

STAGES IN EDITING OF EKA SABARA'S *DAENG NACHODA* MANUSCRIPT

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ABSTRACT

Documentation of important historical figures and events in manuscript for publication involves editing, both for the content and language. This article reports a study of editing of Eka Sabara's manuscript of *Daeng Nachoda*, an important figure in the founding and development of the Buginese-Makassar moslem community in Loloan, Jembrana Regency, Bali, Indonesia. Following Blanchard and Root's (1997) points on editing written text, this study aims at analyzing the manuscript's editing process. The problems are: the characteristics of the manuscripts and necessary editing stages for its preparation for publication. Adopting a qualitative descriptive research design, the study focuses on the content analysis of the manuscript. The result of the study shows that the manuscript shows two major characteristics: information and language structure. The study also shows that the manuscript editing processes includes addition, reduction and re-arrangement of information and structure. This study contributes to more insights of pre-printing manuscript processing.

Keywords: pre-printing preparation, manuscript editing, content and structure

ABSTRAK

Dokumentasi peristiwa dan tokoh dalam bentuk manuskrip untuk publikasi melibatkan proses penyuntingan isi dan bahasa. Artikel ini melaporkan studi tentang penyuntingan manuskrip karya Eka Sabara berjudul *Daeng Nachoda*, tokoh pendiri yang memajukan masyarakat Bugis-Makasar muslim di Loloan, Kabupaten Jembrana, Bali, Indonesia. Didasarkan atas butir-butir penyuntingan menurut Blanchard dan Root (1997), penelitian ini menganalisa proses penyuntingan. Permasalahannya meliputi karakteristik manuskrip dan tahapan penyuntingan persiapan untuk publikasi. Metode kualitatif deskriptif diterapkan dengan fokus analisa isi. Hasil penelitian menunjukkan, bahwa manuskrip *Daeng Nachoda* memiliki dua jenis karakteristik utama: informasi dan struktur kebahasaan. Studi ini juga menemukan bahwa penyuntingan meliputi penambahan, pengurangan, dan pengaturan ulang informasi dan struktur bahasa. Penelitian ini diharapkan memberi sumbangsih wawasan tentang pengolahan manuskrip pracetak untuk publikasi.

Kata Kunci: persiapan pra-cetak, penyuntingan naskah, isi dan struktur

INTRODUCTION

Pre-printing process in pre-printing preparation for a manuscript has seldom been discussed. Such a meticulous and behind-the-scene process involves great editing knowledge, arts and skills prior to publication. From such efforts, great works of thinkers, researchers, educators of various disciplines and also works for pastimes

and enjoyments are produced. Documentation of great historical figures and events also undergoes similar processes. In a smaller scale, documentation of historical events of the origin of a local or cultural community in Indonesia is of great importance of the community, from which they build their cultural identity among the ethnic

diversity that live and grow in the country.

This article is one aspect of a study on documentation of historical events of a moslem community in the Jembrana Regency, Bali Province, Indonesia. Written historical notes spreading and kept in private in the community and oral stories have only been known by the later generations of the past historical figures which will disappear with time. Efforts for written documentation are necessary for preservation. This study focuses on the editing of a manuscript of Daeng Nachoda, the main historical figure in the founding and development of moslem community in Loloan, Jembrana, Bali. The manuscript is entitled *Daeng Nachoda: Terdamparnya Skuadron Pasukan Kesultanan Wajo di Jembrana di Abad ke-17* documented and written by Eka Sabara, the eighth generation of the historical figure. The author has collected and documented oral stories, documents and traces of his predecessor who found the Buginese-Makassar moslem community that survives and live peacefully and in harmony with their Hindu Balinese society in the area. The study involves tracing back of later generations as resource persons, documents and manuscripts, artifacts, oral stories, historical events, and other objects that are kept and scattered in different people and places which are related to the existence and roles of Daeng Nachoda as the founder of the community. The study proceeds that the documentation in the form of a manuscript is further processes through editing and pre-printing processing, that the end result would be a printed book with its ISBN number, that the book is listed in the National Catalogue.

The most recent historical study on the spread of Islamic faith to different parts of Indonesia, Bali Island included,

was Khusyairi, et al. (2017). They mention that the Buginese are famous for their maritime trading who are highly adaptive to new environments.

An important and central document related to the existence of Daeng Nachoda as an historical figure was written by I Wayan Reken (1979), a rare historian of Bali. He noted that the Buginese-Makassar traditional trading boats of the *phinisi* and *lambo* types have sailed through the Archipelago waters, from east to west, even overseas (1979:3). He also mentioned the name of Daeng Nachoda as the leader of a squadron of Buginese-Makassar troops in the mid-17 century, escaping from the colonial pursuance in Makassar by hiding in East Java and then west Balinese coastal areas and disguising themselves as fishermen and their warboats into trading boats. Their good and mutual relationships with the Jembrana authority, King I Gusti Ngurah Pancoran, resulted in permission for them to reside and live peacefully in Loloan region, where they built a village and a seaport, from which the kingdom was benefitted from their trading activities and their inclusion and involvement in the kingdom's military forces. Manuscript of *Daeng Nachoda* needs to undergo editing prior to printing and publication. This process is necessary that the manuscript meets the requirements for publication as a book.

Editing a text or a work may best be considered as a special art. There has been no theory, hypothetical examples, even a model from a professional writer that may best describe an editing process. What is left is a critical attention upon the document or text in an effort to make the text better. Even such an effort relies on experiences on how to produce an efficient text. Sudol (1982) notes that editing requires some kind of rules, maxims, and common sense to produce a text that is free from errors and is ready

or suitable for public reading (Sudol, 1982:xi). Among the common and easily detectable issues in editing include the text's quality being lower than the standard and mechanism of a written work, poor lexical and syntactic choices, carelessness on small revisions that improve the draft.

The role of an editor in and effective editing and creative thinking has been a special approach to editing. The general principle in a study of writing process has been discipline, consideration in thinking and writing process on a topic, situations, goals and audience. These aspects have important roles in the editing process and provide critical intervention in the writing of a document or manuscript.

When an editor conducts an editing process, there are at least three activities being conducted: adding new ideas, deleting sentences or irrelevant parts, and rearranging ideas to improve the information structure (Blanchard and Root, 1997:53). In editing an academic essay, for example, Blanchard and Root pose at least twenty guiding questions for editing a draft (*ibid.*:54). An editor also pays attention to the language convention such as punctuation, spelling, use of capital letters, fragmented sentences, run-on sentences and other rules of grammar (*Ibid.*: 55-67).

An editing process is a learning process. It is an enlargement or modification of present knowledge, for some purposes, such as, to satisfy intellectual interest or curiosity, to master skills or knowledge in a particular discipline, to support some belief, to change views and opinions, all of which are acts of editing that will answer critical doubts and strengthen conviction. Thus, editing is a process of intellectual growth.

Problem Statements

1. What are the characteristics of Daeng Nachoda manuscript?
2. What stages of editing are necessary of Daeng Nachoda manuscript to meet the needs for publication?

RESEARCH METHOD

This study is designed as a research and development type, beginning with an observation to the needs of the text for editing. The result of observation provides some pictures of the needs for editing. The next step would be a descriptive qualitative analysis of the object in efforts for digging up and obtaining some description of the characteristics of the phenomena under study. At this stage, some abstract generalization is expected on the object that leads to some hypothetical conclusion (Sugiyono, 2007). The next step is the editing activity itself, with the purpose of producing a book draft to be registered in the National Catalogue for an ISBN number and is ready for printing and publication. The object of the study is a manuscript entitled Daeng Nachoda: *Daeng Nachoda: Terdamparnya Skwadron Pasukan Kesultanan Wajo di Jembrana di Abad ke-17 Masehi* dituliskan (Eka Sabara). The manuscript contains 70 paragraphs. Some pictures provide supports to some events, people, places and activities described in the text.

RESULT AND DISCUSSION

The issues in this study are twofolds: characteristics of Daeng Nachoda manuscript, and stages of editing necessary for Daeng Nachoda manuscript. The two issues are analyzed in the following subsections.

A. Characteristics of Daeng Nachoda manuscript

The characteristics of Daeng Nachoda manuscript may be classified into two

major groups: informational content, language structure and writing.

1. Informational content

Information in Daeng Nachoda was chronologically organized in descriptive-narrative style, beginning with the arrival of the Wajo Sultanate squadron led by Daeng Nachoda in mid-17 century at the Air Kuning coast, in Perancak area, Jembrana Regency, after their long and dangerous escape out of the Wajo Sultanate realm and temporary hiding and disguise at Pantai Pangpang coasts, Blambangan, the eastern end of East Java.

The manuscript was developed into their landing and contact with the local authority, The Jembrana Kingdom, and some mutual cooperation was agreed: that Daeng Nachoda and his people were granted permission to reside and live in the kingdom area, live their livelihood as maritime traders and keep their Islamic faith, and that the Jembrana kingdom was benefitted from their trading activities which thus broke its isolation from outside world. A seaport called Bandar Pancoran was built and these newcomers built their houses around the port, and this port becomes the entrance to trading of local produces as well as imported goods and other needs of local people. Daeng Nachoda and his people also made an oath of allegiance to the King and were part of the kingdom's army.

Furthermore, the manuscript was developed into events of building the Buginese kampong and some important historical events in the 17 and 18 century that showed Daeng Nachoda's involvements in defending Jembrana Kingdom from other kingdoms' invasions, as well as natural disasters and political conspiracies that led to the fall of Jembrana Kingdom. The manuscript was concluded with some description of

cultural heritage of the Buginese community of *Geguritan Ahmad Muhammad*, a traditional poetic lyrics with assimilation and acculturation of Islamic and local Balinese stage arts, and some brief summary of the important role of Daeng Nachoda as the founder of the moslem community of Loloan in Jembrana Regency. Also, pictures were provided in the manuscript to support the events, goods, places and figures of the existence of Daeng Nachoda.

As a document of the existence of an historical figure, Daeng Nachoda manuscript is supported with authentic historical documents, added with personal notes and oral stories inherited and kept by the later generations. Nevertheless, considering the time span of the time when the figure was alive and the present time, i.e. about four centuries, while complete and systematic written documentations were rare both in the early community and in the later generations, the major evidence of their existence and historical roles were hardly found and thus relies mostly on oral stories inherited to their children and grandchildren. The story of Daeng Nachoda was even told, not by his own later generation, but by later generations of one of his three colleagues and leaders named Daeng Si Kudadempet. Fortunately, one local historian in the 1970s named I Wayan Reken mentioned Daeng Nachoda and his squadron in his manually typed manuscript, providing evidence of the existence of Daeng Nachoda and his maritime trading in the archipelago waters in the 17 and 18 centuries. Considering the common tradition of the many traditional communities in various places in Indonesia to keep inherited documents as sacred and secret, it is possible that information related to Daeng Nachoda and his activities in Jembrana Kingdom

are still kept in safety in private homes and trading documents of the past.

The purpose of Daeng Nachoda manuscript is to inherit the noble values of loyalty, greatness, hard-work, and integrity, and to remind the young moslem generation of Loloan in particular of their important historical figure and one important figure of the founding fathers of their community. It is thus logical that the manuscript needs to add some link between the past and the present, by presenting the custom and cultural legacy still well kept and maintained at present within the Loloan moslem community.

2. Language structure and writing

Daeng Nachoda manuscript was written by Eka Sabara, a moslem cultural observer and activist who has been active in promoting and developing the arts and culture of the Loloan moslem community. The writer is an intellectual who is fluent in both spoken and written academic communication, and has often presented ideas and discourse in local and national cultural forums. This is evident in his descriptive-narrative writing style which characterizes Daeng Nachoda manuscript. Despite some oral style in different places of the manuscript, Daeng Nachoda has mostly been written in complete, informative, and standard Indonesian language. The manuscript still needs editing on language aspects such as spelling and punctuation, lexical and sentence type choices. More importantly, the manuscript needs editing on some discourse aspects such as consistency of method of describing and narrating, as well as addition of missing information in various places. The manuscript also shows that information is sometimes "too heavy" on some paragraphs, while the other parts are more suitable to become supporting elements of some

preceding paragraphs. These findings on the characteristics of Daeng Nachoda manuscript are evidence of the need for editing processes.

B. Stages of editing of Daeng Nachoda manuscript

Editing of Daeng Nachoda manuscript involves various aspects that the original 70-paragraph text is enlarged into 99 paragraphs after editing. This means that the editing process involves addition of at least 29 paragraphs to the original text. besides addition in the information content, writing techniques and referencing. The editing procedure may be divided into three major types: addition, omission, and rearrangement.

1. Addition to Daeng Nachoda manuscript

Addition to the manuscript in general involves addition of informational content in a paragraph as a whole unit, while addition at the levels of word and phrase is relatively rare. Another basic process is addition of a new chapter. Editing with addition can be divided into two groups: addition of content and addition punctuation and discourse markers.

Addition of informational content on the level of word and phrase was conducted only in two data, while addition of sentences was conducted in three data.

Addition of phrase is also seldom needed, and the reason for the addition is similar to the addition at the word level, that editing process involves information processing in one paragraph as one unit. In the following data, addition of phrase was done to provide supporting information to the preceding information. The sentence puts new information at the beginning of the sentence to bridge the missing

information for ease of information processing.

- (1) Manuscript: Tidak banyak sumber sumber yang menceritakan ataupun menulis kisah Panglima Daeng Nachoda, suku bugis yang mendarat di Jembrana pada abad ke 16 Masehi. (par. 10)

Edited: Tidak banyak sumber yang menceritakan ataupun menulis kisah Panglima Daeng Nachoda, seorang panglima prajurit suku Bugis-Makassar dari Kerajaan Wajo yang mendarat di Jembrana pada abad ke-17 Masehi.

Addition of a complete sentence was also seldom done. In the following two data, sentences were added to meet the need for a topic sentence at the beginning of a new paragraph (par. 72) and a sentence carrying a textual metafunction predictive of the following part of the text (par. 74).

- (2) Manuscript:
 1. Bagian Kolong Atas : Atap Loteng, dan Atas Pare.
 2. Bagian Tengah: (par. 72)

Edited:
Rancangan rumah panggung Bugis-Makassar dibagi menjadi tiga bagian utama:

- a. Bagian Kolong Atas: Atap Loteng, dan Atas Pare.
- b. Bagian Tengah:

Addition of paragraph to the manuscript was conducted sixteen (16) times with various reasons, including:

- (a) paragraph addition of information of previous studies (pars. 6, 7, 8)
- (a) paragraph addition of information from new sources (pars. 20, 21, 22, 50)
- (b) paragraph addition as a result of breaking up of long and heavy paragraphs (pars. 30 and 90 were

each divided into three paragraphs).

- (c) paragraph addition as a result of breaking up and re-arrangement of long and heavy paragraphs (pars. 42, 57, 58, 63)
- (d) paragraph addition to provide supporting paragraphs to the previous paragraph (par. 44, 54, 56).

Addition of a new chapter (Chapter III) was conducted in the context of information completion as a whole text. Daeng Nachoda manuscript tells about the arrival of the squadron of the Wajo Sultanate who did not comply to the Bongaya Treaty signed by Sultan Hasanuddin and the Dutch. As it was described in section 3.1.1, The manuscript did not link the historical figures and events with present Loloan moslem community that still maintains cultural values through their arts and cultural ceremonies. Addition of information in a new chapter provides the link of the historical past and the living present. The addition process was conducted with the author as the main data source, and supporting documents were added as an evidence that the traditions are still maintained at present.

Addition of some punctuation and referencing technique involves revision of spelling, correct use of punctuation and referencing by use of footnote. The spelling of the word *eskudron* (par. 30) is revised into *skudron* to match the language rule for borrowing adaptation. The misspelling of Jembarana was corrected into *Jembrana* (par. 12).

The use of discourse markers to indicate textual metafunction is helpful for readers in processing and sort out dense information in the text, as shown in the following data.

- (3) Manuscript: Sumber local yang meriwayatkan hanyalah sebuah manuskrip yang ditulis oleh I Wayan Reken pada tahun 1979

yang mengkaji **Lontar Arya Pancoran** sebagai sumber *sejarah pembanding* dan **Catatan dari Datuk Haji Muhammad Siraj tertulis tahun 1935 di kampong Cempake Loloan Barat, hikayat dalam bentuk syair berhuruf arab berbahasa melayu (arab pegon)** sebagai sumber *sejarah penyanding*, serta penuturan cerita lisan alm Datuk H. Ichsan pada tahun 1985 tentang Daeng Nachoda dan Daeng sikudadempet, [...] (par. 10)

Edited:

Sebuah sumber lokal yang meriwayatkannya hanyalah sebuah manuskrip yang ditulis oleh I Wayan Reken, seorang sejarawan Bali yang pada tahun 1979 mengkaji tiga jenis sumber: pertama, *Lontar Arya Pancoran* sebagai sumber sejarah pembanding; kedua, *Catatan dari Datuk Haji Muhammad Siraj tertulis tahun 1935 di kampong Cempake Loloan Barat*, hikayat dalam bentuk syair berhuruf arab berbahasa melayu (Arab *pegon*) sebagai sumber sejarah penyanding, dan ketiga, penuturan cerita lisan Alm. Datuk H. Ichsan pada tahun 1985 tentang Daeng Nachoda dan Daeng Sikudadempet, [...].

Editing referencing technique involves moving irrelevant in-text citations into footnotes. All in-text citation indicating references in the manuscript are moved into footnotes in the the edited text. The addition of footnote considers relevance of in-text citation to the paragraph structure as one information unit. When the information in the in-text citation does not show a direct relevance to the paragraph development (i.e. they do not carry the functions of supporting sentences or provides illustration to the topic sentence

in the paragraph), the unity of the paragraph should be maintained by moving irrelevant information outside to some other places, and footnote keeps the information within one page without disturbing the paragraph development, as illustrated below.

(4) Manuscript: *Masih dalam catatan DeGraff, dicatat bahwa salah satu pimpinan pasukan Makassar meninggal di Bima pada tanggal 16 Juni 1673, pimpinan pasukan tersebut bernama Karaeng Tallo. (sumber Suryadin Laoddang : buku Diaspora Bugis-Makassar di Pulau Jawa. Menilik sejarah dan peradaban orang Bugis-Makassar di Pulau Jawa, Bagian 1 dari 7 Bagian).* (par. 18)

Edited: *Masih dalam catatan De Graff, dicatat bahwa salah satu pimpinan pasukan Makassar meninggal di Bima pada tanggal 16 Juni 1673, pimpinan pasukan tersebut bernama Karaeng Tallo.*²

² Suryadin Laoddang, *Diaspora Bugis-Makassar di Pulau Jawa. Menilik sejarah dan peradaban orang Bugis- Makassar di Pulau Jawa, Bagian 1 dari 7 Bagian* (2015). <http://www.suryadinlaoddang.com/2015/09/diaspora-bugis-makassar-di-pulau-jawa-html?m=1>, diakses tanggal: 24 Desember 2016.

Beside changes in the referencing method, editing also involves reference addition and use of alphabetical order.

2. Omission to Daeng Nachoda manuscript

Omission to Daeng Nachoda manuscript was conducted at the paragraph level, involving omission of content and punctuation and markers. Editing with omission of paragraph was done to paragraphs 91-93, which, after several editing processes, were then combined into one paragraph. The process is shown as follows. First,

paragraph 91 was edited for the referencing technique: in-text citation. Second, the second sentence (*Daerah yang sangat parah terkena dampak musibah banjir sungai Ijo Gading adalah kerajaan Brambang*) was thematically rearranged to obtain smooth flow with the previous sentence. The previous sentence begins with an (power change) event as its theme, and the theme in the second sentence (a location) is rearranged into an event (*Peristiwa banjir bandang*), and becomes: *Peristiwa banjir bandang sungai Ijogading yang menimpa Jembrana membawa dampak yang amat parah di wilayah Kerajaan Brambang*.

Third, the same paragraph also undergoes information re-arrangement to adjust to the text type, i.e. descriptive-narrative of objective historical events, that informal evaluative words, such as *syukurlah*, *kebetulan*, uncommon to descriptive academic style were omitted.

(5) Manuscript: [...] Syukurlah wakil Raja Brambang I Gusti Ngurah Made Yasa dan para pengiringnya selamat karena kebetulan beliau berada di Mengwi dalam rangka mengundang Raja Mengwi dalam acara “Ngeluwer” (Pengabenan Besar). Par.91, sentence 3)

Edited: Musibah itu terjadi setelah keberangkatan wakil Raja Brambang I Gusti Ngurah Made Yasa dan para pengiringnya ke Istana Mengwi untuk mengundang Raja Mengwi dalam acara “Ngeluwer” (Pengabenan Besar).

Fourth, paragraph 92 undergoes rearrangement, change of referencing technique, and was combined to paragraph 91.

(6) Manuscript: [...], saat itu posisi I Gusti Ngurah Made Yasa berpangkat Mangkubumi, beliau kembali mendirikan sebuah Puri

untuk putra bungsu dari Raja Mengwi yang bernama I Gusti Alit Takmung yang dinobatkan menjadi Raja dengan gelar Anak Agung Ngurah Jembrana sebagai vasal Kerajaan Mengwi. (par.91)

Letak Puri tersebut disebelah Puri Jero Andul diberi nama Puri Gde Jembrana, selesai pembangunan Puri pada tahun 1715 (Riwayat Jembrana, oleh Gusti Agung Putu Mahayana 1935). [...] (par. 92)

Edited: Pada saat itu I Gusti Ngurah Made Yasa berpangkat sebagai Mangkubumi. Beliau mendirikan kembali sebuah Puri lain untuk putra bungsu Raja Mengwi yang bernama I Gusti Alit Takmung yang dinobatkan menjadi Raja dengan gelar Anak Agung Ngurah Jembrana. Puri itu dibangun disebelah Puri Jero Andul dan diberi nama Puri Gde Jembrana, yang pembangunannya selesai pada tahun 1715.²³ (par. 91)

Fifth, paragraph 93 of the manuscript was combined into one unit with paragraph 92.

(7) Manuscript: Mertua Raja Mengwi I Gusti Ngurah Takmung menjabat sebagai Patih Agung di kerajaan Jembrana dan mendirikan Puri baru diberi nama: Jero Pasekan oleh karena beliau menjadi pucuk pimpinan warga Pasek dalam keprajuritan dan juga pertanian dimasa-masa damai (*Catatan Reken 1979; bersumber Sejarah Jero Pasekan Jembrana oleh Gusti Ngurah Gde Jembrana 1956*). (par. 92)

Sedangkan Marga Arya Pancoran, Arya yang berkuasa terdahulu menjabat Kepala Pasukan Perang dengan didampingi oleh segenap warga muslim suku Bugis/Makassar yang dipimpin oleh anak buah Panglima Daeng

Nachoda yaitu Panglima Daeng Si Kuda Dempet dan Daeng Marema. (par. 93)

Edited: Mertua Raja Mengwi, I Gusti Ngurah Takmung, menjabat sebagai Patih Agung di Kerajaan Jembrana. Beliau mendirikan sebuah Puri baru yang diberi nama Jero Pasekan, oleh karena beliau menjadi pucuk pimpinan warga Pasek dalam keprajuritan dan juga pertanian dimasa-masa damai.²⁴ Sedangkan Marga Arya Pancoran, yaitu para Arya yang sebelumnya adalah penguasa Jembrana, diberi kedudukan sebagai Kepala Pasukan Perang dengan didampingi oleh segenap warga muslim suku Bugis-Makassar yang dipimpin oleh anak buah Panglima Daeng Nachoda, yaitu Panglima Daeng Si Kudadempet dan Daeng Marema. (par. 92)

Omission of punctuation marks was done to paragraph 73. The one-sentence paragraph which was followed with enumeration points was edited into a sub-topic and the enumerated points then follow. This editing results in paragraph unity and the textual metafunction helps readers for ease of information processing.

3. Rearrangement of Daeng Nachoda manuscript

Rearrangement as one activity of editing has been illustrated in part in the previous discussion on omission, since editing involves various processes that is in reality inseparable. The following discussion shows rearrangement of sentences within a paragraph as well as rearrangement between paragraphs (Martin, 1992).

a. Rearrangement within a paragraph

Rearrangement within a paragraph was conducted to four paragraphs: 60, 63, 65, 92. This was aimed at obtaining a thematically organized paragraph structure for ease of reading. Paragraph 60 presents information on the tracing of Panglima Si Kudadempet who married Moyang Guru Gerunuk, a widow of late Wan Ishak from Telango. The ambiguous sentence in manuscript is rearranged to obtain clarity by adopting a constant thematic pattern (Nwogu & Bloor, 1991), chronological order of events marked with temporal conjunction *kemudian*.

(8) Manuscript: Setelah Wak Ishak suami moyang Guru Gerunuk pertama meninggal dunia (mempunyai 3 orang anak). Moyang Guru Gerunuk yang merupakan seorang guru mengaji kemudian menikah dengan Panglima Daeng Sikudadempet, di Lorong Langgar Timur Sungai (\pm 1715 Masehi)

Dari pernikahan Daeng Sikudadempet dengan Monyang Guru Gerunuk (guru mengaji asal Semarang, yang merupakan janda dari Iskak asal Telango) mempunyai 5 orang anak yaitu :[...]

Edited: Penelusuran kisah Panglima Si Kudadempet dilacak dari Moyang Guru Gerunuk, seorang guru mengaji asal Semarang yang bersuamikan Wak Ishak yang berasal dari Telango. Kemudian Wak Ishak meninggal dunia dengan meninggalkan seorang istri dan tiga orang anak. Moyang Guru Gerunuk kemudian menikah dengan Panglima Daeng Si Kudadempet, di Lorong Langgar Timur Sungai sekitar tahun 1715 Masehi. Dari pernikahan Daeng Si Kudadempet dengan Moyang Guru Gerunuk diperoleh lima orang anak yaitu: [...]

Editing with rearrangement was also conducted on paragraph 65, by sorting out and disentangling crowded information, and arrange them into separate sentences. There are at least two dense sentences in the paragraph that are analyzed into two or three separate sentences, so that ease of processing is obtained.

(9) Manuscript: Pada tahun 1715 selesailah pembangunan Puri Gde Jembrana [...] Pada masa inilah kerukunan orang Bugis dengan penduduk local berbaur hidup berdampingan dengan toleransi saling menghargai dalam keseharian, dan sering disebut Menyame Braye.^(a) Sehingga terjadilah akulturasi dua budaya antara Hindu Bali dengan Islam yang dibawa Bugis-Makassar, dengan ditemukannya bukti lontar Geguritan Ahmad Muhammad yang beraksara Bali.^(b) cerita yang memadukan dua kebudayaan dimasa silam. Geguritan Ahmad Muhammadyang merupakan geguritan perpaduan antara dua kebudayaan yaitu, kebudayaan Hindu dan Islam. Karya ini merupakan suatu varian budaya yang unik, yang terbentuk dari dua kebudayaan. (par 65)

Edited: Pada tahun 1715 selesailah pembangunan Puri Gde Jembrana. [...] Pada masa inilah kerukunan orang Bugis dengan penduduk setempat amat nyata. Kedua suku berbeda keyakinan ini berbaur dan hidup berdampingan dengan saling bertoleransi dan menghargai dalam kehidupan keseharian. Kerukunan ini sering disebut Menyame Braye. Maka terjadilah akulturasi dua budaya antara Hindu Bali dengan Islam yang dibawa kaum Bugis-Makassar. Bukti akulturasi budaya ini ditemukan

dalam Lontar Geguritan Ahmad Muhammad yang beraksara Bali, dengan cerita yang memadukan dua kebudayaan dimasa silam. *Geguritan Ahmad Muhammad* merupakan geguritan perpaduan antara dua kebudayaan yaitu, kebudayaan Hindu dan Islam. Karya ini merupakan suatu varian budaya yang unik, yang terbentuk dari dua kebudayaan.

In paragraph 65 of the manuscript, the sentence with superscript ^(a):

(10) Pada masa inilah kerukunan orang Bugis dengan penduduk local berbaur hidup berdampingan dengan toleransi saling menghargai dalam keseharian, dan sering disebut Menyame Braye.

is edited and rearranged into three separate sentences:

- a. Pada masa inilah kerukunan orang Bugis dengan penduduk setempat amat nyata.
- b. Kedua suku berbeda keyakinan ini berbaur dan hidup berdampingan dengan saling bertoleransi dan menghargai dalam kehidupan keseharian.
- c. Kerukunan ini sering disebut *Menyame Braye*.

Also, sentence with superscript ^(b):

(11) Sehingga terjadilah akulturasi dua budaya antara Hindu Bali dengan Islam yang dibawa Bugis-Makassar, dengan ditemukannya bukti lontar Geguritan Ahmad Muhammad yang beraksara Bali, [...]

is edited and rearranged into two separate sentences:

- a. Maka terjadilah akulturasi dua budaya antara Hindu Bali dengan Islam yang dibawa kaum Bugis-Makassar.
- b. Bukti akulturasi budaya ini ditemukan dalam Lontar *Geguritan Ahmad Muhammad* yang beraksara

Bali, [...]

With such rearrangements, the edited text shows a more consistent thematic structure, resulting in ease of information processing.

b. Rearrangement between paragraphs

Rearrangement between paragraphs was conducted to at least five (5) paragraphs of the manuscript: 33-34, 47, 48, 49. As an illustration, paragraphs 33 and 34 are rearranged and combined and involving change of referencing method to omit disturbance of information flow in the resulting paragraph.

(12) Manuscript:

Kemudian sangatlah erat persahabatan antara orang orang Bugis Makassar dengan keluarga I Gusti Ngurah Pancoran IV Jembrana, dilaksanakan pula perdagangan dengan sistem tukar menukar. Maka semakin terbukalah isolasi Jembrana dengan dunia luar, lewat perantaraan perahu perahu pedagang bekas eskadron keturunan Sultan Wajo itu (sumber sejarah Arya Pancoran-Jembrana, halaman 8 dan 9 milik I Gusti Ngurah Purwayadi di Negara 1972 dalam manuskrip Sejarah Perkembangan Islam di Bali Khususnya di Kabupaten Jembrana-I Wayan Reken 1979 halaman 4).(par 33)

Rombongan eskadron Daeng Nachoda terkenal dengan sebutan empat Daeng yaitu Daeng Si kudadempet (kuda empat), Daeng Marema dan Daeng Bira. (Penuturan lisan dari H. Ichsan kepada penullis di tahun 1985 tentang hubungan Daeng Nachoda dengan Daeng Si Kudadempet) (par. 34)

Edited:

Kemudian sangatlah erat persahabatan antara orang orang Bugis Makassar dengan keluarga I Gusti Ngurah Pancoran IV Jembrana, dilaksanakan pula perdagangan dengan sistem tukar menukar. Maka semakin terbukalah isolasi Jembrana dengan dunia luar, lewat perantaraan perahu perahu pedagang bekas eskadron keturunan Sultan Wajo itu.¹⁰ Rombongan skuadron Daeng Nachoda terkenal dengan sebutan empat Daeng, yaitu Daeng Nachoda, Daeng Si Kudadempet (kuda empat), Daeng Marema dan Daeng Bira.¹¹ (par. 33)

CONCLUSION

Editing of Daeng Nachoda manuscript as one pre-printing and publication process is a comprehensive process involving various aspects of information and language processing. The goal of editing is a final text with systematic, efficient and effective information structure, writing techniques and language structure. These three features contribute to the ease of information processing in the text on the part of the readers.

Editing in technical level involves adjustment of punctuation, spelling, referencing to follow the standard academic writing rules. At the level of language and information structure, editing involves simultaneous processes of addition, omission, and rearrangement of words, phrases, sentences and paragraphs. In this study, editing also involves addition of a new chapter to link the evidences of the past and present. In that way, the resulting text presents the narrative of the life and journey of a prominent historical figure of the Buginese moslem community in Loloan, Jembrana through time of the past and his legacy to the present generations.

The work of editing was intensively done in cooperation with the author of

the manuscript, and it involves analysis, check and recheck of data and written and oral information, collection and selection of information, documentation as the supporting evidence to the existence and roles of an historical figure in a historical timeline. The documentation in the form of published book is expected to contribute to preservation of customs, social and cultural noble values of the moslem Loloan community in Jembrana Regency, Bali.

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