

Manuscript of Pedagogy by Mirat Afkar Rijal:

Anthropology-history correlation in the text of the Nusantara Arab's poetry

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Abstract—In cultivating the contents of the manuscript text, philology cannot be separated from the context of society and culture that made or gave birth to it. For this reason, in the study of the community's response to the existence of manuscripts at present, it can utilize anthropological studies. Cross-linking between cultural studies between philology and history is also very close, as evidenced by the many classical literary texts that have been used as historical data. This research is looking for evidence of correlation between educational studies in the form of Arabic poetry in the manuscript of *Mirat Afkar Rijal* with anthropological-historical studies that gave birth to the text. The manuscript was first studied through philological stages including using the text criticism method. The results of this study found that the *Mirat Afkar Rijal* text is one of the works of a scholar in the archipelago in the Pedagogic field in the form of Arabic poetry which was born based on the need for education as well as the introduction of one of the Arabic metrum in Solo - the place where this text was born - the popular studied by Arab scholars. Historical anthropology will clarify the meaning of the Arabic text used in this work is a result of the acculturation of two Arab-Malay cultures that occurred in Solo-Java.

Keywords—pedagogy manuscript; *Mir'āt Afkār Rijāl*; correlation of anthropology-history

I. INTRODUCTION

The manuscript evidence of the archaeological literary science in the form of a very real name adopting Arabic Islamic science is a manuscript entitled *Mirat Afkar Rijal Nazm Talim Mutalim* (1934) Solo-Indonesian scholarly work. This manuscript is written in a systematic poetry rhymes, a commentary from the text of a book written by an author from a different span of time and background. It is *Tajuddin Numan ibn Ibrahim Khalil Zarnuji* (570 AH), one of the famous authors of *Zarand* - one of the areas in the Persian region that was the capital city of Sidjistan located south of Herat - in the field of pedagogy and Islamic studies

Research based on the manuscript data will introduce us about the traces of local history and culture in addition to the science brought in it. The Manuscript has proven that the scientific treasures brought are very diverse and potential to be raised in the present discussion. For example, was the archipelago manuscript *Mirat Afkar Rijal* written in Arabic script, generally manuscripts were written using certain local scripts and local languages, and scripts like this that have been

largely abandoned by the type of society today are due to one or several reasons, including some the writing pattern of the letters has not been used in today's writing rules. The other side that intersects with language is a culture, because elements of culture itself are language. In written manuscripts the form of language is used at certain times, in which often contains messages that are closely related to the philosophy of life of a particular community during his time. This is what makes the study of texts inseparable from the history in which the text was born. For those of us who live in the present, the manuscript is one of the most authentic primary sources that can connect the past with us who live in the present. So, the script seems to be a "privileged shortcut access" to find out the intellectual treasures and social history of people's lives in the past [1]. In line with this, *Azra* said that if we want to examine the social and intellectual history of society in the past, but ignoring works that are still in the form of manuscripts, it will produce inaccurate historical narratives [2].

In an effort to show the relevance of the contents and past messages in the manuscript to the present, definitively it is strongly recommended that the direction of this research model be entered into the interdisciplinary area by involving two or more fields of science. Associated with the range, model, and other limitations specified in the analysis, it is thus clear that interdisciplinary includes extrinsic research, as a literary macro. Examples of the first study were carried out in group research, such as projects, in which each science would separate itself after the final assignment was completed, while the second study was in a certain discipline, such as cultural studies [3]. Cross-breeding and collaborative sciences and methods accompanied by philosophical changes began to multiply or were carried out in the 1980s This confirms that the movement of convergence makes disciplines (specialists) and the methods used to be separate (particular) begin to meet and merge again; in this case various disciplines and methods are used simultaneously in scientific activities, especially research activities without having to be called eclecticism, but rather a combination, mixing, and embedding. With this process the manuscript will try to be read and interpreted perfectly, returned to the period when he first wrote it, with goals that certainly pay attention to the situation and condition of a particular community and can provide a clear picture of the intent of the text. It is anthropology and historical studies, two disciplines that are very close to the text because birth texts are

influenced by intrinsic and extrinsic elements such as the social conditions of society and cultural culture. The interdisciplinary research that is the focus of this research study will capture information from the historical setting of Solo as the place of origin of the writer *Mir'āt Afkār Rijāl*, as well as the place where this text was first written and studied by the existing community.

Birth anthropology originated from the interest of Europeans who saw physical characteristics, customs, and cultures that were different from what was known in Europe [4]. The formation of Anthropology through several phases. Anthropology is more focused on the population, which is a single society, single in the sense of the unity of the people who live in the same area, Anthropology is similar to sociology but focuses more on society and its social life and this is very close to the study of history. Objects from anthropology are human, culture and behavior, as is the case with history [5].

From mapping about anthropology and history, let's say cultural anthropology that is very close to humans and language because there is no culture without humans. Cultural anthropology itself can be divided into several, and we will know specifically the point of adherence to a close link with history, including: a. Eiguolistics, namely those who study the languages b. Literacy is to learn about the history of development and spread of all human cultures, and c. Etnologist, namely the study of the life of ethnic groups such as customs, religion, and culture today. Burke explained that cultural anthropology focuses on human culture or the human way of life in society. Cultural anthropology is the study of social practices, expressive forms and use of language. In this section it can be seen that the close correlation between language and anthropology is very visible.

II. RESEARCH METHODS

A philological study starts from the basic assumptions that appear in the characteristics of old texts, which contain ideas, feelings, traditions, customs, and cultures that have existed at a certain time, and are considered very relevant if applied to current and future conditions front. On the other hand, we need to remember again that the valuable values stored in these texts, written in the media that are very vulnerable to surviving in some situations and conditions, are eaten by age. Just mention paper, dluwang, palm leaves, or bamboo, with ink on it. If you look at the tradition of copying, in almost all the texts that we encounter are not original scripts written directly by the author of the autograph) but the results of copies that are often done repeatedly by students, students of their students and even relatives and copyists who are not the writer. This text-writing tradition is what ultimately gives rise to what variants (copy texts); very susceptible to change, whether intentional or not, so that not infrequently the texts we meet need to re-investigate their authenticity through stages called the philology method [6].

Methodologically it is necessary to explain specifically about the philological needs of data in the form of manuscripts. Philology is an applied science, science that is directly ready to be used to analyze its object. The philological theories in philology research are also the methods used. This is different

from theoretical sciences which still require methods as operational of the theories in them. In other words, in philology studies it is necessary to distinguish between philological methods and philological research methods. The first - usually equated with the term "criticism" - presupposes that the method is in a theoretical realm that can still be abstract using technical terms in this science. While the second understanding assumes that this method is operational as in other scientific research methods. Besides of course, in philology research methods have their own technical terms. An important step that must be passed in research based on manuscript data [7].

The next step is descriptive analysis method. This method is needed to decipher the meaning in the expression of a text, it will also analyze the form of the rhyme pattern / rhythm / rhythm used in the text. This stage is carried out to analyze and find indications of the influence of Islamic Pedagogy and Arabic metrics in it.

III. RESULTS AND DISCUSSIONS

A. *Arabic Poetry Rhymes; Products of Literature in Anthropological Correlations - History*

Mirat Afkar Rijal was written by one of the famous scholars of Solo. Based on the data written on the main sheet of the manuscript, this book is entitled *Mirat afkar Rijal Nadzm Talim Mutalim*. The text was written in Arabic *fusha* (formal), with character poetry patterned and has a consistent rhyme in each verse, in accordance with the specificity of the classical Arabic poetry character. As is known in the writing style of classical Arabic books in general, this book was edited by an *ulama* of Al-Azhar University in Cairo, he served as director of editorial office; named: *Ahmad Said Ali*, with the person in charge of publishing; *Muhammad Amin Imrān*, and director of publishing; *Rustam Mustafa al-Halabiy*. The sub-themes of this book fully follow the core text content of the *Talim al-Mutalim fi Thariqat al-Taallum* by *Burhan al-Din al-Jarnuzi* (w-593H), which consists of an introduction, and 11 (eleven) sub-discussions. The results of the editing process that has been done on this manuscript are text that is ready to read equipped with punctuation in a number of words that are difficult, neat typed versions with modern media, namely computers, given a numbered line in each of the five lines of text in an effort make it easier for readers to learn the text, published by *Maktabah Al-Halabiy* Cairo [8].

This manuscript is the work of a scholar from Solo, a monumental work on the study of Islamic pedagogical science as outlined in the poetry verse perfectly adopting Arabic poetry patterns. This is certainly not unusual for most scholars besides that there is a background behind the perfection of a work. *Zaini* as a text writer is known to have directly set foot in one of the Arabic-speaking countries such as Makah, like the great scholars of the archipelago who go to the Hajj to unclean land and live there just to continue their study mission. His persistence in crippling Arabic science such as the field of religion and Arabic, made a different color in him as a Solo in those days which had been very skilled in terms of understanding Arabic texts that had been widely circulated. The context in the discussion of this text is the study of pedagogic science that was formed carefully using the poetry

verse. It appears in the history that *Zaini* deliberately wrote it down so that students can study two disciplines simultaneously. Popular learning methods at that time were *sorogan* and text memorization techniques, it is not doubtful that *Zaini's* initiative to make this text as a poetic verse was intended to facilitate the learners while at the same time providing an educational nuance wrapped in art because the poetry verse must have intonation and acceptance itself is different from the general narrative text [9].

Searching history through the complete point of view of one of the cultural anthropology sciences that focuses on the study of language and text used in certain conditions, will greatly help explore the meaning and purpose of the *Zaini* character which is considered unusual. Ethno linguistic, this study will show every *Zaini* expression in text woven in a perfect Arabic poem. Because language can be used, of course, there are influences and specific objectives behind it. So it appears that the use of word for word in the systematized Arabic language pattern is part of an effort to socialize Islamic Arabic and Arabic in the archipelago, especially where this text was born [10].

IV. CONCLUSION

Zaini proved that scholars of the archipelago were able to have unusual abilities in mastering Arabic and Islamic studies, their expertise in adopting formal Arabic poetry patterns certainly could not be stated as mere coincidences, because this ability is very little for other scholars in the archipelago. The

phrase written by *Zaini* is a sign that language is a medium as well as a way to show one's dignity and academic level in society.

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