

THE EXPLORATION OF BUTON ANCIENT MANUSCRIPTS AS A POTENTIAL FOR TOURISM DEVELOPMENT IN BAUBAU CITY

Eksplorasi Naskah Kuno Buton Sebagai Potensi Pengembangan Pariwisata di Kota Baubau

Rahmawati, Syaifuddin, Heksa Biopsi Puji Hastuti, Derri Ris Riana
Badan Riset dan Inovasi Nasional

rahm053@brin.go.id, syai007@brin.go.id, heks001@brin.go.id, derri.ris.riana@brin.go.id

Abstract

This study aims to (1) describe the potential of the Buton manuscript as tourism development in Baubau City; and (2) describe a manuscript-based tourism destination development model in Baubau City. The study was qualitative descriptive research. The research data used a literature study. Various journals, articles, and relevant books are sources of information related to the intricacies of the Buton manuscript. The results show that (1) Buton's manuscript has the potential as an object for cultural tourism development. In addition to Almuzaji Mulku Zahari who collected ± 320 manuscripts, these manuscripts have been cataloged by Ikram et al (2021), other Buton manuscripts were also collected by other people such as La Mbalangi (78 years), Moersidi (73 years) La Ode Aegu (80 years), La Ode Ansari Idris (68 years old), etc. The contents of the Buton manuscript include legislation, Islamic teachings, philosophy of life, history, medicine, love stories, covenant documents, and literature. (2) The Buton manuscript tourism development model can be carried out by managing the Buton manuscript as well as possible such as manuscript conservation so that it becomes more accessible to the public in the form of installing nameplates for manuscript heirs, making manuscript maps, strengthening the capacity of manuscript heirs, manuscript galleries, making a place for storing manuscripts, making social media for manuscript owners, photo galleries for manuscript owners, and tourism networks.

Keywords: Buton manuscript, tourist destination, tourism development model

Abstrak

Penelitian ini bertujuan untuk (1) mendeskripsikan potensi naskah Buton sebagai pengembangan pariwisata di Kota Baubau dan (2) mendeskripsikan model pengembangan destinasi wisata berbasis naskah di Kota Baubau. Penelitian didesain sebagai penelitian deskriptif kualitatif. Data penelitian ditelusuri melalui studi pustaka. Berbagai jurnal, artikel, dan buku-buku yang relevan menjadi sumber informasi terkait seluk-beluk naskah Buton. Hasil penelitian menunjukkan bahwa (1) potensi naskah Buton sebagai obyek pengembangan wisata budaya sangat besar. Selain Almuzaji Mulku Zahari yang mengoleksi naskah ± 320. Naskah-naskah tersebut sudah dikatalogisasi oleh Ikram dkk (2021), naskah Buton lainnya dikoleksi pula oleh masyarakat lainnya seperti La Mbalangi (78 tahun), Moersidi (73 tahun) La Ode Aegu (80 tahun), La Ode Anshari Idris (68 tahun), dan lain-lain. Isi naskah Buton meliputi perundang-undangan, ajaran agama Islam, falsafah hidup, sejarah, obat-obatan, kisah percintaan, dokumen perjanjian, dan sastra. (2) model pengembangan wisata naskah Buton dapat dilakukan dengan mengelola naskah Buton dengan sebaik-baiknya seperti konservasi naskah sehingga menjadi lebih mudah diakses oleh masyarakat dalam bentuk kegiatan pemasangan papan nama pewaris naskah, pembuatan peta naskah, penguatan kapasitas pewaris naskah, galeri naskah, pembuatan tempat penyimpanan naskah, pembuatan media sosial pemilik naskah, galeri foto pemilik naskah, dan jejaring wisata.

Kata Kunci: wisata naskah Buton, destinasi wisata, model pengembangan wisata

INTRODUCTION

In the 21st-millennium era tourism became an important arena for the development of a nation. Petervska stated that tourism as a source of economic growth and development has an influence, on both microeconomics and macroeconomics. The influences of microeconomics are to improve the quality of employees, get benefits from economies of scale, and develop new facilities by international standards for the demand and supply of tourism, while the influences of macroeconomic effects are tourism as a means of increasing foreign exports, generating foreign currency income, new job opportunities, contributing to the repayment of foreign debt, increasing national income, generating new economic sources, etc. (Petrevska, 2014, p. 37). After hundreds of years of natural resources being explored to achieve the greatest prosperity for the people, it has made even more eroded and threatened to run out. In that regard, new livelihoods are shifting. The source of nation-building is diverted to something that is considered not to be exhausted quickly, even constantly renewable. This is where the important point of the existence of tourism as a new field for optimizing the utilization of the nation's potential and supporting the nation's economy.

Tourism is related to the resources owned by a region, most of which are given. Why is it said so? Because the potential and wealth of each region are unique and are influenced by nature, culture, and geography. However, it must be said that a tourist area can be created and built from "nothing" to "existing" which is determined by the will and vision of the community, especially its leaders, for example developing the potential of a tourist village as a tourist destination with community empowerment (Rahadi, Dedi Rianto Rahadi, Muslih, Moch, & Cakranegara, 2022; Putra, I Komang Mahayana, Sumatra, Ni Wayan, Rumini, Ni Luh Putu Inten, Rahmanu, I Wayan Eka Dian, Cokorda, Gede Putra Yudistira, Putra, 2020; Arida et al., 2017). Thus, tourism development is not only determined by the potential region that has been available for generations but also by its management and optimization is a determining factor.

One type of tourism that is considered to never be "exhausted" is culture-based tourism. Culture is considered an accentuation of human existence itself. That is, as long as the human being exists on the earth, then culture as a result of its existence will also continue to exist. Because humans are unique creatures, cultures around the world are also unique. Humans born into different races will leave a cultural heritage that distinguishes them from other races in other parts of the planet.

A culture inherent to human existence is sometimes regarded as something commonplace and ordinary. At this point, the proponents of the culture sometimes no longer give a creative touch so that they do not have the opportunity to be known to a wider audience, namely people with different cultural backgrounds. If we want to witness the heterogeneity of mankind, look at its culture because it will appear as a mirror of social life

crystallized in values, symbols, artifacts, parades, traditions, and a colorful set of living practices.

Culture became the basis for seeing the way humans negotiate with the nature that lived them. Related to this, (Ahimsa-Putra, 2020, p. 61) says that culture is a symbolic device used by humans to build reality and adapt to that reality. Richard, (Liliweri, 2014) explained that there are two main meanings of culture, namely (1) culture as *a folk spirit* of a unique identity, and (2) culture as human cultivation that contains the direction of perfection.

In the tourism paradigm, culture is a great asset in boosting the economy of a nation. Quoting WTTC, (Risfandini, 2019, p. 50) said that tourism is a leading sector that can drive the world economy. 1 in 10 jobs in the world is in the tourism and travel sector according to the *World Tourism and Travel Council*. The above opinion is to affirm that tourism, including cultural tourism, has a contribution to the sustainability of the development of a nation, especially in the economic realm. The development of culture-based tourism and local wisdom is part of the products of human reactivity that has economic value (Sugiyarto, Amaruli, 2018, p. 45; Idrus, Muh Ikram, 2016)

If culture is the object of exploration of tourism, it must also be known elements or aspects of culture, as said by (Koentjaraningrat, 2011, p. 80), that are language, knowledge systems, social organizations, systems of living equipment, and technology, a system of living livelihoods, religious systems, and arts. The seven elements of culture will be able to be described again in certain diverse parts of the life of the people who support a culture.

Related to this, in the current era, tourism has indeed become the new prima donna of a nation. (Indrawati, Yuyu and Dewi, 2014, p. 2) said that tourism as an industry is still a prima donna for every country, both in terms of tourist visits and receipts obtained from tourist spending on a tourism destination. Several regions in Indonesia rely on the tourism sector in their economic development, such as Bali as the prima donna of tourist visits in Indonesia (Antara, Made & Sumarniasih, 2017); in Lombok the development of The Setanggor tourist village (Putri, Tutik Sukmalasari, Mahmud, Agus, 2022); in Yogyakarta as a place of culture, tradition, and students (Maizida, 2021).

Buton has a potential development of cultural tourism. This study is important to be analyzed from the perspective of cultural tourism. Buton has a rich culture ranging from traditional arts, culinary, cultural artifacts, handicrafts, etc. (Renold, Teng, M. Bahar Akkase, Anjarsari, Hilda, Badollahi, 2020, p. 13) states that the concept of cultural tourism is the interaction between tourists and the local community because the strength of cultural attraction to cultural goals and social values include inherent and intangible elements of culture.

Buton has a unique and rich cultural treasure, in addition to being supported by the heterogeneity of society, it also has a long history as a former kingdom and sultanate. As the former Kingdom of Buton and the Sultanate of Wolio, this area has a heritage, both cultural

artifacts and those that continue to live today that blends with the daily activities of its people.

Baubau City, which was once the capital of the kingdom and the Sultanate of Buton, there is a very diverse cultural potential. In this city, there is a Palace Fortress which is considered the largest fortress in the world. Inside the fortress complex, there are so many cultural artifacts and sites that are diverse and of great value. One of them is the Tomb of Sultan Murhum or Lakilaponto. In its history, the tomb will always be a visiting area for tourists who travel to the palace complex. Related to that, the Tomb of Sultan Murhum who lived in 1491 AD-1537 AD has played its role as a religious and historical tourist destination at the same time. The unique thing is the presence of several old women who in the Wolio language are called *ina-ina* who pray for the safety of visitors next to the tomb. Of course, visitors will provide prayer services for *ina-ina* as a sign of gratitude. In addition to the issue of "thank you", the phenomenon indicates that the religious tourism of the Tomb of Sultan Murhum has contributed to encouraging an economic value for the surrounding community, regardless of its value. In addition, Baubau is also known as the Land of Kabanti, which is a verse that is performed. The kabanti is knitted from a poetic language that characterizes the culture of the people of its speakers. Kabanti is an oral tradition lived by the buton people for hundreds of years. The activity of going to sea in the community has never been separated from kabanti because it has also become a prayer and spirit. Not infrequently, kabanti is sung in the traditions of going to sea, gratitude, wedding, the inauguration of the sultan, *pingitan*, the arrival of guests, etc. Kabanti is sung accompanied by Buton's gambus. This is the tradition that makes Buton known as a society that has a high and great passion for art. Inevitably, kabanti offerings become an interesting performing arts tour. The tourists will experience a unique and authentic experience of the artistic expressions of the Buton people. Moreover, kabanti's singing is combined with buton's typical clothes as well, so that cultural tourism in terms of clothing is also carried over.

The Buton Palace Fortress is the most extensive and astonishing cultural tourism area. Its position, which is in the rocky hills, is a strategic point to see the Baubau landscape surrounded by the sea and islands. This is evidence of the history of the greatness of the Sultanate of Buton in the past. The history of the rise and fall of kings and sultans begins and ends in the Buton palace-fortress complex. The legendary complex has an area of 23,375 hectares which confirms it as the largest fortress in the world. Within the palace-fortress area lived the Baubau people, especially from the Wolio ethnic circles. Here lies one of the advantages of the fortress compared to another fortress in the world; it becomes the residents' house so that it remains durable and well-maintained amid the changes of the supporting communities. As a fortress, inside there are other cultural sites such as the Tomb of Sultan Murhum, the anchor of a large ship, the oldest flagpole of the sultanate, the Palace Mosque, the tombs of sultans and relatives, as well as residents' houses with a typical Buton architecture. Inevitably, the environment of the Buton Palace Fortress is a miniature of Buton itself. At this point, it becomes the most interesting and characterful cultural tourist

destination. Inside the Buton Palace Fortress, there is also a concrete wall inscribed with the genealogy of the kings and sultans of Buton, the sultan's inauguration complex, and a meeting room.

As a region that contains ancestral traditions and heritage, Buton has a pingitan tradition called *posuo*. Buton's young women, who have entered the baligh period, will undergo a cultural ritual aimed at maturing the age of a generation of Buton women in the pingitan tradition. The *posuo* process lasted for eight days and eight nights and was placed in a special room called *suo*. During the ritual, these teenagers were cut off from communication and connection with the outside world. Only *bhisa*, namely Buton's parents, preached and conveyed religious teachings, culture, philosophy of life, values, and so on. Participants of this tradition wore typical Buton clothes. She will receive teachings related to culture as well as Islam that will shape a woman and a mother-to-be with character. The *posuo* process has always attracted great attention, not only from his family but also from tourists. This is one of the most distinctive and unique types of cultural tourism that exists in Buton. There will also be born other buton representations, such as culinary, dance, and gambus' Buton.

As a cultural region, Buton has complete cultural tools. Buton weaving was so famous and became a tool of the trade that crossed epochs and geographies. Until today many citizens still inherit the skills of Buton fabric weaving. Several houses in Baubau became centers of weaving production and produced colored and quality woven fabrics. There is no Buton cultural activity that doesn't introduce the woven fabric that appears on clothes, sarongs, and skirts, to *kampuri*, namely Buton's signature *songkok*. Even wallets, bags, and food storage media have received a touch of Buton weaving. In reality, many tourists make this weaving activity a tourist attraction.

In Baubau City there are thousands of ancient manuscripts inherited from the ancestors. In the past, these manuscripts were made and distributed to the palace community at that time to convey information and knowledge of the kingdom. In the span of about a hundred years, the distribution of knowledge metamorphosed into a priceless manuscript because it recorded various information and sciences including the royal knowledge system at a time, the royal archives and the Sultanate of Buton, knowledge of Islamic religious guidance (Sufism, khotbah, hadith, fiqh, tawhid, prayers, procedures for funeral prayer), genealogy, kabanti, and so on. By Law Number 11 of 2010 on Cultural Heritage, ancient manuscripts of royal relics and the Sultanate of Buton are categorized as cultural heritage because they have cultural heritage criteria as written in Chapter III Section 5 below: a) aged 50 (fifty) years or more, b) representing a style period of at least 50 (fifty) years old, c) has a special meaning for history, science, education, religion, and/or culture, d) have cultural value for strengthening the personality of the nation (Law of the Republic of Indonesia Number 11 of 2010 tentang Cultural Heritage). Buton manuscripts were made and disseminated to the royal community at that time to convey information and royal knowledge.

Currently, Buton manuscripts are owned by some Buton people, especially those who live in Baubau City. There are already too many researchers who come to visit the heirs or owners of manuscripts for research or conservation purposes. However, the manuscripts were only treated as objects that were read to give thought and knowledge. The transformation of the manuscript as a living artifact that can change the existence of its self-existence to be more colorful, has not received attention. Some people who own manuscripts still enforce manuscripts as heirloom objects that can only be accessed by certain people. The general public who are willing to see and read it are not given the opportunity and flexibility. Related to the condition of manuscripts that are prone to damage, they did not get the treatment as they should because they were constrained by very minimal knowledge related to manuscript handling. Here it is located, it is necessary to have a manuscript tour or knowledge tour that makes manuscripts as subjects as well as tourist attractions. The development of the potential of ancient manuscripts as manuscript-based tourist destinations in addition to making it easier for the user community to access them is also beneficial for the preservation of the manuscript itself. The manuscripts will be managed properly so that they are protected from damage. Manuscript owners also get a strengthening of capacity and ability in terms of manuscript management, as well as understand the attitude and behavior that should be the owner of the manuscript who must accept well whoever is interested in accessing the existing manuscript. Not only the management of the manuscript but also the house of the heir to the manuscript is given a special marker as the destination point. There needs to be a copy of the manuscript in visual form in the owner's house so that tourists come for manuscript tourism as well as visuals. There is no denying that will intersect with each other also with cultural tourism in it. If this is initiated, it will be possible to make a kind of cultural tourism map in this area.

The results of research related to the Buton manuscript provide preliminary information related to the people who collect the manuscript. Some of them are the La Mbalangi collection located in Tarafu village, Betoambari subdistrict, and Baubau district. He is the former Head of the Office of the Religious Affairs Department of Wolio subdistrict, Buton district. His position as the owner of the manuscript is a special attraction for researchers to access the information and knowledge contained in it. Likewise with the collection of Moersidi who lives in Wajo Village, Betoambari subdistrict, Baubau district. He is a retired employee of the Department of Education and Culture of Wolio subdistrict, Buton district. Of course, the richness of the manuscript he has will be part of the plan to work on cultural tourism in Baubau. Collectors or other heirs such as La Ode Aegu who live in Tomba Village, Wolio subdistrict, and Baubau city will be part of the plan for this cultural tourist destination. The La Ode Anshari Idris collection in Batulo subdistrict, Sorawolio district, Baubau City, has its advantages because it is located in the center of Baubau city and the official house of the Mayor of Baubau and the Regent of Buton. This strategic position will be an attraction for cultural destinations. In addition, there are also other manuscript owners in Lanto Village, namely M. Said Efu and Sahabuddin who collect the books of Syarf al-Anam and Sufism. There is also La Muchir in Tarafu subdistrict which

collects five manuscripts on sermons, prayers, and kamil people. In Baubau almost no one does not know the collection of Abdul Mulku Zahari which is now managed by his son, Almujazi Zahari. Hundreds of his manuscripts have been accessed by researchers from various countries and have become a source of pride for Baubau and Southeast Sulawesi in general.

In addition to the names mentioned above, it is suspected that there are many more people who keep the Buton manuscript. Unfortunately, not all manuscript collectors are open and willing to show their collections. There are still manuscript owners who do not open up and allow researchers to access further. Some think that ancient manuscripts are sacred heirloom objects so that they cannot be accessed by others. From a cultural tourism perspective, manuscript owners need to be strengthened in capacity so that they have knowledge and skills in managing their manuscripts. The manuscripts will be categorized thematically to make it easier to access them. These manuscripts must also always be maintained physically so it is necessary to conserve the manuscripts. That, the owners of the manuscript must get knowledge of how to conserve the manuscript. The arrangement of the manuscript needs to be placed on a special shelf so that it looks beautiful and well-arranged. On the other hand, to be worthy of being a cultural tour, the management of the manuscript storage room requires the display of the owner's map and the distribution of the manuscript, the cover or the best part of the manuscript visually, the portrait of the manuscript owner from time to time, and a description of the manuscript.

This management is important to create a good maintenance impression so that the manuscript can be maintained considering the raw materials of the manuscript which are prone to damage so they require special handling. Efforts to preserve manuscripts can be carried out with manual techniques, namely lamination, and fumigation; with the help of technological tools, the transfer of manuscript media into digital form is carried out; as well as by transliteration and translation as carried out by the BPAD of South Sulawesi Province (Bahar, Hijrana & Mathar, 2015, p. 98). Good management will make it easier for manuscript users to access and find the information they need. Based on this, research is needed related to tourism potential in the form of Buton manuscripts owned by Baubau City. Exploration of cultural potential in the form of ancient manuscripts is important as the basis for planning the cultivation of tourism potential for authorized stakeholders. For the general public, information from this research is expected to increase interest in visiting the tourist attraction.

Related to the background that has been described above, the problems that will be examined in this study can be formulated as follows.

1. What is the potential of the Buton manuscript as an object for tourism development in Baubau City?
2. How is the model of manuscript tourism development in Baubau City?

LITERATURE REVIEW

Research related to ancient manuscripts in Buton has been carried out by several researchers including research conducted by (Ilyas, 2017). This research entitled "A Piece of Written Heritage in the Land of Buton" discusses the history of manuscripts in Buton, traces the existence of religious manuscripts, and the storage and maintenance of religious manuscripts by their owners. The results showed that the history of the existence of manuscripts in Buton has been going on from the phase of King Wolio V to the phase of Sultan Falihi (1937-1960). Each phase of Sultan Buton's leadership was always colored by developments that determined the direction of the path to the next phase of the king's leadership. As in the phase of King Wolio V, in this phase, the spread of Islam has begun in the land of Buton. However, it is still done in secret. After King Wolio V converted to Islam in 1527 AD, Islam developed in the royal environment. During the reign of King Wolio IV the development of Islam became more widespread with the help of Syech Abdul Wahid from Johor in 948 H/1538 AD who carried the Quran (Wa Kuntere), and so on.

Furthermore, another research is related to the content of the Buton manuscript conducted (Amiruddin, 2018). Amirudin examines prayer services in the Kapasakina Ma'ana manuscript. This study is intended to describe, transliterate, edit texts, translate, and reveal content so that it can be used by the wider community. The results showed that codicological it can be known that the Kapasakina Ma'ana manuscript was written in the Wolio language with the Wolio script (buri). The content of the KM manuscript consists of 10 parts, namely (1) the nature of prayer, (2) the nature of Allahu akbar, (3) the position and function of the four elements in prayer worship, (4) the essence of laa ilaaha illallah, (5) the position of Allah and the Prophet Muhammad, (6) the form and fadilah of zikir and prayers, (7) part of the fadilah asmaul husna, (8) prayers and batata aqiqah and qurban, (9) procedures for the funeral prayer, and (10) the terms of repentance.

In addition to Amiruddin's research, there is also research on the tradition of the manuscripts in Buton written by (Rosdin, 2015). This research reveals that Buton as a royal state lasted for more than 2 centuries (1327—1541) and the sultanate era for more than 4 centuries (1541—1960). In the period during the royal era, the Buton people were not yet familiar with the manuscript and writing traditions. The inheritance of knowledge from the past is only stored in the collective memory, without any effort to perpetuate it Darmawan (2009) (Rosdin, 2015, p. 49). The historical and social events that occurred were merely passed down through the generations from one generation to the next. Before the arrival of Islam, the Buton community was classified as illiterate. With the presence of Islam, the people of Buton had access to the widest possible range of knowledge. The Buton people were enlightened and learned from the Sultanate of Buton was only one small notch vastness of the universe of science. The Buton people realized knowledge of the universe and the universe is like the coastline of the ocean of knowledge that has been waded through and explored by great Muslim thinkers throughout history. Buton manuscript seems to have been born in the sultanate era along with a process of Islamization that introduced the tradition of

literacy with Arabic script which was later modified into Buton script (Buri Wolio). Due to the rapidly advancing influence of Islam and being declared the state religion, writers began to emerge from generation to generation using Wolio, Malay, and Arabic languages. Their writings include various knowledge, such as law, constitution, government, history, literature, socio-culture, ethics, Islam, especially those with nuances of Sufism, and others. It was their works that later adorned the collection of scripting in Buton. In general, these manuscripts are still stored in private collections for generations and are still closed to others outside the family environment. The only collection of manuscripts that is open to the public, especially to researchers is the naskhah owned by the family of the late Abdul Mulku Zahari which is currently guarded and cared for by his son, Almuja'zi Mulku Zahari. Buton manuscripts stored in Leiden, The Netherlands have also been presented in Buton.

In this study, it was also explained about the identification of manuscript owners in Buton. In addition to the collection of Abdul Mulku Zahari, Buton's manuscript can still be found in various private collections, including (1) the collection of La Mbalangi (78 years old) in Tarafu Village, Betoambari subdistrict, Bau-Bau City. He is the former Head of the Office of the Religious Affairs Department of Wolio subdistrict, Buton district; (2) the collection of Moersidi (73 years old) in Wajo Village, Betoambari subdistrict, Bau-Bau City. He is a retired employee of the Department of Education and Culture of Wolio subdistrict, Buton district; (3) the collection of La Ode Aegu (80 years old) in Tomba Village, Wolio subdistrict, Bau-Bau City. The work of owner of the manuscript was a farmer, in addition to being the Imam of the Wolio Palace Mosque; and (4) the collection of La Ode Anshari Idris (68 years old).

In addition to research related to the Buton manuscript, the article (Tahara, 2019) entitled The Master Plan for Cultural Development of Baubau City is an important study for this research. The paper discusses the cultural potential of Baubau City contained in the Master Plan Document for the Cultural Potential of Baubau City. This research concluded that Baubau City is a city that has a world civilization heritage with the expanse of cultural heritage it contains giving meaning to dynamic city development. Baubau City has the potential for a wealth of cultural resource relics, both movable and immovable. The potential of these cultural resources is very potential to be used as a tourist attraction. The management plan for some cultural potentials as tourist attractions requires preparation. Therefore, it is considered necessary to regulate so that these sensitive objects can be managed sustainably. Management that is not by the rules of preservation can cause the culture to be damaged, both in terms of the physical and the values it contains. Therefore, this cultural development master plan effort is a strategic step in the development or planning of Baubau City in the future as a world heritage city. For this reason, this cultural development master plan is important to become an image of Baubau City as a developed city based on local culture as a heritage of the past.

The results of these studies provide information about the existence of the Buton manuscript and its content. Baubau City also has a variety of cultures that is very potential

for tourism development. This research focuses on working on ancient manuscripts as a cultural potential for the development of Baubau City tourism. Through this research, manuscript owners are strengthened to have a cultural heritage in the form of ancient manuscripts that hold a myriad of information and knowledge. Pride in the existence of manuscripts as cultural heritage is expected to foster public awareness to be able to manage manuscripts well so that people who use manuscripts can access them more easily and quickly. For this reason, the steps for description, and classifying manuscripts according to the content of their content are part of this study.

Cultural Tourism Concept

The interest of tourists, especially foreign tourists, to visit a region is not only caused by the desire to enjoy the beauty of nature. However, the desire to add insight and enjoy the charm of diverse and unique cultures is one of the reasons for traveling. As an archipelagic country whose people are very plural, Indonesia has a rich culture of diversity. Each tribe has its customs. Dances, rituals, marriage customs, traditional clothes, oral literature, and so on still live the people's daily life. In this regard, Indonesia has great cultural potential as a cultural wealth that can be utilized in the development of tourism in Indonesia, as well as the development of tourism that involves and benefits the community. The management of cultural potential for tourism development is known as cultural tourism. Nafila (2013) (Prasodjo, 2017, p. 8) explains that cultural tourism is one type of tourism that makes culture the main attraction. In cultural tourism, tourists will be guided to understand the culture and local wisdom of the local community. Furthermore, Goedener quoted by Nafila (2013) in (Prasodjo, 2017, p. 8) explains that cultural tourism includes all aspects of the journey to learn from each other, both lifestyle and thinking. With cultural tourism, one can understand the cultural conditions of others and compare them with one's own culture. (Peraturan Pemerintah Republik Indonesia Nomor 50 Tahun 2011 tentang Rencana Induk Pembangunan Kepariwisata Nasional Tahun 2010--2025, 2011) chapter 14 section (1) explains that the attraction of cultural tourism is a tourist attraction in the form of creation, taste, and human nature as cultural beings. Cultural tourism attractions are divided into two, namely cultural tourism attractions that are *tangible* and cultural tourism attractions that are intangible.

Among the various cultural potentials of Baubau City, this research focuses on ancient manuscripts as a potential for tourism development based on ancient Buton cultural texts not only beneficial in terms of tourism but also very beneficial for the preservation and utilization of Buton manuscripts. The important information in the manuscript can be empowered and utilized more widely.

Overview of Philology

The word philology comes from the Greek *philologia* which is formed from the word *philos* 'love' and *logos* which means 'word/talk'. The two words form the meaning of 'love words', 'love to learn', 'love literature' or 'love culture'. In its development *philology* means

'love to speak' which later evolved into 'love to learn', 'love to knowledge', 'love to writings', and then 'love to high-value writings' such as 'literary works. As a term, the word 'philology' began to be used around the 3rd century BC by a group of scientists from Iskandariah, namely to refer to the expertise needed to study the relics of writings dating back hundreds of years. At that time many manuscripts in the form of papyrus scrolls came in from several surrounding areas to the Iskandariah library, whose physical relics contained several damaged or corrupt readings. Philology became a necessary discipline for an attempt made on the relics of past writings in the framework of the work of exploring the values of the past (Baried et al, 1994, p. 3). Another philological definition is described by some experts. Djamaris in (Amiruddin, 2018, p.2) explains that philology is a science whose object of research is ancient manuscripts. R. H. Robins (1992) cited by Luthfi (2016) in (Badrulzaman, Ade Iqbal, Kosasih, 2018, p. 3) explains that the notion of philology especially in the Anglo-British tradition is equated with comparative-historical linguistics. In England European and American states call the term philology "comparative philology" and position it under the linguistic family. Meanwhile, in German, the word *philology* refers to literary texts, in particular Ancient Greco-Roman literary texts, and the study of culture and civilization. A person who is an expert in philology is called a philologist.

Related to philological objectives, (Baried, 1994, p. 3) describes two philological objectives: general and specific. General objectives and specific objectives are a. General objectives of philology is 1) to understand the culture of a nation through its literary works, both oral literature, and written literature; 2) to understand the meaning and function of the text for its society; and 3) to reveal the values of the old culture as the basis for cultural development. b. The specific purpose of philology is to 1) to edit a text that is seen as closest to the original text; 2) to uncover the history of the text's occurrence and the history of its development, and 3) to uncover the reader's reception at each period of its reception.

Some philological work includes manuscript inventory (registration and recording of manuscripts), descriptions of manuscripts and texts (a thorough description or description of the physical state of the manuscript described in detail), transliteration of manuscripts, the substitution of writing types, letter by letter from one alphabet to another), text editing (studying or reviewing the text to obtain an authentic text), and text translation (substitution language from the source language to target language).

RESEARCH METHODS

This research is designed as a qualitative descriptive study. The collection of research data was carried out with documentation and literature techniques. Data related to information about Buton manuscripts are obtained from various writings such as books, theses, journals, magazines, and other written sources.

Findings

Buton Manuscript and Its Potential as a Manuscript Tourism Development Object in Baubau City

The arrival of Islam in Buton and the change of the royal system of government into a sultanate became the forerunners of the beginning of the Buton manuscript writing tradition. The manuscripts were written by the authorities of the Sultanate of Buton. (Hasaruddin and Tenri, 2012, pp. 94-94) explain that manuscript writing in Buton can be grouped into three categories, namely:

- a. Manuscript writers such as Sultan Kaimuddin who wrote *Kabanti Bula Malino* and *Kabanti Joahara Molabina*, Abdul Hadi who wrote *Kabanti Jauhara Mainawa*, La Kobu who wrote *Kabanti Kaluku Panda*, and Haji Abdul Ganiyu who wrote *Kabanti Ajonga Inda Malusa Kabanti*, *Kainawa Arifu*, and *Kabanti Paisana Mainawa*.
- b. Writers as switching the language of Malay-language manuscripts into Wolio, such as Laode Nafiu translated *Hikayat Anak Miskin* to *Tula-tulana anana maelu*, Haji Abdul Ganiyu translated *Kitab Seribu Masalah* to *Kitabi Problem Sarebu*, and Abdul Khalik translated *Hikayat Raja Indara Pitara* to *Tula-tulana Raja Indara Pitara*.
- c. Writers as copying manuscripts, such as (1) Abdul Mulku Zahari who copied *the manuscripts of Kabanti Bula Malino, Kabanti Nuru Molabi, Kabanti Kanturuna Mohelana, Kabanti Kaokabi Mainawa, Kabanti Kaluku Panda, and Kabanti Kaipopo Mainawa*, (2) Moersidi copied *Kabanti Bula Malino, Kabanti Kanturuna Mohelana, and Kabanti Kaluku Panda*, (3) La Mbalagi copied the manuscript *Kabanti Kaokabi Mainawa, Kabanti Ajonga Inda Malusa Kabanti, Kabanti Paiasa Mainawa, Kabanti Kaluku Panda, and Kabanti Bula Malino*, (4) La Ode Aegu copied the *manuscripts of Kabanti Kaokabi Mainawa and Kabanti Bula Malino*, (5) La Ode Monci copied the *manuscripts of Kabanti Kaokabi Mainawam* and (6) Hazirun Kuddus copied the *manuscripts of Kabanti Paiasa Mai nawa*. The copied manuscripts became their respective collections.

In terms of numbers, Buton manuscripts have great potential as tourist development object manuscripts because of their very large numbers. The content is full of local knowledge and wisdom, such as legislation, Islamic religious teachings (Qur'an I, Qur'an II, prayer manuscripts, talkin manuscripts, heirloom manuscripts, syara' manuscripts, religious verse manuscripts, Qur'an interpretation manuscripts, ma'rifat science manuscript), philosophy of life, history, medicine, romance, and covenant documents make the Buton manuscript a valuable item that is searched by many researchers, both from Indonesian and abroad. The manuscripts were written in the Buri Wolio script (Wolio's writing), which is the Arab script that is modified according to the sound of the Wolio language writing, as the manuscript materials used are *dluwang*, factory paper, and European paper.

The existence of Buton manuscripts is kept by the owners of manuscripts that are generally obtained for generations. The inheritance of the manuscript that follows the bloodline is important to maintain the preservation of the manuscript so that it remains

durable and not lost. Some of the studies that inform the people who are recorded as the owners of the manuscripts are as follows:

1. M. Said Efu and Sahabuddin (Lanto Village) who collected the books of Syarf al-Anam and tasawuf;
2. La Muchir (Tarafu subdistrict) collected five manuscripts on khotbah, prayers, and Insan Kamil;
3. La Ode Anshari (Wolio subdistrict) which collects six manuscripts,
4. La Ode Sharifuddin who collected 17 manuscripts of Sufism, khotbah, fikih, prayers, and tawhid;
5. La Umbu who collects Al-Quran Wakuntere;
6. La Ode Malim (Kadolomoko village collects two districts, Murhum district;
7. La Ode Hafilu (Wameo Village) collected four manuscripts on the theme of Sufism and khotbah;
8. La Ode Abd. Rahman (Wajo Village) which collected eight manuscripts with the theme of khotbah, Sufism, and spiritual science;
9. Moersidi (Kelurahan Wajo) collected one manuscript on the Genealogy of the King and Sultan of Buton, and Hazirun kuddus (Kelurahan Melai) collected as many as three manuscripts;
10. Almujazi Mulku, who lives in Baadia Village, collects manuscripts and archives of kingdoms and sultanates containing Sufism, Islamic religious science, prayers, hadith, fiqh, kabanti, and tawhid. As the heir of Mulku Zahari who had served as the sekretaris of Sultan Buton, Al Mujazi Mulku became the most collector of Buton manuscripts; Based on research conducted by Achdiati Ikram et al, in 2001, there were 320 manuscripts consisting of approximately 6,505 pages.
11. La Umbu collected 10 manuscripts with the theme of fiqh, hadith, raudatul Atfal lessons, silsilah, Syarf al-Anam, and prayers.
12. La Mbalangi (78 years old) in Tarafu Village, Betoambari subdistrict, Bau-Bau City. He is the former Head of the Office of the Department of Religious Affairs, Wolio Subdistrict, Buton District;
13. Moersidi (Wajo Village, Betoambari District). He is a retired employee of the Department of Education and Culture of Wolio Subdistrict, Buton District;
14. La Ode Aegu (Tomba Village, Wolio subdistrict, The job of the owner of the manuscript is a farmer, in addition to being the Imam of the Wolio Palace Mosque; and
15. La Ode Malim lives in Kadolomoko Village which collects two Kabanti.

Currently, the existence of the manuscript in the hands of its owner or heir has not been managed according to manuscript management standards. Even if there is a small part that has been managed, in general, the manuscript has not been managed properly according to its characteristics. Preservation efforts to prevent manuscript damage have not been carried out so the manuscript is vulnerable to damage. The owner of the manuscript also cannot carry out manuscript maintenance such as fumigation, binding, lamination,

neutralizing the acidity of the manuscript, and so on. For the Buton manuscript to be maintained, saved, and utilized, serious efforts are needed in its management. The development of the manuscript as a tourism potential of the manuscript will be beneficial to the preservation of the manuscript.

The potential of the Buton manuscript as a tourist development object is also supported by other potentials possessed by Baubau City, such as its natural beauty and cultural diversity. So, people who come to access the Buton script can also enjoy the natural beauty and cultural diversity.

The manuscripts have a diversity of language, scripts, text types, number of pages, number of lines per page, size, type of paper, as well as writing styles that are the wealth of the manuscript itself. The fifteen owners or heirs of the manuscript will be direct actors in the development of manuscript-based tourism. The distribution of manuscript owners in several areas within Baubau City will be a separate route that will be part of the tour. Thus, Baubau as a City of Culture will be even more interesting with a touch of manuscript tourism.

Developing a Manuscript-Based Model for The Development of Tourist Destinations in Baubau City

The city of Baubau the former territory of the Sultanate of Buton has a lot of manuscripts that are now scattered among several collectors or heirs to manuscripts. The manuscript is a relic of a parent or relative who was originally the first person to own the manuscript. When the first heir dies, it will be passed on to the child or closest relative, that is, the person who is trusted or worthy of keeping it. Along the way, the manuscript has been accessed by many people, both in perspective as an heirloom to be displayed in a museum or library, and in a library perspective, which is a source of knowledge. Researchers from home and abroad have taken advantage of the manuscript for development and research. Hundreds of scientific papers in the form of journals have been circulated which are the source of knowledge about Baubau and Buton as a whole. At this point, the Baubau manuscript has played its part in encouraging the development of science.

Rosdin gives a good explanation of why Baubau or Buton in general has the rich cultural power to then be used as a well of knowledge—to write this article--stretching the path of transformation to manuscript tourism. Here is Rosdin's view.

One of the cultural heritage of the history of the people in the Archipelago Islands is the result of writing which is generally in the form of handwriting or called manuscript. It can be said that the manuscript is evidence of the relics of the past of a civilization that originated in a certain society. Of the many ethnic communities in the archipelago, not all have written traditions. In Buton, the manuscript is mostly written in Arabic, Malay, and Wolio, using Arabic and Latin scripts. Others of the manuscript in Buton are written in Dutch and Japanese (Rosdin, 2015, p. 53).

Attempts to make the manuscript a subject and a tourist attraction have never been made. The manuscripts are stopped as paper objects stored in a chest, cabinet, or shelf that waits for the hands of the researcher to explore the message or knowledge stored in it. In fact, as a heritage of the past, the manuscript can transform into a cultural tourism destination by planning and the basic thinking of bringing the manuscript as an important part of a tourism program, especially cultural tourism.

The management of the manuscript for tourist purposes the Baubau manuscript is carried out on a household basis, namely by the owner of the manuscript. Many considerations are, first, the manuscripts in Baubau are owned individually or by family. This means that the manuscript is not stored in government-owned agencies, such as the tourism department. Second, the owner of the manuscript is reluctant to hand over the manuscript to the government because he thinks this is a family inheritance that must be maintained as belonging to the family. Keeping family inheritance is an honor that the heirs hold because it contains lessons related to the degree of the family. That is why efforts to make the manuscript cultural tourism must be carried out family-based as the owner of the script. For this reason, some of the steps that must be taken toward Baubau Manuscript Tourism City are as follows:

1. Installation of the Manuscript Heir Nameplate

The main marker of a house in which there is a manuscript is a physical signboard that is fixed in the yard of the house. On the nameplate, the name of the owner of the manuscript is written, for example, COLLECTION MANUSCRIPT OF LA ODE ZAENU, to indicate the name of the first owner of the manuscript. This will make it easier for people to recognize residents of the community who have manuscripts. So far, there is no special marker for the house as the owner of the manuscript so people's curiosity about the wealth of knowledge is also not provided. In other words, the people who support the culture are unaware of the treasure of knowledge inherited by their predecessors. The nameplate of the heir to the manuscript is important so that he becomes the top of the cultural marker in the middle of the city, amid the current social of society.

2. Manuscript Map Making

The manuscript map in Baubau City became a big meaning to project the distribution of manuscripts owned by the Baubau community. The map of the manuscript is no different from the shape of the map in general, but its content and substance are the points of the places (houses) of the collectors of the manuscript. Thus, the map of Baubau City will appear rich with the location of the manuscript owners. The map will contain the travel paths in Baubau City so that if there are tourists who will visit for manuscript tours, they already know the distribution of the owner of the manuscript. In addition to containing the manuscript house point, the map will also contain Baubau cultural and historical treasures such as statues, the palace of the Sultanate of Buton, ports, markets, mosques, hospitals, bridges, and culinary delights. The data will enrich the map of the manuscript to be worked

on. The map is made in two versions, namely digital and print. The digital version will be distributed on social media, while the print version will be displayed inside manuscript collectors' homes, regional libraries, tourism and cultural offices, government offices, communities, and public spaces. The two versions of the map are important because each has a diverse target audience.

Related to the existence of maps, (Said, 2017, p. 185) says that basically maps function as a tool to communicate information, the condition of a region simply so that the information provided becomes easy to understand. Apart from being a communication tool, maps can also serve as a tool to learn the condition of an area without the need to visit the region.

From this view, it is clear that the map serves to study the condition of the territory without the need to visit. Since it was created as a tourist destination, this map serves, mainly as a guiding tool for tourists. The tourist will choose the collector's house which manuscript he first visited, he will determine through the map read.

3. Strengthening the Capacity of Manuscript Heirs

Some manuscript collections in Baubau are in a state of concern. This is due in part to the lack of knowledge capacity and skills of its collectors. Some manuscript owners treat it as a mere heirloom, that is, an object that has certain privileges that lead to mystification. Manuscripts that end up as heirlooms are closed to the public, especially researchers. This causes the content of the manuscript to not always be analyzed and spoken. In addition, manuscript heirs must be equipped with certain capacities to manage their manuscripts in systematic training, ranging from the categorization of manuscripts based on themes, and conservation, to proper and standard ways of storing manuscripts. In strengthening this capacity, it is taught to find out the content of the manuscript. That means it will also be taught about scripts used as a medium for writing scripts, for example, Arabic, Jawi, Bugis, Malay, and Latin scripts. A standard understanding of the manuscript script will be the most basic or capacity-building.

Manuscript collectors must know the condition of each manuscript that will be subject to access for the public or researchers. Some manuscripts are sometimes incomplete, other than being eaten by termites, dates, missing, scalded, or even deliberately torn for a specific purpose. This last thing is quite concerning because the damage to the script becomes something deliberate. There are family members of the owner of the manuscript who consider certain parts of the manuscript to have magical powers so that if possessed, it will give supernatural power and make the owner safe and successful for a certain purpose. The part of the manuscript that was deliberately torn, was then put in a purse to be taken to the wandering area. Usually for trading or studying. Most of them did not know the meaning of the manuscript brought. This state of affairs should no longer occur over possible manuscripts if the owners have certain knowledge and understanding.

Some facts on the ground show that there are families of manuscript heirs who do not know the type of script used as a medium for writing the script. In addition, some do not know the language used as a means of conveying it. This capacity is a way to recognize the manuscripts of their collections so that the family will easily interact with researchers or tourists who come.

In the program to strengthen the capacity of manuscript owners, it is hoped that they will be able to restore the manuscripts they have. According to (Primadesi, 2010, p. 122), to perform a restoration must look at the state of the manuscript because each physical damage needs to be dealt with differently. This is because the way manuscripts are damaged varies, depending on the cause and type of damage. The steps to restore ancient manuscripts include:

- 1) cleanup and fumigate;
- 2) coated with special paper (*doorslag*) on vulnerable manuscript sheets;
- 3) repair damaged manuscript sheets with archival materials;
- 4) take it to a safe place (cupboard);
- 5) place in an air-conditioned room with a regular air temperature.

On the other hand, (Rahmawati & Wahdah, 2019, p. 13) explains that the preservation of ancient manuscripts (manuscripts) is very important and urgent to be carried out immediately, both by policymakers and the community itself because ancient manuscripts (manuscripts) are unique historical evidence because of their priceless scarcity.

4. Manuscript Gallery

As a house that is used as a tourist attraction, it must have visual beauty to please tourists. Certain parts of the manuscript (usually covers and illustrated ones) can be printed properly and then displayed in the living room or certain parts of the house. The purpose of the manuscript gallery is that in addition to giving visual beauty, it can also be read as a text. So, the power of text and visuals converge in one view in the gallery room. The manuscripts on display can represent the entire collection of existing manuscripts. Thus, the owner, visitor, or researcher will know the richness of the manuscript in the house. The manuscripts on display are side by side with a map of the manuscript arranged in such a position. Another thing that will be projected for this idea is the presence of various styles and types of writing used in each manuscript that can be a historical reference to the world of writing manuscripts in the past in an empire. The gallery is given special lighting that will also support an artistic touch. Thus, it will give an impression of professional, aesthetic, artistic, and educational manuscript management. Later, it will be combined with a gallery of photos of manuscript owners from time to time which will be explained in the next section.

5. Manuscript Storage

One of the fundamental obstacles experienced by manuscript owners is inadequate media for storing manuscripts. This affects the durability of the manuscript. That is why existing manuscripts need to be kept in a decent and standard place. The creation of manuscript storage is of significance that can be realized in the form of chests, shelves,

folders, or large envelopes. This container is made and then placed in a special room to be safe and avoid possible unnecessary interference. If necessary, the manuscript is saved and becomes part of the manuscript gallery so that there is unified management of the manuscript.

The storage of the manuscript will be placed based on categorization. Categories can be carried out thematically. This will make it easier for anyone to access it and make the work of the family of the heir to the manuscript will be helped. Another category is the level of durability of the script. Manuscripts that are worthy of access and that are already threatened with fragility, are distinguished in place.

Regarding the importance of the existence of shelves or cabinets, (Ayu, 2019, p. 110) that the shelf and cabinet system must have an adequate size to cope with the collection and must have adjustable shelves to allow changes in use.

6. Photo Gallery of Manuscript Owner

One of the interesting facts that exist in the family of the owner of the manuscript is the existence of photos of the owner of the manuscript, from the first generation to the last generation. Some of the photos are displayed on the wall of the living room, some are stored in the family photo album. Some of the photos still appear intact in black and white, but some are partially eaten by termites or blurry due to moisture factors. The history of the photo of the owner of the manuscript is so important to the search for the history of the manuscript itself because there is a story that is written in each photo. That is why displaying photos of manuscript owners from time to time becomes important as a way of appreciating their loyalty. The photos of the family will be reprinted and then named, complete with the year of birth, and the year of death (for the deceased). Thus there will be complete information about the world of the manuscript in the house to the photographs of the people who were given the mandate as the guardians and heirs of the manuscript.

The arrangement of the photo gallery has entered the territory of the visual arts. Therefore, it must be arranged in such a way as to meet the artistic and aesthetic aspects so that tourists or visitors who come can enjoy it as an aesthetic work of art anyway. In this regard, (Prasetyo, 2019, p. 23) explains that the visual aspect is the thing that is most often noticed by the public. This is because visuals are the easiest element to process and understand. Along with the development of the times, visual properties are becoming increasingly noticed by the public, even becoming a priority because the media provides fairly high exposure to visual access. The same thing happens in architecture. One of them is the emergence of the phenomenon of places that have *an instagramable* predicate.

7. The Making of Script Owner's Social Media

In an era when the media social was so inseparable from the practice of human life, the world of tourism was closely related to it. Nowadays, the world of tourism is growing rapidly and breaking through the boundaries of its publishing geography through social media. It is

said by (Hulu, 2021, p. 106) that social media networks that can connect many people with the world around them have become a necessity today. This is the reason why social media is often used by most tourists when they want to travel to find information about the destinations to visit.

Currently, tourism promotion has penetrated the state boundaries so that it provides open opportunities for tourists to choose the desired country and tourist attractions. Likewise the promotion of manuscript tourism. Social media is based on *Instagram*, *Facebook*, and *Twitter*. Social media options can be divided into two types. First, each house that owns the manuscript has a social media account to publish activities or things related to the manuscript in their home. Second, there is only one shared social media account that is managed collectively. Each manuscript house acts as an admin who can post information on social media. Thus, the promotion of script tourism is more integrated into one channel that is jointly managed on the three types of social media.

The three types of social media can be used for a variety of information. If there is a visit by researchers or tourists, their presence is published in the form of photos, videos, and narratives. Of course, photos of the manuscript, the owner of the manuscript, to the manuscript gallery can also be distributed. If the heirs of the manuscript participate in counseling, mentoring, or research activities, it must be broadcast on the social media channel. Thus, tourism information related to manuscripts will be easily spread and known to the public, especially tourists who have the intention of visiting.

Related to the importance of the internet as a social media basis, (Wulandari, 2020. p. 187) explains that internet media has the advantages of a wide reach, without limits, and low cost. This is what finally makes it an alternative that is in great demand in the promotion. The benefits of internet marketing depend on several which a marketing department can use the benefits to read opportunities to expand network marketing. Therefore, it is necessary to formulate a special communication strategy that is adapted to the characteristics of marketing through internet media.

8. Travel Network

As a way to accelerate the realization of manuscript tourism, it is inevitable, that the owner of the manuscript, has a network with tourism program stakeholders, both at the level of Baubau City, Southeast Sulawesi, and Indonesia. The first thing to do is to make a tourist network within Baubau City. The inheritors of the manuscript make a network of communities so that communication between the manuscript owner can take place intensely, up-to-date, and continuously. The network of the owners of the manuscript is important so that there is internal solidity so that it is strong and coordinated for every issue and tourism agenda. In addition, they are also integrated with tourism agendas in Baubau City and Southeast Sulawesi. This is important so that every time there is an activity, such as cultural

tourism, the network of manuscript owners can be present to contribute, for example in the form of exhibitions of manuscript galleries and photos of manuscript heirs from time to time.

The tourist network, is conventional, in the sense that access is still manual which requires a face-to-face meeting (offline) and is also digital based on social media. The two types of networks are worked out and implemented simultaneously to produce impactful waves, both in the arena of social in real terms and in virtual. With this tourism network, the owners of the manuscripts are also connected to cultural tourism agendas around the world so that tourists can access information related to the script tourism agenda in Baubau City.

Regarding the network, (Oktaviani, 2010, p. 46) said that the existence of a webbased integrated tourism information network or known as a tourism website or electronic tourism is increasingly important for the government and tourism actors in Indonesia in development efforts in the tourism sector. The power of online media excels in the speed, and accuracy of data, and information is widely accessed by tourists, especially those who want to know about the development of tourism.

CONCLUSION

Based on the description in the discussion section, the following conclusion can be drawn.

- (1) The tradition of writing Buton manuscripts took place along with the development of Islam in Buton and the change of the system of government from a royal form to a sultanate. The manuscripts were written by the dignitaries of the land of Buton. Its large number has the potential to become an object of cultural tourism development. The manuscripts are kept by the owners of the manuscripts themselves, which are generally inherited for generations. Besides Almuja'zi Mulku Zahari who collected manuscripts ± 320. These manuscripts have been cataloged by Ikram et al (2021), and other Buton manuscripts have also been collected by other people such as La Mbalangi (78 years old), Moersidi (73 years old), La Ode Aegu (80 years old), La Ode Anshari Idris (68 years old), and others. The contents of Buton's manuscript include legislation, Islamic religious teachings, philosophy of life, history, medicine, romance stories, covenant documents, and literature. In the hands of the owners, the manuscript has not been managed according to manuscript management standards so it is very vulnerable to damage. Therefore, serious efforts are needed so that Buton's manuscripts can be preserved, saved, and bring benefits to society.
- (2) The Buton manuscript tourism development model can be carried out by managing the Buton manuscript as well as possible such as manuscript conservation so that it becomes more accessible to the public in the form of installation of manuscript heir nameplates, making manuscript maps, strengthening the capacity of manuscript heirs, making manuscript galleries, making manuscript storage sites, making social media for manuscript owners, photo galleries of manuscript owners, and tourism networks.

REFERENCES

- Ahimsa-Putra, H. S. (2020). Bahasa Daerah sebagai Arena dan Sarana Negosiasi Budaya: Konsep dan Metode. *Kongres Internasional III Bahasa-Bahasa Daerah Sulawesi Tenggara 2019*, 59–66.
- Amiruddin. (2018). Ibadah Shalat Dalam Naskah Kapasakina Ma'ana Ditinjau dalam Maqashid As Syari'ah. *Jurnal Al- 'Adl*, 11(1), 1–21. <https://ejournal.iainkendari.ac.id/index.php/al-adl/article/view/1235>
- Antara, Made & Sumarniasih, M. S. (2017). Role of Tourism in E conomy of Bali and Indonesia. *Journal of Tourism and Hospitality Management*, 5(2), 34–44.
- Arida, Wiguna, INS, P. P. K., & Febrianti, PPK, Narka, IW, Febrianti, N. K. O. (2017). Development Planning of Tourist Village Using Participatory Mapping (Case study: Mambal Village, Badung Regency, Indonesia). *IOP Conf. Series: Earth and Environmental Science* 98 (2017) 012044. <https://iopscience.iop.org/article/10.1088/1755-1315/98/1/012044>
- Ayu, D. G. (2019). *Konservasi Preventif Manuskrip Kertas Koleksi Museum Negeri Sonobudoyo Yogyakarta*. Institut Seni Indonesia Yogyakarta, Yogyakarta.
- Badruzaman, Ade Iqbal, Kosasih, A. (2018). Teori Filologi dan Penerapannya Masalah Naskah-Teks dalam Filologi. *Jumantara*, 9(2).
- Bahar, Hijrana& Mathar, T. (2015).Upaya Pelestarian Naskah Kunodi Badan Perpustakaan dan Arsip Daerah Provinsi Sulawesi Selatan. *Khizanah Al-Hikmah*, 3(1). <https://journal.uin-alauddin.ac.id/index.php/khizanah-alhikmah/article/download/590/592/>
- Baried, S. B. dkk. (1994). *Pengantar Teori Filologi*,. Fakultas Sastra Universitas Gajah Mada.
- Hasaruddin dan Tenri, A. (2012). Peranan Sultan dalam Pengembangan Tradisi Lisan Naskah di Buton. *Jumantara*, 3(2), 89–104.
- Hulu, M. dkk. (2021).Dampak Media Sosial dan Word of Mouth Terhadap Overtourism. *Jurnal Pariwisata*, 8(2), 106–115.
- Idrus, Muh Ikram, N. (2016). Peranan Sektor Pariwisata dan Kebudayaan terhadap Peningkatan Pendapatan Masyarakat Lokal Kabupaten Wakatobi Sulawesi Tenggara. *Jurnal Ekonomi Balance Fakultas Ekonomi Dan Bisnis*, 12(1), 142–151. <https://journal.unismuh.ac.id/index.php/jeb/article/view/1867>
- Ilyas, H. F. (2017). Sepenggal Warisan Tertulis di Negeri Buton. *Jurnal Pusaka*, 5(1), 125–140. <https://blamakassar.e-journal.id/pusaka/article/view/175>

- Indrawati, Yuyu dan Dewi, L. G. K. (2014). Studi Kepuasan dan Ketidakpuasan Wisatawan yang Berkunjung ke Sangeh dan Alas Kedaton. *Jurnal Analisis Pariwisata*, 14(2), 1–6.
<http://erepo.unud.ac.id/id/eprint/11095/1/b8474f915a163786302157b18988ef5b.pdf>
- Koentjaraningrat. (2011). *Pengantar Antropologi 1*. Rineka Cipta.
- Liliweri, A. (2014). *Pengantar Kebudayaan*. Nusa Media.
- Maizida, K. (2021). Journal of Enterprise and Development (JED). *E-Journal of Tourism*, 8(1), 41–58.
- Oktaviani, P. &. (2010). Perbandingan Pencapaian Jejaring Informasi Pariwisata Terpadu Berbasis Web (Electronic Tourism) dalam Mendukung Visit Indonesia Year 2010 Studi Kasus: Visit Aceh, Visit Bangka Belitung, dan Visit Batam 2010. *Prosiding SNATI 2010. Seminar Nasional Aplikasi Teknologi Informasi 2010*, 45– 52.
- Peraturan Pemerintah Republik Indonesia Nomor 50 Tahun 2011 tentang Rencana Induk Pembangunan Kepariwisata Nasional Tahun 2010--2025, (2011).
<https://peraturan.bpk.go.id/Home/Details/5183/pp-no-50-tahun-2011>
- Petrevska , B. (2014). Determinants of Tourism Contribution to National Economy. *CEA Journal of Economics*, 9(1).
- Prasetyo, L. &. (2019). Pengolahan Visual pada Interior dan Eksterior Galeri Seni. *Jurnal Sains Dan Seni ITS*, 8(2), 23–28.
- Prasodjo, T. (2017). Pengembangan Pariwisata Budaya dalam Perspektif Pelayanan Publik. *Jurnal Office*, 3(1). <https://ojs.unm.ac.id/jo/article/download/3448/1945>
- Primadesi, Y. (2010). Peran Masyarakat Lokal dalam Usaha Pelestarian Naskah-Naskah Kuno Paseban. *Jurnal Bahasa Dan Seni*, 11(2), 120–127.
- Putra, I Komang Mahayana, Sumetri, Ni Wayan, Rumini, Ni Luh Putu Inten, Rahmanu, I Wayan Eka Dian, Cokorda, Gede Putra Yudistira, Putra, K. D. C. (2020). The Study on Village Tourist Potential Exploration in Karangasem Regency. *Proceedings of the International Conference on Science and Technology on Social Science (ICAST-SS 2020)*, 00–405. <https://www.atlantis-press.com/proceedings/icast-ss-20/125955898>
- Putri, Tutik Sukmalasari, Mahmud, Agus, A. M. (2022). The impact of tourism village on the community's economy of Setanggor village in Lombok Island, Indonesia. *Journal of Enterprise and Development (JED)*, 4(1).
- Rahadi, Dedi Rianto Rahadi, Muslih, Moch, & Cakranegara, P. A. (2022). Development of Tourism Village Potential Based on Local Wisdom in Tasikmalaya City, West Java, Indonesia. *European Journal of Science, Innovation and Technology*, 2(3), 81–89.
<http://ejst-journal.com/index.php/ejst/article/view/115>

- Renold, Teng, M. Bahar Akkase, Anjarsari, Hilda, Badollahi, M. Z. (2020). Pengembangan Destinasi Wisata Budaya Berdasarkan Mitos Sejarah dan Bangunan Kota Makassar (Studi Etnografi). *Pariwisata*, 7(1), 12–19
<https://ejournal.bsi.ac.id/ejurnal/index.php/jp/article/view/5689/pdf>
- Risfandini, A. (2019). Kajian Pengembangan Potensi Pariwisata Kawasan Pesisir Pantai Kabupaten Aceh Timur. *Jurnal Pariwisata Pesona*, 21(1), 50–59.
[https://eprints.unmer.ac.id/id/eprint/78/1/6_2819-9143-1-CE_\(EDITED\).pdf](https://eprints.unmer.ac.id/id/eprint/78/1/6_2819-9143-1-CE_(EDITED).pdf)
- Rosdin, A. (2015). Buton dan Tradisi Pernaskahan. *Jurnal Antarabangsa Alam Dan Tamadun Melayu*, 3(1), 45–57.
http://journalarticle.ukm.my/8547/1/Buton_dan_tradisi_pernaskahan.pdf
- Said, F. dkk. (2017). Pengembangan Daya Tarik Wisata melalui Perancangan Peta Wisata Pantai Berbasis Google SketchUp. *Jurnal Pekommas*, 2(2), 185–192.
- Sugiyarto, Amaruli, R. J. (2018). Pengembangan Pariwisata Berbasis Budaya dan Kearifan Lokal. *Jurnal Administrasi Bisnis*, 7(1), 45–52. *Jurnal Administrasi Bisnis %0D*
- Tahara, T. (2019). Rencana Induk Pembangunan Kebudayaan Kota Baubau. *Kainawa: Jurnal Pembangunan & Budaya*, 17–29. <https://doi.org/10.46891/kainawa.1.2019.17-29>
- Undang-Undang Republik Indonesia Nomor 11 Tahun 2010 tentang Cagar Budaya.
<https://www.bphn.go.id/data/documents/10uu011.pdf>
- Wahdah, R. &. (2019). *Preservasi Naskah Kuno (Manuskrip) Kalimantan Selatan (Studi Kasus pada Dinas Perpustakaan dan Kearsipan Provinsi dan Museum Lambung Mangkurat Kalimantan Selatan*. Antasari Press.
- Wulandari, R. &. (2020). Penggunaan Media Sosial sebagai Strategi Komunikasi Pemasaran Masyarakat di Kelurahan Pekayon Jaya Bekasi Selatan. *Jurnal Komunikasi*, 11(2), 185–190.