

Religious Moderation Based on Ancient Manuscript in Maros District

Moderasi Beragama pada Naskah Kuno di Kabupaten Maros

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ABSTRACT

The harmony movement in Indonesia has been carried out by the nation's predecessors. The remains of ancient manuscripts in Maros, South Sulawesi, are historical evidence that religious moderation has been practiced. This article aims to examine the practice of religious moderation in the Lontaraq Manuscript of Kassi, Labuang, Pacelle. Through the philological method, this study found the following findings. First, these manuscripts express historical events in the past which have very strong nuances of religious moderation in them. Slavery and extortion were commonplace at that time, but there were breakthroughs or efforts made by Karaeng to abolish slavery and extortion at that time. The breakthrough is through humanity, justice, equality of social strata, and love between the people and the authorities. Equality without caste strata is in line with the justice proclaimed in Religious Moderation. Second, differences in ethnicity, language, and religion become social forces with a culture of mutual respect.

Keywords: Ancient Manuscripts; Lontaraq; Maros; Religious Moderation

ABSTRAK

Gerakan kerukunan di Indonesia, sesungguhnya sudah dilakukan oleh para pendahulu bangsa. Peninggalan manuskrip kuno di Maros Sulawesi Selatan menjadi bukti sejarah, bahwa moderasi beragama sudah dipraktikkan. Artikel ini bertujuan mengkaji bagaimana praktik moderasi beragama dalam manuskrip Lontaraq Kassi, Labuang, Pacelle. Melalui metode filologi, penelitian ini menemukan beberapa temuan sebagai berikut. Pertama, Manuskrip-manuskrip tersebut mengekspresikan kejadian-kejadian sejarah di masa silam yang sangat kuat nuansa moderasi beragama di dalamnya. Perbudakan dan pungli menjadi hal biasa di masa itu, namun terdapat terobosan atau usaha yang dilakukan oleh Karaeng untuk menghapus perbudakan dan pungli di masa itu. Terobosan tersebut melalui rasa kemanusiaan, keadilan, kesetaraan strata sosial, serta kasih sayang di antara rakyat dan penguasa. Persamaan kedudukan tanpa perbedaan strata kasta sejalan dengan keadilan yang dikumandangkan dalam Moderasi Beragama. Kedua, perbedaan etnik, bahasa, dan agama menjadi kekuatan sosial dengan budaya saling menghargai dan menghormati.

Kata Kunci: Lontaraq; Manuskrip Kuno; Maros; Moderasi Beragama

INTRODUCTION

The distribution of ancient manuscripts in South Sulawesi is very abundant. This can be seen from the inventory and digitization carried out by the Makassar Religious Research and Development Center. The ancient manuscripts in the Eastern Indonesia region, according to Hamid (2021), there are approximately 1440 ancient manuscripts. These manuscripts have not all been studied in terms of text and context but have only been inventoried and digitized. This abundant number of manuscripts indicates that the interaction of Islam with local culture was intertwined in various forms (Hamid 2019). Indonesia's diverse local religions have a long history which has implications for the discovery of religious manuscripts that can still be recorded in the trajectory of history, giving the color of various moderation that has been instilled by these religious figures (Muawanah 2017). One of them is Islamic religious manuscripts. The intellectual works of local scholars through ancient manuscripts, have inherited a noble culture in the form of teachings of mutual respect, respect, and tolerance between religious communities (Aziz 2013; Dahlan 2018; Irfan 2017; Kiptiyah 2020; Masfiah 2017). At present, as glorified by the Indonesian Ministry of Religious Affairs

through the National Medium-Term Development Plan, religious moderation is one of the national development priorities in the socio-religious field (Sekretaris Jenderal Kementerian Agama RI 2020).

Studies on manuscripts in Sulawesi have already been conducted, but there is no significant research on religious moderation through manuscripts. The results of the author's search show that manuscript studies in South Sulawesi in particular can be classified into at least three categories. First, initial studies in the form of inventory, digitization, media transfer, and other preservation efforts (Bahar and Mathar 2015; Ilyas 2011; Kuswati 2021; Nurhamila 2016; Suhadi 2019). Second, initial codicological studies and interpretation of manuscript content (Akbar 2014; Basir and Syarif 2021; Elmahady 2020; Fatmawati, Akmal, and Basir 2022; Gaffar 2018; Ilyas 2017; Rohmatin 2019; Ulfa, Muzakir, and Gunawan 2021; Wahid 2021). Third, further analysis of manuscripts that are already popular like La Galigo (Hamsiati and Hamid 2021; Jamaluddin 2021; Omar and Omar n.d.; Perdana 2019; Rahman 2008; Wahid 2021; Yamaguchi 2007). This study seeks to enrich the repertoire of value findings in a manuscript in South Sulawesi, more specifically from Maros Regency which contains aspects of religious moderation. Manuscripts from Maros Regency were chosen because the tradition of writing by scholars, religious leaders and jurists in the past was deeply rooted there and evidenced an organized picture of life in the past (Berlian VA 2015).

The heritage of manuscripts in Maros is important to be studied in depth. Such as the history of local wisdom that contains nuances of religious moderation that are implied or expressed in each sheet of the manuscript. The manuscript relics stored in the ancient chests of the manuscript owner and neatly arranged in the cupboard, will be lost if not saved. One of the efforts to save the manuscripts is the study and research of the matters surrounding the manuscripts. Ancient manuscripts found in one place are evidence of local wisdom in the community itself (Nursam 2020). Manuscripts usually contain cultural ways, religious traditions, and knowledge perspectives of scholars, and clever people that are still relevant for use in the next generation. Local traditions contained in a manuscript are buildings of knowledge that mark human civilization in the past (Fathurahman 2015). The study of the past written in manuscripts becomes interesting if processed scientifically. The religious dimension based on religious moderation will be explored in detail in this paper. Some of the manuscripts that can still be read and cared for by the owner of the manuscripts in Maros are Lontaraq Manuscript *Kassi*, *Labuang*, and *Pacelle* to be the study raised in this research.

Based on this background, this research examines religious moderation in manuscripts by connecting the concept of religious moderation offered by the previous generation in Maros Regency. The questions raised in the formulation of the problem are how the moderation (middle way) contained in the manuscripts can provide a descriptive picture of events in the past and will be the direction of the current generation to live peacefully amid the diversity of the population. In line with the above background, the problem formulations in this study are: *first*, what manuscripts have a message of religious moderation in Maros Regency?; *secondly*, how is the concept of religious moderation offered in the Lontaraq manuscript *Kassi*, *Labuang*, *Pacelle*; and *thirdly*, how is the interpretation and implementation of religious moderation in the manuscript?

THEORETICAL FRAMEWORK

The theory of Isaac Reed and Jeffrey C Alexander (2009) reveals the fundamental principle in the sociology of culture that meaning is rational in that the meaning of symbols, words, figures of speech, metaphors, ideologies and so on that emerge and develop are in harmony with other meanings that have other social significance. This theory tries to explain the culture of the meaning of the symbols of a social text, code, narrative, genre, and also a metaphor. Likewise, the narrative genre offered in manuscripts contains the culture of the community in the past, which has meaning from the symbols of a social text. The theory offered by Isaac and Jeffrey C Alexander is used as a theoretical framework for analyzing the manuscripts found in the field.

In addition to using the theory of social text symbols, this article also uses the theory of religious moderation. Religious moderation as echoed by the government is a big agenda to maintain democratic space in the wider community, both in the context of textual thinking and in the form of *movements* in society. Religious moderation as stated Wahyudi (2018), that Indonesia is known as the land of moderate Muslims. This statement was made by Abdurrahman Wahid to assess how flexible the expression of Indonesian Islam is.

Masdar Hilmy (2013) quoting John L. Esposito states that the terms "moderate" and "moderatism" are conceptual nomenclatures that are difficult to define. These terms are rejected by religious or scientific groups, so they are interpreted differently depending on who understands them and in what context. Regarding the definition of moderation, Ahmad Najib Burhani (2007) interprets moderate Islam more in terms of its language, namely "between liberalism and Islamism". People or organizations that are in the middle between liberalism and Islamism are moderate. Thus, moderate Islam falls between the liberal and Islamist poles.

Indicators of religious moderation as stated in the nomenclature of the Ministry of Religious Affairs of the Republic of Indonesia are 4 (four) main things, namely; First, national commitment, acceptance of the principles of the nation as stated in the 1945 Constitution, and the regulations it carries. Second, Tolerance, namely respecting differences and giving other people space to believe, express their beliefs, and express opinions, as well as appreciating equality and cooperation. Third, anti-violence is rejecting the actions of a person or certain groups that use violent methods, both physically and verbally, in carrying out the desired changes. Fourth, adaptive to local wisdom i.e. friendly in accepting local traditions and culture in religious behavior, as long as it does not conflict with the main teachings of religion (Badan Litbang dan Diklat Kementerian Agama RI 2013). The recognized religions in Indonesia all teach the middle way in religion with wise values (Muna 2022)

The four pillars of religious moderation need to be continuously disseminated in the current context, and one of them is based on manuscripts. Manuscripts are the result of human heritage in the form of handwriting which is often referred to as *handschrip* or manuscript, while the content is called text (Maknun 2017; Manyambeag 1983). Manuscripts as books or handwritten materials that store various expressions of thoughts and feelings resulting from the culture of the nation in the past (Baried 1985; Baroroh-Baried et al. 1994; Ikram 2019).

RESEARCH METHODS

This research was conducted in Maros Regency in 2021 using a qualitative descriptive research method, with a focus on areas that retain manuscript-based historical memory. This study was conducted in the Kassi, Labuang, and Pacelle regions as well as other Maros areas. The main object of the research is to dig up the manuscripts of Lontaraq Kassi, Labuang, and Pacelle. The selection of manuscripts is based on the content of the manuscripts which contain indicators of religious moderation. This research uses philological research methods (Fathurahman, 2015; Baried, 1985). Starting from the stages of manuscript codicology, transliteration, and manuscript translation. In addition to using the philological method, to find out the meaning contained in the manuscripts found in the community, in-depth interviews were also conducted with traditional leaders, religious leaders, and historical observers. This study is also supported by relevant literature, to strengthen this research. The collected data were analyzed and then presented in the form of descriptions. Data obtained from key informants were carefully analyzed (Yin 1996) so that the meanings of moderation were revealed in the manuscripts found.

RESULT AND DISCUSSION

Manuscript Description

Searching and distributing ancient manuscripts in Maros Regency, South Sulawesi, we found several ancient manuscripts containing religious moderation. Some of these manuscripts include the Lontaraq Kassi, Labuang, and Pacelle

Manuscripts. These ancient manuscripts became a way of life and the practice of helping each other, respecting each other, and living in harmony in society. The ancient manuscripts in Maros Regency became the basis for residents in the past to practice a harmonious and peaceful life amidst differences in ethnicity, race, and social strata. The manuscripts contain various wisdoms that can serve as a reference for the current generation. In detail, the following is explained about the *Lontaraq Kassi, Labuang, and Pacelle* Manuscripts.

Lontaraq Kassi, Labuang, and Pacelle Manuscripts

Makassar Bugis script consists of two types, namely the old *Lontaraq* script called *Jangang-Jangang* (Makassar) and the new *lontaraq* script called *Sulapaq Eppa* Bugis script (Hafid n.d.). Looking at the types of *Lontaraq Kassi, Labuang, and Pacelle* manuscripts, they fall into the *Sulapaq Eppa lontaraq* script category. The manuscript is 32.8 cm long and 20.7 cm wide. The manuscript consists of 84 pages, written using lined European paper, which has thin lines on the surface of the paper. The number of lines per page is 19 lines, as a writing medium using liquid black ink. In other parts of the text outside of the discussion of *Lontaraq Kassi, Labuang, and Pacelle* there are several uses of red ink which is taken from organic materials originating from the Arabian Land.

Red ink is commonly seen in the sections containing prayers and Arabic writing according to the owner of the manuscript, the ink is made of saffron. The local people of Maros used to call it *kuma-kuma* or Saffron in its native language. Saffron only exists and grows in desert countries. The ancients used and processed it into ink or medicine. It resembles hair-like strands but is red. It is strongly suspected that these saffron were brought by people who had performed the hajj pilgrimage to the haram land or people who had lived and studied in Middle Eastern countries. The red ink was written in Arabic script. Very fine and beautifully printed in the manuscripts.

The manuscripts of *Lontaraq Kassi, Labuang, and Pacelle* include *lontaraq* daily records of events or incidents that occur in the family environment and the surrounding community. The dating used is double dating (*Masehi* and *Hijriyah*). The manuscripts of *Lontaraq Kassi, Labuang, and Pacelle*, are the collection of Andi Sayyid Danial Assegaf who lives in Kassi village, Pettuadæ sub-district, Turikale district, Maros regency. Physically, the type of paper used strongly suggests that this manuscript was copied in the 1960s. This manuscript was written and copied by Sayyid Abdurrahim Assegaf (grandfather of Puang Nur, dan Puang Danial).

According to Puang Nur, the manuscript contains genealogy, the history of Qadi, and the history of the village. The manuscript was not only written but also copied from other manuscripts. The first holder of the manuscript was copied back by Sayid Abdurrahim Assegaf (grandfather of Puang Nur), in 1927 containing genealogy, the history of martyrdom, the history of the villages of Kassi, Labuang, and Pacelle, and the science of falaq. It was kept by one of the children of Sayyid Abdurrahim Assegaf named H Syarifa Halija Bintu Abdurrahim Assegaf and then photocopied by H Nona Tang a Muallaf in 1985. The photocopies were distributed to some of Abdurrahim Assegaf's children. The original owner of the manuscript today is Sayyid Andi Danial Assegaf (Interview with Puang Nur August 1, 2021).

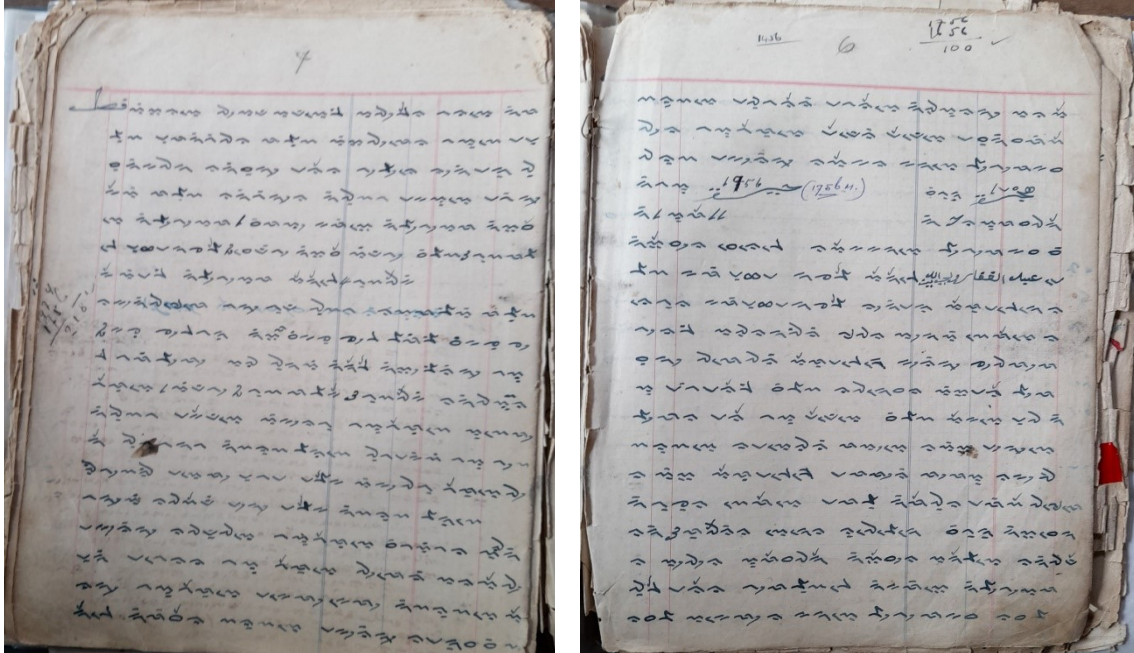
Physically, this manuscript is still legible and written using *lontaraq* and *Hijaiyyah* characters. This manuscript has been separated from one page to another, besides that there are folds on the edges of the paper, and the color of the paper is yellowish. The languages used are Bugis and Arabic. There are page numbers in the manuscript with Latin numerals. On the center page, there are illuminated pictures with floral motifs. The cover of the manuscript is missing.

The text of the manuscript mentions the year 1927, copied by Sayyid Abdurahman Assegaf. It is estimated that this manuscript is 94 years old. Observing the sheets that have been detached from the stitches or glue of the book spine indicates that the manuscript was often opened and read by the owner of the manuscript. Maintain the manuscript, it is stored in a plastic bundle per sheet. Puang Danial always opens and reads the manuscript sheets because some of the writings contain religious messages, morals and family lineage, and land division.

Text of Lontaraq Kassi, Labuang, and Pacelle

The text containing Lontaraq Kassi, Labuang, and Pacelle is on pages 5, 6, and 7. Page 7 is the starting position for writing Lontaraq Kassi, Pacele, and Labuang. Hence, the reading of the manuscript starts from page seven. The beginning of the manuscript is as follows:

Figure 1. The beginning of Lontaraq Kassi, Labuang and Pacelle



Source: Author's Documentation

“Iyyanae puada adaengngi appongenna tanae rilabuang mularitimpa’na Labuang, iapolena taue mammusu ri Kappara nadisuromanenna tau Bone ri Maru’ bukka’I Labuang naritirona Puatta mangkaue matinroe ri Bontoala siolang kalie ri Bontoala riasengnge Muhammad Rajab. Seddito riaseng Idato sibawa Tuang Labbakeng imangngi ri Bontoala anrengngetopi Tuang Pekki, nalokkani Ri Pacelle taro tudang Puatta malabbi Labuang. Duakkaju jonga riala sikaju jonga balibi sikaju jonga labolong Aga purai rirenge riobbi’ni tau tellue, Idato. Tuan Labbakang, Tuang Pekki riobbi’na Puatta makkeddani ikonatu tau tellue weloreng pettu karata riwanua barue, puttamaki tau, to agi-to agi tau maelo mattama mabbukka, ri ikopatu tau tellue puttamai napowedding monro mabbukka riwanua barue. Makkoniro napaddupae tau tellue (Idato, Tuan Labbakang, Tuan Pekki) Siaga ittana aga rimunrinna matenana tau tellue, poleni ana eppona makkelo kelo riwanuae, enrengnge rilise’na wanuae, mapputane’ni matane’e, rigauna ana eppona tau tellue, me’de’ni me’de’e massu risaliweng panua.” (Manuscript Labuang, Page 7)

“This is the record that alludes to the beginning of the opening of the land in Labuang after the war in Kappara (this war occurred in Java) so the Bone people who were in Mar” opened a new village land in Labuang by Puatta Mangkaue Matinroe in Bontoala with the Qadi Bontoala named Muhammad Rajab, Idato, Mr. Labbakang an Imam in Bontoala at that time and Mr. Faqih. As for Puatta taking a place in Pacelle and there too Puatta at the time of opening Labuang got two deer, then called the three people namely Idato, Mr. Labbakang, and Mr. Faqih that you three I authorized to decide to include people to open and occupy a new village in Labuang. That is what the three people did on the orders of Ipuatta Mangkaue Matinroe in Bontoala. After a long time after the death of the three people (Idato, Tuan Labbakang, and Tuan Fakih). The children and grandchildren of the three men arrived in an arbitrarily manner. So, the villagers objected and most chose to leave the village.”

“Makkoniro na engkana karaeng Bontolangkasa ri taung 1756 M ri tanggala tellunna nopembere situru ritanggala seddinna safareng 1175 H riessona asenengnge naengkana Karaeng Bontolangkasa sibawa Kali Muhammad Rajab enrengnge Abdul Gaffar Waliyuddin menettunna kali Muhammad Rajab, no’ ri Maru. Ellu mangngenre natonangi, aga narapi’na cappa’na orai elle’e nasuro paleppanni ellu mangngenre, komiro joppa lalau mitamanengngi sibawa naparessa iyyamanenna bola-bolana tau me’de’e sibawa engkaemupa monroe. Naiyya ellu mangngenre mallalloni lalau nakkopitujunna elle’e mallabu rilempu’na maliweng Pacelle. Naritellumpennina enre’na Nopembere situru situru aserana safareng esso Araba naripaddeppungeng manenana taulabuangnge ri Qalie ri Bontoala nasaba akkelo’na karaeng Bonto Langkasa.” (Manuscript Labuang, Page 6)

“Thus, under these conditions, Karaeng Bonto Langkasa on Monday, November 3, 1756, coinciding with 1 safar 1175 H, went to Maru' (Labuang) with Qadi Muhammad Rajab and his son-in-law Sayyid Abdul Gaffar Waliyuddin, by boarding Ellu Mangngenre' (the name of the ship) when Ellu Mangngenre' arrived at the west end of elle'e. That's where the three people got on and then walked to the East to check which houses had been abandoned and which ones still had residents, it turned out that most of the houses had no residents, while Ellu Mangngenre anchored to the East in elle'e parallel across Pacelle, then on November 3, coinciding with 9 Safar on Wednesday, the people of Labuang were gathered by Kadi Bontoala on the orders of Karaeng Bontolangkasa.”

“Nasaba narusa pattaronna puatta mangkaue matinroe ri Bontoala, agana namadeppungengmanenni tau Labuangng-e nariwawana Kalie lalau’ ri Marampesu, lettui lalau naritanaini ri Karaeng Bonto Langkasa. Kegomatturungeng Baco?, koa Puang cappa orai elle’e apa iyyami makessing riola menre, makkoniro joppa lolau mitamanengngi bola kosong’e sibawa bola rionroi’e. Ellu mangngenre Puang kolebba’i ritujunna alau elle’e mallabu attassio’na matinroe ri Bontoala. Makke’dani Puatta ‘ee ikomaneng to Bone, to Bontoala’e, enrengnge to Maru’e, engkalingamanengngi pattaroku riwanua barue, cappa’na orai ku telle-i Kessing nasaba’ apa koiro makessing riaturungengi naseng karaeng Bonto langkasa, naiya olau tujunna sepe’e kutellai Labuang naba koiro ellu mangngenre mallabu, naiyya balinna maliweng kutellai Pacelle, nasaba riwetunna riulabbi Labuang celleng manengngi lise bolana enrengnge ana-ana’na puatta matinroe ri Bontoala” (Manuscript Pacelle, Page 5)

“Because if it is violated/not obeying the will of Puatta Mangkau'e matinroe ri Bontoala. So, the people of Labuang were gathered, then brought by Qadi Bontoala to the village of Marampesu, to Karaeng Marampesu, after arriving then asked Karaeng Bonto Langkasa where to go down? I went down in the West because it was good to go up, then from there I walked to the East to see the houses that were no longer occupied by their owners, while Ellu Mangngenre (the name of the boat) was anchored in a small river (sepe'e) parallel to Pacelle on the North side. Then said I Puatta Mangkau Mantinroe in Bontoala, “O people of Bone, O people of Bontoala as well as O people of Maru', listen to my will, in the newly opened village at the West End it is called Kessing (now KASSI) because that is where it is good to pass up said Karaeng Bonto Langkasa, on the East is called Labuang because that is where Ellu Mangngenre anchored, while on the North across the river, I call it Pacelle because at the time of the opening of Labuang, all the residents of Ipuatta Matinroe ri Bontoala's house witnessed the opening of Labuang village.”

“Makkoniro pattaroku ritellue wanua rimunri ittana puatta matinroe ri Bontoala Naiyyaripurana maggau Puatta mangkaue, gilinni ritau Labuangng-e, melomukotu mokking, narekko teako mokking assukko nusalaiwi wanuae labuang, alaiwi aga-agammu, sangngadinna naelokko mukking nuppungngiwi, apa iyyatu tanae ri Labuang pura appatarimanni ri Kalie ri Bontoala enrengnge menettunna. jaji iko gangkenna tamatoae ri Labuang maelopako mukking si Labuang nanappa

medding monro ri Labuang, narekko teako matturu parentana Kalie enrengnge parentana Sayye'e, desiseng-siseng muwedding mattama ritanae ri Labuang. Naiyyami nasaturusi tolabuangng-e taroi mokking tosilabuang narekko tomassaramonni ekkeng Puatta Sayye'e ri Bontoala. Makkoniro assitarona Puatta mangkaue na tolabuangnge. Naiyya kiya duai teppedding digau-gaukangngi to Labuangnge, de nawedddiko ribalu enrengnge de'to nawedding ripasoso sanggadina narewedding ripasoso narekko adecengeng riammaneng-mangengngi"

"This is my will in the three villages, after finishing announcing the names of the villages, Puatta Mangkaue presented himself to the people of Labuang, then he said to the people of Labuang do you want to live in Labuang? Because the land in Labuang I have handed over to the Qadi Bontoala, if you don't want it then to leave and take all your belongings, but if you want to stay then stay you will own it on condition that you must be life and die (silabuang), follow the orders of the Qadi and the orders of the Sayyid. So, the people of Labuang said let us live together (silabuang) as long as we are not separated from the Sayyid of Bontoala. Such was the agreement of Puatta Mangkaue with the people of Labuang, however. The Labuang people should not be traded at all (made slaves) and should not be used unless they are used for the common good."

From the fragments of this story contained in the manuscripts, it indicates human trading activities were common at that time. Where the trouble happened so that some of the villagers left their homes. An agreement between the residents of Labuang and Puatta Mangkaue asked for several conditions contained in the manuscript, one of which was justice and equality and not being made into slaves.

The common thread of this story is what is contained in the idea of moderation in religion in the third point, anti-violence, namely rejecting the actions of a person or certain group that uses violent means, both physically and verbally, in carrying out the desired change. Mangkaue and the local people agreed not to use violence in their government. Likewise, Qadi Bontoala was given the mandate to take care of the villagers. To abolish slavery and provide space for its people to live in justice.

Harmony in Lontaraq Kassi, Labuang, and Pacelle

The lontaraq manuscript of Kassi Labuang and Pacelle is a story about the origin of several villages inhabited by various ethnicities and tribes. Some years later, after the three men had passed away, they had many descendants. The descendants of their generation behaved arbitrarily and behaved greedily and arrogantly to the locals who came later to settle. The trouble went on for some time. The locals left the village. Riots occurred until the village was deserted by its inhabitants. Law enforcement was carried out by the shara' institution by adopting the values of Islamic teachings. Fragments of the story can be seen in the text as follows:

"So the villagers objected and most chose to leave the village, for this condition, Karaeng Bonto Langkasa on Monday November 3, 1756 M coincided with 1 Safar 1175 H to Marusu (Labuang) with qadi Muhammad Rajab and his son-in-law Sayyid Abdul Gaffar Waliyuddin, by boat with the name Ellu Mangngenge', when Ellu Mangngenge' arrived at the west end of elle'e, (a flat riverbank on the side of the river that is not overgrown) that's where the three people got on then walked towards the east to check which houses had been abandoned and which ones were still inhabited, it turned out that most of the houses had no inhabitants."

So, the people of Labuang were gathered, then brought by the qadi of Bontoala to the village of Marampesu, to face Karaeng Marampesu, after arriving, he asked Karaeng Bonto Langkasa where Ananda (Baco) had gone down?

This story was copied by a great scholar Sayyid Abdurrahim Assegaf in the early 20th century. It tells a historical fact of the journey of three influential people in his time to open new land in Maru'e. Puatta Mangkaue Matinroe ri Bontoala with the Qadi of Bontoala named Muhammad Rajab, Idato, Mr. Labbakkang an Imam in

Bontoala at that time. A life of peace was embedded in the area he formed. Until one day, a generation of chaos or disturbance hit the village. So it was that Karaeng Bonto Langkasa, Qadi Muhammad Rajab, and his son-in-law Sayyid Abdul Gaffar Waliyuddin, set out to resolve the riot that engulfed the village.

The Shara' institution was established after Islam was officially accepted and became the official religion of the kingdom. The highest leader in the Shara' institution was Daeng Kaliya (Makassar) or Petta Kalie (Bugis). It had the task of taking care of religious matters in the community (Sewang 2005). The Shara' Institution became one of the pillars that was always deeply rooted in religious and socio-political life. Within the Shara' Institution, there are Qadis and ulama who have strategic roles including communicating and mediating between traditions containing moral advice and religious messages. This is what makes them involved in various social issues (Burhanuddin 2012).

How wise this leader was to solve a problem, so the involvement of religious elements was carried out. At that time the shara' apparatus was involved to deal with social problems. If you try to abstract the figures involved in dealing with the above issues, it is strongly suspected that the decision was taken based on religious law and whatever the decision involved elements of Qadi and Sayyid. Decisions are taken not unilaterally but based on the advice of qadi and ulama figures, namely Sayyid Abdul Gaffar Waliyuddin.

Nowadays, observations in the field indicate that the villages of Kassi, Labuang, and Pacelle, make the Sayyids a place of consideration and ask for solutions when problems occur in the village. This was also the case during the dialog between Karaeng Marampesu and the delegates. Karaeng Marampesu called the delegates by the very humane local nickname Baco. In the mind of the local Bugis people of Marusu', this greeting signifies the emotional closeness between a leader and the messenger. It also signifies a call of affection. In the Bugis tradition, the values of greeting are full of radiant meaning to build feelings and affection when greeting.

The next part of the story:

After announcing the names of the villages, Puatta' Mangkaue presented himself to the people of Labuang, then said to the people of Labuang do you want to live in Labuang? Because I have given the land in Labuang to Qadi Bontoala, along with his son-in-law (Sayyid). If you do not want to then leave and take down all your belongings, but if you want to stay then stay you will own it on the condition that you must live for life (silabuang), follow the orders of the kadi and the orders of the Sayyid.

So, the people of Labuang said let us live together (silabuang) as long as we are not separated from the sayyid of Bontoala. Such was the agreement of the puatta mangkaue with the Labuang people, however. The Labuang people should not be traded at all (made slaves) and should not be used unless used for the common good.

Two different mindsets collide, one driven by the practical desire to rule and the other by the desire to do justice based on the principle of equality. It is clear that the firmness of a leader still provides solutions to his people when punishment is imposed. Where all the property of his people was not confiscated if they wanted to leave the village but were allowed to take their property with them. Humanitarian awards were also given to the people who wanted to stay in Labuang such as the oath of agreement that; people who lived in that place cannot be made slaves (slaves) and cannot be traded or used as a tool for bribery or receiving bribes/extortion.

The adoption of the values enshrined in the Quran, which encapsulates and overshadows, opened itself up to oppose slavery. Islam came to create and unite the "mawali", the slaves who were later freed by Islam (Imarah 1999).

The Event is written in the 1756 text, indicating that slavery was rife at that time. This is certainly not in accordance with the values of Islamic teachings. At that time Islam had become the religion of the kingdom. The customary leaders or the government tried to adopt the teachings of Islam, to be practiced in social life. The decision taken by the three envoys provided a space for negotiation between tradition and religious values. Where slavery and extortion were commonplace, there were

breakthroughs or efforts made to eliminate slavery and extortion at that time. Moreover, the decision was taken on the side of the Karaeng there was a religious leader, Sayyid. Loudly then in this village has instilled the rejection of slavery. The value of religious moderation is clearly visible. Wasath or wasathiyah which has the same meaning as the word tawassuth (middle), I'tidal (fair). Became the agenda rolled out by the Karaeng at that time. Equality of position without distinction of caste strata is in line with the justice proclaimed in Religious Moderation.

The Quran explicitly states that in the Quran Al Hujurat verse 13 contains: "O Man, we have created you from a male and a female, and have made you into nations and tribes, that you may know one another, Verily, the noblest among you in the sight of Allah is the most pious among you. Verily, Allah knows best.

Likewise, the Prophet's hadith explains that "Maula (former slave servants of a people are part of them (that people)". (HR Bukhari)

According to Puang Nur, the meaning of the word Pasoso in the manuscript is that the one who ordered to open the land in Labuang was Arung Bone. There is a deep-rooted message that will not be erased by memory because it is often spoken by our ancestors to the current generation. Pada monrono nakkatudu' (Settle down here, but one thing I would like to say is that: Tamppeddingi ribalu, tamppedigi rielli, tamppeddingi ri pasoso' (that those who settle here are free people. They are not to be sold, not to be bought, not to be used as bribes. Di pasoso' has two meanings: exile to the forest, or gift. Di pasoso' is the language of Bugis Bone. In the past, when people said manre' pasoso', it meant giving a bribe. There is a strong possibility that the meaning of the word manre' pasoso' here is related to the prohibition of bribing the rulers. This means that the people who live in that place are free and cannot be used as a tool for gifts or bribes. They could also be exiled or banished to the forest. This means that the people who live in Labuang, Kassi, Pakere. Are free people, not slaves.

The appeal of this manuscript justifies the justice of equal rights and humanity that was upheld in how it processed the differences between them in its day. Caste differences, the liberation of slavery and extortion or bribes are recounted in the lontaraq.

Implementation of Religious Moderation in Contemporary Manuscripts

According to Parsons (1991), a leading American social science expert in his book, *The Social System*, explains that to understand a society, there are three interaction systems that must be known fundamentally. A cultural system, social system, and personality system, none of these three systems work separately but are interrelated, it is impossible for a society to be fully understood without understanding the relationship (Mukhlis PaEni n.d.). In light of Parsons' study above, to understand the Bugis (Makassar) people, these three things become fundamental. They play an important role as the basis for the formation of Bugis/Makassar people's behavioral patterns. The cultural system, the social system, and the personality system (Parsons 1991). All three are found in Bugis literacy, called Lontaraq.

Lontaraq is a treasure trove of Bugis/Makassar ideas that contain an unquestionable value, the implementation of these ideas from the mindset and behavior of Bugis/Makassar people in daily social and religious life. Looking at the mindset and behavior of the Bugis/Makassar people in their daily social and religious life, religious values are always used as a basis for behavior. This is what is echoed in religious moderation.

This value is absurd and cannot be measured, its success becomes measurable when the absurd value becomes an indicator that is mutually harmonious and interrelated. Acceptance of local traditions and culture in religious behavior in society is intertwined and harmonious. As long as it does not conflict with the main teachings of religion (Fatuhrahman 2021). Some of the quotations in the manuscript contain moral, ethical, and moral messages, which in essence, when connected to religious teachings, make a positive contribution to the mindset of order and harmony in society, which is supported by messages in traditional frames reflected in the teachings

of Islam, which are embraced by the people and the ruler. This is reflected in the excerpts from Lontaraq Kassi, Labuang, and Pacelle.

The foundations of moral teaching in the Bugis mind are intertwined with religious teaching. This value drives the religious moderation practiced in the Lontaraq Kassi Labuang and Pacele manuscripts. According to Hamonic (2008), it is something that is rooted and becomes their patron in establishing familial love, justice, equal rights, and obligations without any social strata between local tribes in South Sulawesi and ethnic Arabs. This is because it is fostered in the harmony of fellow religions and Kingdoms.

The concepts in the text are applied in the daily lives of the people in Kassi, Labuang, and Pacelle. When we entered the Kassi village area, what was seen were houses on stilts lined up together, only a few of which were stone houses. The lushness of the trees was so visible, it could still be seen, in the lontaraq quote describing that in ancient times this place was a wilderness, and animals such as deer roamed freely. And nowadays, the ripples of river water are sometimes heard faintly, breaking the silence of Kassi village. This village is fairly old. Al Manar Mosque is a witness that this village has gone through long historical phases. This village is heterogeneous in terms of ethnicity and homogeneous in terms of religion. The strength of this village is a magnet for lovers of peace and the desire to gain knowledge of Tarekat Khalwatiyah Yusuf. The quotations listed in the manuscript text have the value of the ideas of advice from the utterances of the *to matoae* in a humanitarian manner, to be passed on to the next generation. There are several successes of religious moderation seen in people's lives that can be achieved if they are friendly in accepting local traditions and culture. This is also what is seen in this village.

According to Puang Danial, The values of the noble tradition message are upheld by them from generation to generation. The content of the lontaraq manuscript is discussed and becomes oral speech from generation to generation. The media they do through meetings and family gatherings. Old people at family events often tell the story to their children. Around the 1980s the tradition was still visible. Later after entering the 1990s, busyness allowed this tradition to begin to slowly disappear. The influence of busyness, the rapid development of the times, and various things that loosen the tradition are no longer maintained. But the value of kinship will still be visible in this village.

CONCLUSION

The Lontara Kassi, Labuang Pacelle manuscript is a manuscript that offers historical events in the past that have very strong nuances of religious moderation in them. This manuscript provides a space and place to negotiate between events and ancestral messages wrapped in nuances of humanity, justice, equality of social strata, and compassion between people and rulers. This research then contributes that the appeal of these manuscripts justifies the justice of equal rights and humanity that are upheld. How to cultivate the differences between them in their time. Caste differences, the liberation of slavery, and extortion or bribes are told in the lontaraq.

The Religious Moderation proclaimed by the Ministry of Religion indirectly has historical roots that are firmly entrenched throughout the archipelago. One of them is the draft manuscript in Lontaraq Kassi Labuang Pacelle. Which contains several messages, and religious teachings that have human values that were formed by the rulers and Qadis at that time. The principle of justice in governing its people by abolishing slavery became the starting point for the agreement when chaos occurred in the village. Several people who had power at that time acted arbitrarily toward the villagers. So, Qadi Bontoala and Karaeng who were in power at that time intervened and ordered that everything detrimental to the people must be abolished. The troublemakers and the people who were harmed at that time also agreed to follow what was ordered by the authorities. Regardless of the element of power that became the background in power at that time. The story is written very nicely in Kassi Labuang Pacelle's Lontaraq. Where can be seen how the contents of the text of this manuscript and the value of religious moderation are conceptualized in it manuscript. Where the conceptual value of moderation which emphasizes the perspectives, attitudes, and religious practices brought and taught by Qadi Bontoala, and the rulers of that era,

contains the value of living in togetherness by embodying the essence of religious teachings that protect human dignity and building public benefit based on the principles fair, balanced and comply with the rules as their agreement at that time.

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