cohesion symbol that strengthen the relationship within the community. The manuscript owner often acts as a consultant discussing about the social issues and becomes the mediator in various conflicts. The community remains neutral even during conflict situations between villages, showing how the manuscript plays a significant role in maintaining social stability and harmony.

In addition, the Ministry of Religious Affairs and local religious leaders consider this manuscript as an asset which needs to be preserved due to the carious essential

knowledge areas, including astronomy, traditional medicine, and history. It demonstrates that the manuscript also has a significant educational dimension. The integration of the manuscript to local education curriculum is one of the attempts to preserve and spread the knowledge in the manuscripts. *Islamic Astronomy* manuscript also plays a role in teaching in the importance of tolerance and social harmony. Although the determination of Islamic holidays according to this manuscript and government regulations is different, the community continues to perform their tradition with tolerance, preventing any conflicts. It shows that the manuscript not only plays as a religious role, but also serves as an important tool in maintaining peace and social harmony. Overall, the *Islamic Astronomy* manuscript illustrates how believe in rich cultural heritage may influence various aspects of the social life of the community. This manuscript is a time calculation tool as well as significant spiritual and cultural symbol, which helps to maintain the balance of tradition, harmony, and social stability within the community.

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