

IDENTIFICATION OF MALAY ARABIC AND BUGIS SCRIPT IN WEST KALIMANTAN

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HIGHLIGHT

- There are 24 manuscripts that the researchers succeeded in, 21 manuscripts with Malay Arabic and Malay languages, four of which are translations of Arabic texts.

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ABSTRACT

The spread of Islam in West Kalimantan was carried out by merchants, dai, and sea nomads (pasompe) who came from various kingdoms. At that time scientific reformation, seen from the cultural heritage they left behind in the form of manuscripts that were widely spread among the community. This research is a field research that will study Malay Arabic and Bugis script with a philological approach, because some of these texts use handwriting with Malay Arabic and Bugis scripts. The researcher carried out an inventory of existing texts described and the researchers transliterated Malay Arabic and Bugis characters into latin script and then translated them into Indonesian. In this study, researchers focused on the study of manuscript classification. The results of this study indicate that West Kalimantan has many manuscripts that are stored on script lovers, the general public, students from the scholars of scriptwriters, descendants of script writers and others. There are 24 manuscripts that the researchers succeeded in, 21 manuscripts with Malay Arabic and Malay languages, four of which are translations of Arabic texts. One manuscript is Bugis and Bugis, and one other manuscript is Malay Arabic but Bugis. One manuscript and Arabic.

Keywords; script identification , West Kalimantan ,Malay Arabic, Bugis

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A. INTRODUCTION

The Borneo Islands is an island that is very rich in natural resources (SDA). Gold in Monterado and diamonds in Porcupine are mining products that are very tempting for traders.¹ It is this natural wealth that causes them to arrive in Borneo. One of them is West Kalimantan. Especially after the fall of Malacca as an international trade port to the Portuguese in 1511. Arab traders, Malays, Bugis and others transferred their trade to West Kalimantan. They trade while spreading religion. Malays, Arabs and Bugis who are notably Muslims adhere to religion. There are also Malays who know Islam because they trade in other places that have embraced Islam.

The introduction of Islam which was initially through trade, over time the traders were accompanied by pious scholars who really mobilized their thoughts and actions in spreading Islam. Arabs are known as Habib Husain al-Qadri. Brunei Malays with the arrival of the Middle King.² The Bugis with the arrival of Opu Daeng Manambung siblings.³ They enter into palace life. Later, his descendants were able to continue and establish an Islamic kingdom.

So, the spread of Islam in West Kalimantan was carried out by traders, dai, and sea *nomads* (*pasompe*) who came from various kingdoms. They collaborate and support each other for royal prosperity wherever they are. The kingdom needs traders to facilitate the economy, where as traders need the kingdom as a guarantee of security in conducting trade. The dai is needed by the kingdom to teach people both from the court and the general public about religious knowledge which includes aqeedah, sharia and morality. Among the dai there are those recruited by the kingdom as muftis, especially those who excel in religious knowledge.

¹ L.C.D. Van Dijk, 2016. *Hubungan-hubungan VOC Dengan Succadana, Sambas, dan Landak 1600-1660*, dialihbahasakan oleh P. Yeri, Yogyakarta: Pohon Cahaya, h. 3.

² Abdillah, 2010, *Kepingan-kepingan Sejarah Umat Islam*, Pontianak: STAIN Pontianak Press, h. 262.

³ Patmawati dan Nurfaidah M., 2015, "Islam and Bugis in West Kalimantan" dalam jurnal *Al-Albab Borneo Journal OF Religious Studies*, Vol. 4 number 1 June .

The effects of their existence in the royal environment, in the context of the success of the economy and education, can be seen with the birth of a generation of scholars like Ahmad Khatib As-Sambasi,⁴ figures from the Naqsabandiyah order. There were also kings and scholars, namely Sharif Saleh Al-Idrus, King of the eighth of Kubu author of the book of *Nasihat al-Zaman*,⁵ including the king who was the victim of Japan known as the victim of the Mandor. Similarly, Syarif Abdurrahman Al-Qadri⁶, the king of Pontianak who had extensive religious knowledge, he was the son of Habib Husain al-Qadri.

Scientific upheavals in West Kalimantan, when they were still royal, were seen from the cultural heritage they left behind in the form of scripts that were widely spread among the people. Unfortunately, these manuscripts have not been maximally exploited, they are still in the hands of the people, many of which have been destroyed by floods and fires that often hit West Kalimantan.

From the above explanation, the researchers conducted a search script, digitizing manuscripts, and indentifyng manuscripts, and describing, in order to maintain the integrity of the script as a legacy of intellectual property earlier figures as agents of history. This research is also intended to provide information as well as an entry point for researchers in philology, history, aqeedah, law, sufism and others. Therefore, in this study will be explained how the peculiarities of the Malay Arabic and Bugis scripts in West Kalimantan? What is the classification of Malay Arabic and Bugis scripts in West Kalimantan?

B. METHODS

This research is a field research that will study Malay Arabic and Bugis scripts with a philological approach, because some of these texts use handwriting with Arabic-Malay and Bugis scripts. The main thing the researchers did in the study of the script was the determination of the manuscript, the manuscript to be studied was a text that had not been identified by philology and history researchers.

⁴ Mahrus dkk., 2003, *Shaykh Ahmad Khatib Sambas (1803-1875) Sufi dan Ulama Besar di Kenal Dunia*, Pontianak: Universitas Tanjungpura (Untan Press) dengan Yayasan ADIKARYA IKAPI dan The Ford Foundation.

⁵ Zakirman, 2018, "Fatwa Riba Raja Kubu Kedelapan Syarif Saleh Idrus Alaydrus", dalam jurnal *Al-Hikmah*, Volume 12 nomor 2 Desember, h. 168.

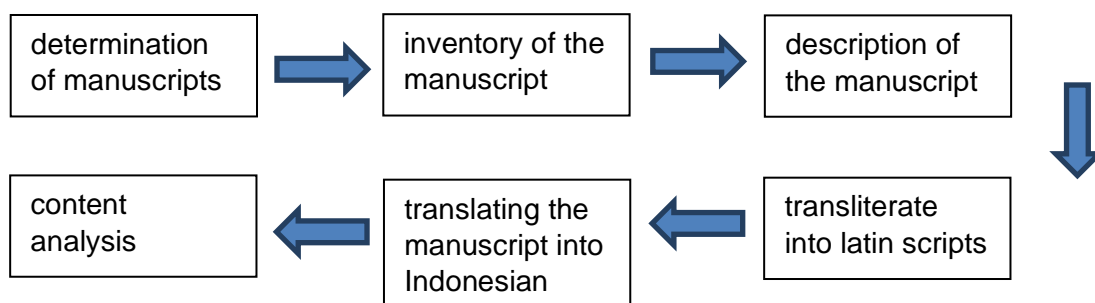
⁶ Usman, 2016, *Kota Pontianak Doeloe-Kini-Mendatang*, Pontianak: Mitra Bangun Kota.

The researcher conducted an inventory of the manuscript, in tracing the manuscript, the researcher who taught the subject of Reading and Writing Malay Arabic and the History of Borneo Islamic Civilization, mobilized students to explore the manuscripts in their area. So, the initial information is obtained from students, after that the researcher meets the owner of the manuscript. Some were loaned and some were photographed at the site of the manuscript. Next we digitize the manuscript, with the intention of keeping this text maintained.

Next is to describe the text, which is to identify, both the physical condition of the text, the content of the text, and the identity of authorship and copying with the aim of producing a full description of the text and text.⁷

After the process of determining the manuscript, the inventory of the manuscript, and the description of the manuscript is complete, the researcher will transliterate the Malay Arabic and Bugis script into latin script. So that everyone can read texts, specifically students, researchers philology, history, sufism, legal and others who are concerned about the manuscript, and want to study it in terms of both writing and content.

Next is translating the manuscript into Indonesian, especially manuscripts that use Arabic and Bugis scripts and languages . The results of this translation show what themes are discussed in the text. Finally the researcher conducted a content analysis. In this study, researchers focused on the study of manuscript classification . For more details can be seen in the workflow as follows:



⁷ Fathurrahman, 2016, *Filologi Indonesia Teori dan Metode*, Jakarta: Prenadamedia, h. tt
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C. RESULTS AND DISCUSSION

Characteristics of Malay Arabic and Bugis Manuscripts

West Kalimantan before joining of the Republic of Indonesia, is a region that has several kingdoms, including the kingdoms of Matan Tanjungpura, Landak, Sambas, Mempawah, Kubu, Tayan, Pontianak, Sintang, Sanggau, Simpang, Selimbau, Jongkong, Piasak and Bunut⁸. In the beginning the kingdom was a Hindu kingdom that changed into an Islamic empire, except for the kingdom of Kubu and Pontianak, from its inception it was an Islamic kingdom, this happened, not apart from the role of alim ulama and Islamic traders who married with noble daughters and gave birth to offspring who had the blood of nobility, religion and merchants.

Nobles, ulama and traders pay attention to the development of Islam through educational institutions and literacy. In the form of literation West Kalimantan has many manuscripts that are stored on script lovers, the general public, students from the scholars of scriptwriters, descendants of script writers and others. It's just that the existence of the manuscript in West Kalimantan has not been neatly stored as the texts owned by the Aceh kingdom⁹. this happened because, *first*, the vastness of the territory of West Kalimantan and part of the kingdom did not have a palace like a lost kingdom. *Second*, West Kalimantan has experienced a dark history, where intellectual figures from the court, alim ulama, traders were closed (heads closed) before being killed by Japanese invaders, known as victims of Bloody Mandor.

Malays and Dayaks are recognized as natives of West Kalimantan. However, there were kingdoms in West Kalimantan which were established and continued by diaspora from various ethnic groups. This diversity also affects the agricultural world in West Kalimantan. Some use local languages (Malay), Arabic, Bugis and others. The characters used are also diverse, namely Arabic, Malay and Bugis. There is even a text that uses Malay Arabic script in Bugis language. This indicates that the diaspora adapted to the local

⁸ Abdul Jabbar dkk., 2013, *Sejarah Kerajaan Kubu*, Pontianak: STAIN Pontianak Press, h. 1-2.

⁹ Fathurrahman, 2010, *Katalog Naskah Dayah Tanoh Abee Aceh Besar*, Jakarta: Komunitas Bambu.
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script. In addition, Malay language and script in its time were the language of trade, da'wah and politics. The writing tradition in line with the progress of the spread of Islam, this argument is reinforced by the texts found, discussing religious issues such as: tarekat, worship, muamalah / fiqh, and history and education.

Identification of manuscripts in West Kalimantan is still minimal because there is no philologist. The research team itself has a historical background and *usul fiqh*. Even so there are some researchers who have paid attention to identifying the text, including: Amin¹⁰ identified texts owned by al-marhum Abdurrahman Pallogah which numbered 203 scripts. He has done codicology and sorted out texts based on scripts and themes that he discussed.

The next investigation is Riyadhhi¹¹. He presented texts written by Tuan Guru Ismail Mundu. The information provided by this researcher encouraged other researchers to review Ismail Mundu's essays according to their expertise like Lutfi Hakim¹² examine Islamic law and jurisprudence Islamic marriage according to Ismail Mundu. Luqman Abdul Jabbar and others explained more about the work of Ismail Mundu based on the themes contained in the text. Rahmatullah¹³ who paid attention to the works of Abdurrani Mahmud which numbered more than 20 manuscripts.

The research that we are doing this are manuscripts are scattered in several manuscript owners and also distribution area of the manuscript, although it can not be denied there is a script that has been called by previous investigators, such as Baidhillah Riyadi and Luqman Abdul Jabbar et al., Already mentions the manuscript *zikir*

¹⁰ Amin, 2012, "Potensi Naskah Kuno Di Kalimantan Barat: Studi Awal Manuskrip Koleksi H. Abdurrahman Husin Fallugah Al-Maghfurlahu di Kota Pontianak", dalam jurnal *Thaqafiyat*, Vol. 13 No. 1 Juni, h. 59.

¹¹ Riyadhhi, 2011, *Guru Haji Ismail Mundu (Ulama Legendaris Dari Kerajaan Kubu)*, Kubu Raya: Dinas Kebudayaan Pariwisata Pemuda dan Olah Raga Kabupaten kubu Raya, h. 53-57.

¹² Lutfi Hakim dkk., 2018, *Hukum Waris Islam Kerajaan Kubu Kajian Filologi dan Analisis Isi Manuskrip Majmu'Al-Mirats Fi Hukmi Al-Faraid Karya Mufti H. Ismail Mundu (1941 M)*, Pontianak: IAIN Pontianak press. Lihat juga karya Lutfi Hakim, 2018, *Fiqh Perkawinan Islam Kerajaan Kubu Analisis Isi Manuskrip Jadwal Nikah Karya Mufti H. Ismail Mundu (1937 M)*, tp.

¹³ Rahmatullah, 2013, *Pemikiran Fikih H. Abdul Rani Mahmud (1912-1993)*, Pontianak: STAIN Press, h. 22-24.

tauhidiah by Ismail Mundu. We found this manuscript in a different person because the manuscript was in printed form, which made it possible for more than one text.

The number of manuscripts that we have searched and digitized as many as 24 scripts among these texts are in the form of sheets, such as the manuscript found in the Sambas area. This sheet describes the genealogy of the Sambas kingdom, from the Hindu kingdom to Islam. the next sheet is a sheet found in the Tayan region, describing the genealogy and history of the establishment of the Tayan kingdom. This sheet has provided information about the existence of the Tayan kingdom which has been regarded as a kingdom which was lost due to the absence of corroborating documents.

The sheets on the Naqsabandiyah tareqat genealogy use Malay Arabic script and land letters bearing the Ottoman Turkish kingdom are found in Banjar Serasan, Pontianak City with Arabic and Bugis characters. This indicates that West Kalimantan has been involved in the network of Middle Eastern scholars. It also reinforced the role of the son of West Kalimantan who was in Mecca that Ahmad Khatib As-Sambasi, no gathering of g to Sambas permanent habitation in Mecca until the end. So is the role of Ismail Mundu. Acting in Mecca, but still returned to the village of Teluk Pakeday and was appointed to be the mufti of the kingdom of Kubu during the sixth king of Kubu. Ismail Mundu is also frequented by guests from the Middle East. The correspondence between them was still stored in one of Ismail Mundu's students.

In one text it contains various kinds of themes discussed, for example the ancient manuscript *Lontara Attorioloang ri Wajo*¹⁴ talked about the history of the Wajo kingdom, including the formation of the Wajo kingdom, forms of government, conditions for *arung* (king), war, monotheism, marriage and others. Likewise in the text of the *Age Advice*, describing the nature of God, human obligations, female morals, ways to educate children, history, fiqh law and others.

¹⁴ Patmawati dan Besse Wahida, 2018, *Konsep Ketauhidan Dalam Naskah Kuno Lontara Attorioloang ri Wajoi*, Pontianak: IAIN Pontianak Press.

The manuscripts that were found using more scripts and Malay languages were 21 scripts, four of which were translations of Arabic scripts, while Bugis scripts and languages had one manuscript. Malay Arabic script with Bugis language one script. And there is one manuscript, written in Arabic. Below is a classification of Malay Arabic and Bugis Manuscripts.

1. Title : *Nasihah al-Zaman*
 Author : Sharif Salih ibn Idrus Alaydrus
 Contents Overview : After describing the preacher the author presents several chapters and closes them with prayer and prayer. The Age of Advice consists of 5 chapters which cover the first chapter about It is the duty of men to know the Good, Evil, Haram and the Servants. The second article includes: goodness for humans, namely: remember and fear, diligently working on religion with a straight heart, diligently earning a living. The third chapter, advise for children. The fourth article is fearful and the fifth article is bold.

2. Title : *Akidah Bek Sanusiyah Matan Um Al-Barahin* (Translated to Language Malay)
 Author : Abdul Qadir bin Abdul Rahman Fattani
 Contents Overview : This book as a whole speaks of the faith of ahlu sunnah wal jamaah, starting with discussing the law of reason, obligatory, impossible and permissible. Then linking this law of reason with the nature of Allah Swt includes an explanation of the nature of twenty.

3. Title : *Safinat al-Naja fi Ilmi Fiqh* (and translation into Malay)
 Author : Mr. Sheikh Salim bin Samir Hadhrami
 Translator : Hajj Muhammad Nashir bin Haji Muhammad Salih Krukut Betawi
 Contents Overview : Initial discussion of this book, the author mentioned first about the pillars of Islam, the pillars of faith and the meaning of *laa ilaha illallah*. Then the author entered explaining fiqh problems by starting with a discussion of signs of baligh, istinja, ablution, bathing, tayamum, prayer, zakat and Ramadan fasting. at the end of the book closes with fihris or table of contents.

4. Title : *al-Tauhid Sifat Dua Puluh* .
 Author : Ustman ibn Abdullah bin Aqil ibn Yahya al-'Alawi al-Husain
 Contents Overview : This Malay language book, talks about the pillars of Islam and
 the pillars of faith. And in the book this is also mentioned by the law of reason, syar'i law and customary law. Then the explanation about the nature of twenty in detail. All the discussions are complemented by tables that are concise and easy to understand.

5. Title : *Khutbah Al-Nafahat al-Khalidiyah*.
 Author : Haji Al-Khalid bin Sheikh Abdul Majid Al-Khalidi Al-Tambusi
 Contents Overview : This book contains a collection of writers' sermons for twelve
 months and added a two-day sermon. In this book it is explained that the author wrote this book at the behest of the ruler of the land of Perak. In the early part of the book the author explained the sermon.

6. Title : *Khutbah Jumat Dua Belas Bulan*
 Author : Raden Khatib Wenong
 Contents Overview : This book contains a collection of sermons, both Friday sermons, two feast sermons, maulid sermons, rajab sermons and sya'ban, marriage sermons and other sermons and also talqin teaching for the majority. At the beginning of the book the author mentions several things that must be understood by a preacher.

7. Title : *Lontara Attorioloang ri Wajo*
 Author : Not known
 Contents Overview : This manuscript is in an incomplete condition, there are some parts of the front and end pages that have been lost. This text is about: leadership in the kingdom of wajo, marriage and the origin of arung family and Wajo royal officials, messages (*Pappaseng*) Arung Matoa ri Wajo, Wajo royal domain, agreement agreements between regions, monotheism.

8. Title : *Fawaid al-Bahiyyah Kitab Mujarrabat al-Bahiyyah*
 Translator : Awang Recognize from the State of Kelantan
 Contents Overview : The book talks about medicines for various diseases, tattoo and talismans, which are taken from the verses of the Koran and the traditions of the Prophet .

9. Title : No title
 Author : H. Abdullah bin Khairuddin
 Contents Overview : contains five Opu brothers' trips consisting of Opu Daeng Parani, Opu Daeng Manambong, Opu Daeng Marewa, Opu Daeng Celak, and Opu Daeng Kamase.

10. Title : *Perukunan Basrah Melayu*
 Author : H. Adl. Rasyid Banjari (Manuscript partially taken from the essay of the Sheikh Muhammad Arsyad al-Banjari).
 Contents Overview : This book contains about the laws of fiqh of worship such as sembahyang, fasting Ramadhan, zakat, tayammum and hajj.
11. Title : Diwan Hadra
 Author : No mentioned
 Contents Overview : This book contains verses of praise and prayer to the king of the Prophet, this book was written in Arabic language and script .

Following are that researchers only found copy of the manuscripts.

12. Title : *Al-Bayan fi 'ilmi al-Hakikah wa al-Makrifah*
 Author : Mr. Haji Anang Tuan Guru Ali Martapura
 Copyist : This book was copied again by Muhammad Nawawi Hamdi in 1992 in Tanjung Kalimantan Selatan
 Contents Overview : This is a copy of the re-written by Muhammad Nawawi Hamdi 1992, he rewrote the manuscript for the original manuscript there are many vague and difficult to understand. He copied in two forms, Latin letters and Arabic-Malay letters. This book contains the science of nature and the science of macrifat, this treatise is expected can help students to reach the meaning of Allah swt, and the copyist (Muhammad Nawawi) mentions that the requirement to achieve Allah's meaning must be teach the experts again murshid.

13. Title : *al-Durru al-Nafis*
 Author : Sheikh Muhammad bin Idris Al-Banjari
 Contents Overview : This book speaks of God's deeds, attributes, names and substances.
14. Title : *Hikayat Nur Muhammad dan Nabi Bercukur dan Nabi Wafat.*
 Author : Unknown
 Contents Overview : This book is a book of story, from the title included by the author, this book tells of four story, the first story about nur Muhammad which is narrated in the form of narrative by the author without including the arguments of the Qur'an and hadith. The second story is the story of the miracle of the Prophet Muhammad, also presented in narrative form. The third story is the story of the shaving prophet. And the fourth story is the story of the death of the Prophet Muhammad .
15. Title : *Taj al-Mulk*
 Author : Not mentioned
 Contents Overview : This book speaks of fortune-telling based on images, symbols
 and apparitions. Beginning with explaining the science of astrology and horoscopes, then went on to explain about the medicines for all diseases that were discussed in depth. Interpretation of gestures, house building, land clearing, planting period, secrets of the day of birth, dreams, physical which are related to the nature and character etc.
16. Title : *Zikir Tauhidiah*
 Author : H. Ismail bin Daeng Abdul Karim Teluk Pak Kedai (this zikir was written by Muhammad bin Yahya)
 Contents Overview : In the preamble of this book, the author mentions the primacy
 of zikr " *Laa ilaaha illallah* " by quoting the traditions of the Prophet Muhammad. After an explanation of the virtue

of remembrance, the author calls the procedure of zikr starting from *Laa ilaaha illallah*, then *Allah Allah* and so on. Then the author explains that this zikr is the mouth of the fortune, read before fajr and maghrib. There are several kinds of zikr and prayer taught by the author in this book along with the number of counts and their virtues.

17. Title : *Bintang Dua Belas*
 Author : Abi Ma'syar Al-Malaki
 Translator : Abu Abdul Qadir
 Contents Overview : This book generally speaks of mantras, amulets and guides about days and times.

18. Title : *Kasyful asrar*
 Author : Not mentioned
 Translator : Muhammad Salih bin Abdullah Mingkabawi
 Contents Overview : This book contains questions and answers about the problem of ahlu sunnah waljama'ah faith, as questions about pillars of faith, the nature of twenty and others.

Title : *Not known*
 Author : Ahmad Sambas (Mufti Kutai)
 Contents Overview : This book is the only researcher to find the copy, and starting from page three, researchers did not find a front page that talked about the book title. But on the last page the researchers found that this book was written by Ahmad Sambas (Mufti Kutai). At the beginning of this book the author talks about the chapter on the nature of faith. Then the writer talks about the three faiths, the jurisprudence, the akidah qadariah and the faith of ahlu sunnah waljama'ah. The author explains his book with the help of hand-written drawings and charts, so that the book looks more readable. And in this book also discussed the meaning of the Shari'a, the nature, and the meaning of the

content of zikr and wirid taught. Others (original manuscripts that researchers find in sheet form).

20. Naqsabandiyah Lineage

This text contains the names of the Naqsabandiyah tareqat figures.

21. Land Ownership Letter

This text contains property rights to land in Haramain, the text uses two Arabic and Bugis languages. In the text there is an Ottoman Turkish stamp.

22. Signature and Stamp of Sambas Kingdom Sultanate

The manuscript contains the history of the kingdom of Sambas, the signature and stamp of the sultan Muhammad Ibrahim Tsafiuddin who was appointed and captured by Japan until the last sultan in the kingdom of Sambas.

23. Tayan royal lineage

The manuscript contains the Tayan royal genealogy which originated from a Javanese king named Damar Wulan married to the Purple Queen, having a child named Raja Bijaya, giving birth to Panembahan Galaheran, giving birth to Panembahan, and giving birth to Gusti Lekar. Gusti Lekar who built the Tayan kingdom.

Genealogy of the Kingdom of Sambas

In the script talking about Tan's family. The 2 crown princes of the Chinese king are Tan Pa Bhong and Tan Boe Nian.

Most of the manuscripts above are in Malay language, except for land ownership texts using Arabic and Bugis characters and Bugis languages. The Naqsbandiyah genealogical script uses Arabic and Malay characters. Old manuscript *Lontara Attorioloang ri Wajo* uses Bugis characters and languages.

The content of the text is also very diverse from the issue of tawhid. Tawheed gets a portion that is much discussed in the manuscript namely *Nasihah al-Zaman*, *Akidah Bek Sanusiyah Matan Um Al- Barahin* , *Safinat al-Naja fi Ilmi Fiqh* , *al-Tauhid Sifat Duapuluh* -

al-Durru al-Nafis, Zikir Tauhidiah, Kasyful asrar, an untitled text written by Ahmad Sambas mufti of the kingdom of Kutai. Then followed by a discussion about history. Speaking of history is in the manuscript: Genealogy of the Sambas Kingdom (2 manuscripts), genealogy of the tayan kingdom, Naqsabandiyah genealogy, the story of the Prophet shave and Death, five Opu Bersaudara trips namely Opu Daeng Parani, Opu Daeng Manambong, Opu Daeng Marewa, Opu Da eng Celak, and Opu Daeng Kamase, and *Lontara Attorioloang ri Wajo*.

Sermons are interesting for past writers. Some texts that speak of sermons can be seen in the *Friday Sermon of the Twelve Months*, and the *al-Nafahat al-Khalidiyah Sermon*. They also discussed about pharmacy, astronomy, Sufism, fiqh, zikr, tarekat, land ownership and spells / amulets.

D. CONCLUSION

From the explanation that the researcher has described above, the researchers concluded that West Kalimantan was rich in past heritage texts, only still stored in the community, whether they inherited from their families or they got from their teachers. These scripts are still stored and some have been lost due to floods, fires or lost because no one cares about these texts. In the midst of the lack of Muslim scholars who studied philology in West Kalimantan, researchers ventured to raise several texts that had been inventory researchers. Some manuscripts that researchers found talked a lot about the aqeedah of tawhid, tariqat, and fiqh. In addition, there are also several scripts that explain the royal genealogies, the royal stamp, to the sermons written at the behest of the king. This study is a bridge for subsequent researchers to explore these texts are more men in accordance with the scientific field and their expertise. So that past intellectual property in West Kalimantan can enrich the current scientific treasure.

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