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Existence of Sundanese Manuscripts as a Form of Intellectual Tradition in the Ciletuh Geopark Area

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EXISTENCE OF SUNDANESE MANUSCRIPTS AS A FORM OF INTELLECTUAL TRADITION IN THE CILETUH GEOPARK AREA

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Abstract

The variety of Sundanese manuscripts are still scattered in individual communities, as well as those already stored in various libraries and museums in West Java. The Sundanese script is still stored in the Ciletuh Geopark, Sukabumi District. This research is interesting because of the discovery of several manuscripts around the southern Sukabumi area, especially at Surade, Cinemas, and Jampang Kulon areas. Descriptive method of comparative analysis that was used trying to describe the data in detail and thoroughly, analyze it carefully, and compare those target accurately between several texts studied. While the method of the study in the form of text critique method, referred to the method of a single script, through the standard edition. The method of content review used the method of cultural studies, which reveals the existence and function of the script pragmatically in the community, especially in the Ciletuh Geopark. The results of the research can be considered as "the documents and local wisdom of Sundanese culture", which deserves to be addressed wisely in the hope that the content contained in it is able to reveal the history of the life of Ciletuh Geopark, either through written tradition, folklore, and culture.

Keywords: Intellectual Tradition; Manuscript; Sundanese; Ciletuh Geopark.



A. Introduction

The text as a cultural document and the shape of the intellectual tradition is one of the most important sources of cultural information of the past, as it contains various data and information on historical ideas, thoughts, feelings, and knowledge, as well as the culture of a particular nation or group of societies. As a source of information, it is inevitable that Sundanese manuscripts are one of the cultural elements closely related to the social and cultural life of the community that gave birth and supported them, written on paper, palm leaves, bark, *nipah*, bamboo or rattan. In general, the contents reveal the past events that imply aspects of public life, especially about social and cultural circumstances, including: religious/ religious systems, technology and material objects, livelihoods/ economic, community, science/ education, language, and art (compare (Koentjaraningrat, 1985); (N.S., 2012)). In particular, there are those relating to religious issues, ethics, law, customs, legends, mythology, education, science, literature, literature-history, history, art and *paririmbon/ mujarobat* (Darsa, 2016).

Sundanese manuscripts were written on paper, palm leaves, bark, bamboo, *saeh* or rattan. In general, it reveals past events that imply aspects of people's lives, especially about the very important social and cultural circumstances, and can be a source of knowledge for today's society. It is suspected that today the lay people regard the manuscript as sacred, and only certain people have the right to read it. This situation is very apprehensive and is a challenge that requires serious handling from researchers and cultural enthusiasts, in order to preserve the precious culture of the nation.

Sukabumi Regency is one of the districts in the southern province of West Java. The district of Sukabumi is the largest district of Java-Bali, consisting of 47 districts. Two of the 47 districts in Sukabumi Regency have the potential of human culture and natural culture that is very remarkable, namely: Ciemas and Ciracap Subdistrict. At Ciemas Subdistrict, we can access the *Nabi Medal* manuscript, while the *Pupujian* manuscript is exist at Ciracap Subdistrict.



There are several villages in Ciracap Subdistrict which are immigrant communities from Central Java, Bugis, and Madura. Similar to Mandarajaya Village and Ciwaru Village Ciemas Subdistrict, they combine and develop the culture, which includes language, art, and lifestyle. There are people who live on the coast, villages, and mountains, so the culture that is born also varies. For example in the villages of Mandrajaya and Ciwaru, people live in various regions so their lifestyle varies, there are living patterns of beaches, villages, and mountains. Indonesia - with thirty-three provinces - consists of numerous and diverse ethnicities as well as religions and beliefs. Each ethnic has its own unique way to express its cultural identity. This way of expressing identity is made of habits, day-to-day living, food and beverages, dances, housings and architecture, games and riddles, musical instruments, religious ceremonies, and languages (Miranti, Nurjanah, & Dwiastuty, 2018). In Ciemas Subdistrict, Mandrajaya Village is one of the villages that will inherit culture in the form of objects in the form of rocks that were hundreds or thousands of years ago, including Kunti Island, Mandra Island, Batu Badak, and Manuk Island.

To collect the manuscript is often difficult because the owner of the script is reluctant to give it to the researcher. There are a lot of manuscripts that have not been studied. Such a situation is very alarming and a challenge that requires serious handling of the researchers and enthusiasts of ancient (*buhun*) literature, in order to preserve the nation's precious culture (Baried, 1985). Referring to inventory and recording results made by a report of Ekadjati (Ekadjati, 1988), the number of Sundanese manuscripts are 1,432 pieces, collected both in the country and abroad, as well as the collection of individuals. In addition, according to the Master Catalog of Nusantara Manuscripts Volume 5a: West Java Collection of Five Institutes listed about 1,350 pieces of a manuscript (Ekadjati & Darsa, 1999). According to EFEO's catalog in 1990, recorded about 800 pieces of manuscripts, there are 42 manuscripts in *Kasepuhan*. The number of manuscripts in the Kanoman Cirebon Palace collection is unknown because it is not yet open for examination (Ekadjati, 2000).



Based on research in the field, the absence of manuscripts in the catalog in question was mostly suspected due to the displacement of locations from the Jakarta National Museum (Museum Gajah) to the National Library of the Republic of Indonesia. Meanwhile, the 'disappearance' of individual-owned manuscripts collected in the catalog was caused by several things, including the manuscript was decayed because it was not maintained, lost (both borrowed and not returned, or stolen), flooded, due to fire or because sold, and some were handed over to their children and grandchildren, and were given to other people whose existence could no longer be tracked. Six manuscripts of mantra which are individual collections are feared to be extinct over time if efforts are not made to immediately handle and assess.

Descriptions relating to the mantra texts that are still scattered in the community, based on the results of scheduled research through the activities of the Field Work Lecture of the Sundanese Literature Department of the Faculty of Humanities, Universitas Padjadjaran until March 2012, obtained approximately 30 descriptions of spells, which were scattered in almost all districts in West Java, Banten, and Central Java, including Bandung, Bogor, Subang, Karawang, Lebak, Cirebon, Serang, Garut, Tasikmalaya, Ciamis, Sumedang, Sukabumi, Purwakarta, Indramayu, Leuwidamar (Baduy) Banten, Sukabumi, Cilacap, and Cianjur.

The fact that until now we cannot deny from a philological point of view is that the manuscripts throughout the course of its journey (XVI century AD to the present) have been copied many times over different periods of time, inviting various differences in their writing, which are closely related to the differences in writing text. This reality requires an assessment to determine which text is superior and most representative of a number of texts that exist as a basis for editing the text if we want to explore the text in terms of its contents.

Cultural relics that exist in each region began to disappear, even it is no longer known by the public. Based on these conditions, the various remaining cultural elements need to be preserved either through inventory, documentation, revitalization, reconstruction, experimentation,

and revitalization to appear red thread and its existence in the present. Research on the cultural heritage has actually been done before by the Geology team on the basis of support from Biofarma, but the results are not yet optimal, especially for the aspects of cultural art and written tradition (text), both recorded and still scattered in the community. However, the writing tradition is very important. But the results of research that has been done, has not touched on the important matters specifically related to the manuscript. Though it is known that in the vicinity of Ciletuh Geopark area, many manuscripts belong to the community are studied. Consequently, the conservation and study of manuscripts that are still inhibited and stored in the community surrounding the Ciletuh Geopark Area, need to be done, in an effort to preserve and develop the cultural remains.

The traditional research revealed in the Scriptorium of Sundanese Scriptorium in the Ciletuh Geopark region, belongs to the area of general philology and culture scholarship, because it emphasizes the study of manuscripts and its relation to other sciences in a multidisciplinary manner, such as astronomy, medicine, pharmaceutical, and public health, history, historiography, religion, anthropology, archeology, and literature. This is possible because basically, the culture, in general, includes seven elements. Thus, this research is included in up to date research, because the execution and function of the manuscript can be implemented in the life of today's society.

Catalog of Sundanese manuscript entitled *Naskah Sunda Inventarisasi dan Pencatatan* made by Ekadjati, et al. in 1988, is one of the most representative catalogs, because it contains data and information on the existence of manuscripts based on the perspective of manuscript storage, data collection techniques, and the classification of manuscript content, including a special list of part of the Lontar script of Sundanese National Museum collection, which is now in the National Library RI Jakarta. In addition, *Katalogus Lima Lembaga* (Ekadjati & Darsa, 1999), and other research results that support this research are likely to be involved.

The review of the manuscript of the mantra actually reflects the respect it deserves for the creation of the predecessor's generation. This



means that the heirs have taken an interest in and are trying to continue to explore and assess the wealth of human experience. All of that will eventually bring us to know ourselves more, and increasingly realize human values. It should also be realized that "the proper appreciation of the value of a text containing the text to be processed depends on the appreciation of the value of the tradition that made it happen" (Robson, 1978).

Basically, philology research includes research on texts that have their own work methods, in an effort to reconstruct and clear text from written errors so that the text is easy to read and understand. This is in line with the research that will be carried out because it will be very better if the text to be studied, and conserved, is first examined through philological work. Thus, philology research is the first step as a way to open up research in other fields, especially for those who choose the object of study of the text. It is related to the purpose of philology itself which aims to clean the text from various written errors, by correcting and correcting various written errors based on comparisons of the script according to the workings of philology that can be accounted for, so that the text is easily read and understood by the public now, and so that the text is valid for future research.

Referring to the description above, philology can be considered as a very important starting point for other sciences, such as literature, linguistics, history, anthropology, religion, law, chemistry related to medicine, astronomy, and cosmology. Likewise with the edits and translations of texts that can be a reference or foundation for other sciences related to governance, leadership, economics, agriculture, etc., which are elements of Sundanese culture, in an effort to uncover the local wisdom of the culture that is in it.

The manuscripts are copied many times in different periods of time, thus inviting various differences in the form of writing, including the presence of various cases of accompanying mistyping. Thus, we can find out the ins and outs of the differences in text writing, and this is in accordance with the study of philology which focuses more on the intricacies of the text, which in this study is more directed towards search and socialization to the public.



In connection with the problem of the function of the manuscript in the community, this is in line with the statement of Djamaris, which reveals that the text is not a jewelry that can be proud of by showing it alone (Djamaris, 1977). A new text is considered valuable if it can still be read and understood. New manuscripts will be read and understood, if taken by reconstructing the text, without the reconstruction of the text of hope that the text can be read and understood will not be achieved. Thus, reconstructing the text is the main key as opening hope and opening the way for other sciences, through the contents of the text. As with the text of the mantra which will be pioneered on a more open path, it must first be pursued philologically through the reconstruction, editing, and translation of the text.

The assumption that a literary work (script) is valuable and functions cause a lot of copying and desire arises from various groups, not just from the nobility to enjoy it. As stated by Teeuw, that literature is basically created to be read, enjoyed, lived, and inspired together (Teeuw, 1991). In this situation, literature is often memorized, including traditional literature. This condition resulted in the whole community, not just the elite, wanting and being able to participate in enjoying it. The relationship between the various treatments of the text, which relates to its function in people's lives which are connected with behavior and the mindset of the community, is one of the research objectives that will be examined on this occasion, especially relating to the function of the texts in the life of the Sundanese, especially those who included in the Ciletuh Geopark Area, Sukabumi Regency.

Every research certainly has inseparable goals and benefits. These goals and benefits are directed at supporting national development currently being carried out by the government in various sectors. With regard to national development in the field of culture, which includes language, literature, and philology, this research is also directed so that the public can get the opportunity to recognize, learn, and enjoy the writings of the ideas of our nation, in this case, the history of manpower, especially those that have something to do with the manuscript scriptorium in the Ciletuh Geopark Area.



The usefulness of research is expected that the public can deepen the recognition and strengthen the love of their own nation's culture. The effort to explore the values of life contained in history and culture itself is a very valuable effort and needs to be carried out continuously because it supports the development of national culture.

B. Method

This study was a qualitative study focusing on basic principles, which have become the foundation for many human activities (Arifin & Manan, 2018). A number of manuscripts used as research objects are studied through descriptive research methods of comparative analysis, through textual review methods, based on single manuscript methods, which specifically involve standard edition methods, in accordance with both codicological and textological (philological) studies. The method of studying the contents of the text of the text using the method of cultural studies, which reveal the existence and function of manuscripts pragmatically in the community, especially in the Ciletuh Geopark Sukabumi. Lubis said, in cultural studies take whatever is needed from the field of other sciences, then adapt it to be tailored to its purpose, without following the conventional scientific rules so-called antidiscipline (Astara, 2018). Research technique is through literature study and field research. The manuscript obtained is described and identified, selected, transliterated and compared, and then compiled in a multimedia-based (*E-Naskah*).

C. Finding and Discussion

1. Finding

a. The History of Ciletuh Geopark

Based on the results of a preliminary study in 2015 conducted by the Muhammadiyah University of Sukabumi regarding the Ciletuh Geopark that Ciemas Subdistrict has a lot of Geodiversity heritage, especially in Mandrajaya Village. This Geological Heritage is called a Geopark or Earth Park. The naming of Ciletuh is due to its close relationship with the river that flows to the Cikadal and Palampang



estuaries originating from the Ciletuh river. Therefore, the presence of remains in the Ciletuh Bay area needs to be conserved by all the people who own it.

The development of Geopark was discussed in a book published by the West Java Province's Culture and Tourism Office, that Geopark is not only in Indonesia, but in other countries it has been running for a long time, including; China, Malaysia, Japan, and other countries. One area of Geopark development in Indonesia is in the southern part of West Java, namely in Sukabumi Regency which covers two sub-districts; Ciemas and Ciracak Subdistricts. Research on the geological aspects has been carried out by previous researchers so that this Geopark is called the Ciletuh Geopark. Rosana, et.al. (2006) explained that the development of the Geopark in West Java was important because it was adapted to the mission of West Java Province to become a world tourist destination and towards green province. Ciletuh Geopark batik stone as one of the three regions on Java Island which reveals the oldest old rocks (Rosana, Mardiana, Syafri, Sulaksana, & Haryanto, 2006). Ciletuh Geopark can also be used as a destination for ecotourism. Ecotourism is an activity that utilizes natural resources in the form of tourist attraction that aims to educate, conserve and contribute to the economy of the people and the state. The most important criteria of ecotourism are the existence of conservation activities among tourist activities, the involvement of communities, and benefits and sustainability (Aswita, 2018).

A geopark region to be recognized as a national geopark or an international geopark does not only focus on geodiversity and biodiversity but cultural diversity which is the most important and inseparable part. received attention from various parties. Along with cultural heritage, both tangible assets or intangible assets. The form of culture is in the form of tradition, the discovery of territory (toponymy), traditional medicine and so on. These cultural artifacts are spread throughout the Ciletuh Geopark area, which covers eight sub-districts. There are 15 villages in Ciemas Subdistrict.



Ciemas Subdistrict, Ciracap Subdistrict, Surade Subdistrict, and Jampang Kulon Subdistrict, are forms of cultural heritage including Manuscripts, Toponymies, Traditional Settlements and Agriculture, Arts, Cultural and Culinary Culture (Food). Through this previous research, it is clear that the conservation of scriptorium memorial treasures in the Ciletuh Geopark area has never been done. The Research of the Historical Scriptorium in the Geopark Region is also in line with the advice of Unesco, that Ciletuh still lacks cultural aspects, including written traditions and oral traditions. archeology, and other cultural remains.

b. Ciletuh Geopark Area

Ciletuh Geopark was originally only located in the Sukabumi District, initially only covering two sub-districts, namely Ciemas and Ciracap Subdistricts with a total of 15 villages. Villages in Ciemas Subdistrict include Ciemas Village, Girimukti Village, Mekarjaya Village, Tamanjaya Village, Mekarsakti Village, Ciwaru Village, Cibenda Village, Sidamulya Village, and Mandrajaya Village. While the villages in Ciracap District include; Ujunggeteng Village, Pangumbahan Village, Gunung Batu Village, Cikangkung Village, Mekarsari Village, and Purwasedar Village. The fifteen villages have similarities and differences in regional demographics. However, now the Ciletuh Geopark area has been expanded to eight sub-districts, including Surade Subdistrict, Jampang Kulon Subdistrict, Jampang Wetan Subdistrict, Waluran Subdistrict, and Ujung Genteng Subdistrict, which were used as the research area that we identified the scriptorium script.

What we thought and expected, it was true, that in Surade, Ciemas, Ciracap, Jampang Kulon, and Jampang Wetan Subdistricts, many scriptural scripts were found, including the "*Buku Kuning*", both individually and stored in Islamic boarding schools (*pesantren*). This is able to answer the problems that we ask. in accordance with the purpose of the research we conducted. Inventory, documentation, description, and identification of manuscripts, followed by digitalization and scriptorium studies in the form of multimedia-based e-manuscripts, as part of the

compilation of databases on the local wisdom of Sundanese culture, especially the manuscript scriptorium in the Ciletuh Geopark area, and West Javanese communities in general. Meanwhile, the content study carried out will show the existence of the text as a form of intellectual tradition, which synergizes with the history and past lives of its people.

c. Manuscript at Ciletuh Geopark Area

The Sundanese manuscripts that found in the Ciletuh area of Sukabumi Regency – which is owned individually – are very abundant. Although actually, the communities around the Ciletuh area are still very clouded against the "manuscript". They do not know what a "manuscript" is. But after the research team gave a detailed explanation, finally through the guidance of researchers, they gradually learned and understood it. The Authors also get what they are looking for and they want. The script that The Authors mean according to their terms is called "*Kitab*". Manuscripts found in the Ciletuh community (Ciemas Subdistrict, Surade Subdistrict, and Jampang Kulon Subdistrict), and its surroundings, in general, are texts relating to Islam because they are found in several *pesantren*. These texts, are still used in lessons at the *pesantren*. The manuscripts that we can describe are up to 90 texts, from hundreds of existing texts.

d. Manuscript Identification and Description

1) *Nabi Medal* Manuscript

The title is *Nabi Medal*, Copy by Salman, in Sundanese and Arabic, Arabic Script (*Pegon*), Form of Poetry (Narrative), Place of Compilation at Sukarama Hamlet, Initiated by Yudha Dikarta. The copying place in Salman's house, in Sukarama Hamlet. Copy by Salman, Cover Size 18 x 22.5 cm, Page Size 17 x 21.5 cm, and Writing Room 14.5 x 18.5 cm. Material Papers without inner lines, paper type; outer paper is made of thick paper. There are page numbering, which is stored at the margin of the text. Physical circumstances are wrapped in transparent plastic and stored in a closet. The binding situation has begun to break down, in each part of the



volume boundary the text has begun to tear and experience weathering. For the inside, part of the manuscript page, some are torn and weathered too. The color of the script has changed to dull. Some of the manuscripts were released from the volume. There are numbering stored at the top of the writing. Origin of the manuscript from Madsofi, which is the inheritance of his parents named Yudha Dikarta, from Sukarama Hamlet. The owner of the manuscript named Madsofi, who lives in Surade Subdistrict, Sukabumi Regency.

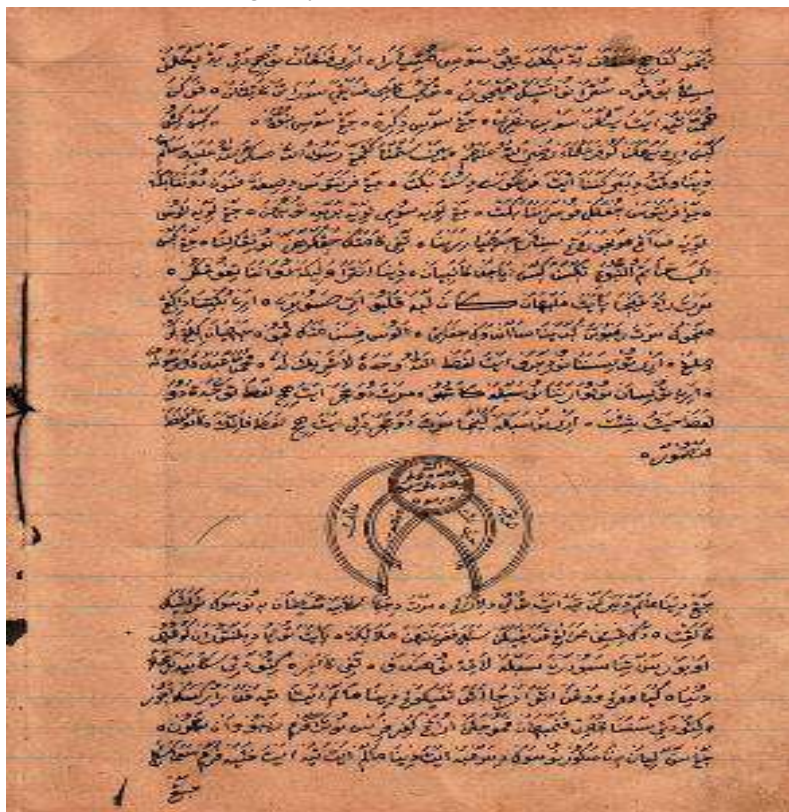


Figure. 1 the Nabi Medal manuscript
Source: Author's Documentation

2) *Tasripan* Manuscript Volume I

The title is the text of *Tasripan I*, Author's Name / Author by Khudri. Arabic letter (*Pegon*), in Sundanese - Arabic. A form of Prose, Place of Compilation at Khudri's house. The initiator of the compilation by Khudri,

who was copied in the *pesantren* by Khudri himself. This text consists of two volumes (volumes 1 and 2). Cover Size None, because it is not hardback. Page size 16 x 20.5 cm, Writing Room measuring 11.5 x 17 cm. Paper script material is Striped paper type. Physical State not all parts of a page are torn and missing, in the text there are lines. The manuscript owner is Khudri.

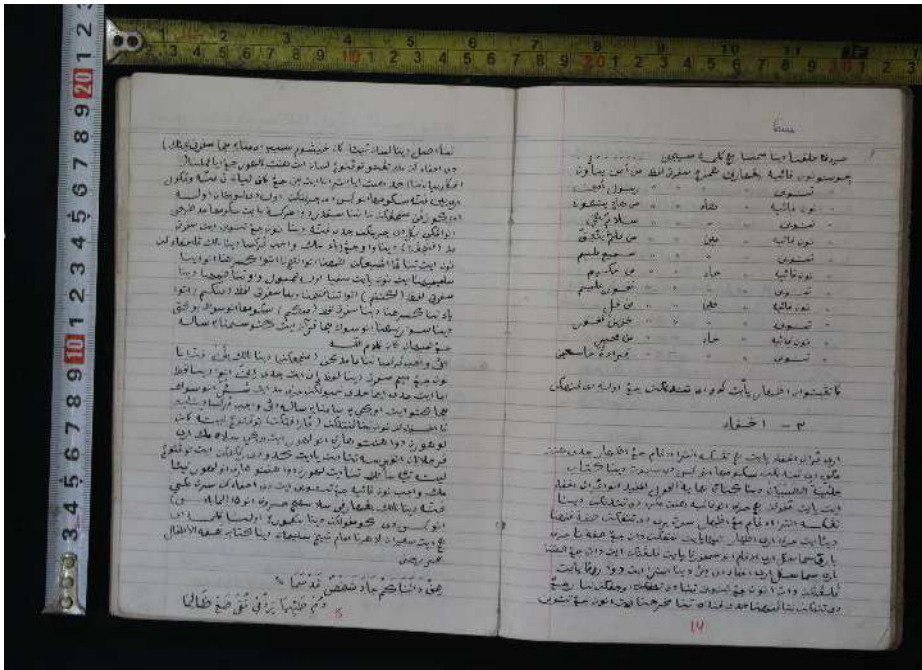


Figure. 2 the *Tasripan* Volume 1 manuscript

Source: Author's Documentation

3) *Tasripan* Manuscript Volume II

The title is the text of *Tasripan II*. Name of Compiler / Copyer is Khudri. The language of Arabic - Sundanese, Arabic letters (*Pegon*). Forms of Prose Essay, the contents of the learning procedure and memorizing the Koran. Place for writing/writing in *pesantren*. Initiator and Compilation by Khudri. Copy Site in Benjot *Pesantren* (Cianjur). The initiator of Clerics (*Ajengan*) Saepudin's Copy. Cover size 16 x 21.5 cm. Page size 16 x 21.5 cm, Writing Space 14.5 x 19 cm (but not necessarily, because each page is different). Paper Manuscript Material, striped paper type. This manuscript has a hard stamp branded Leces, PT. Kertas Leces Persero (Probolinggo).

Written Pages 80 Pages. Manuscript Thickness 0.4 cm. There is no numbering in the text of the text. The physical condition of the manuscript is still intact. The origin of the manuscript from the pesantren, the owner of Khudri from Surade Subdistrict, Sukabumi Regency.

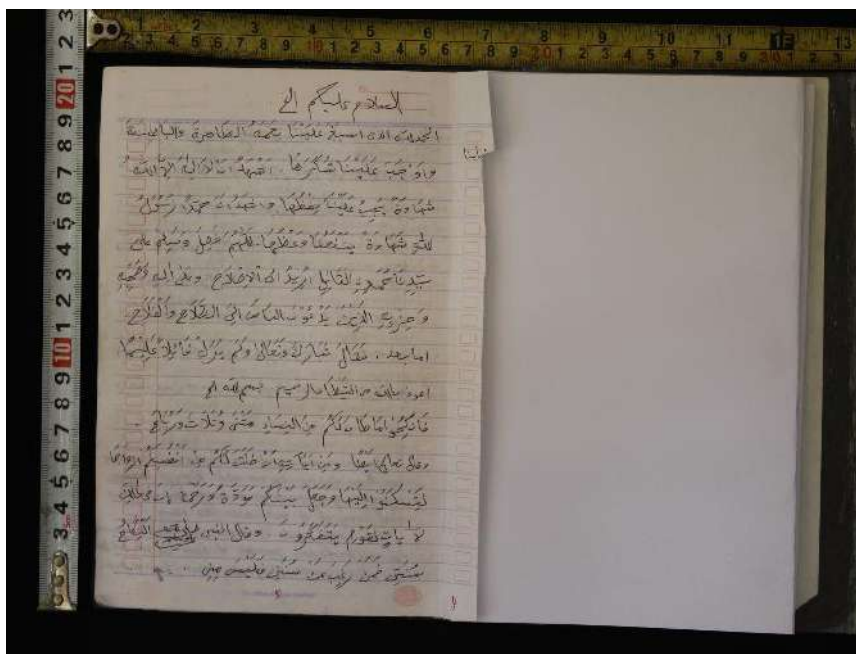


Figure. 3 the Tasripan Volume 2 manuscript
Source: Author's Documentation

4) Pupujian Manuscript

The title is the text of *Pupujian*; there is no compiler name. Sundanese and Arabic languages. Arabic letters (*Pegon*). A form of Poetry Essay. Arrangement place in *pesantren*. The initiator of drafting and copying was Khudri. There is no copy date. Consists of 1 volume. Cover size 16.5 x 21.5 cm. The page size is 16 x 21.5 cm, the size of the writing space is 14 x 18 cm. Made of paper (striped). There is a paper stamp or paper brand, the LS bookstore, Bintang Bookcoy material from "Europe". Pages written on 18 pages. There is no numbering on the text. The physical condition is quite good. The author/copyer is Khudri.

5) Ilmu Falaq Manuscript

General title is *Teks Ilmu Falaq*. Name of Author / Compiler / Copyer is Khudri. Sundanese - Arabic - Indonesian. Arabic letters or Pegon. Poetry form, which is about the procedure for learning and memorizing the Koran, which is related to the science of Falaq or astronomy. Copy of the Benjot *Pesantren* (Cianjur). The name of the Copyer is Khudri, which was initiated by *Ajengan* Saepudin. Not hardback. Page size is 16 x 21.5 cm, page size is 16 x 21.5 cm, and the writing space is 17.00 x 15.00 cm. Paper Script Material with striped paper types. There is no paper stamp. The manuscript thickness of 22 pages (0.4 cm), the page was written 9 pages. No Page Numbering. Physical circumstances can still be considered good, just not hardbacked. There are several pictures, graffiti, names of people on each sheet of paper that have become dull due to time. The owner of the manuscript is Khudri.

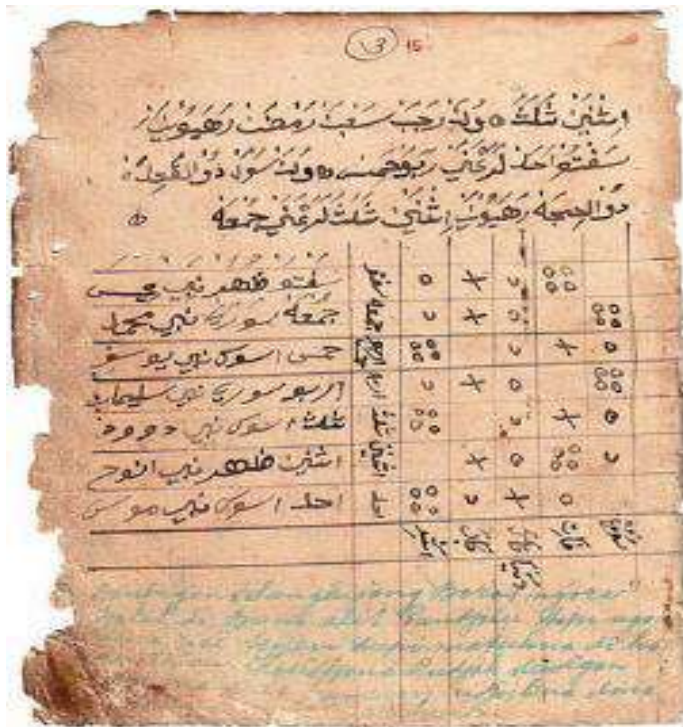


Figure. 4 the Ilmu Falaq manuscript
Source: Author's Documentation



2. Discussion

Hundreds of manuscripts (approximately 195 manuscripts) that have been described and some of the manuscripts found have been analyzed, and those manuscripts cannot be presented in this paper, due to limited pages. However, the manuscript obtained and presented here, we consider representing the manuscript that is still scattered in the Ciletuh Geopark Area of Sukabumi Regency, even though the description of the manuscript identity in this article is incomplete and may be considered not in accordance with the standard description.

It is fitting for a geopark region to be recognized as a national geopark or an international geopark not only focus on geodiversity and biodiversity, but cultured diversity is the most important and inseparable part. Cultural art that exists in the Ciletuh Geopark Sukabumi, was very rich, but its existence has not received attention from various parties. Along the relics of cultural arts both tangible assets or intangible assets. The form of culture in the form, tradition, naming of the region (toponymy), traditional medicine and so forth. Cultural artifacts are spread across the Ciletuh Geopark area, which includes eight districts.

Ciemas Sub-district, Ciracap Sub-district, Surade Sub-district, and Jampang Kulon Sub-district, are the heritage of this culture, among others; Manuscripts, Toponimi, Settlements and Traditional Farming, Arts, Behavior of Materials and Culinary. Through this preceding study, it is clear that the conservation of the literature of the script in the Ciletuh Geopark region has never been done. The Scriptorium Research of Literature in Geopark is also in line with Unesco's suggestion that Ciletuh still lacks cultural aspects, among which are written tradition and oral tradition, archeology, and other cultural remains.

The written tradition of the manuscript found in Ciletuh Geopark area, especially Ciemas, Surade, Jampang Kulon and Jampang Wetan, is very abundant. Of the four sub-districts mentioned, there are approximately 200 manuscripts found, and we have already inventasisation, identification, description, selection, and digitized and packed in E-Script form.

Approximately 25 manuscripts, already transliterated and studied, to know the contents contained in the manuscript, including those related to *ilmu falaq*/astronomy, *mujarobat*/ drugs, religion, agriculture, law/ legislation, art, language, history and genealogy, living livelihood, *paririmbon*, philosophy, calendar/ calculation, system of government, and literature.

The conservation research of the cryptographic literature in the loading of Ciletuh Geopark Sukabumi Regency, in particular the existence of manuscripts as a form of intellectual tradition, can be viewed as cultural documents and local wisdom, containing ideas, views of life, and all aspects of community life, ever lived in Ciletuh Geopark area. Traditional knowledge about Sundanese manuscripts in various community groups in Ciletuh Geopark region in particular, predicted still many Sundanese manuscripts and still can be developed. As a social capital to ensure the survival of the Sundanese texts, the wisdom of scripts and scripts based on existing multimedia on oral traditions and texts, it is deemed necessary to be conserved, as a means of existence of the texts in contemporary life, which is inseparable from past lives.

Through the activities of inventory, conservation, and disclosure of the existence of Sundanese manuscripts as a form of intellectual tradition, which is still developing in the community of Ciletuh Geopark area, will be known cultural values adopted by the community. Local wisdom is essentially a cultural system that is understood and developed for generations and is applied as a guideline in managing cultural abandonment, especially in utilizing its human resources. Conservation and existence will be done through the literature of scriptographic scripts through a combination of augmented reality-based mobile technology, especially through multimedia. Through the utilization of these devices, the preservation of local wisdom is an innovative solution in maintaining the sustainability of Sundanese culture by staying abreast of the development of mobile technology, especially related to entrepreneurship and research results.

Efforts to inventory, documentation, description, and identification of manuscripts continued on digitalization and scriptorium studies in the form of *e-naskah* based on multimedia, as part of the compilation of local



wisdom databases of Sundanese culture, especially scriptus in Ciletuh Geopark, generally West Java peoples. Meanwhile, the review of the contents will show the existence of the manuscript as a form of intellectual tradition, which synergizes with the history and past lives of the people.

The next phase is the dissemination of information or dissemination of local wisdom of Sundanese culture, especially scripts which is still exist in Ciletuh Geopark society through various media and textbook, such as encyclopedia, e-manuscript, and catalog of Ciletuh Geopark. In the hope of assisting the government in formulating policies and laws that provide protection for intellectual property and community life resources. Encyclopedia of wisdom, e-manuscripts, and catalogs of Ciletuh Geopark is expected to become a guidebook for policy development and literacy programs. In addition, it can also be used as an integrated tourism reference.

Ultimately, through this research can be done the conservation and revitalization of the wisdom knowledge scripts and manuscripts and manuscript catalogs, which is really effective for the preservation of manuscripts, and for the development of a multidisciplinary manuscript. Script revitalization and scriptorium conservation can be achieved through the internalization of local wisdom of culture and traditional knowledge in various community empowerment activities; respect or protection of local wisdom of Sundanese culture; development of manuscript management model, manuscript catalog, and e-manuscript, developed by various community groups in the implementation of sustainable development as a form of intellectual tradition of the people who live in the Ciletuh Geopark area of Sukabumi Regency.

D. Conclusion

This research will contribute to science and human resources, especially the teachers, lecturers, and cultural actors, young generations, and cultural experts in the area of Ciletuh, Sukabumi District. In the field of science, not only for the field of philology itself, but also useful for other fields of science, especially the field of history, archeology, anthropology, sociology, language,

and literature, and culture in general. Thus, the results of this study can be continued with other studies in a multidisciplinary manner.

Philology studies that are related to other sciences, such as history, archeology, anthropology, sociology, language, and literature, and culture are generally part of cultural studies, viewed as a manifestation of shared values, manifestations of a willingness to live together and get its place in the historical vortex of the people of nations. For every nation, knowledge of history itself is a basic requirement for the emergence of an awareness of identity. So, this research program will also make a great contribution to the history, archeology, anthropology, sociology, language, and literature, as well as culture in general philology itself.

This research will also lead to the understanding of the importance of understanding Sundanese-based manuscripts and scripts related to IT human resources in Ciletuh Area of Sukabumi Regency, serving as a wisdom tool for “*ngaraksa, ngariksa, tur ngamumulé*” cultural activities of the region, containing conventions, customs and various norms applicable in society, related to language, literature, and regional script, especially reading literacy in Sundanese script, in accordance with SK and PERDA of West Java Governor, No. 5 Year 2005 and No. 14 Year 2014.

In addition to contributing to science in particular, this research will also lead to an understanding of the characteristics of cultural research. Cultural research is based on the human being as a central community, either individually or collectively. In addition, cultural research is an attempt to capture reality. This means that cultural research intends to develop humanitarian attitudes. Need further research, involving Philologists and Cultural Studies as well as Communications and Multimedia Experts, IT experts, historians, archaeologists, as well as antidologists on a multidisciplinary basis.

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