



Study of Minangkabau Vocabulary in the Tanjung Barulak Manuscript: A Study of Malay Arabic Script

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Received: 18-06-2025

Revised: 20-07-2025

Accepted: 23-07-2025

Abstract

Minangkabau manuscripts in Arabic Malay script contain many Minang vocabulary that is rarely revealed, even the vocabulary is rarely used in everyday language in Minangkabau due to the acculturation of the language into Indonesian. This paper aims to present Minangkabau vocabulary in Arabic Malay script in the Tanjung Barulak manuscript of Tanah Datar district, and to reveal the meaning of Minangkabau vocabulary in accordance with the development of the Indonesian language. This study uses a qualitative approach with a philological research method that has six working steps, namely manuscript inventory, manuscript description, manuscript grouping and text comparison, selection of text edition methods, transliteration, and additional studies (text comments). The primary data source is the Tanjung Barulak manuscript with the code 02/BB.II/twf/2021, and the secondary data source is in the form of literature studies from scientific articles, books, and several other related sources. The results of this study found more than 100 Minangkabau vocabulary in Arabic Malay script in the Tanjung Barulak manuscript. In addition, the meaning of the Minangkabau vocabulary in Arabic Malay script in this Manuscript is mostly far different from the development of the Indonesian language which already uses the General Guidelines for Indonesian Spelling, there are even some Minangkabau vocabulary that is no longer used in communication by the Minangkabau people due to language and cultural shifts. This study has presented several Minang vocabularies that are rarely used in daily communication found in one of the Minangkabau manuscripts. It is hoped that other researchers will continue to dig deeper into the Minangkabau vocabulary that found in Minangkabau manuscripts in order to enrich the treasury of the Minangkabau regional language.

Keywords: Malay Arabic Script, Manuscript, Minangkabau Vocabulary, Tanjung Barulak

ملخص

تحتوي مخطوطة مينانغكاباو المكتوبة بالخط العربي الملايوي على العديد من مفردات مينانغكاباو التي نادراً ما يتم الكشف عنها، حتى أن هذه المفردات نادراً ما تُستخدم في اللغة اليومية في مينانغكاباو بسبب تآلف اللغة مع اللغة الإندونيسية. تهدف هذه المقالة إلى عرض مفردات مينانغكاباو المكتوبة بالخط العربي الملايوي في مخطوطة تانجونج بارولاك في منطقة تانا داتار، والكشف عن معنى مفردات مينانغكاباو وفقاً لتطور اللغة الإندونيسية. تستخدم هذه الدراسة نهجاً نوعياً مع منهج بحث لغوي يتكون من ست خطوات عمل، وهي جرد المخطوطات، ووصف المخطوطات، وتجميع المخطوطات ومقارنتها بالنصوص، واختيار أساليب تحرير النص، والترجمة الصوتية، والدراسات الإضافية (التعليقات النصية). المصدر الرئيسي للبيانات هو مخطوطة تانجونج بارولاك برمز ٠٢/BB.II/twf/٢٠٢١، ومصدر البيانات الثانوي هو في شكل دراسات أدبية من المقالات العلمية والكتب والعديد من المصادر الأخرى ذات الصلة. توصلت نتائج هذه الدراسة إلى وجود أكثر من ١٠٠ مفردة من مفردات لغة مينانغكاباو بالخط العربي الملايوي في مخطوطة تانجونج بارولاك. بالإضافة إلى ذلك، يختلف معنى مفردات لغة مينانغكاباو بالخط العربي الملايوي

في هذه المخطوطة اختلافاً كبيراً عن تطور اللغة الإندونيسية التي تستخدم بالفعل المبادئ التوجيهية العامة للتهجئة الإندونيسية، بل إن هناك بعض مفردات لغة مينانغكاباو التي لم تعد تُستخدم في تواصل مجتمع مينانغكاباو بسبب التحولات اللغوية والثقافية. وقد عرضت هذه الدراسة العديد من مفردات لغة مينانغكاباو التي نادراً ما تُستخدم في التواصل اليومي الواردة في إحدى مخطوطات مينانغكاباو. ومن المأمول أن يواصل باحثون آخرون البحث بشكل أعمق في مفردات مينانغكاباو الموجودة في مخطوطات مينانغكاباو من أجل إثراء خزانة لغة مينانغكاباو الإقليمية.

الكلمات المفتاحية: المخطوطة، النص العربي الملايوي، تانجونج بارولاك، مينانغكاباو

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Introduction

The Minangkabau civilization in the past was known to be very advanced,¹ as proven by the many discoveries of cultural products from the past,² one of which is a manuscript that is full of content and even meaning.³ The intellectual heritage of the Minangkabau ancestors contains a lot of very valuable information,⁴ and until now it is still a mystery among academics.⁵ However, very few academics or philologists can explore its contents⁶ because the manuscripts are mostly in Arabic or Arabic Malay script. Therefore, as observers of manuscripts, researchers prioritize this research to reveal the mystery contained in the Minangkabau manuscripts, especially manuscripts in the *Tanjung Barulak* area, *Tanah Datar* district.

Many definitions have been put forward by philologists regarding manuscripts.⁷ Manuscripts are a form of cultural heritage of a community group whose existence can still be felt today.⁸ Manuscripts are documents of various types that are written by hand but prefer original,⁹ unprinted forms.¹⁰ Barried also stated that manuscripts are all forms of handwriting in the form of expressions

¹ M. N. Zahila dkk., "Content extraction of historical Malay manuscripts based on Event Ontology Framework," *Applied Ontology* 16, no. 3 (2021): 249–75. DOI: <https://doi.org/10.3233/AO-210247>

² Helene M. Loos dkk., "Past, Present, and Future of Human Chemical Communication Research," *Perspectives on Psychological Science* 20, no. 1 (2025): 20–44. DOI: <https://doi.org/10.1177/17456916231188147>

³ Taufiqurrahman, *Syekh Abdurrahman Ibn Ali Al-Jawi: Profil dan Kiprahnya dalam Perkembangan Tasawuf*, ed. oleh Muhammad Ikhlas, Pertama, (Kabupaten Agam: CV Serambi Media, 2022), hlm. 25.

⁴ Maryelliwati dan Wahyudi Rahmat, *Sastra Minangkabau dan Penciptaan Sebuah Karya*, 1 ed., 1 vol. (LPPMPP ISI Padangpanjang, 2016), <https://books.google.co.id/books?id=rL1sDwAAQBAJ>

⁵ Julia C. Lerch dkk., "The Social Foundations of Academic Freedom: Heterogeneous Institutions in World Society, 1960 to 2022," *American Sociological Review* 89, no. 1 (2024): 88–125. DOI: <https://doi.org/10.1177/00031224231214000>

⁶ Zhao Liu, "Face-to-Face and Online Learning in Higher Education: Academic Achievements and Learners' Experience in the Chinese SFL Context," *SAGE Open* 13, no. 4 (2023): 1–18. DOI: <https://doi.org/10.1177/21582440231218114>

⁷ Huanyu Wu, "The formation of 'gong-yi' in modern China: A philological perspective," *Chinese Journal of Sociology* 6, no. 4 (2020): 571–614. DOI: <https://doi.org/10.1177/2057150X20956835>

⁸ Christopher Appiah-Thompson, "The Politics of Researching Africa: The Quality of Anthro-Historical and Linguistic Data in African Studies," *SAGE Open* 7, no. 3 (2017): 1–11. DOI: <https://doi.org/10.1177/2158244017719931>

⁹ Gregory R. Lanier, "Taking Inventory on the 'Age of the Minuscules': Later Manuscripts and the Byzantine Tradition within the Field of Textual Criticism," *Currents in Biblical Research* 16, no. 3 (2018): 263–308. DOI: <https://doi.org/10.1177/1476993X18760519>

¹⁰ Moch Lukluil Maknun dkk., "Kontribusi Ulama Nusantara Terhadap Keilmuan Islam di Indonesia; Studi Kasus Inventarisasi Manuskrip Pongpes Tremas dan Tebuireng," *Muslim Heritage* 7, no. 1 (2022): 111–40. DOI: <https://doi.org/10.21154/muslimheritage.v7i1.3625>

of thoughts and feelings as a result of the culture of a nation in the past.¹¹ Thus, a manuscript is a concrete form of text which is transformed into handwriting on paper,¹² bark, *lontar*, copper, and so on, which is a reflection of the life of society in its time.¹³

The manuscript that is the object of this research is the manuscript of *Tanjung Barulak* village, *Tanah Datar* district, which was inherited by Fitri Maryanti, an alumnus of the Arabic Language Education Department at the *Mahmud Yunus Batusangkar* State Islamic University. Fitri inherited this manuscript from her father Idil Fitri. Her father got the manuscript from his grandfather Zainudin Usman. Zainudin Usman got it from his brother Muhammad Ganin and Muhammad Ganin got it from his grandfather who had the title *Angku Malalo* better known as *Syaikh Zakariya Labai Sati Malalo*. It is reported that *Syaikh Zakariya Labai Sati Malalo* is the founder and also the leader of the *Madrasah Tarbiyah Islamiyah Malalo* Islamic Boarding School located in *Batipuh* District, *Tanah Datar* Regency, West Sumatra Province.



Figure 1. The Tanjung Barulak Manuscript, Tanah Datar Regency, West Sumatra

Based on Figure 1, it can be seen that the researcher is conducting a codicology of the Tanjung Barulak manuscript, with the aim of obtaining valid data from the description of the manuscript. This manuscript with the code 02/BB.II/twf/2021 uses Arabic script and Arabic Malay script and uses Arabic and Minangkabau Malay. It is called Minangkabau Malay because most of the Malay vocabulary is absorbed by Minangkabau speakers.¹⁴ Arabic Malay script is an Arabic script that collaborates with Malay with several adjustments and additional letters.¹⁵ This means that the Arabic Malay script is a mixture of Arabic script consisting of 29 letters starting from *alif* to *ya* (– ﻱ) and added with five letters that are not Arabic script, but scripts created by the Malay people themselves.¹⁶ The addition of these letters is used for variation to answer the need for more Malay

¹¹ Dewi Astuti Mari dkk., "Sistem Pengolahan Koleksi Manuskrip di Dina Perpustakaan dan Kearsipan Provinsi Sulawesi Selatan," *Journal Papyrus: Sosial, Humaniora, Perpustakaan dan Informasi* 3, no. 6 (2024): 21–27. DOI: <https://doi.org/10.59638/jp.v3i6.54>

¹² Alix Cooper, "Placing plants on paper: Lists, herbaria, and tables as experiments with territorial inventory at the mid-seventeenth-century Gotha court," *History of Science* 56, no. 3 (2018): 257–77. DOI: <https://doi.org/10.1177/0073275318776515>

¹³ Inge C. M. Van Seggelen- Damen dkk., "Reflection: A Socratic approach," *Theory & Psychology* 27, no. 6 (2017): 793–814. DOI: <https://doi.org/10.1177/0959354317736388>

¹⁴ Saleh Saeed Batais, "Consonantal Debuccalization and Deletion in Minangkabau," *SAGE Open* 14, no. 2 (2024): 1–13. DOI: <https://doi.org/10.1177/21582440241240576>

¹⁵ Marhamah Ulfa, "Aksara Arab Melayu di Kesultanan Melayu," *TASHWIR* 12, no. 01 (2024): 41–50. DOI: <https://doi.org/10.18592/jt.v12i01.13515>

¹⁶ Khairil Ansari dkk., *Menelisik Kearifan Lokal Kebudayaan Melayu Sumatera Utara*, 1 vol. (umsu press, 2024), <https://books.google.co.id/books?id=Ry43EQAAQBAJ>

phonemes than Arabic phonemes themselves. The additional letters are "ca" (ج), "nga" (غ), "pa" (ف), "ga" (ك), and "nya" (ث).¹⁷

Among the Minangkabau vocabulary whose transliteration the researcher quoted from the manuscript is "... and the meaning of Islam is upholding the *titah* of Allah and the *titah* of the Prophet and the *titah* of the teacher and avoiding the *tagah* of Allah and the *tagah* of the Prophet and the *tagah* of the teacher". From the transliteration quote of the text, there are two Minangkabau vocabulary in Arabic Malay script, namely the word *titah* and the word *tagah*. Of course, this vocabulary sounds strange because it is rarely used in communication by Minangkabau speakers. Here is an excerpt from the text from the researcher.

Table 1. Manuscript Page 02

No	Description	Information
1		<i>Bismillahi al-rahmān al-rahīm. Ini kitab pada menyatakan agama, artinya mengata akan Allah. Adapun awal agama itu yaitu ma`rifatullah. Bermula rukun agama itu yaitu empat perkara, pertama iman, kedua Islam, ketiga tauhid, keempat ma`rifat. Arti iman yaitu percaya akan Allah dan akan Nabi dan akan guru. Dan arti Islam itu menjunjung titah Allah dan titah Nabi dan titah guru dan menjaubi tagah Allah dan tagah Nabi dan tagah guru. Arti tauhid tabu akan keesaan hakekatā. Arti ma`rifat mengenal Allah. Bermula rukun iman itu enam perkara, pertama āmantu billah artinya percaya akan Allah, kedua</i>

Based on table 1, there are four Minangkabau vocabularies found in the Tanjung Barulak manuscript. Table 1 describes a few excerpts of Minangkabau vocabularies contained in the Minangkabau manuscript. If examined further, it will reveal many more vocabularies stored in the manuscript.¹⁸ As far as the research that has been done,¹⁹ not many researchers have conducted studies on Minangkabau vocabulary in Arabic Malay script in manuscripts, but only limited to manuscript mapping, limited to codicology studies, and limited to content analysis.²⁰

Based on the literature review that the researcher accessed, at least several studies have been conducted by other researchers that are almost similar to this study, including; the results of research by Akhyar Hanif et al. (2024) entitled "A Philological Study of the Text of the Tanjung Barulak

¹⁷ Nahdiya Tul Ummah dan Nurul Azizah Ria Kusriani, "Improving the Memorization of Arabic Vocabulary for Santri Pondok Pesantren Darul Qur'an Mojokerto City Through Book Design "المفردات واستخدامها الجمل" with Writing Techniques and Making Sentences | Peningkatan Hafalan Kosakata Bahasa Arab Santri Pondok Pe," Mantiqut Tayr: Journal of Arabic Language 2, no. 1 (2022): 45–52. DOI: <https://doi.org/10.25217/mantiqutayr.v2i1.2143>

¹⁸ Marcel Ruland dkk., "Modelling of factors underlying the evolution of human language," Adaptive Behavior 31, no. 4 (2023): 351–64. DOI: <https://doi.org/10.1177/10597123221147336>

¹⁹ Ani Susilawati dan Ahmad Habibi Syahid, "Sinonim Kata Bahasa Arab dari Terjemah Buku Alfu Lailah Walailah Lilathfal (Pendekatan Semantik Kontekstual)," Mantiqut Tayr: Journal of Arabic Language 4, no. 2 (2024): 426–44. DOI: <https://doi.org/10.25217/mantiqutayr.v4i2.4608>

²⁰ Marijana Tomić dkk., "Towards virtual research environment for Glagolitic manuscript studies," Education for Information 39, no. 4 (2023): 389–410. DOI: <https://doi.org/10.3233/EFI-230029>

Tarekat Manuscript in Arabic and Pegon Arabic".²¹ This study successfully revealed four main teachings in the *Naqsyabandiyah* order contained in the *Tanjung Barulak* manuscript. In this study, Akhyar Hanif and his friends only conducted a handful of content analyses and did not direct their research to the study of Minangkabau vocabulary in Arabic Malay script. Therefore, the researcher is more interested in revealing Minangkabau vocabulary in Arabic Malay script contained in the *Tanjung Barulak* manuscript.

Then, the research of Rengki Afria and his friends (2024) entitled "*Identifikasi Naskah Kitab Perjanjian Lama yaitu Kitab Taurat dan Zabur dan Segala Nabi-Nabi Jilid yang Pertama: Kajian Aksara Arab Melayu*" revealed that the manuscripts they studied used the Malay Arabic script and the Malay language, with several other vocabularies using Arabic.²² However, Rengki Afria and his friends did not discuss the vocabulary of Arabic Malay script in the Minangkabau language. Thus, the researcher wants to study the *Tanjung Barulak* manuscript in Arabic Malay script and present the Minangkabau vocabulary contained in this manuscript.

Furthermore, research was conducted by Jamaluddin and Sidik Fauji (2022) entitled "*Arab Pegon dalam Khazanah Manuskrip Islam di Jawa*". This study describes that the *Pegon* script plays an important role in the transmission and storage of Islamic information and teachings in Java so it takes an important part in the treasure of Islamic manuscripts in Java.²³ This means that this study only focuses on the *Pegon* script found in Javanese manuscripts. Different from the current study, the researcher will focus his research on revealing the Minangkabau vocabulary in Arabic Malay script found in the *Tanjung Barulak* manuscript of *Tanah Datar* district.

The literature review above shows that the Minangkabau vocabulary in Arabic Malay script in the Minangkabau Manuscript is indeed very rarely revealed to the general public by academics.²⁴ This is due to the rarity of scholars who graduated in Arabic literature and Arabic language who focus their studies on manuscripts. In fact, in this manuscript, apart from the vocabulary that is rarely studied,²⁵ revealing its contents is also rarely explored by academics or philologists.²⁶

The benefits of this research are that it can provide contributions in the form of ideas for the general public, especially academics. The results of this research are expected to add new insights for readers related to manuscripts, both those interested in philology and those not. Broadly speaking, there are at least two major contributions that can be produced by this research; 1) what we call theoretical contributions; and 2) practical contributions. Theoretically, this research aims to fill the gap in philological studies on Minangkabau vocabulary in Arabic Malay script found in the *Tanjung Barulak* Manuscript, to introduce several Minangkabau vocabularies that existed in the past.

²¹ Akhyar Hanif dkk., "A Philological Study of the Text of the *Tanjung Barulak Tarekat Manuscript in Arabic and Pegon Arabic*," *Arabiyat: Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban* 11, no. 2 (2024): 245–58. DOI: <https://doi.org/10.15408/a.v11i2.42390>

²² Rengki Afria, Aldha Kusuma Wardhani, dan Olivia Virginia, "Identifikasi Naskah Kitab 'Perjanjian Lama yaitu Kitab Taurat dan Zabur dan Segala Nabi-Nabi Jilid yang Pertama': Kajian Aksara Arab Melayu," *Kalistra: Kajian Linguistik dan Sastra* 3, no. 2 (2024): 166–75. DOI: <https://doi.org/10.22437/kalistra.v3i2.32891>

²³ Jamaluddin dan Sidik Fauji, "Arab Pegon dalam Khazanah Manuskrip Islam di Jawa," *Jurnal Penelitian Agama* 23, no. 1 (2022): 61–80. DOI: <https://doi.org/10.24090/JPA.V23i1.2022.PP61-80>

²⁴ Alem Amsalu Gashe, "Academic Staff Engagement in Research and Its Relation to Classroom Teaching in Public Universities in Amhara Regional State, Ethiopia," *SAGE Open* 13, no. 4 (2023): 1–9. DOI: <https://doi.org/10.1177/21582440231203432>

²⁵ Sofia de la Fuente Garcia dkk., "Artificial Intelligence, Speech, and Language Processing Approaches to Monitoring Alzheimer's Disease: A Systematic Review," *Journal of Alzheimer's Disease* 78, no. 4 (2020): 1547–74. DOI: <https://doi.org/10.3233/JAD-200888>

²⁶ Peter Matew, "The 13th World Research Congress of the European Association for Palliative Care," *Palliative Medicine* 38, no. 1_suppl (2024): 1–280. DOI: <https://doi.org/10.1177/02692163241242338>

Practically, this research is expected to provide contributions for academics who can be references for research materials for philological studies. In addition, it also adds to the scientific treasury in the fields of linguistics, philology, and local history.

Therefore, the basic research question in this study is how much Minangkabau vocabulary is contained in the Tanjung Barulak manuscript, and whether the vocabulary is still used in everyday communication in Minangkabau. To answer this question is indeed not easy, it requires a long study and sharp analysis to reveal the meanings of the vocabulary so that readers today understand the meaning that is appropriate to the current context.

Method

This research uses a qualitative approach,²⁷ with a philological research method that has six working steps,²⁸ namely manuscript inventory, manuscript description, manuscript grouping and text comparison, selection of text edition methods, transliteration, and additional studies (text comments).²⁹ The primary data source of this study is the *Tanjung Barulak* manuscript, while the secondary data source of this study is a literature study of scientific articles, books, and several other related sources. Data collection was carried out through inventory, namely tracing manuscripts to scriptoriums or to the areas where the manuscripts are located.³⁰ In this case, the area in question is *Tanjung Barulak* village, *Tanah Datar* district, West Sumatra.

This study will inventory all manuscripts that are still scattered in various community scriptoriums or private collections of community members. Furthermore, the researcher describes the manuscripts to obtain a general picture of the physical appearance of the manuscript. Then the researcher will sort the manuscripts and compare the texts that will be transliterated according to their respective contents. After determining the text to be studied, the researcher chooses the text edition method. In this step, the researcher chooses the diplomatic edition method, meaning that the researcher only edits the text purely without any text interpretation.³¹ Next, the researcher transliterated the text from Arabic script and Arabic Malay script to Latin script. In the transliteration process, the researcher used the transliteration guidelines that were enforced based on the joint decree of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia Number 158 of 1987 and Number 0543/b/u/1987. Transliteration is intended as a letter translation from one alphabet to another.³² Arabic Latin transliteration here is the copying of Arabic letters with Latin letters and their devices. During the process of transliteration or translating Arabic Malay script to Latin script, the researcher used the letter-translation guidelines as stated by Hollander which were then adjusted to the writing of letters

²⁷ Caroline Hircok dkk., "A Systematic Review of the Reporting Quality of Qualitative Research in Breast Plastic Surgery," *Plastic Surgery* 33, no. 1 (2025): 44–50. DOI: <https://doi.org/10.1177/22925503231184266>

²⁸ Fa Li dan Ken-ichi Takashima, "Sacrifice to the wind gods in late Shang China – religious, paleographic, linguistic and philological analyses: An integrated approach," *Journal of Chinese Writing Systems* 6, no. 2 (2022): 81–110. DOI: <https://doi.org/10.1177/25138502211063232>

²⁹ Retno Tri Astuti, Hardyanto Hardyanto, dan Ermi Dyah Kurnia, "Naskah Adji's (Sentolo): Kajian Filologi," *Sutasoma: Jurnal Sastra Jawa* 10, no. 2 (2022): 179–85. DOI: <https://doi.org/10.15294/sutasoma.v10i2.55846>

³⁰ Romantika Sirait dkk., "Sistem Inventarisasi Berbasis Web Menggunakan Metode Rapid Application Development," *Jurnal Ilmiah Wahana Pendidikan* 9, no. 10 (2023): 709–18. DOI: <https://doi.org/10.5281/zenodo.7991178>

³¹ Oman Fathurahman, *Filologi Indonesia: Teori dan Metode Edisi Revisi*, Revisi, 5 vols. (Prenada Media, 2022), <https://books.google.co.id/books?id=YRm6EAAAQBAJ>

³² Reham Hosny dan Mohamed A. Nasef, "Lexical algorithmic resistance: Tactics of deceiving Arabic content moderation algorithms on Facebook," *Big Data & Society* 12, no. 2 (2025): 1-17. DOI: <https://doi.org/10.1177/20539517251318277>

according to the improved spelling rules.³³ The final step is additional study, namely reading the manuscripts in their context or contextualizing the text,³⁴ or in other words, using the perspective of other sciences to explain the meaning of the text so that it feels more alive.³⁵

Result and Discussion

The manuscript coded 02/BB.II/twf/2021 is not covered but is bound with cloth fibres glued together. The outside of the manuscript is torn, the top and bottom look perfect, while the left side can still be read even though the corner of the paper is starting to tear. In addition, there are also several holes in the middle of the manuscript as if eaten by caterpillars. This manuscript is 17.3 cm long, 11.2 cm wide, and 0.9 cm thick. This manuscript uses Arabic Malay script and Arabic script and uses Arabic and Malay languages. This manuscript has 58 pages. The type of paper used is European paper which is marked by small vertical and horizontal lines. This manuscript consists of four *kuras* sewn with thread. The text block in the manuscript is 8.2 cm long and 8 cm wide. This manuscript generally has 13 lines on each page and has black and red ink on some words.

After describing the manuscript and choosing the right manuscript edition method, namely the diplomatic edition method without any interpretation and changes to the text, the researcher tried to transliterate the manuscript as well and in as much detail as possible by referring to the guidelines for transliterating Arabic script to Latin script and Arabic Malay script to Latin script. The following is an excerpt from several results of the *Tanjung Barulak* manuscript transliteration which contains *Minangkabau* vocabulary in Arabic Malay script.

Table 2. Manuscript Page 02, Page 03, and Page 04

No	Description	Information
1		<i>Bismillabi al-rahman al-rahim. Ini kitab pada menyatakan agama, artinya mengata akan Allah. Adapun awal agama itu yaitu ma`rifatullah. Bermula rukun agama itu yaitu empat perkara, pertama iman, kedua Islam, ketiga tauhid, keempat ma`rifat. Arti iman yaitu percaya akan Allah dan akan Nabi dan akan guru. Dan arti Islam itu menjunjung titah Allah dan titah Nabi dan titah guru dan menjauhi tagah Allah dan tagah Nabi dan tagah guru. Arti tauhid tahu akan keesaan hak ta`ala. Arti ma`rifat mengenal Allah. Bermula rukun iman itu enam perkara, pertama amantu billah artinya percaya akan Allah, kedua</i>

³³ Doni Wahidul Akbar dan Zainul Abidin, "Pelatihan Membaca Aksara Pegon dan Arab Melayu pada Naskah Kuno di Pondok Pesantren Muhammadiyah Darul Arqam Depok," ABDINE: Jurnal Pengabdian Kepada Masyarakat 2, no. 2 (2022): 143–53. DOI: <https://doi.org/10.52072/abdine.v2i2.288>

³⁴ Rebecca Norman dkk., "Contextual diversity during word learning through reading benefits generalisation of learned meanings to new contexts," Quarterly Journal of Experimental Psychology 76, no. 7 (2023): 1658–71. DOI: <https://doi.org/10.1177/17470218221126976>

³⁵ Winnie Yun Jiang dan Amy Wrzesniewski, "Perceiving Fixed or Flexible Meaning: Toward a Model of Meaning Fixedness and Navigating Occupational Destabilization," Administrative Science Quarterly 68, no. 4 (2023): 1008–55. DOI: <https://doi.org/10.1177/00018392231196062>

2



3

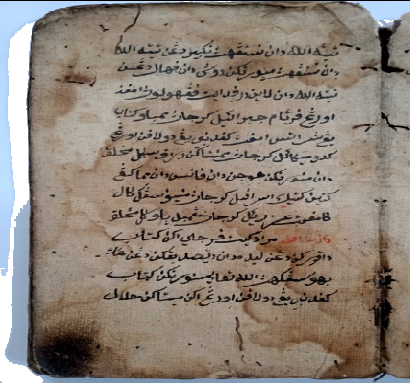


Malā'ikatibi artinya percaya aku akan segala malaikat, ketiga wa kutubihi artinya percaya aku akan sekalian kitab-Nya, keempat wa rusulibi artinya percaya aku akan sekalian rasul Allah, kelima wa al-yaum al-ākhir artinya percaya aku akan hari yang kemudian, keenam wa al-qadr khair wa syarrih min Allah ta'ālā artinya percaya aku akan untung baik dan jahat daripada Allah ta'ālā jua adanya. *Dan manapulab* murād kita percaya akan Allah diiqrarkan dengan lidah dan ditasdiqkan dengan hati bahwa sesungguhnya Allah ta'ālā ada. Ia tiada permulaan dan tiada berkesudahan, dan tiada serupa dengan segala makhluk hidup, tabu, kuasa, berbuat sekehendaknya, menengar, melihat, berkata, mehidupkan mematikan memeri rizki

mengadakan sekalian alam. *Dan manapulab* murād kita percaya akan segala malaikat, diiqrarkan dengan dengan lidah dan ditasdiqkan dengan hati bahwa sungguhnya Allah ta'ālā menjadikan malaikat daripada cahaya, tubuhnya halus, bangsanya tinggi, tiada ia minum dan tiada ia makan, dan bukan ia si laki2 dan bukan ia perempuan, dan tiada ia beranak dan tiada ia diperanakkan, dan tiada ia enggan dan tiada ia lalai, dan suci ia daripada dosa besar dan dosa kecil. Bermula perbuatannya berbagai-bagai, setengahnya berdiri dengan titah Allah, dan setengahnya rukuk dengan titah Allah, dan setengahnya sujud dengan titah Allah, dan setengahnya tasbiḥ dengan titah Allah, dan setengahnya tahmid dengan titah Allah, dan setengahnya tahlil dengan

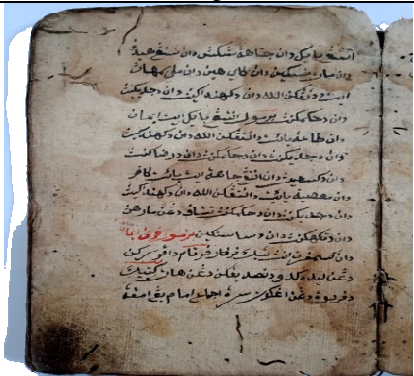
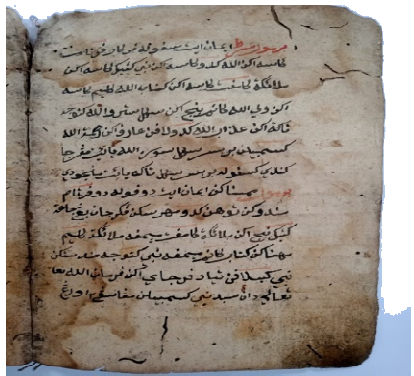
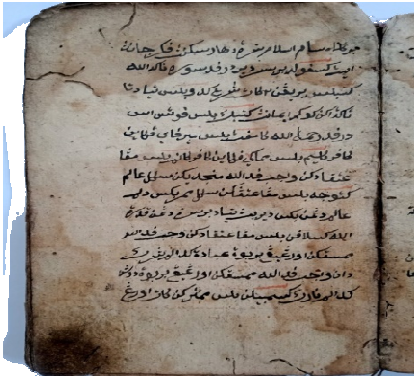
Based on table 2, 15 Minangkabau vocabulary words were found, namely the words *mengata*, *bermula*, *titah*, and *tagah* are found on page 2, while the words *untung*, *jua*, *manapula*, *permulaan*, *berkesudahan*, *serupa*, *menengar*, *mehidupkan*, and *memeri* are found on page 3, and the words *sungguhnya* and *enggan* are found on page 4.

Table 3. Manuscript Page 05, Page 06, and Page 07

No	Description	Information
1		titah Allah, dan setengahnya takbir dengan titah Allah, dan setengahnya menyuratkan dosa dan pahala dengan titah Allah. Dan lain daripada itu pengbulunya empat orang, pertama Jibrail kerjanya membawa kitab yang seratus empat kepada nabi yang dualapan orang, kedua Mikail kerjanya memantakan rezki segala makhluk, dan menurunkan hujan dan panas dan memagang (...), ketiga Israfil kerjanya meniup sangkakala, keempat Izrail kerjanya mengambil nyawa segala makhluk. Dan manapuluh murād kita percaya akan kitab, diiqrarkan dengan lidah dan ditasdiqkan dengan hati bahwa sesungguhnya Allah ta'ālā menurunkan kitab kepada Nabi yang dualapan orang, akan menyatakan halal
2		dan haram, sunat dan fardū, ṣah dan baṭal, barang siapa syak akan kitab, kafir. Dan manapuluh murād kita percaya akan segala Rasul Allah dan segala Nabi diiqrarkan dengan hati dan ditasdiqkan dengan lidah bahwa sesungguhnya Allah ta'ālā menjadikan Nabi dan segala Rasul seratus ribu dua puluh ribu empat orang. Pertama2 Nabi, Nabi Adam, dan kesudahan Nabi, Nabi Muhammad. Bermula jadi Rasul tiga ratus tiga belas orang dan yang keturunan kitab dualapan orang, yaitu Adam, (...) Idris, Ibrahim, Musa, 'Isa, Daud, Muhammad, dan yang memegang syariat anam orang, pertama Adam, dan kedua Nuh, ketiga Ibrahim, keempat
3		Musa, kelima 'Isa, Keenam Muhammad. Bermula sekalian nabi benar menyampaikan segala suruh Allah, dan kepercayaan Allah, dan menceritakan yang ghaib2 seperti zat Allah, dan sifat Allah, dan aṣṣal Allah, dan hari kiamat, dan syurga, dan neraka. Bermula terlebih martabat2 pada Allah, pada Allah daripada segala Nabi, Nabi Muhammad, ada ia seorang laki2 orang Arab, bangsanya Hasyim lagi Quraisy, bapanya Abdullah, ibunya Aminah, adanya di Makkah, keturunan Jibrail pun di Makkah, wafatnya di masjid di Madinah, kuburnya pun di Madinah, menyusukan dia Halimah. Dan manapuluh murād kita percaya akan hari yang kemudian, yaitu diiqrarkan

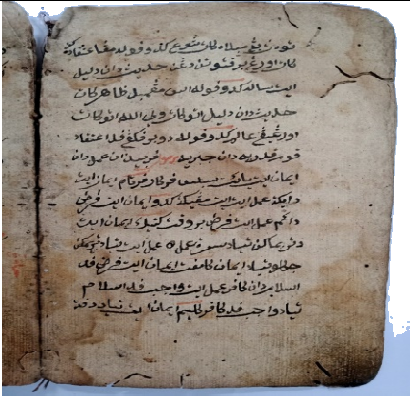
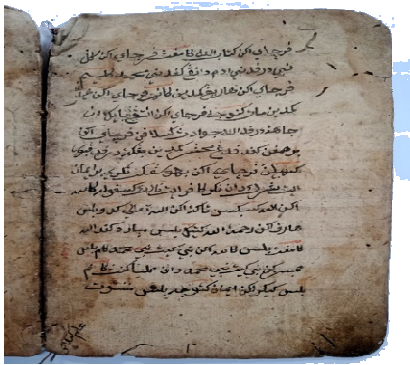
Based on table 3, 13 Minangkabau vocabulary words were found, namely the words *menyuratkan*, *dualapan*, *memantakar rizki*, and *mamagang timbangan* are found on page 5, while the words *syak*, *kesudahan nabi*, and *anam* are found on page 6, and the words *suruh*, *menceritakan*, *martabat-martabat*, *bangsanya*, *bapanya*, and *adanya di Makkah* are found on page 7.

Table 4. Manuscript Page 09, Page 10, and Page 11

No	Description	Information
1		<i>untung baik dan jabat, siksa dan senang, hidup dan mati, miskin dan kaya, bina dan mulia sembahnya itu didatangkan Allah dan dikehendaki-Nya, dan dijadikan-Nya dan dihukumkan-Nya. Bermula untung baik itu iman dan ta'at, yaitu diuntungkan Allah dan dikehendaki-Nya, dan dijadikan-Nya, dan dihukumkan-Nya, dan diridakan-Nya, dan dikasibi-Nya, dan untung jabat itu yaitu kafir, dan ma'siyat, yaitu diuntungkan Allah dan dikehendaki-Nya, dan dijadikan-Nya, dan dihukumkan-Nya, tetapi dengan sarah-Nya dan ditagahkan-Nya dan di (...). Bermula pun iman dan kesempurnaannya tiga perkara, pertama diiqarkan dengan lidah, kedua ditaşdiqkan dengan hati, ketiga diperbuat dengan anggota, serta ijma` imam yang empat.</i>
2		<i>Bermula syarat iman itu sepuluh perkara, pertama kasih akan Allah, kedua kasih akan nabi, ketiga kasih akan malaikat, keempat kasih akan kitab Allah, kelima kasih akan wali Allah, keenam benci akan segala seteru Allah, ketujuh takut akan azab Allah, kedulapan harap akan rahmat Allah, kesembilan berbesar segala suruh Allah yaitu mengerjakan dia, kesepuluh berbesar segala tagah yaitu menjauhi. Bermula mamatakan iman itu dua puluh dua, pertama menduakan Tuhan, kedua meharuskan pekerjaan yang jabat, ketiga benci akan malaikat, keempat menyumpah malaikat, kelima menghinakan kitab, keenam menyumpah nabi, ketujuh mendustakan nabi, kasalapan tiada percaya akan firman Allah ta'alā dan sabda Nabi, kesembilan mengasung2 orang berkelahi sama Islam seperti diharuskannya pekerjaannya itu, kesepuluh berbesar diri daripada suruh tagah Allah, kesebelas beringan-ringankan syara', kedua belas tiada takut akan gugur imannya, ketiga belas putus asa daripada rahmat Allah, keempat belas menyerpai pakaian kafir, kelima belas memakai pakaian kafir, keenam belas mengi'tikadkan wajib pada Allah menjadikan segala alam, ketujuh belas mengi'tiqadkan segala memori bekas dalam alam dengan bekas dirinya, tiada beserta dengan qudrat Allah, kesalapan belas mengi'tikadkan wajib pada Allah, memasukkan orang yang berbuat ibadah kedalam syurga, dan wajib pada Allah memasukkan orang yang berbuat dosa kedalam neraka, kesembilan belas membenarkan kata orang</i>
3		

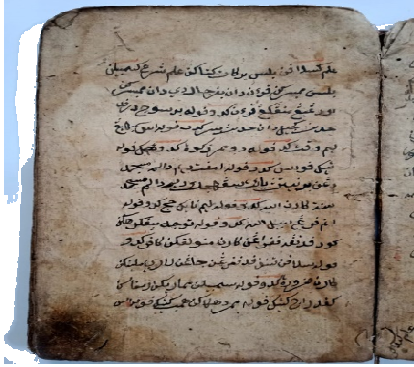
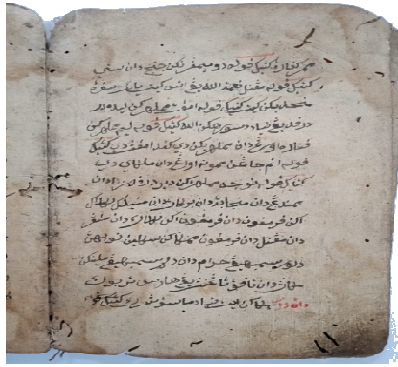
Based on table 4, 12 Minangkabau vocabulary words were found, namely the words *sembahnya* and *kasih* are found on page 9, while the words *seteru*, *kedulapan*, *harap*, *berbesar*, *mematakan*, *meharuskan*, *kesalapan*, and *mengasung-ngasung* are found on page 10, and the words *beringan-ringin* and *menyerpai* are found on page 11.

Table 5. Manuscript Page 12, Page 13, and Page 14

No	Description	Information
1		<i>tuahnya yang menyalahi kata syara', kedua puluh mengi'tikadkan kata orang berpatutan dengan hadis dan dalil itu salah, kedua puluh asa mengambil zahir kata hadis dan dalil atau kata wali Allah atau kata orang yang 'alim, kedua puluh dua berpegang pada i'tiqad kaum Qadariyah dan Jabariyah. Bermula perbezaan amal dan iman itu yaitu sebelas perkara, pertama iman itu diikut, amal itu mengikut, kedua iman itu fard'u da'im, amal itu itu fard'u (...), ketiga iman itu diterimakan tiada serta amal, amal itu tiada diterimakan jikalau tiada iman, keempat iman itu fard'u pada Islam dan kafir, amal itu wajib pada Islam tiada wajib pada kafir, kelima iman itu tiada dapat</i>
2		<i>Disirayakan, amal itu dapat disirayakan seperti mengeluarkan zakat, keenam iman itu tiada ditimbang pada hari kiamat, amal itu ditimbang, ketujuh iman itu tiada pembayar hutang pada hari kiamat, amal itu pembayar hutang pada hari kiamat, kasalapan orang yang beriman masuk syurga dengan tiada serta amal, orang yang beriman tiada masuk syurga jikalau tiada serta iman, kesembilan ketiadaan iman itu kafir dan ketiadaan amal itu fasiq, kesepuluh sekalian Nabi mufaqat pada iman, tiada mufaqat pada amal, kesebelas iman segala Nabi dipelihara Allah, amal tiada dipelihara Allah. Bermula iman itu tujuh puluh tujuh, pertama menyebut la ilaha illallah serta mengi'tikadkan yang dikandungnya, kedua percaya akan segala malaikat, ketiga percaya akan kitab Allah, keempat percaya akan segala Nabi daripada Nabi Adam datang kepada Nabi Muhammad, kelima percaya akan hari yang kemudian, keenam percaya akan hidup kemudian mati, ketujuh percaya akan untung baik dan jahat daripada Allah jua adanya, kasalapan percaya akan berhimpun pada padang mahsyar kemudian bangkit daripada kubur, kesembilan percaya akan bahwa (...) nagari beriman itu syurga dan nagari kafir itu neraka, kesepuluh kasih akan Allah, kesebelas takut akan Allah ta'ala, kedua belas harap akan rahmat Allah, ketiga belas menaruh kepada Allah, keempat belas kasih akan Nabi kita Nabi Muhammad, kelima belas memesarkan Nabi kita Nabi Muhammad dan memuliakannya, keenam belas kikir akan iman, ketujuh belas manuntut</i>
3		

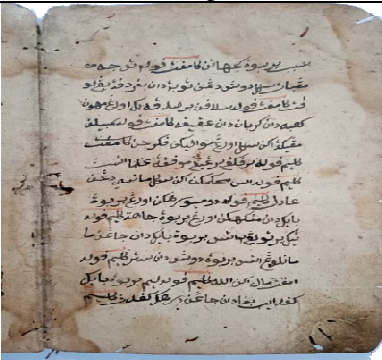
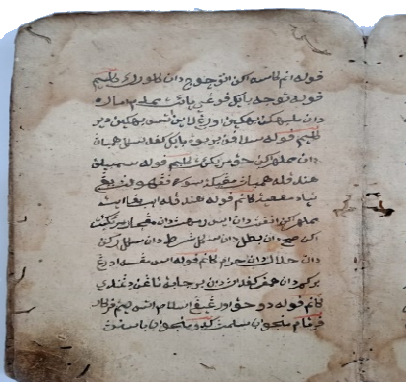
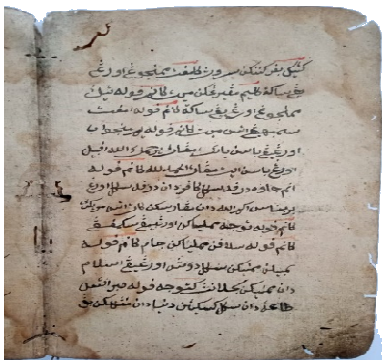
Based on table 5, 13 Minangkabau vocabulary words were found, namely the words *tuahnya*, *berpatutan*, *asa*, *perbezaan*, *diterimakan*, and *tiada dapat* are found on page 13, while the words *disirayakan* and *mufaqat* are found on page 12, and the words *berhimpun*, *menaruh*, *memesarkan*, *kikir*, and *manuntut* are found on page 14.

Table 6. Manuscript Page 15, Page 16, and Page 17

No	Description	Information
1		Ilmu, kasalapan belas berkata-katakan ilmu syara', kesembilan belas memesarkan qur'an dan beperjari dia dan membesarkan orang yang menanggung qur'an, kedua puluh bersuci daripada hadas kecil dan hadas besar, kedua puluh asa sembahyang lima waktu, kedua puluh dua memori zakat, kedua puluh tiga puasa, kedua puluh empat diam dalam masjid dengan berniatnya yaitu sengahjaku diam dalam masjid sunat karna Allah, kedua puluh lima naik haji, kedua puluh enam perang sabilillah, kedua puluh tujuh menyanggarahkan pada tengah peperangan karna menulakkan kafir, keduapuluh salapan tatap pada peperangan jangan lari melainkan karna darurat, kedua puluh sembilan memerikan rampasan kepada raja, ketiga puluh memerdehkan hamba, ketiga puluh asa
2		memberi kafarat, ketiga puluh dua menyempurnakan janji dan sati, ketiga puluh mengenal nikmat Allah yang atas kita yaitu seperti menjadikan kita, ketiga puluh empat memeliharakan lidah dari daripada yang tiada disurubkan Allah, ketiga puluh lima memeliharakan pitaruh orang dan memeliharakan dia kepada empunya dia, ketiga puluh enam jangan memunuh orang dan melukai dia, ketiga puluh tujuh memeliharakan diri daripada zina, dan memandang, dan menjabat, dan berkata, dan menilik si laki2 akan perempuan dan perempuan akan si laki2, dan menengar, dan mengenal, dan perempuan memukakan sekalian tubuhnya diluar sembahyang haram, dan dalam sembahyang melainkan mukanya dan tapak tangannya yang harus terbuka, dan dosa memukakan itu tiada masuk syurga, ketiga puluh
3		dan tiada mehidu baun syurga, ketiga puluh salapan jangan mencari daripada arta haram, ketiga puluh sembilan manakut makanan dan meminum yang haram, keempat puluh menjaubi daripada segala pakaian yang haram dan tempat yang haram, keempat puluh asa menjaubi daripada lalai dan bermain2, keempat puluh dua (...) daripada mema memalanjakan arta artinya jangan berbiban dan jangan kikir, keempat puluh tiga meninggalkan khianat dan dandam dan dangki, keempat puluh empat haram mehinakan muslim dan mengurangkan dia dan mezhahirkan kejalan Islam, keempat puluh lima mensucikan amal daripada riya dan sumpah yaitu mengerjakan amal dinyatakan dan sebut2, keempat puluh enam suka dengan berbuat baik dan duka

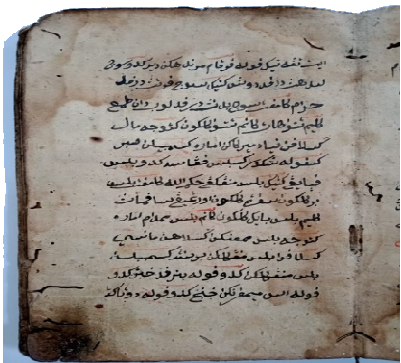
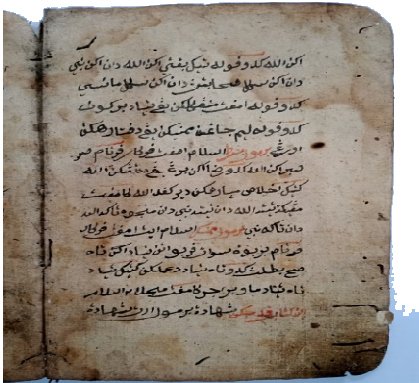
Based on table 6, 28 Minangkabau vocabulary words were found, namely the words *berkata-katakan*, *beperjari*, *sengahjaku*, *menyanggarahkan*, *menulakkan*, *salapan*, *tatap*, *rampasan*, and *memerdehkan* are found on page 15, while the words *sati*, *disurubkan*, *pitaruh*, *empunya*, *memunuh*, *menilik*, *memukakan*, and *tapak* are found on page 16, and the words *mehidu baun*, *arta*, *manakut*, *memalanjakan*, *berbebiban*, *meninggalkan*, *dandam*, *dangki*, *mehinakan*, *mezahirkan* and *sebut-sebut* are found on page 17.

Table 7. Manuscript Page 18, Page 19, and Page 20

No	Description	Information
1		sebab berbuat kejahatan, keempat puluh tujuh mengabat segala dosa dengan taubat dan beperdapat yang luput, keempat puluh salapan barsadekah bagi orang mehani Ka'bah dan kurban dan akikah, keempat puluh sembilan mengikut akan segala orang memalikan pekerjaan, keempat kelima puluh berpegang barang yang mufakat ulama atasnya, kelima puluh asa mebukumkan akan segala manusia dengan adil, kelima puluh dua menyuruhkan orang berbuat baik dan menagahkan orang berbuat jahat, kelima puluh tiga bertolong2 atas berbuat baik dan jangan ma manolong berbuat dosa dan seteru, kelima puluh empat malu akan Allah, kelimpuluh lima berbuat baik kepada ibu bapa dan jangan durhaka kepadanya, kelima
2		puluh enam kasih akan anak cucu dan keluarga, kelima puluh tujuh baik perangai yaitu memadam amarah dan melebihi bahagian orang lain atas bagian diri, kelima puluh salapan berbuat baik kepada segala hamba-Nya dan memelihara hak mereka, kelima puluh sembilan hendaklah hamba-Nya mengikut suruh pengbulunya yang tiada maksiat, keenam puluh hendaklah ibu bapa itu memelihara anaknya, dan isi rumahnya, dan mengajari (...) akan sah dan batal, dan segala syarat dan segala rukun, dan halal dan haram, keenam puluh asa mengasah orang bergama dan hampir kepadanya dan berjabat tangan dengan dia, keenam puluh dua hak orang yang Islam atas enam perkara, pertama menjawab salamnya, kedua menjawab basasanya,
3		ketiga beperkenankan surunya, keempat memanjung orang yang sakit, kelima mengiringkan mayat, keenam puluh tiga memanjung orang yang sakit, keenam puluh empat sembahyang atas mayit, keenam puluh lima menjawab orang yang basin yaitu mengata yarhamukallah, apabila orang basin itu mengata Alhamdulillah, keenam puluh enam jauh daripada segala kafir dan daripada segala orang berbinasa agama Allah dan mengaraskan kata atas mereka, keenam puluh tujuh memuliakan orang yang sekampung, keenam puluh salapan memuliakan jamu, keenam puluh sembilan (...) segala dosa orang yang Islam dan (...) (...), ketujuh puluh sabar atas taat dan segala kesakitan dunia dan meninggalkan yang

Based on table 7, 16 Minangkabau vocabulary words were found, namely the words *mengabat*, *mehuni*, *barsadekah*, *memalikan*, *mebukumkan*, *menagahkan*, *manolong*, and *perangai* are found on page 18, while the words *memadam*, *bahagian*, and *bergama* are found on page 19, and the words *mamnjung*, *basin*, *berbinasa*, *mengaraskan*, and *jamu* are found on page 20.

Table 8. Manuscript Page 22, Page 23, and Page 24

No	Description	Information
1		<i>manusia, ketujuh puluh tujuh mengasibi bagi Islam seperti mengasibi bagi diri. Bermulakepala iman membaca lā ilāhā illallāh, hatinya membaca qur'an, badannya berbanyak zikir, cahayanya benar, kalamnya dusta, manisannya suci, tambah tumbuhan memberi zakat, hukumnya antara takut dan harap, sari'atnya mehalakan yang halal dan maharamkan yang haram, bijanya (...) jadi ilmu, buahnya taat, daunnya takut akan Allah, kulitnya malu, (...) berbanyak2 do'a, akarnya ikhlas, rumahnya hati yang mukmin, (...) sembahyang sunah. Bermularukun Islam itu lima perkara, pertama syahadat, kedua sembahyang, ketiga memerikan zakat, keempat puasa, pada bulan ramadan, kelima naik haji. Bermula tanda Islam</i>
2		<i>itu tengah tiga puluh, pertama merendahkan diri, kedua suci lidahnya daripada dosa, ketiga suci perutnya daripada haram, keempat suci badannya daripada loba dan tamak, kelima tatap hati, keenam tatap kelakuan, ketujuh malu, kasalapan tiada menyergakan amarah, kesembilan sabar, kesepuluh syukur, kesebelas pengasih, kedua belas penyayang, ketiga belas menanggung hukum Allah, keempat belas berkelakuan seperti kelakuan orang yang saupamanya, kelima belas baik kelakuan, keenam belas mamadam amarah, ketujuh belas memaafkan kesalahan manusia, kasalapan belas maninggakan berbantah, kesembilan belas meninggakan, kedua puluh benar pada khabar, kedua puluh asa menyempurnakan janji, kedua puluh dua takut</i>
3		<i>akan Allah, kedua puluh tiga bakti akan Allah dan akan Nabi dan akan segala sahabatnya dan akan segala manusia, kedua puluh empat meninggalkan yang tiada berkawan, kedua puluh lima jangan mamadikan yang dipataruhkan orang. Bermula syarat Islam empat perkara, pertama sabar sabar akan Allah, kedua ridho akan barang yang didatangkan Allah, ketiga ikhlas menyerahkan diri kepada Allah, keempat mengikut titah Allah dan titah nabi dan manjauhi tagah Allah dan tagah nabi. Bermula syarat Islam itu empat perkara, pertama berbuat suatu perbuatan tiada akan tabu sah batalnya, kedua tabu tiada diamalkan, ketiga tiada tabu tiada mau barajar, keempat (...) Islam. Ini kitab pada menyakan syahadat. Bermula adanya syahadat</i>

Based on table 8, 9 Minangkabau vocabulary words were found, namely the words *berbanyak*, *mehalakan*, and *meharumkan* are found on page 22, while the words *loba*, *menyergakan*, *saupamanya* and *maninggakan* are found on page 23, and the words *dipataruhkan* and *barajar* are found on page 24.

Based on the results of the transliteration of the Tanjung Barulak manuscript above, at least 21 pages of the manuscript were found which contained 106 Minangkabau vocabulary in Arabic Malay script. In this case, the researcher tried to identify the Minangkabau vocabulary and present it in a table along with the meaning or significance in today's Indonesian language according to the Enhanced Spelling.

Table 9. Minangkabau Vocabulary in Arabic Malay Script in the Tanjung Barulak Manuscript

No	Vocabulary	Meaning in Indonesian	Manuscript Page
1	<i>Mengata</i>	<i>Mengatakan</i>	Page 2
2	<i>Bermula</i>	“has no meaning”	
3	<i>Titah</i>	<i>Perintah</i>	
4	<i>Tagah</i>	<i>Larangan</i>	
5	<i>Untung</i>	<i>Qadar</i>	Page 3
6	<i>Jua</i>	<i>Juga</i>	
7	<i>Manapula</i>	<i>Bagaimana</i>	
8	<i>Permulaan</i>	<i>Mengawali</i>	
9	<i>Berkesudahan</i>	<i>Mengakhiri</i>	
10	<i>Serupa</i>	<i>Serupa, mirip</i>	
11	<i>Menengar</i>	<i>Mendengar</i>	
12	<i>Mehidupkan</i>	<i>Menghidupkan</i>	
13	<i>Memeri</i>	<i>Memberi</i>	
14	<i>Sungguhnya</i>	<i>Sesungguhnya</i>	Page 4
15	<i>Enggan</i>	<i>Tidak mau</i>	
16	<i>Menyuratkan</i>	<i>Menuliskan</i>	Page 5
17	<i>Dualapan</i>	<i>Dua puluh delapan</i>	
18	<i>Memantakar rizki</i>	<i>Memberi rezki</i>	
19	<i>Mamagang timbangan</i>	<i>Memegang timbangan</i>	
20	<i>Syak</i>	<i>Ragu</i>	Page 6
21	<i>Kesudahan nabi</i>	<i>Penutup nabi</i>	
22	<i>Anam</i>	<i>Enam</i>	
23	<i>Suruh</i>	<i>Perintah</i>	Page 7
24	<i>Menceritakan</i>	<i>Menceritakan</i>	
25	<i>Martabat-martabat</i>	<i>Tingkatan-tingkatan</i>	
26	<i>Bangsanya</i>	<i>Sukunya</i>	
27	<i>Bapanya</i>	<i>Ayahnya</i>	
28	<i>Adanya di Makkah</i>	<i>Lahirnya di Makkah</i>	
29	<i>Sembanya</i>	<i>Semuanya</i>	Page 9
30	<i>Kasih</i>	<i>Cinta, sayang</i>	
31	<i>Seteru</i>	<i>Larangan</i>	Page 10
32	<i>Kedulapan</i>	<i>Kedelapan</i>	
33	<i>Harap</i>	<i>Mau</i>	
34	<i>Berbesar</i>	<i>Mengerjakan</i>	
35	<i>Mematakan</i>	<i>Membatalkan</i>	
36	<i>Meharuskan</i>	<i>Mengharuskan</i>	
37	<i>Kasalapan</i>	<i>Kedelapan</i>	
38	<i>Mengasung-ngasung</i>	<i>Mengadu domba</i>	
39	<i>Beringan-ringankan</i>	<i>Meringan-ringankan</i>	Page 11
40	<i>Menyerpai</i>	<i>Menyerupai</i>	
41	<i>Tuahnya</i>	<i>Kebanggaan</i>	Page 12
42	<i>Berpatutan</i>	<i>Berpatokan</i>	
43	<i>Asa</i>	<i>Satu</i>	
44	<i>Perbezaan</i>	<i>Perbedaan</i>	
45	<i>Diterimakan</i>	<i>Diterima</i>	
46	<i>Tiada dapat</i>	<i>Tidak dapat</i>	
47	<i>Disiryakan</i>	<i>Disembunyikan</i>	Page 13

48	<i>Mufakat</i>	<i>Sepakat</i>	
49	<i>Berkhimpun</i>	<i>Berkumpul</i>	Page 14
50	<i>Menyarah</i>	<i>Berserah diri</i>	
51	<i>Memesarkan</i>	<i>Mengagungkan</i>	
52	<i>Kikir</i>	<i>Pelit</i>	
53	<i>Manuntut</i>	<i>Menuntut</i>	
54	<i>Berkata-katakan</i>	<i>Berdalil</i>	Page 15
55	<i>Beperjari</i>	<i>Dipelajari</i>	
56	<i>Sengahjaku</i>	<i>Sengaja aku</i>	
57	<i>Manyanggarahkan</i>	<i>Ikut serta</i>	
58	<i>Menulakkan</i>	<i>Mengusir</i>	
59	<i>Salapan</i>	<i>Delapan</i>	
60	<i>Tatap</i>	<i>Tetap</i>	
61	<i>Rampasan</i>	<i>Barang sitaan</i>	
62	<i>Memerdehkan</i>	<i>Memerdekan</i>	
63	<i>Sati</i>	<i>Sakti</i>	Page 16
64	<i>Disuruhkan</i>	<i>Diperintahkan</i>	
65	<i>Pitaruh</i>	<i>Pesan, nasehat</i>	
66	<i>Empunya</i>	<i>Pemilik</i>	
67	<i>Memunuh</i>	<i>Membunuh</i>	
68	<i>Menilik</i>	<i>Melihat, memandang</i>	
69	<i>Memukakan</i>	<i>Membukakan</i>	
70	<i>Tapak</i>	<i>Telapak</i>	
71	<i>Mebidu baun</i>	<i>Mencium bau</i>	Page 17
72	<i>Arta</i>	<i>Harta</i>	
73	<i>Manakut</i>	<i>Timbul rasa takut</i>	
74	<i>Memalanjakan</i>	<i>Membelanjakan</i>	
75	<i>Berbebihan</i>	<i>Berlebihan</i>	
76	<i>Meninggakan</i>	<i>Meninggalkan</i>	
77	<i>Dandam</i>	<i>Dendam</i>	
78	<i>Dangki</i>	<i>Dengki</i>	
79	<i>Mehinakan</i>	<i>Menghinakan</i>	
80	<i>Mezhahirkan</i>	<i>Menunjukkan</i>	
81	<i>Sebut-sebut</i>	<i>Riya`</i>	
82	<i>Mengabat</i>	<i>Mengobati</i>	Page 18
83	<i>Mehuni</i>	<i>Menghuni</i>	
84	<i>Barsedekah</i>	<i>Bersedekah</i>	
85	<i>Mewalikan</i>	<i>Mengurusi</i>	
86	<i>Mebukumkan</i>	<i>Mengbukumkan</i>	
87	<i>Menagahkan</i>	<i>Melarang</i>	
88	<i>Manolong</i>	<i>Menolong</i>	
89	<i>Perangai</i>	<i>Kelakuan</i>	
90	<i>Memadam</i>	<i>Menahan</i>	Page 19
91	<i>Babagian</i>	<i>Bagian</i>	
92	<i>Bergama</i>	<i>Beragama</i>	
93	<i>Memanjung</i>	<i>Menjenguk</i>	Page 20
94	<i>Basin</i>	<i>Bersin</i>	
95	<i>Berbinasa</i>	<i>Berbuat zhalim</i>	
96	<i>Mengaraskan</i>	<i>Mengeraskan</i>	

97	<i>Jamu</i>	<i>Tamu</i>	
98	<i>Berbanyak</i>	<i>Perbanyak</i>	Page 22
99	<i>Mehalalkan</i>	<i>Menghalalkan</i>	
100	<i>Meharamkan</i>	<i>Mengharamkan</i>	
101	<i>Loba</i>	<i>Rakus</i>	Page 23
102	<i>Menyergakan</i>	<i>Meredam</i>	
103	<i>Saumpamanya</i>	<i>Semisalnya</i>	
104	<i>Maninggakan</i>	<i>Meninggalkan</i>	
105	<i>Dipataruhkan</i>	<i>Dititipkan</i>	Page 23
106	<i>Barajar</i>	<i>Belajar</i>	

Based on table 9 above, there are around 106 Minangkabau vocabularies in Arabic Malay script written in the Tanjung Barulak manuscript. Of the 106 Minangkabau vocabularies, there are 31 Minangkabau vocabularies that are almost never spoken by Minangkabau speakers today. Such as the words *bermula*, *titah*, *tagah*, *untung*, *manapula*, *permulaan*, *berkesudahan*, *anggan*, *syak*, *martabat-martabat*, *bangsanya*, *seteru*, *tuah*, *berpatutan*, *asa*, *berhimpun*, *kikir*, *rampasan*, *sati*, *pitaruh*, *empunya*, *menilik*, *manakut*, *sebut-sebut*, *mewalikan*, *menagahkan*, *berbinasa*, *jamu*, *loba*, *saumpamanya*, dan *dipataruhkan*. These Minangkabau vocabularies used to exist, but now, they have died. This is due to the process of acculturation in language. Indeed, language can essentially be likened to a living creature. It can live, grow, develop and at the same time, may experience death.

The word *bermula* was previously used to start a sentence in writing letters, books, scriptures, and other writings. In addition, the word *bermula* was also often used by students in the past in reading and translating *turats* books or classical books in *surau* (Islamic boarding schools). Then the word *titah* and the word *tagah*, which mean orders and prohibitions. These two contradictory words were previously often used by the Minangkabau people to communicate. But now, this vocabulary is no longer used because it has experienced a shift in language and culture. Likewise with other words that are almost no longer used in communication by Minangkabau speakers.

In linguistic theory, every living language will experience an acculturation process, it will interact and influence each other with other languages.³⁶ The acculturation process is caused by various factors; first, because of the entry of foreign elements into a particular country community, either through war, migration, colonialism and so on, and second; because of the existence of two different languages country communities living side by side, but the residents establish relationships or interact with each other because of various interests.³⁷

Every language, including the Minang language, will experience changes as long as it is alive and used by its speakers.³⁸ However, the change is often not realized by the speaker.³⁹ One cause of this change is the influence of other languages. This influence can usually be seen from the borrowing of foreign vocabulary in the language.⁴⁰ This borrowing is a common symptom in

³⁶ Marlan Arif Nasution dan Muhammad Ikbil, *Islam dan Studi Agama: Memotret Multimetodologi Penelitian dalam Lintas*, 1 ed., vol. 1 (Madina Publisher, 2023), <https://books.google.co.id/books?id=4d1YEQAAQBAJ>

³⁷ Novianty Elisabeth Ayuna, "Peran Komunikasi Dalam Proses Akulturasi Sistem Sosial Lokal," *Technomedia Journal* 8, no. 1 (2023): 35–51. DOI: <https://doi.org/10.33050/tmj.v8i1.2015>

³⁸ Nazilatul Maghfiroh, "Bahasa Indonesia sebagai Alat Komunikasi Masyarakat dalam Kehidupan Sehari-hari," *Komunikologi: Jurnal Ilmiah Ilmu Komunikasi* 19, no. 02 (2022): 54. DOI: <https://doi.org/10.47007/jkomu.v19i02.516>

³⁹ Eunjin Chun dan Edith Kaan, "The effects of speaker accent on syntactic priming in second-language speakers," *Second Language Research* 38, no. 2 (2022): 189–212. DOI: <https://doi.org/10.1177/0267658320926563>

⁴⁰ Stephen J. Flusberg dkk., "The Psychology of Framing: How Everyday Language Shapes the Way We Think, Feel, and Act," *Psychological Science in the Public Interest* 25, no. 3 (2024): 105–61. DOI: <https://doi.org/10.1177/15291006241246966>

language. This is what is called interference. This interference is the result of language contact.⁴¹ Mutual absorption is a common event in language contact.

Closing

Based on the results of the transliteration of the manuscript and the identification of Minangkabau vocabulary in Arabic Malay script and the analysis of its meaning, this study concludes that there are 106 Minangkabau vocabulary in Arabic Malay script in the Tanjung Barulak manuscript. The majority of these vocabulary are no longer used in communication by the Minangkabau people due to the shift in language and culture. The results of this study are important for researchers or academics, because they open access for those who want to reveal Minangkabau vocabulary that has long been buried in the manuscript. In addition, this study will add to the scientific treasury of academics to bring back Minangkabau vocabulary in the form of a Minangkabau dictionary, and become learning material and references for students and lecturers in studying Arabic Malay linguistics through philological studies. This study has not yet presented Minangkabau vocabulary in Arabic Malay script and its meaning or meaning in complete Indonesian, so further research is needed to present complete Minangkabau vocabulary that contains complete information about its contents so that it can be enjoyed by people today or those who are not good at and do not know how to read it in the original script. Therefore, for those interested in continuing this research, the textological field has not been fully explored. However, this study has presented raw data for a great job.

Acknowledgment

We would like to thank Mr. Idil Fitri and Ms. Fitri Maryanti who have helped the researcher in accessing her research manuscript to reveal the secrets contained in the manuscript. Then the researcher also would like to thank the leadership of the Al-Hikmah Islamic College Pariangan Batusangkar who have given the researcher the opportunity to conduct this research. The researcher consists of 5 people, and each of them has a task in this research, namely as a literature review seeker, as a transliterator, as a data collector, as a data analyst, and as an article revise. All researchers contributed to the writing of this article.

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⁴¹ Muhammad Arif Firmansyah, "Interferensi dan Integrasi Bahasa: Kajian Sociolinguistik," *Paramasastra* 8, no. 1 (2021): 46–59. DOI: <https://orcid.org/0000-0002-2634-4755>

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