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Messages and Meaning of Giving in Tulkiyamat Manuscript: A Preaching Communication Analysis in the Tradition of Tulkiyamat Reading in Makassar Community

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Abstract: One of the challenges of developing an effective preaching and positive impact on the understanding and practice of religion teachings is the use of appropriate media for the local community. Messages of preaching will be easily understood by communnity if it is communicated in accordance with the social and cultural conditions of the existing society. Research conducted to the manuscript Tulkiyamat in Sanrobone village, Takalar Regency reveal their messages of Islamic teachings that can be used as a medium of preaching on Makassar community. This study will analyze the messages and the meaning of giving contained in the text of Tulkiyamat namely in chapter 3 (signs and causes) of death, chapter 5 (stating incidence of resurrection) and chapter 7 (talking about heaven and hell). In chapter 3 there explains the answers of soul the angel of death. While in chapter 5 are specifically addressed in the study signs of all the creatures of the field Mahsyar field. Then in chapter 7 it is discussed in the doors of heaven and class of human who will enter it. The results analysis of messages and meaning of giving in the 3 various chapter have been providing knowledge and learning that: the concept of giving in Islam covering the commands to carry out Zakat inqaf and alms, the habit of charities is commendable attitude that will benefit to the life the world and the hereafter and the habit of giving will increase the happiness shared with others.

Key words: Tulkiyamat, community, Makassar, communication Islam, commendable attitude, habit

INTRODUCTION

Codex is one of the relics written in the past also the document or archive culture containing ideas, main ideas, a wide range of knowledge about the universe according to the cultural perception of communities including religious teachings containing the noble values the nation's culture and is a document written by the recorder of past activities as a manifestation and reflection of community life.

The manuscript was also described as a bridge that connects generations past, present and future that can provide a major contribution to the study of a social group culture that gave birth to the text. The manuscript is closely related to literacy skills and supporting community in the progress of civilization in the past, the content of the text in the script can testify to "Speak directly" to us through the language contained in the text.

Related to the manuscript, there are distinctive and unique to most people of Makassar which has a popular manusscript that called Tulkiyamat. Tulkiyamat is a codex written in Serang script that adopted from Arabic script that uses Makassar language. The language used in this manuscript is Makassar language that easily to understand and not too much trouble to interpret, also found many Arabic words that contain the content of verses of the Al-Quran or Hadith. This is understandable because of this text includes manuscripts containing the Islamic teachings.

Tulkiyamat readings tradition in Sanrobone, Takalar Regency: As other ancient manuscripts, Tulkiyamat has also provision or tradition in reading it. It may not be read haphazardly without the procedure as prescribed provisions as follows: It is start to to be red at times there is a muslim died. Manusript reading is held on the first night after the child's death was buried. In the evening around 8 pm, after finished Isya praying. Neighbors, relatives and friends came to the house of the bereaved family. They came without invitation, besides it as just a general announcement. Sometimes,

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ritual of reading Tulkiyamat in Sanrobone, sometimes started with condolence lecture for some grieving families.

Once, the guests arrive and sit down on the mat, everything that has been overlaid both inside and outside of grieving home. When everything is considered to have been ready, then began to read the manuscript by people who did ordinary and skilled to read. Not everyone in attendance will get a turn to read but only to those who are considered capable and skilled that take the turn.

In reading Tulkiyamat every night, it has a limited time until 11 pm, so that, this manuscript should be read in the ranges up to 7 nights to be terminated. On the evening of the last day or the 7th night while completing reading the manuscript, also recited the prayer of salvation. As a sign of gratitude for the owner of the manuscript, usually the bereaved family giving sarong to the manuscript readers. Thus, the reading tradition of Tulkiyamat manuscript which was read by following the procedures that have been performed. It is just to read if there is someone who die in a family.

Tulkiyamat as communication media preaching: Essentially, the media is the channel where everything by someone expresing the idea, the content of the soul or consciousness. In other words, the media is a tool to deliver human idea in social life. A communication is the process of delivering information (messages, ideas, ideas) from one party to the other. Communication is important because this is the basic instinct of every living creature. Every living thing has a way of communication, respectively. Every human being can not be separated from the way he or she communicates.

Communication and culture influence each other. Culture on behalf of individuals socializing influence on the way they communicate. Traditional communication process of delivering messages from one party to the other party by using traditional media that has long been used in a community before culture untouched by modern technology. Traditional communication is very important in a society because it can strengthen the friendship and cooperation to counterbalance the influence that comes from the outside (Makasenda, 2014). Traditional communications have a social dimension, encouraging people to work, maintaining harmony in life, giving a sense of attachment and together determine the decision.

Dealing with preaching communication, the essence of preahing itself is activity and attempts to change human beings, both individually and collectively from situations that are not good for a better situation. Meanwhile, in the language of Islam, preaching is the act of communicating the message of Islam (Shihab, 1999). Preaching is a technical term that basically, understood as an effort to encourage others towards Islam. Because in the preaching Islam there is the delivery of information in the form of an invitation to do good and the prohibition to do misconduct, advice and a message, warning, education and teaching.

According to Sheikh Ali Mahfudh, preaching is to encourage people to do good and follow the instructions (religion), calling on them to kindness and prevent them from unjust acts in order to obtain happiness of the world and the hereafter. While Sheikh Mohammed Khidr Husain said that the mission is an attempt to motivate people to do good and to follow road instructions and perform enjoining good and forbidding wrong in order to get success and happiness in this world and in the hereafter. So, did Nasarudin Latif defining preahing is any attempt to oral and written activities that are calling inviting, calling the other man to believe and obey Allah, according to the lines of faith and the shari'a and morals Islamiyah (Aziz, 2004).

As has been previously explained that Tulkiyamat included as religious manuscript. Inside was talking about judgment day, a day later and after the life we die. Its contents have arguments drawn from Al-Quran and the Hadith of the Prophet. This manuscript also gives guidance salvation in this world and happiness in the hereafter. Considering the frequency of this manuscript used by the community, the social function is no longer in doubt. Community considers that this manuscript are theirs together. The function of this manuscript can also interpreted as the traditional media to people who currently use or read it. Besides as entertainment and reduce the sense of grief over the tragedy that happened to him as well as media of preaching for the people who listen to it.

MATERIALS AND METHODS

Message of giving in Tulkiyamat manuscript: Generally, the content Tulkiyamat divided into chapters goal. The first Chapter talk about events Light of Muhammad. The second chapter talk about the events of Prohpet Adam. The third chapter discusses death and death's door which consists of twelve chapters. The fourth chapter discusses the signs of the apocalypse which consists of seven chapters. The fifth chapter discusses the things of the apocalypse which consists of six chapters. The sixth chapter discusses about hell and its inhabitants And the seventh chapter talks about heaven and its inhabitants.

Messages and meanings of giving in the manuscript of Tulkiyamat is a narrative and dialogue depicted in the third chapter, fifth and seventh. In the third chapter is described in the study "soul response to the angel of death". Then, in the fifth is described in study "Signs of all creatures of the Mahsyar field". While in chapter seven envisaged in study "Heaven inhabitants of heaven and hell".

In the study of answer of soul to angels death, mentioned there is a hadith that says that had it been willed by God, dying man his servant, then came the angel of death in people with near-death about to take soul in the mouth, then out the remembrance ask God, who says "You can not take my soul through my mouth because I had begged the presence of God".

Then the angel of death back to God the lives of the reporting such answer of soul. Furthermore, Allah ordered to take soul through another path. Angel of death then want to take the soul through his hands. But then his soul said: "You must not take my soul through my hands because of a lot of giving, ..., then God commanded it to the angel of death to write His name on his hand to the faithful servants of God. Then immediately came out soul without difficulty.

It is the relevant manuscript of Tulkiyamat that will be displayed in two types of text, first in transcription of Makassar languange with the latin alphabet, second in transcription in English with latin letters.

RESULTS AND DISCUSSION

Messages and Meaning of Giving (1)

Transcription of Makassar language with Latin letters: Sekre pole pau nikakana kanai rihadeseka, punna nakaerokamo Allahu Taala mate tassitau tau atanna Allahahu Taala, nabattumo Malakamaoti ritau mambiniya mata erok angngallei nyawana ribawana, "assulumi sikkirika manynyoro kana ri Allahu Taala ri bawana angkana: tamakkuleya nuwalle nyawaku kamanynyokanai ri Allah Taala"

Transcription of English with Latin letters: A notion that is mentioned in the Hadith, If it is desired Allah dead man his servant, came the angel of death in people with near-death about to take soul in the mouth, "out of remembrance invoke the presence of Allah, from the mouth to say you can not take my soul because I has pleaded the presence of Allah"

Messages and Meaning of Giving (1)

Transcription of Makassar language with Latin letters: Mammaliyammi Malakamaoti manynyomba ri Allah Taala angkanakanai pakkanana nyawaya. Nakanamo Allahu Taala "Allei nyawana pasuluk rimaraenganga". Maklampami mange Malakalamaoti erok angngallaei rilimanna. Nakanamo limanna "Tamakkulleyai nuwalle nyawaku rilimangku, kamajai passarena passidakkang, ...,

Transcription of English with Latin letters: Return angel of death worship to Allah report the answer of soul. God said, "Take his soul, come out through the other path, journeyed there angel of death was about to take the soul from his hand. Then the hand saud, "You must not take my life through my hands because many of giving alms"

Then, the next message is found in study signs of creatures of being in Mahsyar field. It is narrated that the Prophet Muhammad once, said that there are seven kinds of people who take shelter in the shade of Arasy on the day of Judgment and no other shade shade than the Arasy. The seventh class of people namely, the first is honest king and obedient to God second, youth unfailing worship God, thirdly, people are compassionate with his relatives as well as fellow of muslims; fourth, handsome men and invited sidetracked by women, then he said he was afraid of God, fifth, people often mention the name of Allah in an isolated place for fear of Allah sixth, those who give alms with the genuine and sincere, seventh, people are always happy to hear preaching and advice from the scholars.

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Messages and meaning of giving (2)

Transcription of Makassar language with Latin letters: Nakana pole Nabbita Sallallahu Alaihi Wasallam: Tujui rupanna tau maklaaklang rilaklanna Arasak riyallo kiyamaka. Taenamo paklaklangngang maraeng, laklanna mami Arasak

Transcription of English with Latin letters: The Prophet Sallallahu Alaihi Wasallam said: there are seven kinds of people take shelter in the shade of the Arasy on the day of Judgment, there is no shade else, just stay Arasy

Messages and meaning of giving (2)
Transcription of Makassar language with Latin letters: Makaannanna, tau masidakaya lima kananna natanaassenga lima kairinnna. Battuwanna taena wasek-wasekna pakmaikna

Transcription of English with Latin letters: Sixth, those who give alms his right hand and his left hand is unknown, it means that half of his heart (sincere)

In the following in the study that spoke of heaven inhabitants of paradise as well as the inhabitants of hell. Heaven was depicted that there are eight levels and each has eight doors. Every door is written "Lailaha Illallah Muhammadan Rasulullah". It is said that the first door will be penetrated by the Prophets, the people always carry out the orders, the martyrs as well as those who earnestly implement their obligations. The second door, entered by people who are constantly praying five times a day to keep ablutions.

Then, on the third door will be entered by the person be able to give a sincere charity. The fourth door, entered by a person who is always on the side of goodness, praying five times a day, fasting, Hajj and prevent bad deeds. Furthermore, the fifth door will be penetrated by those who cheated. Sixth door will be entered by people who always perform Hajj and Umrah. Furthermore, in the seventh door will be entered by those who died in the war of sabilillah. And on the eighth door will be entered by people constantly call to prayer in the pulpit, keeping his eyes not to see things that are forbidden, people who always do good and commanded a good deed as well as all those who no kindness.

It is the relevant manuscript of Tulkiyamat that will be displayed in two types of text, first in transcription of Makassar languange with the latin alphabet, second in transcription in English with latin letters.

Messages and meaning of giving (3)
Transcription of Makassar language with Latin letters: Antu suruga sanagantuju lonjokna, sangantuju todong timunganna. Naiya timungganna antu bulaeng tiknok tata manikkang, mutiara, taksekre-sekre timunganna niyukiriki Lailaha Illallaah Muhammadan Rasulullah.

Transcription of English with Latin letters: Heaven is eight levels, eight anyway door. The door is arranged manikan pure gold and pearls. Each door written "Lailaha Muhammadan Rasulullah illa Allah"

Messages and meaning of giving (3)
Transcription of Makassar language with Latin letters: Timungang makatalluwa, iyamintu napantamai sikuntu tau appasulu sakka taena wasek-wasekna pakmaikna

Transcription of English with Latin letters: The third door which is entered by the person who giving alms willingly

Description of messages and meaning of giving in everyday kife

Concepts and benefits of giving: The concept and meaning of giving in Islam, generally known by the term Zakat infaq and sedekah. Zakat is the name for a certain number of treasures that have reached certain requirements which are required by God to be issued and given to those who deserve it with certain requirements as well (nisab). Any property that has been issued zakat will be Holy, good blessing, grow and thrive.

Infak means taking out some of the assets income or income to an interest that commanded the teachings of Islam. If zakat has nisab charity infak has no nisab. If zakat should be given to certain mustahik (8 groups of people entitled to receive) infak be given to anyone such as parents orphans and so, on. Plus, donation issued by each of the believers, both high and low-income, either in time or in adversity .

The term of sedekah and infak has the same understanding as well as laws and provisions. However, if infak related to the material, sedekah has a broader meaning involving things that are non-material. This is as hadith narrated by Muslim states that if it is not able to give sedekah or charity to the treasure then read the rosary, takbir, tahmid, tahlil, enjoining good and forbidding wrong is sedekah.

Why Islam strongly encourages us to give sedekah (alms, giving or charity) because many benefits and advantages for ummaat Islam who carry it out. Especially, those associated with health problems such as in the Al-Baihaqi hadith, "Heal your diseases with alms, protect the treasure you with charity and prepare for prayers to drive away misfortune". And tyang relating to the affairs of sustenance, "Take your sustenance (from Allah) by issuing alms". (Hadith Al-Baihaqi), so that, all many advantages for people who love to give alms (Sutisna, 2014).

Furthermore, Muis explained that the charity or giving is actually in the last ten merit and with nature like this will bring benefits both in this world and in the hereafter which is five benefits will diperolelh in the world and the other five would be beneficial in hereafter. Five

benefits of charity in the world, namely, clean the property, clean the body of sin, reject reinforcements and pain, providing happiness to the poor and in charity there is a blessing in treasure and spaciousness sustenance. While five charity benefit in the hereafter, namely, being a shelter for belongs to anyone from the heat, relieve reckoning, burdensome scales goodness, happy crossing shirath and increases degrees in heaven.

Sharing happiness with others: Happiness is something we are looking for in life. Even happiness is the goal of our lives. Arvan Pradiansyah in his book "The 7 Laws of Happiness (2008)", revealing that happy people are those who can be at peace with himself with others and with God. One of the secrets of happiness-related relationship between ourselves and others by sharing or giving with other .

The concept of sharing with others by Pradiansyah (2008) among others can be done to understand what is needed by others. An act of giving should be based on a deep understanding of what is really needed by others. Without understanding this, it gives will be simply a technical measure that would not bring benefits to people who biberi. In fact, the measure of success is sebarapa give great benefits that can be taken by people who receive our giving.

Therefore, we need to make fundamental changes in the orientation of oneself towards others. Giving is an act to make others happy. And by making others happy we will get true happiness. Giving oriented dri alone might make us get a false happiness. When the people we do not have the benefit of pemberiaan us, once, we lose the joy of it. So, an act of giving must always begins from seeing the people we need. Without it we will not give maximum benefits to others. Giving necessarily, begins to see things from another's perspective and not from our own perspective.

In connection with one of the messages contained in the manuscript of Tulkiyamat, on one gorup of humans who take shelter in the shade of the Arasy on the day of judgment, namely group sixth, those who give alms his right hand and is not known his left hand, it means that half of his heart (sincere), Pradiansyah 2008) revealed that this is one tradition that can not be taken literally. There is something to be conveyed in a dramatization of this tradition, it is only by giving in secret will result in true happiness. Ultimate happiness will only be created if we give something secretly to others. At the time no one knew of our actions, we can enjoy life. New happiness will be achieved if the gift becomes our personal secret. Needless to no one else knows. Just us and Allah knows.

Furthermore, Pradiansyah (2008) explains that there are four levels of giving, that is first to give the material, both paying attention, a third chance and fourth is empowerment. A detailed description of these levels is as follows.

Level one

Providing material: Provide the material that we have can be in the form of money, food, clothing, etc. Anyway provide physical objects. It is a form of the most basic/basic. This is a provision in the level of carry over. There are several reasons, first the reality of everyday life, we often give up something that already we do not need to others. We often give used clothes, used shoes, items that are not to our liking.

Once, again when we talk about happiness, the most important thing for us is what we will receive from our giving them. What is interesting measure of happiness is far from being up by an amount of the provision but of a comparison between what you give and what you have. The greater the value of his presentation, the greater the spiritual value (meaning happiness) that you will enjoy.

Level two; Giving attentiom: Giving possessions may be easier, especially, for those who have excess wealth. Giving attention much more difficult. Giving attention requires patience, sincerity and compassion were outstanding. In fact, simple things like that that will give meaning, so, great. Some of the best things is to greet and talk with people who are marginalized in their neighborhood or sitting next to someone while attempting to make personal contact. Imagine what is perceived by people displaced, so, accept this kind of treatment: embraced asked, take a joke, talk and listen in earnest. It does require a clean heart, a feeling like being around other people.

The impact of this attention can be very large. By doing this, we are actually humanizing. One provision is very important for someone else is paying attention and this can be summed up with one word counts, namely listening. Be heard is a fundamental need of every person. This requirement can be analogous to our need for oxygen. The need to be heard becomes an urgent need and very important to most people than the importance of this need in the past. At this time, listen to is like giving fresh water to those who thirst in the desert. They desperately need and mendambahkannya. Listened to make people at ease and precious metasa.

Level three; Giving opportunities: Providing opportunities is also very closely related to give confidence. Providing this opportunity is very meaningful

to others. In fact, the meaning could be greater than to give a material form. Opportunities often a rare commodity who can not come at any time. Sometimes, the opportunity is also just come once and never come back again. Providing material will only be until the material is exhausted but it gives an opportunity to be meaningful for the person's lifetime.

Providing opportunities can also be done by providing a recommendation. Provide convincing testimony to prospective clients. This is the administration that you can do without effort but provide great benefits for others. By giving recommendations in fact we're doing good to both sides at once: to the giver services and also, to our colleagues who are in need of these services. So, although, it seems easy, providing it is actually very difficult to do. We are afraid to give because we believe that will make us lose. This is a widely held belief. In fact by giving, we receive. It is a natural law that no doubt.

Level four; Empowerment: Which is better, giving fish or provide a fishing hook. This is the core of the discussion in this study. Gives the fish is giving this matter and will make the people can enjoy the food on this day. However when giving a fishing hook, we were provided supplies for life. This makes the person can eat for the next. Provide a fishing hook is the analogy of empowerment. This is the highest level of giving.

Gives the fish is good but created dependency on our recipient. The position of the recipient always under while we were on top. In this position, we will always be needed. This is also, will make empowerment becomes more difficult than the provision of material. Here, we face a huge obstacle which is called Ego. We want to feel wanted, respected, loved, hoped is called ego. We also are concerned that the empowerment, we no longer needed people. It has absolutely nothing to do with anyone else. It's more a matter of our own self.

So, the most difficult part of empowerment is to beat our own ego. In fact, knowing how valuable seandaianya others, we will feel very happy. We not only have to give to others, we have to transfer, duplicate and clone ourselves in the other person. You have changed the fate of others. And if done sincerely, we will provide inspiration for the person to do the next-duplication duplication on another person. It can make a big change in society and will provide tremendous happiness to ourselves.

CONCLUSION

The content of the manuscript Tulkiyamat very rich with teachings and messages of Islam. One of the messages and meanings that are very relevant for the Islamic Ummah is a message to share with others. The sharing action is highly recommended for the Islamic Ummah and will provide huge benefits for the life of the world and in the hereafter. The sharing action has also become one of the stages to build happiness with others.

Therefore, the existence of the manuscript Tulkiyamat amongst the people of Makassar in District Sanrobone, district Takalar still relavan because it can improve religious understanding, provide for public awareness to change behavior for the better and it can be a means to strengthen the ties of kinship. Tulkiyamat as the script is loaded with the teachings of Islam which is based on the Quran and Hadith, should remain disseminated in the form of practice reading, writing and translation to the younger generation to preserve the values of local wisdom.

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