

EDITING OF EKA SABARA'S MANUSCRIPT *PARA ULAMA DAN TOKOH LOLOAN ABAD 19 MASEHI: SYARIF TUE DAN ENCIK YA'KUB*: A DOCUMENTATION OF LOLOAN ISLAMIC FIGURES IN JEMBRANA, BALI

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Abstract. Editing of Eka Sabara's manuscript entitled *Para Ulama dan Tokoh Loloan Abad ke-19 Masehi: Syarif Tue dan Encik Ya'kub* (or in brief, *Para Ulama dan Tokoh Loloan*) is the second work of the efforts to document cultural legacy of the Loloan islamic community, of Jembrana, west Bali. This second manuscript focuses on the Loloan moslem figures of the 19th century, the time of which was thought to be the second landmark of the spread of Islamic faith and community in the area. In contrast to the first manuscript editing of the same author, i.e. of Eka Sabara's *Daeng Nachoda* (2018), the editing of *Para Ulama dan Tokoh Loloan* manuscript involves significant addition of information to the original manuscript. The problems raised in the editing process comprises: (1) what are the characteristics of Eka Sabara's manuscript entitled *Para Ulama dan Tokoh Loloan*?, and (2) what are editing strategies necessary to produce a coherent and cohesive text? The editing is based on Blanchard dan Root's (1997) guides on editing academic texts, and content analysis method and editing techniques are conducted on the first draft (the manuscript) to suit the theme and purpose of the manuscript. The editing result shows that the manuscript needs to undergo major addition of chapters to meet the theme and to include other religious figures who also took part in the spread of Islamic faith and development of Loloan moslem community in Jembrana. Other editing techniques include addition, omission, rearrangement of information, all of which are used to produce a coherent, theme-supporting text. The result of the editing process is a ready manuscript to be registered in the national library catalogue (with ISBN number) and then to be published as the document of a legacy of values and wisdom held and lived by the historical islamic figures in the Loloan community in Jembrana.

Keywords: *manuscript editing, coherence, cohesion, editing strategies*

INTRODUCTION

Documentation of important figures in the historical journey of a nation is the duty of the later generations, and is an effort to maintain the good wisdom and values of the national characters and appreciation and respect to the pioneers and founders of the nation. In a smaller

scale, documentation of historical figures of a community or cultural group of a particular region in Indonesia is also important for the community to understand their origin and more importantly, their identity as a cultural community amidst the ethnic diversities in Indonesia.

This study aims to document historical 19-century figures of a moslem community of Loloan in Jembrana Regency, Bali Province. Individual written notes and manuscripts held by various groups of people (e.g. Mahayana, 1935; Sirad, 1935) and oral narratives known only to the later generations of the historical figures will fade in time and knowledge of the people, events and even their important contribution to the development of the community will be forgotten. This work is the second effort of documentation after the first work being published in 2018 (see Eka Sabara, 2018).

As the continuation of the first work that documented the origin and development of the moslem community of Jembrana in the 17th century, this second work covers important islamic figures of the 19th century. The manuscript to be edited is Eka Sabara's *Para Ulama dan Tokoh Loloan*. Eka Sabara is actively involved in cultural activities of the Loloan community, who has actively traced, collected, documented and written any information and objects indicating and pointing to some figures, time and events in the past that have contributed to the progress and development of spread of Islam in this western part of Bali. The writer himself has also the Bugis-Makassar blood, that the tracing of his ancestors and their contemporaries is a meaningful work for him personally and for his Loloan community.

Eka Sabara's *Para Ulama dan Tokoh Loloan* manuscript is a documentation effort starting many years back in the late 1980s, with notes, oral stories, objects and

sites documentation collected from various sources, including older generations who still recall stories inherited down by their predecessors. The most recent historical research on the diaspora of Bugis-Makassarese people and Mandar on the island of Bali (Khusyairi et al., 2017) states that the migration of Bugis-Makassarese people and the Mandar to Bali Island is a long history of three centuries beginning around the sixteenth century until XVIII. This migration was mainly triggered by prolonged political turmoil in the South Sulawesi region. Another paper discussed some important event during the Dutch colony in Jembrana involving the moslem community was written by Mashad (2013). These references give only a glimpse of historical events of what has developed in moslem community in Jembrana in the 18th century.

This study involves inventory of written documents and oral stories from the community figures and editing the manuscript. Then, discussion with the writer and keynote sources of the information and text processing to produce a manuscript that is ready for national library cataloguing and publication. The original *Para Ulama dan Tokoh Loloan* manuscript discusses two key figures: Syarif Tua and Encik Ya'kub.

One very important written document on the development of Islam in Bali, particularly in Jembrana Regency is the historical notes written by I Wayan Reken (1979). He wrote in his notes that provides a setting for the arrivals of boats of Buginese-Makassar people on the west Bali shores beginning from the 16th

century that last for three centuries onwards. The name of Syarif Tua, the first figure mentioned in Eka Sabara's manuscript, was mentioned in Reken's notes, that he arrived in Jembrana during the reign of Anak Agung Putu Seloka, the fourth king of Jembrana in around 1795. Reken's notes on Syarif Tua was related to the defeat of Kesultanan Pontianak (Pontianak Sultanate) by the VOC, the Dutch company, ending with the surrender of the Sultanate sovereignty by Sultan Syarif Abdurrahman Al Qodry in 1799.

Moreover, the second figure, Encik Ya'kub, was an Islamic preacher from Trengganu, Malaysia who visited and later resided in Jembrana in late 18th century, in 1799. He is highly respected and well remembered for his legacy, including an old and important book of Islamic teaching, a Holy Qur'an, and a piece of rice field, all of which were documented in a Pegon Arabic (i.e. Malay written in Arabic alphabet) inscription carved on the wooden board that was nailed above the Loloan mosque entrance doorpost.

Editing the manuscript will involve application of a number of rules, maxims and common sense to produce a text that is free from errors and ready for public reading (Sudol, 1982). Many of such efforts would rely on experiences and sensitivity to detect text's quality and improve it to the standard. The text quality may include poor lexical and syntactic choices, carelessness on punctuations and spelling, even to more textual issues such as structure of paragraphs and information flow (Nwogu and Bloor, 1991; Martin, 1992). Therefore, an editor would aim for

effective editing and creative thinking, with a consideration for adjusting the text to express the theme and goal of the text as well as to present the text that is suitable and readable for the intended audience.

Blanchard and Root (1997) mention at least three activities involved in editing an academic text: adding new ideas, deleting sentences or irrelevant parts, and rearranging ideas to improve the information structure (Blanchard and Root, 1997:53). In editing an academic essay, for example, Blanchard and Root add a number of guiding questions for editing a draft (ibid.:54). An editor should also consider the language convention such as punctuation, spelling, use of capital letters, fragmented sentences, run-on sentences and other rules of grammar (Ibid.: 55-67). As a learning process, editing involves modification of present knowledge for some purposes: to satisfy intellectual interest or curiosity, to master skills or knowledge in a particular discipline, to support some belief, to change views and opinions, all of which improve intellectual growth.

With the basic points on editing process, this study aims to conduct editing of Eka Sabara's Para Ulama dan Tokoh Loloan manuscript by identifying the characteristics of the manuscript and implementing various types of editing techniques. The study is expected to contribute to better understanding of editing processes.

METHOD

This study is designed as a research and development type, beginning with an

observation to the needs of the text for editing. The object of the study is a manuscript entitled *Para Ulama dan Tokoh Loloan* manuscript written by Eka Sabara. The manuscript contains four chapters, all included in 59 pages. Some pictures provide visual documentation of some events, people, places and activities described in the text. The result of observation provides some pictures of the needs for editing.

The next step would be a descriptive qualitative analysis of the object in efforts for digging up and obtaining some description of the characteristics of the phenomena under study. At this stage, some abstract generalization is expected on the object that leads to some hypothetical conclusion (Sugiyono, 2007). The next step is the editing activity itself, with the purpose of producing a book draft to be registered in the National Library Catalogue and is ready for printing and publication. Furthermore, To analyze their coherence and cohesion, the researchers concern on how the ideas presented and delivered in the texts. Therefore, the researchers focus on the investigation of information content, language structure, and writing.

RESULT AND DISCUSSION

Eka Sabara's *Para Ulama dan Tokoh Loloan* manuscript is a written document of tracing the footsteps of religious figures of Loloan, Jembrana in the 19th century in their efforts to advance Islamic faith in Jembrana Regency, Bali Province. The editing of *Para Ulama dan Tokoh Loloan* manuscript is aimed at answering two

major issues: characteristics of *Para Ulama dan Tokoh Loloan* manuscript, and stages of editing necessary for *Para Ulama dan Tokoh Loloan* manuscript. The two issues are analyzed in the following subsections.

A. Characteristics of *Para Ulama dan Tokoh Loloan* manuscript

To answer the first issue of this study, the characteristics of *Para Ulama dan Tokoh Loloan* manuscript, three characteristics are found: information content, language structure, writing.

The study of *Para Ulama dan Tokoh Loloan* manuscript is a continuation of documentation of the earlier documentation of the Buginese-Makassar community figure, the founder of the first moslem community in Jembrana, Bali, known as *Daeng Nachoda* (Eka Sabara, 2018). The first draft of *Para Ulama dan Tokoh Loloan* manuscript contains 59 pages and four chapters. This early draft was printed by the writer in 15.5 cm x 23.5 cm lay-out format, to meet the need of moslem pilgrims for information on the two major religious figures—Syarif Tua dan Encik Ya'kub—when they regularly visited their sacred cemetery in Loloan. There are four chapters in the manuscript:

Bab I Pendahuluan

Bab II Riwayat Syarif Tue

Bab III Riwayat Tuan Guru Encik Ya'kub

Bab IV Penutup (Chapter IV Closing)

The language characteristics of *Para Ulama dan Tokoh Loloan* manuscript, being written by Eka Sabara, a well-educated, experienced writer and activists of Loloan culture, is generally standard Indonesian,

with descriptive-narrative writing style. Despite some oral style in different parts of the manuscript, the language was informative and comprehensible.

The manuscript's language structure is typical of descriptive-narrative text, with combination of telling of stories, events and description of figures, places and situation of historical events. Each of the religious figures were described systematically, from the family background to the roles of each religious figure in the development of Islamic faith in Loloan and Jembrana, and to other places in Bali and outside Bali. Despite the attempts to present the manuscript in chronological order, the manuscript shows missing information in the details, and thus addition and rearrangement of information is necessary to produce a coherent information flow.

B. Editing of *Para Ulama dan Tokoh Loloan* Manuscript

The editing of the manuscript involves various aspects that the original 59-page, 4-chapter manuscript is enlarged into a text of 175 pages, and 9 chapters. This means that the editing process involves at least addition of 5 chapters to the original draft, besides addition of some information in the present four chapters, editing in the layout and referencing. The procedure can be divided into three groups: addition, omission and rearrangements.

Editing with Addition

In general, editing with addition comprises adding more chapters, which is

basic to provide important information that support the theme or topic of the manuscript. Eka Sabara, the writer of the manuscript, is an activist of Loloan cultural community, and is himself is one of the later generations of the important Loloan figures, whose life stories and activities and contributions he traces back for years. Considering the need for more systematic and comprehensive documentation, the writer works together with the editors to re-edit the first *Para Ulama dan Tokoh Loloan* manuscript.

In terms of the manuscript's quantity and structure, *Para Ulama dan Tokoh Loloan* has undergone quite substantive changes, particularly addition. The manuscript has enlarged from a four chapter manuscript of 59 pages into a ten chapters of 130 pages this being due to significant information addition to the two figures already presented in the manuscript as well as several more figures of importance during the 19th century who even survived and actively involved in religious teachings up to the 20th century. The addition was the result of tracing written texts and oral information collected by the writer from the later generations.

The addition of information and religious figures results in addition of chapters to the new book draft. After addition the draft consists of eleven (11) chapters organized as follows:

- Bab 1 Pendahuluan
- Bab 2 Perkembangan Kerajaan di Jembrana
- Bab 3 Periode Perkembangan Masyarakat Muslim di Jembrana

- Bab 4 Syarif Tue: Bapak Pendiri Loloan di Jembrana
- Bab 5 Tuan Guru Encik Ya'kub
- Bab 6 Tokoh-Tokoh Ulama Loloan Abad ke-19
- Bab 7 Tokoh-Tokoh Loloan Abad-19 Masehi
- Bab 8 Sejarah Panjang Perjalanan Pelabuhan-Pelabuhan di Jembrana 1669-1990
- Bab 9 Refleksi dan Penutup.

Information in the edited draft is organized in descriptive-narrative style with chronological order. Chapters 2 and 3 become the social, economy and political context of the presence of the moslem community in Jembrana, starting with information on the development of kingdoms in Jembrana area that becomes the historical-temporal contexts of the existence of the Loloan religious figures (Chapter 2). The writer traces the source for information of the context from Puri Agung Negara (The Negara Great Palace), the modern heir of the old Jembrana kingdoms.

Chapter 3 develops the three periods of moslem community development in Jembrana, beginning with the Jembrana Kingdom contact with the Wajo people from South Sulawesi led by Daeng Nachoda and the three other *Daengs*. Their presence and residence were legitimized and guaranteed by the local ruler with some mutual cooperation in the area of economy and defense, that the Wajo people would help develop the economy by trading the local produce outside, and that they would also serve as the kingdom's military men. The second period began in the mid 17th

century with the arrival of four great islamic preachers to Jembrana invited by the local moslem community to teach them of Islamic faith. During this period, Islam has spread to the shorelines of Air Kuning, and a langgar (small place of worship) was built on the east side of the Loloan River, which was later enlarged and renovated to become the present Loloan Mosque. The third period was marked with the arrival of political runaways from Pontianak, west Kalimantan, led by Syarif Abdullah Bin Yahya Al Qadri (later more popularly known as *Syarif Tua*, or *Syarif Tue* Loloan Malay accent) in Jembrana in 1799–1858. This period was also marked with the building of Loloan Kampong, located north of the earlier Buginese community who resided around the Pancoran seaport. This new moslem community also made friends with the King of Jembrana with more or less similar vows and privileges.

Chapters 4 and 5 discuss the first two great Loloan religious figures: Syarif Tua dan Encik Ya'kub, which contain tracing the family trees, their arrival at Jembrana, and their roles and contribution to the development of Islamic faith in Jembrana. Their documentation could be the most complete among the figures, although some of the information still relies on oral stories from their later generations. Their contributions have been so great that appreciation and respects were given in moslem pilgrimage to their tombs in Loloan both from local and outside Jembrana. Some visits were also made by Encik Ya'kub's relatives from Malaysia, who heard and then traced him in Loloan, Jembrana.

Chapters 6 discusses seven (7) other important religious figures: Tuan Guru Moyang H. Khotib), Syekh Maulana Muhammad bin Abdussalam, KH. R. Ahmad Al-Hadi bin Dahlan Al- Falaky, a preacher from Semarang, Central Java and the founder of the Al Ikhlas Islamic Boarding School; KH. S. Ustad Ali Bafaqih, also founding Islamic boarding School; KH. Abdurrahman bin Mahmud, the founder of Darut Ta'lim Islamic Boarding School, KH. Muhammad Yatim, the founder of Ta'limu Sibyan Islamic Boarding School, dan Muhammad Imron. Each of them is respected for their roles in advancing Islamic teachings in Jembrana.

Chapter 7 discusses some Loloan public figures who lived in the 19th century and some survived to the 20th century. Many of their roles were during the transition from the colonial state to independence of Republic of Indonesia.

Chapter 8 presents accounts on five local seaports in Jembrana, beginning with the Bandar Pancoran (1669-1808) which was built by Daeng Nachoda in the 17th century that became the first seaport the opened the isolation of Jembrana area from outside world. This "Bandar" was developed for transportation of produces from inside and outside Jembrana. The second port was Bandar Loloan, which was separated almost two hundred years from the first port, and was build by Syarif Tua, from the second wave of migration into Jembrana. The other three seaports—Pelabuhan Cupel, Pelabuhan Candi Kesuma and Pelabuhan Gilimanuk—were built during the Dutch colony for various purposes, including transportation of

goods and people, including the Jembrana Haj pilgrims to the moslem Holy Land, military post and tourism. As time went by, the first four seaports became less and less important, and only Pelabuhan Gilimanuk survives until now.

Addition of the figures also other related information, which results in chapter addition is considered necessary by both the writer and editors to produce a comprehensive reading, as well as to appreciate and respect each of the religious figures for their contribution and roles during their lifetime. In addition, *Para Ulama dan Tokoh Loloan* is also supplied with visual documentation, i.e. pictures and photos of people, objects, places, arts and customs that add more information of the situation at the time.

Beside addition of chapters, hence new information for each of the new chapters, smaller scale addition was also conducted to add words, phrases sentences, and paragraphs to the original manuscript. The consideration for the addition is that the text will show a good and coherent flow of information. Addition is also done to the referencing techniques, which involves addition of both in-text citation, footnotes and bibliography.

Editing with omission and rearrangement

Editing with omission was conducted in the content to some parts of the manuscript. Some words, phrases and paragraphs have been omitted to avoid repetition and irrelevant information and then the rest is rearranged or restructured to form an effective and cohesive text.

CONCLUSION

Editing of Eka Sabara's *Para Ulama dan Para Tokoh Loloan* manuscript as one pre-printing and publication process involves a comprehensive process of adding, omitting, rearranging various aspects of information and language processing. The goal of editing is a final text with systematic, efficient and effective information structure, writing techniques and language structure. These three features contribute to the ease of information processing in the text on the part of the readers.

Editing in technical level involves adjustment of punctuation, spelling, referencing to follow the standard academic writing rules. At the level of language and information structure, editing involves simultaneous processes of addition, omission, and rearrangement of words, phrases, sentences and paragraphs. In this study, editing also involves addition of a new chapter to link the evidences of the past and present. In that way, the resulting text presents the narrative of the life and journey of a prominent historical figure of the Buginese moslem community in Loloan, Jembrana through time of the past and his legacy to the present generations.

The work of editing was intensively done in cooperation with the author of the manuscript, and it involves analysis, check and recheck of data and written and oral information, collection and selection of information, documentation as the supporting evidence to the existence and roles of an historical figure in a historical timeline. The documentation in the form of

published book is expected to contribute to preservation of customs, social and cultural noble values of the moslem Loloan community in Jembrana Regency, Bali.

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