

MANUSCRIPTS, SHARIA AND RELIGIOUS FREEDOM VALUES GROWTH IN WEST NUSA TENGGARA

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Abstract

Purpose of the study: The purpose of this study is to discuss the role of manuscripts and syariah on religious freedom values growth in West Nusa Tenggara.

Methodology: The methodology in this paper was the anthropology method.

Main Findings: The main finding in this paper is the connection between syariah values on manuscripts in Lombok with religious freedom tradition between religious communities in Sasaknese villages.

Applications of this study: This pesantren is Pesantren Nurul Bayan in North Lombok and Pesantren Nurul Harmain in West Lombok.

Novelty/Originality of this study: By doing research between manuscripts and syariah values, this research shows that freedom and tolerance values on manuscripts succeeded in expanding peaceful religious communities in Lombok. Thus, this research recommends the high impact of manuscript tradition to construct a new method of tolerance studies.

Keywords: Manuscript, Syariah, Religious Freedom, Pesantren, Sasaknese, Tolerance.

INTRODUCTION

Since 1955, some islands in Central Indonesia, include Lombok, have largely been a region with many humanity violations happened (Fallon, 2001). One of the biggest violent crimes correlated with humanitarian issues in that area is when the first assassination of human right activist, Saleh Sungkar happened. After this killing, human conflicts have affected Islam, Hindu and local belief relationships in the region (Lay, 2009; Mahsun, 2014; Rosidi, 2016). By some Pesantren, this problem reduced by teaching the tolerance values from old manuscript dan Kitab Kuning. They chose this way to save the people from the intolerance and also from the radicalism. As the same as to the murder, from 1965 until 1967, when the military in West Nusa Tenggara pressured thousands of Wetu Telu followers to convert their faith to waktu lima (five times prayer in Islam) (Nordholt & Klinken, 2008). Some pesantren, such as Pesantren Nurul Hakim and Pesantren Selaparang in west Lombok was defending to save the people around the pesantren from assassination.

From most of the Sasaknese storytelling, many pesantren in Lombok developed the inter-religious learning culture which combined the Islamic learning from Kitab Kuning dan religious values learning from old manuscripts since 1948 (Cederroth, 1981). Even this culture no longer exists in most of Pesantren in Lombok in 2015, but some pesantren still maintain it. One of them is Pesantren Nurul Bayan in North Lombok. By combining the religious texts from manuscripts and the religious values from kitab kuning, Pesantren builds a privileged culture. This culture was using Jawi scripts, Kawi scripts and Kitab Kuning to bridge the gap between Islam, Hindu, and Budha in Lombok. Texts in Jawi scripts, such as *al-Tuhfah al-Mursalat ila Ruh an-Nabi*, *Bayān al-Tasdiq*, *Insān Kāmil*, *Fath al-Rahmān*, *Ma'rifat al-Jabbar*, *Tarekat Imām Abū Hasan*, *Samarqandī*, *Qishash al-Anbiyā*, and *Saīr as-Salikin* (Ariadi, 2014; Aswandikari & Atmaja, 2005; Hamid, 2013; Soeratto, 2006). Texts in Kawi scripts, such as Serat Rengganis, Wayang Menak, Jati Suara, Jati Rasa, and Manusia Jati. All of the texts succeeded in unifying teaching of "tarekat" and "fiqh" and forming principle of culture regarding the tolerance in Lombok and spread largely among people in Lombok until 1970. After 1970, by Tuan Guru, Guru and the people in Nahdlatul Ulama Pesantren (Fadli, 2016; Fahrurrozi, 2018; Jeremy Jacob Kingsley, 2010; Tahir, 2008), i.e. Pesantren Nurul Bayan in North Lombok still preserve the tolerance learning tradition which based on Kitab kuning and manuscripts, such as *Saīr as-Salikin*, *Qishash al-Anbiyā*, *Safinatu an-Naja*, *Riyadhu al-Sahlihin*, *al Futuhat al Madaniyah* and *Sirah an-Nabawiyah*. Moreover, the tolerance learning tradition in East Lombok maintained by Pesantren Tarekat and in West Lombok maintained by Pesantren Nurul Harmain. The Nurul Harmain tended to use Kitab Kuning as a major source in learning and tolerance awareness teaching as the main syllabus point for teacher and student. According to those pesantren roles, this study conducted to analyze more about manuscripts and Syariah views influence to build the tolerance values in Lombok, West Nusa Tenggara.

In those pesantren, villages around the pesantren have been defending the ritual of reciting the manuscript, the various manuscript is routinely read such as Jati Swara, Jati Rasa, Qashais al-Anbiya' and others routinely, besides their ritual on reading their every holly (Sodrie, 2004). By reading these manuscripts, they thoughtfully muse the universal values which existing in these three religions, such as tolerance and respect to other people. This tradition influenced the decrease of religious conflict in some districts in Lombok, i.e. in North Lombok. The number data and location of social and religious conflict happened in Lombok from 2006 to 2011 that reached more than 50 religious conflicts. 90 percent of the conflict

took place in East Lombok and West Lombok (NTB, 2014). Referring to this fact, so this study aims to analyze the role of manuscripts Sharia for Islamism's growing in Lombok.

LITERATURE REVIEW

As part of Islam in Indonesia, Islam in West Nusa Tenggara known as Islam with the manuscript's tradition. By observing some presentment in Lombok, this research proves a strong connection between the manuscripts and shariah on the development of Islam in West Nusa Tenggara, whether it is normative Islam or cultural Islam. In this study, both variables related to fundamental concepts of Islamic interpretation among people in Lombok. Here is, A Sharia variable is a form of basic doctrinal concept in Islam. And the manuscript variable is a form of basic doctrinal concept in culture. These two variables simultaneously formed a unique relationship between the Sasaknese and Islam in Lombok. It is called by Islam Sasak (Harnish, 2003; Jeremy J Kingsley, 2012; Syakur, 2000; Telle, 2009).

If we see, the growth of Islam as the mainstream religion in Lombok cannot be separated from the role of Islamic scholars who actively carried out the mission of Islamization. Islam is projected to penetrate the Island of Lombok in between the thirteenth and fourteenth centuries brought by Sufi Ulema from Java. The preaching technique they performed using 'Pewayangan' (traditional puppets) was a major draw for some Sasaknese in Bayan, a district in the Northern part of the island. For this reason, Islam on the island soon embodied in the Sufistic teachings of Java full of the mystic. In the sixteenth century, some Islamic preachers from Makassar also settled in Selaparang, East Lombok. The Sunni Islam they brought successfully converted almost all the entire residents of the island to Islam despite leaving the majority of them still with local Islam, marrying Islam with non-Islamic local beliefs (Budiwanti, 2000; Wajdi et al., 2018).

Some previous studies discussed the role of manuscripts or books on the development of Islam in Lombok, as is shown below:

1. Sven Cederroth, The Spell of The Ancestors and The Power of Mecca: A Sasak Community on Lombok. Sweden: ACTA Universitatis Gothoburgensis, 1981. In this study, Cederroth discussed the influence of Mecca on the growth of Islam in Lombok. By researching the forms of Islamic practice in villages in Lombok, Cederroth found a strong connection between the Islamic teachings and the books that brought from Mecca to Lombok (Cederroth, 1981)
2. David Harnish, The Worlds of Wayang Sasak: Music, Performance, and Negotiations of Religion and Modernity, Asian Music Journal, Vol. 34, No. 2, An Indonesia Issue. By conducting research on Sasak puppets (Wayang Sasak) in Lombok, Harnish found the influence of the Menak manuscript on the forms of Islam in Lombok since the 16th century. (Harnish, 2003)

Although both studies discussed the influence of Mecca and religious manuscripts of Islam in Lombok. But, they do not specifically study how the manuscripts and sharia formed the Sasak people's character of Islam in Lombok

METHOD

This research is an Anthropology research. Anthropology basically means Kulturkunde or science of culture (Koentjaraningrat, 1992). To obtain comprehensive data on the role of pesantren in preventing radicalism in Lombok, the researcher observes and feels the practices of tolerance values teaching by Pesantren Nurul Bayan, Pesantren Tarekat and Pesantren Nurul Harmain. In this research, both pesantren are the representative of Nahdlatul Ulama, Nahdhatul Wathan and Tarekat Pesantren in Lombok. By using the data reduction from Miles and Huberman (Matthew, Huberman, & Saldana, 2014) theory, the researcher analyzes the observation results and the data abstraction from the field notes. After that, the researcher looks at the relationship between the role and the method used by both pesantren in building tolerance values among the community. By managing those stages, the researcher verifies the data before interpreting it.

RESULT AND DISCUSSION

The History of Religious Manuscripts in Lombok

Historically, the arrival, as well as the development of various kinds of religion texts in Bali and Lombok, are closely related to the development of religions in the archipelago, i.e. pre-Islam religions, such as Buddhism, Hinduism, and Islam itself. To classify them, these religio-texts are divided into two: *first* those which came prior to the coming of Islam and, *second*, those after Islam. The first is like Negara Kertagama which was written by Empu Prapanca during the empire of Majapahit. The second is religious texts such as *al-Tuhfah al-Mursalat ila Ruh an-Nabi* which was written by al-Burhanpuri (Azra, 2005).

In the past time, the writing down of religious teachings on various mediums, such as stone, dried palm leaves, and leathers played a pivotal role which determined the success of the dissemination of any religion. Through its written form, the teachings of any religions were preserved and inherited to the next generation. The compound of written texts has then been known by people of the archipelago as Lontar, or Jontal (Hutomo, 1999; Ratna, 2004).

After the coming of Islam, the religious texts were commonly written in Kawi and Jawi script. The first is the mix of Sansekerta and Javanese language. The second one is the blent of Arabic and Malay language. In addition to reflecting

the acculturation of two languages, either Kawi or Jawi has become the marker of the dominant culture in the archipelago, i.e. of the Javanese and the Malay (Baried & Baried, 1985; Lubis, 1996).

As a reflection of culture, both Kawi and Jawi eventually accommodate not only religious teachings but also merge the traditions of religion with local living traditions in a given society. This can be seen in the *Hikayat Hasanuddin* and the tradition of Bantenese people who are convinced that Mecca is the central of cosmos and super-naturallity, as well as the Javanese firm belief in the power of mountains (Van Bruinessen, 1995).

Different from people in Banten and other parts of Java who believe Mecca as the central of cosmic, some Sasaknese people in Lombok believe Mecca and the Ka'bah therein as one of several ways to perceive universal meanings within the pilgrimage, i.e. the necessity of mercy, equality, social just, tolerance of life, and taking care of the nature. For some people of Sasaknese, these values can be manifested in the ritual which is the so-called "*Behaji*" and "*Berajah Jari Manusia*" (learning to be true man/woman in a more perfect sense) (Ariadi, 2012).

The Sasaknese people, in their daily life, have their rituals in the basis of developing and teaching humanistic and religious freedom values through *Behikayat* (reciting particular texts in Jawi script), *Bewacan* (Reciting texts in Kawi script), and *Behaj* (Azhar, 1997; Lukman, 2014). Lombok island itself in history can be regarded as the main island in the province of West Nusa Tenggara which has become the transit point for various ethnic group who came from different places, such as Austronesian, Javanese, Sundanese, and Malay people. The province is located in the southeastern part of Indonesia which consists of two main islands, i.e. Sumbawa and Lombok (NTB & Provinsi, 2013). Even though the island is located between the province of Bali whose majority citizens are Hindus and the province of East Nusa Tenggara whose majority of citizens are Christian. The majority of the West Nusa Tenggara's citizens are Muslims, with the percentage of 90%; and 2,6% of Hindus; 0,9% of Christians; 1,5% of Buddhists (NTB & Provinsi, 2013).

Within the *Ngarakertagama*, it is mentioned that in the 14th century, there were two islands in between Bali of Hindus and the East part: Samawa island (now it is called Sumbawa) and Lombok. In Samawa, there were Bima, Dompu, Taliwang, Seran, dan Utan Kedali. On the other hand, Lombok had Lombok Mirah in the western part of the island and Sasak Adi in the East part. The first inhabitants of Pulau Lombok came from Mongoloid ethnic group who are originated from South Asia. (Sudirman, 2012). This is shown by the ancient archeological goods found in Gunung Piring Truwai under the sub-district of Pujut. They are poetry, the fragment of broken tile, human skeleton, Buddhist Arch of Awalokiteswara, and gravestone written with Chinese and Arabic scripts. Based on this finding, it can be concluded that since the end of bronze era, West Nusa Tenggara, particularly Lombok island had been inhabited by a number of people who shared the common culture with people who inhabited Gua Tabon of South Vietnam, the Pallawan island of the Philippine, Gilimanuk in Bali, and Malielo of Sumba island. Even though this archeological stuff may reveal the first inhabitants of Lombok, there is nothing to convince with a degree of certainty.

The humanistic and religious freedom culture which develops amongst Sasaknese people in Bali and Lombok is the manifestation of two things: *firsts* the culture which develops from the comprehension of the relation among humans, creature, and nature. *The second*, that which develops from the changing meanings of values contained in the social-religio texts which they used for a given cultural area, particularly between Hindu and Islam at this time. These two aspects are interpreted in a socio-cultural manner in Lombok and manifested in the textual tradition with various rituals and other traditions preserving it, mainly the tradition of *Behikayat* and *Bewacan* which comprises a story-telling performed by the forklorists. Both traditions have promoted the textual tradition to become a living tradition, not a mere tradition that bases itself on the ancient texts/manuscripts (Sudirman, 2012).

In the Kawi texts, there are six patterns of reciting, called "*tembang*." The most popular are: Durma, Sinom, Smaranda, Pangkur, Dangdang, and Maskumambang. The others with less popularity are: Kinanti, Girisa, and Kasmaran. Of these *tembangs*, there are some which go along with the plots of poetry and prose lines in the Malay literature. In terms of contents, they sometimes related to what they regard life as. Examples of them can be seen in the Sinom tembang of the Rengganis manuscript which describes the meaning of religious choosing as follows (from line 14th): (Departemen Pendidikan dan Kebudayaan, Direktorat Jenderal Kebudayaan, Museum Negeri NTB 1991.

Goyo Taruna ndeqna gila, Siq toaq bajerik tarik
(Jangankan pemuda takkan tergila-gila, kaum tua pun kembali)
Kyai pada badoa, Guru Tuan gurik tahlil
(Para Kiyai merapal doa, Guru Tuan membaca tahlil)
Sangkaq lueq Guru Kyai lupaq tarekat Tuan Guru
(Karena banyak Guru Kiyai lupa ajaran Tuan Guru)
Si angena kambelisan, pada mele bawa diri
(Karena iman tergoncang, ingin menonjolkan diri sendiri)
Patuh Soroh Waliullah, mupakat wali kedak kedik

(Termasuk golongan Waliullah, golongan kaum yang sesat)
Madukan alim tain jaran, bareng guru buncat bancit)
(Alim macam tai kuda, begitu pula si guru munafik)
Pekakas Salehang diriq, tangkong belo begeruduh
(Pakaian saja yang bersaleh-saleh, baju kurung teluk belanga)
Bekupiah papindayang Sorban, aran Wali Kedak Kedik
(Berkupiah berbentuk Surban, aran Wali Kedak Kedik)
Ujut niat perih tajum isiq dengan
(Itulah ulama yang fasik, ingin dipuja puji orang)
Nemana araq berhajat, banjur tengkok berasanji
(Bila ada orang selamatan, pura-pura menentang Barzanji)
Serakalan bergemalah, bagaikan gemuruh Gunung Gugur
(Guru Tuan pada nyerakal, arak nyebeng laiq mudi)
Itung Tasbeh sebeng pacu, ruana gaweq tarekat
(Pura pura menghitung Tasbih, Khusyuk macam ahli Tarekat)
Ujut niat keranaq mele kaken jaja
(Niatnya cuma cari panganan)

The two compounds of lines above are then read as song lyrics in the ritual process which is called *Bewacan*. This song is sung and enjoyed together by the reciter and the listeners on humanistic and religious freedom learning. The reciting is also witnessed by the sound of *Pereret* instrument (producing sounds like flute) which is blown with one long breath. On the other hand, religious texts after the dissemination of Islam since the 16th century employed Kawi, Sasaka, and Malay scripts. In the texts with Arabic-Malay script (that is to say that the script was in Arabic, but the language is Malay), the reciting with the form of *Behikayat* has been a process that must be performed. This is such a tradition of Nyanyi Panjang (sing a song for a long time) for Petalangan society, the province of Riau. This ritual is performed during particular celebrations, such as marriage, circumcision, and *Berpisah* celebration (sort of Farewell party) for those who will conduct the pilgrimage to Mecca. Texts read during these celebrations are *Qamaruzzaman*, Hikayat *Ali Hanāfiyah*, Hikayat Nabi-Nabi (*Qishash al-Anbiyā*), *Nabi Bercukur*, *Insān Kāmil* and so on. (Sodrie, 2004). All these texts, especially *Insān Kāmil* which comprises the *True Man*, elaborate three main topics, both in an implicit and explicit ways, i.e. mercy, tolerance, religious freedom, and social justice. In addition, to being a mere story-telling tradition for the rural Sasaknese, the ritual of *Behikayat* has since long become a pivotal element in disseminating Islamic teachings in regard to tolerance and the importance of appreciating others.

Syariah on Lombok Manuscripts; From Normative Aspects to Rituals.

Referring to the religious freedom values on Lombok manuscripts which had been embodied in the tide relationship between Islam and other religions in Lombok, i.e. Hinduism, Bhuddism, and Islam for hundreds of year, the relationship between Syariah's view in manuscripts and its religious freedom values building does not come to rest. This can be seen in the relation between manuscripts in Kawi and Jawi scripts in Lombok, as is shown below in this Lombok manuscripts table:

Table 1: Lombok Manuscripts

No.	Title	Amount	Main Topic	Category
1.	Abu Bakar	2	Companions of the Prophet Story	Humanities
2.	Adi Parwa	1	-	-
3.	Agama	2	The Teachings of Religion	Religion
4.	Agama	1	The Teachings of Hindu and Budshism	Religion
5.	Agama Hindu	2	The Teachings of Hindu	Religion
6.	Agama Islam	20	The Teaching of Islam	Agama
7.	Ajar Wali	2	Menak Story	Humanities
8.	Aji Sang Hyang Ayu	1	Mantera	Literature
9.	Aji Sang Hyang Bayu	1	Mantera	Literature
10.	Aji Serandil	1	Cerita rakyat	Literature

11.	Akherat	1	The Teaching of Islam	Religion
12.	Akhlak	1	Nasehat Adat dan Religion	Religion
13.	Ala Ayuning Dewasa	1	Prophecy	Humanities
14.	Alam Kudus	1	-	-
15.	Amir Hamsyah	90	Menak Story	Humanities
16.	Amir Hamsyah ing Ngutus Mara ing Nagareng Yunan	1	Menak Story	Humanities
17.	Ana Kidung	7	Adam Story	Humanities
18.	Andanigar	2	Menak Story	Humanities
19.	Asmara Kandi	1	Menak Story	Humanities
20.	Babad Lombok	1	Babad	History
21.	Babad Tuan Besar	1	Babad	History
22.	Babad Lombok	1	Babad	History
23.	Badik Walam	4	Menak Story	Humanities
26.	Bancangah Batu Dendeng	1	Bancangah	History
27.	Badik Walam	4	Menak Story	Humanities
28.	Bancangah Batu Dendeng	1	Bancangah	History
29.	Dalang Jati	2	Philosophy	Philosophy
30.	Doyan Neda	4	Folklore	Literature
31.	Jatiswara	46	Teologi	Philosophy
32.	Kabar Melayu	3	Menak Story	Humanities
33.	Kitab Perukunan	1	The Teaching of Islam	Agama
34.	Manusia Jati	1	Teologi	Philosophy

By the Sasaknese and the people in Pesantren, these documents have become a learning medium on religion, traditions, and the values of life and religious freedom. These three aspects in some manuscripts scattered in Lombok have been correlated to each other through the same understandings about humanity, mercy, tolerance, justice, and the appreciation upon the universe by which people become “men.” For the Sasaknese and the people in Pesantren, this meaning were accumulated in the aphorism “*Berajah Jari Manusia*” (Learning to be a true man) and are learned through the reciting ritual of *Behikayat* and *Bewacan* texts. In addition, these values were also internalized through various kinds of art, such as Shaman dance, Gandrung dance, and Gendang Beleg. From the texts of manuscripts, traditions, and arts did the values of life understood.

In some socio-cultural area, the acculturation of the values of life has been reflected in the customs of society. The customs emphasize good deeds and polite behaviors upon God, human beings, and nature. To the Sasaknese, such the way is called *Tate Krame*, contained in the *Awig Awig Pinajaran Sasak*. (Lukman, 2014). In the religion domain, such acculturation formed aescetical practices and at the same time made the pilgrimage which is so-called *Behaji* as the supporting point for their practices. Through the rituals of *Behaji*, they would perform *Behaji* in order to apply values of pious values, either individual or social piousness.

In this regard, *Behaji* and *Behikayat* rituals have been, up to now, the historical witness of the relation between religious freedom texts which basis on Mecca stories construct the patterns of the culture-religion guide. For most of them, these rituals promoted also the contextualizing the Islamic Jurisprudence with local wisdom adhered by the Sasaknese, such as the just in regard with inheritance, punishment for the fornicators, and the prohibition from nature destruction. In this case, inheritance just is marked by giving bequest for women who are economically weak and have received less. For the fornicators, the isolation is committed. And in order to preserve nature, there are some rituals conducted these all are manifested in the values of *Behaji*.

The significance of the religious texts on Mecca in the socio-cultural area is also marked with the changing mechanism of the culture. This is known from the summit spiritual symbol for the Sasaknese, i.g. from Rinjani mountain to Mecca. This shift of spiritual symbol surely describes Mecca with Ka’bah as the core of Moslem views in Bali and Lombok which can be seen from the teaching of values of God and religious freedom in Islam as are shown in the *Serat Rengganis* and *Manusia Jati*(Ariadi, 2015; Quddus & Ariadi, 2015). It can be said then, that the culturization of the religious texts involved the religious understandings on the other elements of culture, such as rituals and symbols.

Regarding the rituals and symbols, Joachim Wach sees that religion consists of three forms in expressing its universal values: (1) *belief system*, (2) *system of worship*, and (3) *system of social relation* (Wach, 2019). The expression of those values is the core of religiousness. In the value level, religiousness has five dimensions, i.g. belief, practice, feeling, knowledge, and effect (Robertson, 1992). All are connected to each other, forming a society’s stigma about the religiousness and culture within a culture.

By the people in Lombok, the humanistic and religious freedom values developed for three forms of learning system They arrange learning systems developing in the ecology and religious freedom values concept. This ecology concep

based on some manuscript, i.e. Serar Rengganis, Manusia Jati, and Jati Swara, humanistic and patterns in social reconstruction is being a way to deal with environmental problems. These education actors develop the teaching based on four understandings i.e. religious, social, economy, and environmental understandings. The teaching and learning mechanism is arranged through simultaneously connecting to these four understanding. Beside that, it is also based on universal meaning inscribed in the Islam and Hinduism understanding of humanistic values. Therefore, it can be said that the men as social creatures cannot be separated from their environment and natures.

This learning mechanism on humanistic and religious values teaching is more focus on real problems in the society. This learning sources from interactional education between text on manuscript and humanistic values practice on society. According to this learning mechanism, education on humanistic and religious values teaching is not merely a form of oneself effort, but also a form of together activity, interaction, and cooperation. Interaction cooperation is not only happened between the students (the people and the teacher (Guru), but also among the students, and students with their surroundings, and other sources of learning. Through this cooperation, the students are able to encounter and solve the problems in the society in order to the development of better society.

Social reconstruction *weltanschauung* has been started since 1920s. Harold Rug starts to see and to enlighten his friends that during that time there is a gap between the curriculum and the society. He wanted that the students with their knowledges and new concepts can identify and solve social problems (Naess, 2011).

In regard with the religious life on it humanistic education, Geertz, (2013) perceives a religion as a pattern of behavior by which religion functions as a guide for human interpretation. Besides, a religion is also a pattern of behaviour, i.g. every living thing and has an effect on everyday life. Due to this function, Geertz sees a religion as a value system or evaluative system, while pattern of behavior is related to cognitive system or human's knowledge. The relations between pattern for behaviour and pattern of behaviour is located in symbolic system which plausible the understanding (Geertz, 1983).

On the basis of Geertz views, the sequence of culturizations of humanistic texts through *Behikayat*, *Bewacan*, and *Behaji* historically and culturally substantiated Geertz views on the symbol systems as a bridging point between cognitive system and value system in producing meaning system within a religion (Syam, 2007).

Thus, these religious rituals comprise a ceremony involving symbols which result in holy experience. Victor Turner, in this regard analyze the spiritual essence and characteristics of traditions as factors of a society's social structure simplification. This can be seen from the emphasis on the common relations, not in the particularity of a tradition (Turner, 2018).

Looking at the aforementioned facts which link among manuscripts, development of religious traditions and all their teachings, and the their role in the acculturation humanity values, it can be said that the acculturation of the acculturation of humanistic values through manuscript tradition is one of several ways in localizing humanistic and religious freedom values.

Besides, in the implementation of it values, some Pesantren in West Nusa Tenggara used to combine religious texts with Tolerance Curriculum aspects on teaching. In other words, this kind of methods enables the students to understand tolerance values and their environment tradition. An example comes from Pesantren Nurul Bayan that teaches tolerance values on Kitab Kuning and Manuscripts for its student. Besides, this curriculum related with the program of guided village engages the students and pupil in greening and developing the environment. In the meantime, Pesantren Nurul Haramain gives responsibility for every student in maintaining an acre of people's forests through pairing the student with local citizen. After 10 years under the direction of TGH. Hasanain Juaini, the program has produced 64000 white oaks, 110.000 falcatas, and 1000 cottonwoods. This program contributes to cover tuition fee of poor students and increases the economy of citizen around the forests.

If the curriculum combines with the one from national education department, the fact of the development of its teaching methods in some pesantren reminds the people with the importance of tolerance values importances and global environment awareness upon the environment. The consciousness, of course, is an integral part of syariah views and the creation of intergenerational awareness towards the environment either in the society or some education communities. One of manuscript which known as a text that combines the ethics acknowledge and the religion views with environment and tolerance aspects in Lombok and Bali is Usada Rara.

Usada Rara manuscript is a traditional view of Sasaknese and Balinese Life's in Lombok to understand the medicine techniques and to teach the religious and tolerances meaning. Besides, this views became the ordinance of worship and the way to explain the relationship among plants, religion, and tolerances laws. Thus, this manuscript record the way of the Sasaknese community to utilize the medicine plant species that exist around their environment as a medicinal herb. Between the Moslem in Lombok, this text also contains various prayers in Islam and teachings the medicine Jurisprudence. These plants which varies on manuscripts are 266 types.. These types of Medicinal Plants spread from South Lombok to the north of Lombok, and from Bamboo Grove in West Lombok to Mangrove Forest in East Lombok. From the data that collected by the Museum and the people in Lombok, there are five Usada manuscripts found among the people:

1. Usada Rara 1

This manuscript is written by scratch the top of Lontar Leaves using Pangot Knives. The writing system is 'Rekto Verso'. It contains traditional treatments on various diseases, various types of medicines, and the ways to medicate and also consist some praying and tolerances teaching. The number of pages of this manuscript is 5 lempir (10 pages) which mixed Sasak language and Bali language.

2. Usada Rara 2

This manuscript is written on the top of Lontar Leaves using Pangot Knives. The writing system is 'Rekto Verso' or write from back to forth. It contains traditional treatments on various diseases, various types of medicines, ways of making medicines plants and discuss about some praying. The number of pages of this manuscript is 5 lempir (10 pages) with the Jejawan letter and mixed Sasak language and Bali language.

3. Usada Rara 3

This manuscript is written by scratch the Pangot Knives on top of Lontar Leaves. The writing system is 'Rekto Verso'. As in the Usada 2 manuscript, the lempirs in this manuscript are clasped with Wood as big as the size of the manuscript. The text is written in the form of Gancaran and contains the 42 bad days which based on the date and birth of the Prophet. This manuscript has 18 lempir (36 pages) on Jejawan letters and mixed Sasak language and Bali language.

4. Usada Rara 4

This manuscript is written by scratch the Pangot Knives on top of Lontar Leaves. The writing system is 'Rekto Verso' which wrote from back to forth. These texts contain traditional medicines with the distribution of types of illnesses treated by two types, ie, Fair Diseases and Diseases caused by spirits. In addition, this text contains medicine prayers on some religion, i.e. Hindu and Islam. The number of pages of this manuscript is 54 (108 pages) with the Jejawan letters and using Sasak language.

5. Usada Rara 5

This manuscript is written by scratch the top of Lontar Leaves using Pangot Knives. The writing system is 'Rekto Verso'. This manuscript contains the ingredients of medicines and the way to medicate people, the medicinal requirements, the various dietary restrictions and discuss about prayers and tolerance views. This manuscript has 56 lempir (112 pages) with Jejawan letters and using Sasak language.

Among the Sasak people in Lombok, these five types of Usada texts serve as a reference for the implementation of three traditions: the tradition of treating, the tradition of keeping the forest, and the tradition of tolerances teaching. The tradition of treating and the tradition of keeping the forests already exist since the era of Buddhism in Lombok. These both tradition also formed the pattern of formation of the structure and superstructure between the Sasak people and the Bali people. At the same time, it tradition gave the basic environment values and tolerances views on the people. In the social structure level, the aristocratic stand together with Water Regulator or Pengayah to holds the most important role in planting of Rice Field and saving the forest. While in the superstructure level, Medicine Experts which called as Belian, Kiyai, and Guru play a role in the making of tolerances rule and producing of medication using medicinal plants among rural communities. By Tuan Guru, these rules used to build the tolerances foundation in the teachings of Islam (Budiwanti, 2014; Hamdi & Smith, 2012).

In Lombok, these manuscripts which include syariah views, the tolerance rules and the environment traditions are known as Awig-Awig cannot be separated from the people's lives. This linkage, for example, can be seen on the basis of several traditions in Lombok, such as the marriage tradition (*Merariq*), and medicate tradition (*Ngoatin*). This Awig-Awig also strictly regulates the forestry using among religions and medical planting management between the society.

CONCLUSION

As a pivotal aspect of the development of acculturation syariah views and of humanity and religious freedom values in Lombok manuscripts, the forming of religious traditions based on teaching disseminating of mercy, tolerance and social justice in Sasak communities proves that the significant role of the religious manuscripts is not only connected with an important point of the history of manifesting values of life in the world. But also correlated with the syariah views interpretation and religious freedom understanding among religions, i.e., Buddhism, Hinduism, and Islam in Lombok.

In Lombok, a manuscript was used to teach Islam among the Sasak population who maintained pre-Islamic practices probably from 16th century. Many manuscripts, such as Jati Suara, Wayang Menak, *al-Tuhfah al-Mursalah ila Ruh an-Nabi*, *Bayān al-Tasdiq*, *Insān Kāmil* were used to teach people about sharia, tolerance and the meaning of life. From all of those teachings, sharia teaching becomes the major view. By the people in Pesantren Nurul Bayan dan Pesantren Nurul Harmain, it is known as the major paradigm of Islamic teaching.

SUGGESTION

Despite the people in Pesantren Nurul Bayan and Pesantren Nurul Harmain, part of other people in Lombok also used to learn sharia from those manuscripts. By reading it, they learned to understand the basic meaning of religion, it is all about living in harmony.

LIMITATION AND STUDY FORWARD

This research is limited to one case that occurred in West Nusa Tenggara.. Due villages around the pesantren have been defending the ritual of reciting the manuscript, various manuscript are routinely read such as Jati Swara, Jati Rasa, Qashais al-Anbiya' and others routinely, besides their ritual on reading their each holly.

IMPLICATION

The results of this study can be beneficial for film activists and stakeholders. This research will contribute to the knowledge of the concept of manuscripts, sharia and religious freedom values growth.

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