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DIGITALIZATION MODEL OF CIAYUMAJAKUNING MANUSCRIPTS

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DIGITALIZATION MODEL OF *CIAYUMAJAKUNING* MANUSCRIPTS

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ABSTRACT

Intellectual activity in the archipelago was generally born in various kingdoms that existed at that time, one of which was in the Cirebon Kingdom. One of his works is in the form of a written tradition carried out by poets who gave birth to his writings under the direction of these kings. These writings are generally still in the form of handwriting which is often called manuscripts. In their writings they express their ideas or ideas in the form of values in general life such as religion, art, culture, history, medicine, government, technology, literature, culture, architecture and other life. Considering that the object of this research is ancient texts, especially in the Ciayumajakuning area which includes the Cirebon, Indramayu, Majalengka and Kuningan areas which were trading areas and the spread of Ismanism by the Cirebon Sultanate. The purpose of this study is to provide data in the form of digital photos and manuscript descriptions for the benefit of research studies and to bridge the gaps in knowledge in the context of social sciences, humanities and education. In addition, data collection from this manuscript will make an important contribution in mapping manuscripts in West Java. The urgency of research on the Cayumajakuning manuscript refers to aspects of the existence of ancient manuscripts and their relation to the surrounding community. Through this research, a correlation can be found between the people of Cayumajakuning who are familiar with the written tradition and those who are not familiar with this tradition.

KEYWORDS: Ciayumajakuning manuscripts, codicology, philology, language, history, information and communication technology

INTRODUCTION

For centuries, the Indonesian Archipelago was under foreign occupation, along with this the existence of Nusantara manuscripts became unclear and changed hands. There are manuscripts that were brought abroad, there are manuscripts that are in society because they have been passed down from generation to generation, there are manuscripts brought by collectors, and there are manuscripts stored in museums or libraries. Manuscripts that are in private collections are generally not maintained, some even glorify them as sacred objects by being given offerings and the like. This is of course a

big worry, because these manuscripts which are the result of the nation's cultivation have become extinct and certainly cannot be enjoyed by their employees. by the next generation.

For this reason, there is a need for systematic and integrated efforts to preserve and document this cultural heritage. This effort must be carried out immediately considering the current condition of the manuscript. Especially the manuscripts in the Cayumajakuning area.

RESEARCH METHODS

The research methods that will be used in this study are codicology, philology, and information and communication technology. The main object of this research is the ancient manuscripts found in the community and institutions in the Ciayumajakuning area. The research methods that will be applied in this study are codicology, philology, and information and communication technology

Codicology according to Dain (1975: 76) is the science of texts and not the study of what is written in the text. In other words, codicology focuses more on matters related to the physical text of the text, not the text contained in the text. The tasks or areas of study include history of manuscripts, history of manuscript collections, scriptorium, compilation of manuscript catalogs, compilation of catalog lists, trade or rental of manuscripts, and use of manuscripts. (Dain, 1975:77). Meanwhile, philological research is principally aimed at producing objective reading texts. As a reference for reference is Pengantar Penelitian Filologi (Achadiati Ikram, 2019).

Information and digital technology methods, in the opinion of Gary J. Anglin, technology is the application of behavioral and natural sciences as well as other knowledge in a systemic and systemic way to solve problems (Zainal Arifin and Adhi Setiyawan 2012). In Muhasim's opinion, the development of digital technology is the result of the engineering of human reason, mind, and intelligence which is reflected in the progress of science. Furthermore, it provides benefits in all aspects of human life (2017). According to Sukmana in Erwin (2020), digitization is a media process from printed, audio, and video forms to digital form. Digitization is carried out to create document archives in digital form. Digitalization requires equipment such as computers, scanners, media source operators and supporting software. According to Lasa (2005), digitization is the process of managing printed documents into electronic documents. According to Brennen & Kreiss (2016), digitization is the increasing availability of digital data that is made possible by advances in creating, transferring, storing, and analyzing digital data, and has the potential to structure, shape, and influence the contemporary world.

RESULT

Research on the Digitization of the Ciayumajakuning Manuscripts should have been carried out in the Cirebon, Indramayu, Majalengka and Kuningan areas to obtain ancient manuscripts (manuscripts), but due to limited funds and time as well as this research we only received a limited number of manuscripts including manuscripts: Cirebon, Indramayu, Brass, and 1 Majalengka manuscript. This research is a continuation of previous research in the Cirebon area. Considering that there are still many manuscripts that have not been researched, it will be continued in 2023 by expanding the distribution area of the manuscripts to include West Java and Banten.

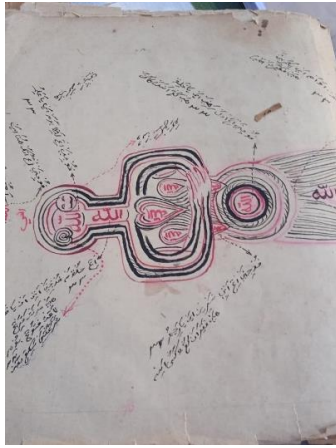
As is known today in Cirebon there are 4 palaces with 7 sultans. First, the Kasepuhan Palace now has 3 sultans. Initially, after the death of Sultan Sepuh XIV, a replacement sultan was held at the Pakungwati Palace, namely to his crown prince who is now Sultan Sepuh XV, Prince Raja Adipati (PRA) Luqman Zulkaedin, S.H., M.Kn. After that, two other royal relatives performed jumenengan as sultans in their respective homes, namely Sepuh Sultan Aloeda II, Raden Rahardjo Djali and Sepuh Sultan Jayawikarta III, Prince Wisnu Lesmana Nugraha Seminingrat. Second, the Kanoman palace has 2 sultans, namely (1) Sultan Anom XII, Sultan Raja Mochammad Saladin, (2) Sultan Anom XII, Sultan Raja Muhammad Emirudin. Third, the Kacirebonan Palace with its sultan Sultan Kacirebonan IX, Prince Abdul Gani Natadiningrat, S.E. Fourth, the Kaprabonan Palace with its sultan Prince Handi Raja Kaprabon XI. In order to get a complete picture of the Ancient Manuscripts and their Dissemination, interviews were conducted with the sultans. In addition, there are community leaders such as Cirebon Elders and Chairperson of the Communication Forum for Lovers of History, Customs and Culture (Forko Pancer). In this study, we were only able to conduct interviews with the Sultan of the Kacirebonan Palace, the Kasepuhan Palace was represented by Elang Ayi as the Traditional Leader, Raden Mulyono as the Cirebon elder, and Prince Ernando Seminingrat as the General Chairperson of Forko Pancer. From the four sources, it can be concluded that initially the ancient Cirebonese manuscripts that are now being spread in the community came from the palace, considering that the palace was a place where writing traditions were carried out in the palace. The *ujangga* as scriptwriters received orders from the current king/sultan. The contents of the manuscript can vary, such as those relating to Islamic religious beliefs, chronicles, history, biographies, saga, stories, and so on.

Because the condition of the archipelago at that time was under Dutch VOC occupation, and in Cirebon it was also the same in the colonial atmosphere. So many of the royal family came out and took the manuscripts out. The script was passed down from generation to generation. Therefore, many manuscripts are found in an unkempt condition, due to a lack of knowledge regarding manuscript maintenance.

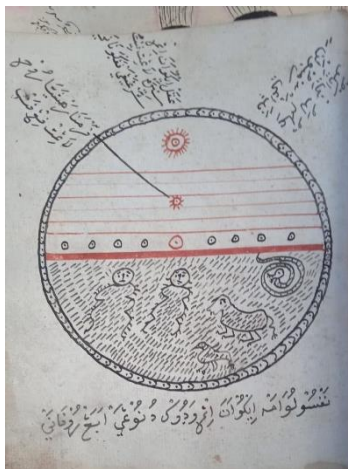
In this research at Ciayumajakuning, 23 manuscripts have been collected. For the Cirebon Manuscripts, 10 were obtained, the Indramayu Manuscripts were 8 manuscripts, and the Kuningan Manuscripts were 5 manuscripts. The manuscripts are spread in the Ciayumajakuning community. Due to time constraints and research costs, currently only 23 of these manuscripts have been obtained. The following are the manuscripts that were collected.



Cover of the Cirebon manuscript



Contents of the Cirebon manuscript



Teachings of the Tarekat Syattariyah

The research results and outputs that have been obtained are in the form of descriptions of 23 manuscripts and textbook drafts. The description is in the form of a physical description of the contents of the Cayumajakuning manuscript, totaling 23 manuscripts.

1. Manuscript 001 (Tawhid)

This manuscript is the Javanese-Cirebon/Arabic Tahyirah Book with the Pegon/Arabic script. This manuscript is in the form of prose with a thickness of 224 pages and 11 lines per page with a size of 20 x 15 cm. This manuscript was made on European paper.

This manuscript contains knowledge about monotheism. The year of writing is not stated in this manuscript. The author is named Haji Ahmad Rifa'i bin Muhammad. The contents of the manuscript explain the meaning of the two sentences of the creed, as well as about the legitimacy of faith, alim alim, pious, fasiq, targhib, tarhib, and other matters related to faith.

2. Manuscript 002 Manuscript of Tauhid I'tiqad Ahl Sunah (Teak Overflow Story)

The manuscript of Tauhid I'tiqad Expert Sunah (Story of Lelampahan Teak) uses Javanese Cirebon/Arabic with Pegon/Arabic script. This manuscript uses European

paper. The manuscript consists of 248 pages with 11 lines per page and the size of the manuscript is 21 x 17 cm.

This manuscript contains one text that has no title, either at the beginning or at the end. The year of writing is also not stated. The author is not written. The contents of the manuscript explain the i'tiqad of the Sunna Expert, Qadariyah, Jabariyah, the pleasure of Islamic Sharia, martyrdom, and other matters related to the i'tiqad of the expert sunnah wal jama'ah.

3. Manuscript 003 The tasawuf manuscript is a text that has been touched by faith and Islam

The tasawuf manuscript is a text that is touched by faith and Islam using the Javanese Cirebon/Aran language with the Pegon/Arabic script and there is no author's name. This manuscript consists of 248 pages with 11 lines per page with a manuscript size of 21 x 17 cm besides using opaque paper (manufacturer's paper)

This manuscript contains one text that has no title, either at the beginning or at the end. This manuscript was completed on 7 Rabi'ul Awwal 1266 H. The author is not written. Each page of this manuscript has a subtitle. There is no illumination on individual pages. The ink used to write this manuscript is black and red as rubrication. The contents of the manuscript explain about amar ma'ruf nahi munkar, faith, Islam, the parts of immorality, trust, ridha, gratitude, the nature of guardians and others related to the teachings of Sufism.

4. Manuscript 004 Fiqh Manuscript Bahtsul Ifta

The Fiqh Bahtsul Ifta manuscript was written in Javanese Cirebon/Arabic with the pegon script. This manuscript has a thickness of 240 pages with 11 lines per page and measures 21 x 17 cm written on opaque paper (Manufacturing Paper).

The manuscript contains one text which is mentioned in a colophon entitled Bahts al-Ifta, at the end of which a page is added. No year of writing found. While the author is known to be named Kyai Ahmad Ar-Rifa'i as stated in the introductory part of the manuscript. The writing pad for this manuscript is European paper.

The contents of the manuscript describe the fatwas ever written by KH. Ahmad al-Rifa'i. The text of this book is also edited from the book Ta'lim by Kiyahi Hasan Dimeja Ibnu Abu Hasan Dukuh Tangkilan Under Kepil District.

5. Manuscript 005 Manuscript of Fiqh Alfaraif wa Al washaya

The manuscript of Fiqh Alfaraif wa Al washaya is written in Cirebonese/Arabic Javanese in Pegon/Arabic script which has a thickness of 212 pages with 11 lines per page. This manuscript measures 22 x 18 cm, written on European paper.

This manuscript contains one text that has no title, either at the beginning or at the end. The year of writing is also not stated. The author is not written. The writing pad for this manuscript is European paper. The contents of the manuscript explain the science of inheritance (faraidl); causes of inheritance, male heirs, female heirs, parts in inheritance, Ashabah, hujab, wasiyat, and explanations related to inheritance.

6. Manuscript 006 Manuscripts of Jurisprudence of Worship

This Fiqh of Worship manuscript was written in Javanese Cirebonese/Arabic with Pegon/Arabic script totaling 332 pages. This manuscript measuring 21 x 17 cm was written using European paper. The contents of the manuscript explain the prohibition of praying for the janazah of infidels, pilgrimage, adabul murids, respecting teachers, beneficial knowledge, characteristics of believers

7. Manuscript 007 manuscript of Sufism and Jurisprudence Futuhat Al Divineyah

The manuscript of Sufism and Jurisprudence Futuhat Al Divineyah is written in Arabic with Arabic script, totaling 224 pages with 17 lines per page. This manuscript measuring 21 x 17 cm was written using European paper.

The content of the manuscript describes two fields, namely Sufism and Jurisprudence. As for Sufism, it contains Futuhat al-Ilahiyah, Syarah Hikam, Syarah Wali Ruslan by Abu Zakaria al-Anshari, Syarah Wali Ruslan by Ruknuddin Abdul Quddus al-Husain. While Fiqh contains Syarah Taqrib.

8. Manuscript 008 Syafii Fiqh Manuscript

This Syafii Fiqh manuscript is written in Arabic with Arabic script, totaling 400 pages with 21 lines per page. This manuscript measures 30 x 20 cm and is written on Daluwang paper. The contents of the manuscript explain the fiqh laws in the Shafi'i school starting from Thaharah, Prayer, Zakat, Fasting, Hajj, and other mu'amalah chapters.

9. Manuscript 009 Manuscripts of Nahwu, Sharaf, and Sufism

The Manuscripts of Nahwu, Sharaf, and Sufism are written in Arabic with Arabic script, totaling 100 pages with 17 lines per page. This manuscript measures 27 x 19 cm and is written using Daluwang paper. The contents of the manuscript explain several texts including texts that contain nahu science (Jurmiah book), Sharaf science texts (Tasrifan), and the final text of this manuscript explains death, essence, and spirit.

10. Manuscript 010 Ciebon Historical Manuscripts

This Ciebon History manuscript was written in Cirebonese Javanese in Pegon and Latin script, totaling 56 pages with 17 lines per page. This manuscript measures 30 x 21 cm, written on opaque paper (Manufacturing Paper). The contents of this manuscript explain the history of Cirebon, such as the travel history of King Siliwang, Prince Wauntungsang, Sunan Gunungjati, Sheikh Nurjati, and other figures.

11. Manuscript 011 Cirebon Chronicle Manuscript

This Cirebon Chronicle manuscript was written in Cirebonese Javanese in the Pegon script, totaling 202 pages with 14 lines per page. This manuscript measures 21 x 18 cm and is written using opaque paper (Manufacturing Paper). The contents of the manuscript which describes the Chronicle of Cirebon begins by telling the story of King Siliwangi who married Nyi Subang Basket. From this marriage was born Prince Wauntungsang who later became a propagator of Islam in Cirebon. Wajungsang's younger brother named Rarasantang later

12. Manuscript 012 Manuscript Story of the Prophet Joseph

The manuscript of the Story of the Prophet Yusuf was written in Cirebonese Javanese in the Carakan script, totaling 222 pages with 13 lines per page. This manuscript measures 21 x 18 cm and is written on European paper. The contents of the manuscript explain the story of the Prophet Yusuf since his children were abused by his brothers who were jealous of him, causing Yusuf to be thrown into the forest and put in a well. This story is finished until Joseph became the ruler in Egypt.

13. Manuscript 013 Manuscript Chronicle Dermayu

The Chronicle Dermayu manuscript was written in Cirebonese Javanese in the Carakan script, totaling 186 pages with 15 lines per page. This manuscript measures 22 x

17 cm and is written on opaque paper (Manufacturing Paper).vThe contents of the manuscript describe the construction of the Dermayu hamlet which began with the arrival of Raden Aria Wiralodra accompanied by Ki Tinggil to the land next to the Cimanuk River

14. Manuscript 014 Manuscript of Manaqib Sheikh Abdul Qadir Al Jaelani

The manuscript of Manaqib Sheikh Abdul Qadir Al Jaelani was written in Cirebonese Javanese in the Pegon script, totaling 160 pages with 13 lines per page. This manuscript measures 20 x 16 cm and is written on lined paper. The contents of the manuscript explain the story of Sheikh Abdul Qadir Zaelani's life journey from birth, childhood, adulthood, until he became a leader of the saints who was highly respected by his students.

15. Manuscript 015 Historical Manuscripts The Story of Raden Sanusi

The Historical Manuscript of the Story of Raden Sanusi was written in Cirebonese Javanese in the Pegon script, totaling 32 pages with 13 lines per page. This manuscript measures 21 x 17 cm and is written on lined paper. The contents of the script explain the story of Raden Sanusi, the war between the Chinese (race), Heng Lin, and Raden Sanusi, the Chinese people around Paliman and Celeng (Loh Bener, Indramayu)

16. Manuscript 016 Manuscript of the Story of Sheikh Siti Jenar

The manuscript of Manaqib Sheikh Abdul Qadir Al Jaelani was written in Cirebonese Javanese in the Pegon script, totaling 124 pages with 14 lines per page. This manuscript measures 21 x 17 cm and is written on lined paper. The contents of the manuscript explain the story of Sheikh Jabar's journey with Ratu Ayu Mas Mirah, a spiritual journey symbolized by human birth

17. Manuscript 017 Manuscript of Haji Abdul Safingi and Siti Hasanah

The manuscript of Haji Abdul Safingi and Siti Hasanah was written in Cirebonese Javanese in the Pegon script, totaling 264 pages with 14 lines per page. This manuscript measures 21 x 16 cm, written on opaque paper (manufacturer's paper). The contents of the text explain about Sufism which is taught through wills or discourses, the discussion of Sufism in this text is more about Ma'rifatullah which is symbolized by symbols

18. Manuscript 018 Manuscripts of the Ramayana Story

The manuscript of Manaqib Sheikh Abdul Qadir Al Jaelani was written in Cirebonese Javanese in Javanese script, totaling 356 pages with 14 lines per page. This manuscript measuring 22 x 18 cm was written using European paper. The contents of the manuscript tell about Ravana (lust) who snatched Dewi Sinta (kindness) from the hands of Sri Rama (patience). This story ends with the defeat of Ravana (lust / arbitrariness) and the victory of Sri Rama (patience / truth).

19. Manuscript 019 Manuscript of Jurisprudence Syarah Fath Al-Qarib (Ghayah al-Maram)

The Fiqh Manuscript of Syarah Fath Al-Qarib (Ghayah al-Maram) is written in Arabic with Arabic script totaling 274 pages with 17 lines per page. This manuscript measures 32 x 20 cm written in European.

The author of the text in this manuscript is Abu Abdillah Muhammad Ibn Qasim Al-Shafi'i, while the copyist is unknown, there is no colophon of the manuscript so the

information is limited, including the age of the manuscript. This manuscript is stored on the site of Grandmother Hasan Maulani's house, Lengkong village, Garawangi, Kuningan, this manuscript is kept by Ustad Oding Sajidin, the manuscript comes from the inheritance of Grandmother Hasan Maulani.

The brief contents of the manuscript explaining the laws of fiqh include the book on the law of taharah (purification), the book of prayers, the book of zakat, the book of siyam (fasting) the book of pilgrimage, the book of buyu' (buying and selling), the book of faraid (inheritance law), and marriage book.

20. Manuscript 020 Manuscripts of Tafsir Al-Quran

This manuscript of the interpretation of the Koran is written in Arabic in Arabic script, totaling 423 pages with 17 lines per page. This manuscript measures 29 x 20 cm and is written using Daluwang paper. The author of the text in this manuscript is unknown, as well as the copyist is unknown, there are no manuscript colophons so the information is limited, including the age of the manuscript. This manuscript is stored on the site of Grandmother Hasan Maulani's house, Lengkong, Garawangi village, Kuningan, where this manuscript is Ustad Oding Sajidin, the manuscript comes from the legacy of Grandmother Hasan Maulani.

The manuscript contains Al-Karim's interpretation of the Koran (possibly Jalalain's interpretation) although on the cover it says 'Iinah At Ṭālibin'. Starting from the 18th verse 33 of the letter al-Kahf, up to the 101st verse of the 101st letter of the Al-Qari'ah letter.

21. Manuscript 021 Manuscript Anthology Letter Commemorating the Arrival of Dajal

The manuscript of Manaqib Sheikh Abdul Qadir Al Jaelani was written in Arabic with Arabic script, totaling 352 pages with 17 lines per page. This manuscript measures 21 x 17 cm and is written using Daluwang paper. The author of the text in this manuscript is unknown, nor is the copyist known, there are no colophones of the manuscript so that information is limited, including the age of the manuscript. This manuscript is kept at the Al-Ma'mur Foundation of Tazkiyatun Nafs Islamic Boarding School, Cipondok, Kadugede, Kuningan, this manuscript belongs to KH. Ma'mur Nawawi caretaker of the Islamic boarding school, the manuscript comes from the legacy of the founder of the Islamic boarding school.

The text tells about the contents of the letter which explains the signs of the apocalypse starting from world chaos, the action of the King of Mecca sending letters to various corners of the world, and the emergence of Dajal. Another text contains about the pillars of Islam from the creed, prayer, zakat, fasting, and pilgrimage. Other texts tell about the science of monotheism such as obligatory, impossible, and jaiz for Allah and the Messenger.

22. Manuscript 022 Manuscript of Mawlid Syaraf Al-Anam

The Maulid Syaraf Al-Anam script is written in Arabic with Arabic script, totaling 195 pages with 12 lines per page. This manuscript measures 21 x 15 cm written in European.

23. Manuscript 023 Manuscript of Mawlid Syaraf Al-Anam

The Maulid Syaraf Al-Anam script is written in Arabic with Arabic script, totaling 132 pages with 9 lines per page. This manuscript measures 19 x 14 cm written in Europe. This manuscript is kept at the Al-Ma'mur Foundation of Tazkiyatun Nafs Islamic Boarding School, Cipondok, Kadugede, Kuningan, this manuscript belongs to KH.

Ma'mur Nawawi caretaker of the Islamic boarding school, the manuscript comes from the legacy of the founder of the Islamic boarding school.

The manuscript contains the saga of the life of Rasulullah SAW which as a whole is written in the form of Nadham (poetry). Starting with verses of nadham greeting Rasulullah SAW, then natsar (prose) praising Rasulullah SAW, and so on; alternating between nadham (poetry) and natsar (prose) in telling the journey of life and praising the Prophet Muhammad.

24. Manuscript 024 Fikih

This fiqh manuscript is a text written in Arabic and Arabic script. This manuscript was made using European paper. According to the owner, this manuscript is still being used for learning activities at the Islamic boarding school led by Kang Ayip, located in Majalengka.

CONCLUSIONS AND RECOMMENDATIONS

This research managed to collect and identify 24 manuscripts originating from the Cayumajakuning area. This research seeks to contribute or play a role in efforts to preserve culture, especially the Cayumajakuning script. We will certainly regret it if this cultural heritage of our ancestors is lost or simply given to foreigners. It is time for the academic community in particular to be able to appreciate and have a responsibility in preserving culture. By preserving the results of regional culture, at least it will strengthen the sovereignty of the Indonesian nation.

With the digitization and description of the Cayumajakuning manuscript, it is hoped that it can become a bridge for further research for manuscript researchers at Pakuan University, in particular, to become a concern or inspire enthusiasm for the government and the people of West Java, especially for the owners of ancient manuscripts.

In addition to carrying out research activities in the form of digitization and description of manuscripts, researchers are expected to be able to provide direction to the owner of the manuscript on how to care for and maintain the manuscript. Apart from that, it is hoped that the original manuscripts will be collected at the manuscript museum in Cirebon. Of course this needs socialization, discussion, and contributions to the involvement of related institutions such as the Ministry of National Education, Ministry of Religion, Regional Government, and Traditional Stakeholders. This needs to be done bearing in mind that ancient manuscripts are no longer artifacts or manuscripts but more than that as evidence of the intellectual results of Indonesian culture. For this reason, it is necessary to further study the contents of these texts which contain the noble values of national history, culture, religion, customs, and other noble values.

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