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CODICOLOGICAL AND TEXTOLOGICAL ANALYSIS OF THE TAFSIR JALALAIN MANUSCRIPT AT SURAU BARU BINTUNGAN TINGGI PADANG PARIAMAN

THESIS

Submitted to Fulfill One of the Requirements for Obtaining a Bachelor's Degree
(S.Ag) in the Study Program of Al- Qur'an and Tafsir Sciences



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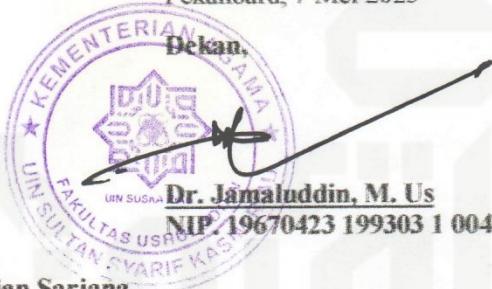
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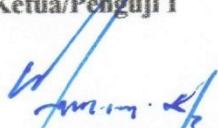
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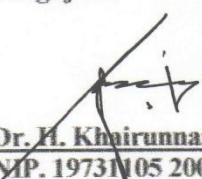

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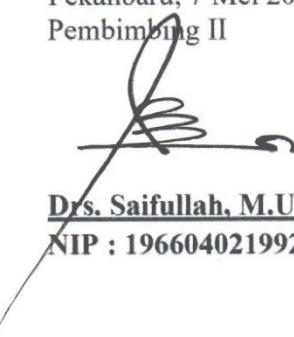
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MOTTO

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۝ وَعَسَىٰ أَن تَكْرُهُوا ۝ شَيْءًا وَهُوَ خَيْرٌ لَّكُمْ ۝ وَعَسَىٰ أَن تُخْبُرُوا ۝ شَيْءًا وَهُوَ شَرٌّ لَّكُمْ ۝ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

“Boleh jadi kamu membenci sesuatu, padahal ia amat baik bagimu, dan boleh jadi (pula) kamu menyukai sesuatu, padahal ia amat buruk bagimu; Allah mengetahui, sedang kamu tidak mengetahui,” (QS Al-Baqarah: 216).

“Don't just dream about a better life, but dare to take steps, work hard, and believe that every effort made with heart will bring extraordinary results.”

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FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Alhamdulillahi rabbil 'alaamiin, All praise and gratitude to the author to the presence of Allah SWT, who with His abundance of grace, mercy, and guidance, the author can complete this thesis entitled "**CODICOLOGICAL AND TEXTOLOGICAL OF THE TAFSIR JALALAIN MANUSCRIPT AT SURAU BINTUNGAN TINGGI PADANG PARIAMAN**" This thesis was prepared as one of the requirements for obtaining a Bachelor of Religion (S.Ag.). Not forgetting shalawat and salam always poured out to our lord, the Prophet Muhammad SAW, a noble figure who became a role model for all mankind and the universe. Hopefully one day we will be given the opportunity to meet him in the *yaumil akhir* and be included in the group that gets his *syafa'at*.

The author realizes that this thesis still has various shortcomings and is not free from mistakes. In the process of preparation, the author gained a lot of knowledge, input, suggestions, criticism, as well as support and guidance from various parties. Thanks to their help, the author can complete this final project as well as possible. As a form of appreciation and respect, the author would like to express his deepest gratitude to:

1. To my beloved father, Joni Anwar (Alm), and dear mother, Yarnis. There is nothing more precious in this life than the love and prayers you give. Dad, even though your body is no longer here, I know that your love still flows in my every step. Thank you for all your sacrifices and struggles that have become the foundation for my life. I always miss you and pray that Allah SWT will give you the best place for you in His side. Mom, you are the light of my life, who always gives unconditional love, comforting advice, and encouraging prayers. Thank you for every teardrop, prayer, and warm embrace that keeps me strong. I promise I will always try to be a proud child.
2. To my beloved brother, Kevin Joner. At every step of this journey, I know that I never walk alone. There is a figure who always silently watches

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from a distance, who doesn't talk much, but is always there when I need him. A figure who is not only a big brother, but also a protector, role model, and inspiration. Since childhood, I have always seen you as a strong figure, who wordlessly showed me how to face the world with courage and hard work. Thank you for being the big brother who always had my back, making sure I was okay, even when I didn't realize it myself.

3. For Myself, despite the exhaustion of work, I still choose to struggle. I know how hard it is to write in the midst of a busy life, how often I have to sacrifice rest time, and how many days it feels easier to give up. But I persevere. I choose to take a step even though the road is hard. I refused to give up because I knew I was fighting not just for today, but for a better future. This thesis is not just a writing, but a proof of every sacrifice, every sleepless night, and every drop of sweat that I have poured out. For myself: I am proud. I am worthy. I deserve everything I've worked for all this time.
4. Dean of the Faculty of Ushuluddin Dr. H. Jamaluddin, M. Us., Vice Dean I Dr. Rina Rehayati, M. Ag., Vice Dean II Dr. Afrizal Nur, MIS, and Vice Dean III Dr. H. M. Ridwan Hasbi, Lc. M.Ag.
5. Head of the Al-Qur'an and Tafsir Science Study Program and Secretary of the Al-Qur'an and Tafsir Science Study Program Ustadz Syahrul Rahman, MA who provided input, motivation, and convenience in writing the thesis title
6. Ustadz Dr. Agus Firdaus Chandra, Lc.,MA as the first supervisor, thank you for every detailed, critical, and firm guidance. Every input that you gave not only directed me to perfect this thesis, but also shaped my way of thinking to be sharper, systematic, and academic. In every revision and improvement, I learned more than just composing words, but also understanding the essence of a real research
7. Ustadz Drs. Saifullah M.Us as the second supervisor, a figure who is extraordinarily thorough, detailed, and assertive in every correction. Thank you for patiently reading every part of this thesis so carefully, ensuring

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that every word, every data, and every analysis is well organized and correct. Ustadz's thoroughness taught me that success is not only about finishing something, but also about how to finish it with perfection and accuracy. Even though sometimes it feels so difficult to face revision after revision, I realize that all of that is a form of Ustadz's concern for me to produce truly worthy and quality work. I am truly grateful for the extraordinary dedication Ustadz has given.

8. To Devi Sulatri, Nadia Putri Anggraini, Yelsa Putri Aulia, and Yulia Putri Melta,. Thank you for being a place to go home for my tired mind, being an ear that listens without judgment, and a shoulder that is always ready to accommodate my complaints. We have been through so much laughter, tears, falling, and rising together. Without you, I might have lost my spirit in the middle of this journey. Thank you for always being there, always caring, and always being part of this beautiful story.
9. Thank you, Imamika, for every step we have taken together in Riau. In joy and sorrow, you were always there, a friend, a brother, and a place to share. This togetherness is not just a memory, but part of a life journey that I will never forget.
10. Thank you for every struggle, laughter, and support we shared together. Bilingual classes are not just about learning languages, but also about building memories, friendships, and dreams. May our every step forward be full of blessings and success. See you at the peak of success.
11. Thank you to my KKN Padang Sawah friends. Without you, KKN would not be this colorful. All the laughter, tiredness, and stories we share will always be precious memories. May we all succeed in our respective paths and remember our struggles together.
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13. Thank you to someone I cannot mention by name, who became both a joy and a wound to me during the writing of this thesis. Someone I met after the community service program (KKN), who at first brought happiness, gave me encouragement, and eventually became a life lesson. I always pray for you, may success always accompany you. I am happy if you are happy. Wishing you all the best as you continue this life without me."

The author is aware of the limitations of the author's abilities in writing this thesis. Therefore, there are certainly shortcomings and irregularities that require positive and constructive criticism for the perfection of this thesis. Hopefully this thesis is useful for all of us, especially for the author. To all parties who have contributed to the realization of this thesis, the author expresses his deepest gratitude, without them all the author is nothing. May Allah SWT give a reward in the form of goodness, safety, peace and blessings for all of us, aamiin yaa rabbal 'alamin

Pekanbaru, 21 April 2025

Kelsya Joner

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TRANSLITERATION GUIDELINES

Transliteration in writing this thesis refers to the thesis writing guideline book (revised edition) of the Faculty of Ushuluddin UIN Suska Riau and the translation of Arabic-Indonesian letters in this manuscript is based on the Joint Decree (SKB) of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1988, No. 158/1987 and 0543.b/U/1987, as stated in the book A Guide to Arabic Tranliteration, INIS Fellow 1992.

A. Consonants

Arab	Latin	Arab	Latin
ا	A	ط	Th
ج	B	خ	Zh
ـ	T	ـ	'
ـ	Ts	ـ	Gh
ـ	J	ـ	F
ـ	H	ـ	Q
ـ	Kh	ـ	K
ـ	D	ـ	L
ـ	Dz	ـ	M
ـ	R	ـ	N
ـ	Z	ـ	W
ـ	S	ـ	H
ـ	Sy	ـ	'
ـ	Sh	ـ	Y
ـ	Dh		

B. Vowels, Length and Diphthongs

Every Arabic writing in the Latin form of the Fathah vowel is written with "a", kasrah with "i", dloommah with "u", while each long reading is written in the following way:

Long vowel (a) = Ā for example قال becomes qâla

Long vowel (i) = Ī for example قيل becomes qîla

Long vowel (u) = Ī for example دون becomes dûna

Especially for the ya' nisbat reading, it should not be replaced with "i", but should still be written with "iy" so that it can describe the ya' nisbat at the end. Likewise, the diphthong sounds, wawu and ya' after the fathah are written with "aw" and "ay". Consider the following example:

Diphthong (aw) = و — for example قول becomes qawlun

Diphthong (ay) = اے for example خير becomes khayrun

C. Ta' Marbûthah (ة)

Ta' marbûthah is transliterated with "t" if it is in the middle of a sentence, but if *ta' marbûthah* is at the end of a sentence, then it is transliterated using "h" for example للمدرسة الرسالة becomes *al-risalah li al mudarrisah*, or if it is in the middle of a sentence consisting of *mudhaf* and *mudhaf ilayh*, then it is transliterated using t which is connected to the next sentence, for example هللا becomes *fi rahmatillah*.

D. Articles and Lafdh al-Jalalah

The article "al" (ال) is written in lower case, unless it is at the beginning of a sentence, while the "al" in lafadhd jalalah which is in the middle of the sentence being relied upon (idhafah) is omitted. Consider the following examples:

1. Al-Imam al-Bukhariy said....
2. Al-Bukhary in the muqaddimah of his book explains....
3. Masha'Allah ka'na wa ma'lam yasya'lam yakun.

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ABSTRACT

This research was entitled “The Codicological and Textological Analysis of *Tafsir Jalalain* Manuscript at Surau Baru Bintungan Tinggi, Padang Pariaman”. This research aimed at examining the physical characteristics and content of *Tafsir Jalalain* manuscript preserved at Surau Baru Bintungan Tinggi, and understanding the historical context of *Tafsir Jalalain* manuscript from the mid-18th to the 19th century AD. The main issues in this research were the history of the *tafsir* manuscript, the material condition of the manuscript, and the *tafsir* text itself through textual analysis. A qualitative approach was used in this research. Observation, interview, and documentation were the techniques of collecting data. The primary data were obtained directly from the manuscript storage room at Surau Baru Bintungan Tinggi, Padang Pariaman, while secondary data were gathered from relevant literature. The data were analyzed by using codicology to investigate the physical aspects of the manuscript and textology to analyze the interpretive content and context. The research findings from the codicological perspective showed that *Tafsir Jalalain* manuscript has a physical condition that is already damaged and some of the writing is illegible on European paper and Arabic writing. It turns out that previously it was digitized through British Library website in 2007. *Tafsir Jalalain* manuscript was written directly by Sheikh Abdurrahman who is a Minangkabau cleric and founder of Islamic science center Surau Baru Bintungan Tinggi. From a textological perspective, there is a text reflecting the process of transmitting Islamic knowledge in Minangkabau such as the preface of Asmaul Husna in *Tafsir Jalalain* manuscript. This research made a significant contribution to the understanding of the intellectual heritage of Islam in the Indonesian Archipelago and becomes a reference for further research in the field of manuscript and *tafsir* studies.

Keywords: Codicology, Textology, Manuscript, *Tafsir Jalalain*, Surau Baru Bintungan Tinggi

الملخص

هذا البحث بالعنوان "تحليل علم المخطوطات وعلم النص في مخطوطه تفسير الجلالين في سوراو بارو بينتونجان تينجي (Bintungan Tinggi)" بادانج باريامان. يهدف البحث إلى دراسة الخصائص المادية ومحفوبيات مخطوطات تفسير الجلالين المحفوظة في سوراو بارو بينتونجان تينجي، وكذلك فهم السياق التاريخي لمخطوطات تفسير الجلالين من منتصف القرن 18 الميلادي إلى القرن 19 الميلادي. والمشكلات الرئيسية المعرضة هي تاريخ مخطوطات التفسير والحالة المادية للمخطوطات ونصوص التفسير من خلال التحليل النصي. المنهج المستخدم في هذا البحث هو المنهج النوعي، والبيانات جمعتها الباحثة من خلال الملاحظة والمقابلة والتوثيق. والبيانات الأساسية أخذتها من غرفة تخزين المخطوطات في سوراو بارو بينتونجان تينجي. وأما البيانات الثانوية فمن المراجع ذات الصلة. وإجراء التحليل باستخدام علم المخطوطات للتحقيق في الجوانب المادية للمخطوطة والنصوص لتحليل المحتوى والسياق التفسيري. وتبينت نتائج البحث من منظور علم المخطوطات أن مخطوطة تفسير الجلالين تظهر على حالة متضررة وأن بعض الكتابة غير مقرؤة على الورق الأوروبي والخط العربي. اتضح أنه تم سابقت رقميته عبر موقع المكتبة البريطانية في عام 2007. وقد تم كتابة مخطوطة تعليق الجلالين مباشرة من قبل الشيخ عبد الرحمن، من علماء مينانجكاباو ومؤسس مركز سوراو بارو بينتونجان تينجي للعلوم الإسلامية. ومن الناحية النصية، هناك نصوص تعكس عملية نقل المعارف الإسلامية في مينانجكاباو، مثل مقدمة كتاب أسماء الحسن في مخطوطة شرح الجلالين. ويساهم هذا البحث مساهمة كبيرة في فهم التراث الفكري الإسلامي في توستارا، ويشكل مرجعاً مزدداً من الأبحاث في مجال دراسات المخطوطات وتفسيرها.

الكلمات الدلالية: علم المخطوطات، علم النص، مخطوطة، تفسير الجلالين، سوراو بارو بينتونجان تينجي.

ABSTRAK

Penelitian ini berjudul "Analisis Kodikologi dan Tekstologi Manuskrip Tafsir Jalalain di Surau Baru Bintungan Tinggi Padang Pariaman". Tujuan penelitian adalah untuk mengkaji karakteristik fisik dan isi dari naskah manuskrip Tafsir Jalalain yang disimpan di Surau Baru Bintungan Tinggi, serta memahami konteks sejarah manuskrip tafsir jalalain pada pertengahan abad 18 M hingga abad 19 M.. Permasalahan utama yang dikaji adalah sejarah manuskrip tafsir, kondisi material naskah dan teks tafsir melalui analisis tekstual. Metodologi yang digunakan dalam penelitian ini adalah pendekatan kualitatif dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Data primer diperoleh dari ruang penyimpanan manuskrip di Surau Baru Bintungan Tinggi Padang Pariaman. Sementara data sekunder dikumpulkan dari literatur yang relevan. Analisis dilakukan dengan kodikologi untuk menyelidiki aspek fisik manuskrip dan tekstologi untuk menganalisis konten serta konteks interpretatif. Hasil penelitian perspektif kodikologi menunjukkan bahwa manuskrip Tafsir Jalalain memiliki kondisi fisik yang sudah dalam keadaan rusak dan beberapa tulisan yang tidak terbaca dengan kertas Eropa dan tulisan Arab. Ternyata sebelumnya digitalisasi melalui web British Library pada tahun 2007. Manuskrip tafsir Jalalain ini ditulis langsung oleh syekh Abdurrahman yang merupakan ulama minangkabau dan pendiri pusat keilmuan keislamaan surau Baru Bintungan Tinggi. Dari perspektif tekstologi, ditemukan adanya teks yang mencerminkan proses transmisi pengetahuan Islam di Minangkabau seperti muqoddimah Asmaul Husna pada manuskrip tafsir Jalalain. Penelitian ini memberikan kontribusi yang signifikan terhadap pemahaman warisan intelektual Islam di Nusantara dan menjadi referensi untuk penelitian selanjutnya di bidang studi manuskrip dan tafsir.

Kata Kunci: Kodikologi, Tekstologi, Manuskrip, Tafsir Jalalain, Surau Baru Bintungan Tinggi

UIN SUSKA RIAU

CHAPTER I

INTRODUCTION

A. Background

As stated in Law Number 43 of 2007 concerning Libraries, any manuscript or handwriting that is 50 years old is categorized as a manuscript or ancient manuscript and has important value for national culture, history, and science.¹ Manuscripts are documents that are handwritten directly by the author, with a variety of backgrounds and criteria. In history, manuscripts are a form of scientific heritage that contains texts about information, knowledge, thoughts, history, customs, and human activities in the past.²

Indonesia has many manuscripts scattered in various regions, each with its own unique ethnicity, language and culture. Each text has its own characteristics, with different variations, symbols, writing styles, and scriptwriting. The study of Islamic manuscripts is one proof of the importance of knowledge heritage that needs to be researched, because it is part of Islamic history. Contributing significantly in the form of teaching values in various aspects of life for future civilizations. When viewed from the object of research, Islamic manuscripts in Indonesia contain religious texts, such as books of tauhid, books of Sufism, books of fiqh, al-Qur'an, tafsir al-Qur'an, and a collection of dzikir.³

¹ Ivanson Alhamd, RRI: Suryan Masrin, Pemburu Manuskip Kuno, dikutip pada <https://www.rri.co.id/sungailiat/hobi/410426/suryan-masrin-pemburu-manuskip-kuno> diakses 31 Maret 2024 pukul 14.50 WIB.

² Oman Faturrahman, *Filologi Indonesia : Teori dan Metode* (Jakarta: Kencana, 2015), p. 4.

³ Agus Iswanto, "Kecenderungan Kajian Manuskip Keislaman di UIN Syarif Hidayatullah Jakarta," *Al Qalam* 21, No. 1 (2016): 107–16, DOI: <https://doi.org/10.31969/ajq.v21i1.202>.

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Historians noted that the number of manuscripts found in Indonesia is more than 5000, even Russel Joness mentioned up to 10.000 manuscripts. Of these, religious manuscripts are the most commonly found. From the dominating findings of religious manuscripts, the Qur'anic interpretation manuscripts are among the most rarely found.⁴

Islamic manuscripts have become a major source of research for historical and literary researchers. In particular, Islamic manuscripts found in Southeast Asia, including the Nusantara, are often the object of research interest. This is due to the fact that these manuscripts not only provide information about the history of the development of Islam, but also illustrate the progress of other sciences in their time. One type of Islamic manuscript that is often studied is the Qur'an manuscript.⁵

The Qur'an has guaranteed its authenticity. Thus, this manuscript study aims to preserve the separate Qur'anic mushaf, so that it can be united into the Qur'an that we know today. Looking back at the history of the codification of the Qur'an, the process of collecting the manuscripts was carried out with great care.

إِنَّا نَحْنُ نَزَّلْنَا الْذِكْرَ وَإِنَّا لَهُ لَحْفَاظُونَ (الحجر / ١٥ : ٩)

"Indeed, it is We who revealed the Qur'an and surely We will preserve it"⁶

A look back at the history of the codification of the Qur'an shows that the collection of the Qur'an was done with great care. In the book *Mabahits fi 'Ulumul Qur'an* written by Sheikh Manna' Khalil Al-Qaththan, it is explained that since the time of the Prophet Muhammad SAW, the Qur'an collection activities have taken place in the form of memorization (*hifzhuhu*) in the hearts of people, as well as

⁴ Jajang Rohmana, "Empat Manuskrip Al-Qur'an di Subang Jawa Barat", *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya*, Vol. 3, No. 1 Tahun 2018, p.1. (<https://doi.org/10.15575/jw.v3i1.1964>)

⁵ Ahmad Jeni dan Muhammad MUssaddad, "Tipologi Mushaf Kuno Nusantara Di Brunei Darussalam," *Suhuf* Vol. 11, No. 2 Tahun 2018, p. 215-36.

⁶ Kementrian Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya*, (Jakarta: LPMQ, 2019), p. 363.

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writing (*kitabatuhu*) on palm fronds, leaves, bones, and other media available at that time.⁷

In the academic world, the study of Qur'anic manuscripts only emerged in the 18th century. The majority of Qur'an manuscript scholars were originally Western orientalists. The large number of Qur'an manuscripts stored in various libraries in the West was a driving factor in the emergence of this study. Over time, the study of the Qur'anic manuscripts continued to develop.⁸

Furthermore, Abdul Mustaqim in his book *metode penelitian Al-Qur'an dan Tafsir*, states that manuscript research is a study that focuses on ancient manuscripts that contain hermeneutical receptions in an effort to understand the verses of the Qur'an, both those written specifically as books of interpretation or not. In addition, the study of manuscript interpretation also often attracts the attention of ancient manuscript researchers.⁹

In history, the study of tafsir has experienced a period of writing productivity between the 17th and 19th centuries. After *Tarjumān al-Mustafid*, there was a dearth of tafsir books in the Nusantara. During this period, *Jalālayn* became the main text for teaching in Islamic educational institutions.¹⁰ According to Karel A. Steenbrink, the 19th century he only found *Jalalain* as the main reference in learning tafsir, with very rarely found other books, let alone local tafsir, which were used as teaching materials.¹¹

In the past, the journey of human civilization in the Minangkabau region was less documented in printed manuscripts, in contrast to the Malay and Javanese cultures. The oral tradition of *kaba babarito* in Minangkabau, which

⁷ Manna' Khalil al-Qaththan, *Mabahits fi Ulum al-Qur'an* (Kairo: Maktabah Wahbah, 1995), p. 5-6.

⁸ Moch Rafly Try Ramadhani, "Tayyar Altikulac: Filolog Muslim Pengkaji Manuskip Al- Quran Kuno," *Tafsir Al Quran I Referensi Tafsir di Indonesia* (blog), October 25, 2020, dikutip dari <https://tafsiralquran.id/tayyar-altikulac-filolog-muslim-pengkaji-manuskip-al-quran-kuno/>. pada 20 Maret 2024.

⁹ Abdul Mustaqim . *Metode Penelitian Al-Qur'an dan Tafsir*. (Yogyakarta: Idea Press, 2017). p. 32.

¹⁰ Dadang Darmawan, "Pengaruh Pembaharuan Terhadap Perkembangan Tafsir di Indonesia Tahun 1900-1945, *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an dan Tafsir* 2023 (Desember), p. 11.

¹¹ Rosihon Anwar, dkk. "Kajian Kitab Tafsir dalam Jaringan Pesantren di Jawa Barat", Wawasan: *Jurnal Ilmiah Agama dan Sosial Budaya* 1, 1 (Januari 2016), p. 58.

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conveys messages by word of mouth, reinforces this. Only a few messages are conveyed through printed or written media, and these are kept in surau.¹² Surau functions not only for religious matters, but also for all matters relating to social and cultural affairs.

Surau is the original institution that became the center of Islamic teaching and the starting point of the spread of Islam in Minangkabau. In addition, surau was also used as a place to copy manuscripts, which is an interesting phenomenon that illustrates the literacy tradition in Minangkabau. More interestingly, this manuscript tradition continued into the 20th century and even today.¹³

In some places in Minangkabau or West Sumatra in general, there is news that is printed or recorded in written form as a legacy of the ancestors. Usually, the old manuscripts are in the form of Sufism books and religious teaching books, either printed or handwritten manually. The concern that arises today is that most of the old manuscripts or printed media left behind are no longer well preserved.¹⁴

The current concern is that many old manuscripts and printed materials from the past are not well preserved. Evidence shows that most have been lost and their contents are difficult to understand. Therefore, there is an urgent need to preserve old manuscripts. In a scientific context, the study of old manuscripts is a way to understand past civilizations that remain relevant today.

As a result of the literacy tradition, manuscripts in Minangkabau are an important and interesting cultural heritage to be studied. This is particularly evident from two perspectives: *firstly*, the literacy tradition in Minangkabau is an intellectual activity in a traditional society (local genius); and *secondly*, as a cultural product, these manuscripts reflect various forms of community expression with a distinctive language.¹⁵ As a tradition that has been going on for a long time,

¹² Yona Primadesi, Peran Masyarakat Lokal dalam Usaha Pelestarian Naskah-Naskah Kuno Paseban, *Jurnal Bahasa dan Seni*, Vol. 11 No. 2 Tahun 2010, p. 120.

¹³ Pramono, "Surau dan Tradisi Pernaskahan Islam di Minangkabau: Studi atas Dinamika Tradisi Pernaskahan di Surau-surau di Padang dan Padang Pariaman", *Jurnal Hunafa* Vol. 6, No.3, Tahun 2009. p. 248.

¹⁴ *Ibid.*, p. 120.

¹⁵ *Ibid.*, p. 250.

it is not surprising that the tradition of writing in Minangkabau has left cultural artifacts in the form of ancient manuscripts with quite a large number of manuscripts.¹⁶

Many lessons can be learned from manuscripts. Through manuscripts, we can explore intellectual, the social history of past lives, and the messages contained in the ancient manuscripts themselves. In addition, relics in the form of manuscripts are national documents that are very interesting to study about old cultures. This manuscript has many features because it can provide broader information compared to other forms of cultural heritage, because manuscripts are able to speak for themselves.

So this research focuses on the study of manuscripts of *tafsir Jalalain* located in *Surau Baru Bintungan Tinggi*, one of the cultural heritage sites in Minangkabau. *Surau Baru Bintungan Tinggi*, founded by Sheikh Abdurrahman in 1864, is located in Nagari Padang Bintungan, Nan Sabaris District, Padang Pariaman Regency, West Sumatra. Most of the manuscripts in this surau consist of 36 Arabic manuscript items, with some of them in Malay and using Arabic script. The manuscripts cover various Islamic sciences, such as the Quran, *Tafsir*, *fiqh*, *nahwu*, *sharaf*, and stories.

Therefore, to review and explore the interest in the description and history of *tafsir Jalalain* manuscripts as part of the inventory efforts in the Minangkabau, especially in *Surau Baru Bintungan Tinggi*. This effort aims to preserve the scientific, with the hope of encouraging the expansion of the study of *tafsir* manuscripts in the future.

B. Affirmation of Terms

To obtain a more concrete picture and avoid any misunderstanding of the concepts and meanings contained in the title *Codicological and Textological Analysis of The Tafsir Jalalain Manuscript at Surau Baru Bintungan Tinggi Padang Pariaman*. For this reason, the author needs to explain the conceptual affirmation of terms as follows:

¹⁶ *Ibid.*, p 249.

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1. Manuscript

According to the *Kamus Besar Bahasa Indonesia (KBBI)*, manuscripts are defined as handwritten manuscripts that are the study of philology or manuscripts both handwritten (with pen, pencil) and typewritten (not printed). This term comes from the word *manu* which means hand and *script* which means writing, so that literally manuscripts are defined as handwriting. Manuscripts are handwritten manuscripts that have existed since ancient times and still exist today. And a manuscript is a handwritten composition, either original or copy, containing text or a series of words that constitute a reading with certain content.¹⁷

The term manuscript is often referred to as an ancient manuscript, a manuscript is an old document produced through handwriting. which contains the *fact* of the contemporaneity of knowledge, community behavior, customs in the past.¹⁸ So it can be concluded that Manuscript is a handwritten essay (manuscript) or handwritten work written on bark, cloth, metal, palm leaves, paper, or other materials that have important scientific, historical, or aesthetic value.¹⁹

2. Codicology

Etymologically, *codicology* comes from Latin, with *Codex* (singular, and *codices* for the plural) meaning book, and *Logie* meaning science. Therefore, codicology is a branch of science that studies handwritten books (manuscripts). In Indonesian, codicology is also known as “*Ilmu Pernaskahan*”, which includes research into various aspects of manuscripts.

In general, Codicology can be understood as the study of books, especially after the invention of the printing press, where the term “*codex*” refers to books. However, in the context of literature, codex specifically refers

¹⁷ Darusuprapta dan Hartini. *Problematik Filologi*, (Surakarta: Sebelas Maret University Press, 1989). p. 1.

¹⁸ Khairidir Alimin, Naskah Kuno dan Urgensinya dalam Islamic Studies di UIN Suska Riau, (*Buletin Perpustakaan UIN Suska Riau*, Vol.6, No.4, 2010), p. 18.

¹⁹ Hirma Susilawati, “ Preservasi Naskah Budaya Di Museum Sonobudoyo” *Jurnal al-Maktabah*, Vol. 1, 2016, p. 63.

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to ancient handwritten manuscripts, which are the main focus of philological studies.²⁰

3. Textology

Textology is a part of philology that studies the content of manuscripts, including everything that is written in them. This field examines the text as the core of the manuscript or the story contained in it. To reveal the thoughts of people in the past, one of the ways that can be done is through textological studies. Through this study, various things can be traced such as the mindset, ideas, and norms that prevailed in their time.²¹

As for what can be studied through manuscript texts, for example, when studying Rasm, Qira'at, Tajweed, Tanda Baca, Waqaf, Wasal, and others.. As for the benefits obtained through the study of textology, it can get more clearly about the way of thinking, customs, beliefs, ethics, morals, and value systems in society in its time.²²

The study of Textology provides an opportunity to explore more deeply the way past societies viewed the world, by revealing important aspects reflected in ancient texts. Through this approach, we can understand more about the customs, beliefs and values that shaped the social structure and thinking of the era. Textology thus plays an important role in reconstructing the worldview of past societies, which in turn contributes to the understanding of history and culture.

4. Surau

Surau is the oldest educational institution in Minangkabau, there are even some opinions that say that before Islam entered Minangkabau surau already existed. At that time, surau functioned as a place of education and a sleeping place for adult Minangkabau men.²³

²⁰ Oman Fathurrahman, *Op.Cit.* p. 113-114

²¹ Elly Roza, *Tekstologi Melayu*, (Pekanbaru: Yayasan Pusaka Riau, 2012), p. 5.

²² Achadiati Ikhram, *Filologi Nusantara*, (Jakarta: Pustaka Jaya, 1977), p. 5.

²³ Rizqy Vajra dkk , Bergesernya Makna dan Fungsi Surau dalam Kehidupan Masyarakat Minangkabau melalui Film Dokumenter “Surau Kito” dengan Gaya Ekspositori “Sense Vol 2 NO. 2 (2019), p. 84.

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In terms of its relationship with Islam, Minangkabau is known for one important Islamic institution. That institution is surau, an indigenous institution that has become a prominent center of Islamic teaching. Surau is also the starting point of Islamization in Minangkabau.²⁴

Thus, in the social and cultural context of Minangkabau society, surau functioned as a place for men to study and conduct intellectual studies led by local ulama. As such, many religious books have existed for centuries, including manuscripts of the Qur'an, tafsir, fiqh, and others.

C. Problems

1. Identification of Problems

From some of the analysis that has been stated in the background above, the following problems can be identified:

1. There has been no study of tafsir manuscripts in the realm of Minangkabau. This study discusses the characteristics of tafsir manuscripts, especially in Surau Baru Bintungan.
2. Limited public knowledge about the history and existence of manuscript tafsir collections in the realm of Minangkabau.
3. The condition of the tafsir manuscripts in the realm of Minangkabau, especially in Surau Baru Bintungan Tinggi, has not received attention so that further preservation and study are needed.
4. The function of the Qur'anic manuscript as an Islamic treasure in Minangkabau and the development of science is not widely known by the community.
5. Codicological analysis of Jalalain tafsir manuscripts in Surau Baru Bintungan which has not been studied much by previous researchers.
6. Textological analysis of tafsir manuscripts that have not been examined by many previous researchers.

²⁴ Pramono, "Surau dan Tradisi Pernaskahan Islam di Minangkabau: Studi atas Dinamika Tradisi Pernaskahan di Surau-surau di Padang dan Padang Pariaman", *Jurnal Hunafa* Vol. 6, No.3, Desember 2009. p. 248

2. Limitation of Research

So that the research can be more focused and in-depth, from the identification of problems that have been described previously, the author will focus on the study of cultural heritage sites in Surau Baru Bintungan Tinggi with the research aspects of Tafsir Jalalain Manuscripts in the aspects of *Codicology and Textology*. The main objective in this study is to describe the Jalalain tafsir in terms of place and form, as well as review the history of the tafsir manuscript and analyze it in form and content.

3. Problem Formulation

Based on the background that has been described above, the problem formulations that will be used as a reference for research are as follows:

1. What is the history of the Tafsir Jalalain Manuscript in Surau Baru Bintungan Tinggi?
2. How is the Codicology analysis of Tafsir Jalalain Manuscript in Surau Baru Bintungan Tinggi?
3. How is the Textology analysis of the Tafsir Jalalain Manuscript in Surau Baru Bintungan Tinggi?

D. Purposes and Benefits of the Research

Based on the problems formulated above, this research is intended to achieve the following:

1. To find the history of the tafsir Jalalain Manuscript at Surau Baru Bintungan.
2. To know and understand the Codicology aspect of the manuscript of tafsir Jalalain in Surau Baru Bintungan.
3. To know and understand the textological aspects of the manuscript of tafsir Jalalain in Surau Baru Bintungan

Some of the benefits that this research aims to contribute are as follows:

1. Academically, this research can produce publications on manuscript studies in the Islamic historical assets of the Nusantara, especially by knowing the characteristics of Al-Qur'an interpretation manuscripts in terms of history,

E. Systematic of Writing

The systematics of research aims to facilitate understanding of the problems and discussions. Therefore, a good scientific work requires a clear systematics so that it is neatly arranged and easy to understand. The systematic preparation of this thesis is as follows:

CAPTER I This chapter is an introduction, containing things that will become the background for the emergence of the problems to be studied, which is an illustration of why the preparation of this thesis is necessary and important to do, and also the author writes the limitations of the problem, the affirmation of the term, the formulation of the problem, the objectives and benefits of the research, and the systematics of the research.

CAPTER II This chapter presents a theoretical framework that contains the theoretical basis used in this study, with the aim of facilitating understanding of each meaning of the theory mentioned. In addition, this chapter also includes a literature review (relevant research) to analyze studies that are relevant to the topic in study.

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CAPTER III This chapter contains the type of research, location and time of research, research approach, informants, data sources, data collection techniques, and data analysis techniques.

CAPTER IV This chapter contains a discussion analysis containing an analysis of the Codicology aspect of the Jalalain interpretation manuscript in Surau Batu Bintungn Tinggi, continuing to describe how the Textology aspect of the Jalalain interpretation manuscript in Surau Baru Bintungan Tinggi.

CAPTER V This chapter contains conclusions and suggestions for researchers and academics who are interested in studying manuscripts regarding tafsir manuscripts in the future.

CAPTER II

THEORETICAL STUDY

A. Theoretical basic

1. Definition of Tafsir manuscript

a. Manuscript

Ancient manuscripts, also known as manuscripts, come from the Latin word *manuscriptum* or from the Dutch word *handschrif* which means writing written by hand. The word manuscript itself comes from the Latin words *manu* and *scriptus*, which are etymologically defined as written by hand.²⁵ Taken from the Kamus Besar Bahasa Indonesia, manuscripts are handwritten manuscripts either with pen, pencil, or ink (not printed). In Arabic, all types of literary works that originate from the past and are handwritten in manuscript format, become objects of research in the field of philology, referred to as *makhtutat*.²⁶

Manuscripts can also mean written texts produced by hand on bark, metal, cloth, palm leaves, paper, or other materials. Typically, manuscripts refer to ancient documents that have significant historical, literary, or scientific value, such as old books, letters, legal documents, or historical records. These documents were created by the author in person or through hand-copying. The term manuscript is closely associated with the past, but does not necessarily mean a manuscript written for submission from an author to a publisher. Manuscripts also include records or other documents that have scientific, historical, or aesthetic value, and are not less than seventy-five years old.²⁷

Manuscript research is research that focuses on ancient manuscripts that contain hermeneutic interpretations related to understanding the verses

²⁵ Oman Fathurrahman, *Filologi Indonesia...*, p. 22.

²⁶ Ahmad Hanafi, *Diktat Filologi*, (IAIN Jember, 2020), p. 14.

²⁷ Hirma Susilawati, “Preservasi Naskah Budaya di Museum Sonobudoyo”, *Jurnal alMaktabah*, Vol. 1, 2016, p. 63-64. <https://dx.doi.org/10.29300/mkt.v2i2.2323>

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of the Qur'an, whether the manuscript is specifically compiled as a book of interpretation or not.²⁸

b. Tafsir manuscript

Indonesian ancestors have left behind thousands or even hundreds of thousands of manuscripts, the majority of which are religious manuscripts. These manuscripts are currently scattered in various institutions and libraries both domestically and abroad. In addition, some manuscripts are kept in museums and also owned as private collections that have been passed down from generation to generation. Some manuscripts are still traditionally cared for, which has caused some manuscripts to deteriorate due to age.

The problem is that among the many religious manuscripts, Qur'anic tafsir manuscripts are rare. Although some researchers have found that manuscripts of the Qur'anic *Mushaf* are the most common in the Nusantara, manuscripts of its commentaries are still very rare.²⁹ Researchers of tafsir in the Nusantara have generally only managed to find a few tafsir texts written between the 17th and 19th centuries. Salman Harun, for example, once said that after *Tarjuman Mustafid* which was written in the 17th century, for almost three centuries the Nusantara seemed to be empty of a scholar who was able to write a complete work of tafsir.³⁰

There are some other researchers who report the existence of tafsir manuscripts written between the 17th and 19th centuries, but the number is very small. Among them: *first*, the manuscript of *Tafsir Surah Al-Kahf* kept at Cambridge University with the catalog MS II.6.45, written approximately in the 17th century CE (Feener 1998). *Second*, the manuscript coded Lor 2097 R 15.710, is a Qur'anic text with commentary inserts in Javanese held in the Leiden library. *Third*, the manuscript coded IS.1 entitled *Tafsir Al-*

²⁸ Naufal Akram, *Analisis Qiraat Manuskrip Mushaf Al-Qur'an Koleksi Museum Sang Nila Utama Provinsi Riau*, Skripsi Strata 1, Pekanbaru: Universitas Islam Negeri Sultan Syarif Kasim Riau, 2023, p. 5.

²⁹ Jajang A Rohmana, *Sejarah Tafsir Al-Qur'an di Tatar Sunda*. (Bandung: Mujahid Press & Diktis Kemenag, 2014), p. 14.

³⁰ Salman Harun, *Mutiara Al-Qur'an Aktualisasi Pesan Al-Quran Dalam Kehidupan*, (Jakarta: Logos, 1999), p. 198.

Qur'an Primbon by Sheikh Imam Arga. This manuscript consists of several texts, including certain Qur'anic letters with commentaries in Javanese Arabic pegen script. This manuscript is now in the library collection of the UI Faculty of Letters. In addition, there are several other manuscripts that are not mentioned.³¹ However, compared to the total number of manuscripts in the Nusantara, Qur'anic commentaries are still rare.

2. Codicology Study

a. Definition of Codicology

Codicology is one of the derivative disciplines of philology, philology itself is a science that discusses ancient manuscripts in terms of codicology, textology, or paleography. Codicology was first proposed by Alphonse Dain, a Greek linguist in Paris, in February 1944 while teaching at the Ecole Normale Supérieure. The term codicology became widely known in 1949 after Dain's lecture was published in his book entitled *Les Manuscrits*. In his book, Dain explained that codicology is a science that focuses on the physical study of manuscripts, not on the content of the manuscripts themselves.³²

The physical study of the manuscript includes the history of the manuscript, the history of its writing, the location of the copying and writing of the manuscript (scriptorium), the place where the manuscript is kept, the cataloging process, the use of the manuscript, the trade of the manuscript, and everything related to the physical aspects of the manuscript. Codicology comes from the Latin word *codex* for the singular and *codices* for the plural, which means book, manuscript, or codex in Indonesian. Etymologically, *codex* refers to the term tree trunk terrace, which describes the relationship of wood used as a writing medium.³³

Furthermore, the term *codex* is used in various languages to refer to classical works in manuscript form. Robson defines codicology as the study

³¹ Achmad Yafik Mursyid, "Paradigma Penelitian Manuskip Al-Qur'an: dari Diskursus ke Metodologi", *Jurnal Islamika: Jurnal Ilmu-Ilmu Keislaman*, Vol. 21, No. 02 Tahun 2021, p.79.

³² Oman fathurrahman, "Filologi Indonesia: Teori dan Metode", (Jakarta: Kencana, 2017), p. 114.

³³ Mulyadi, Sri Wulan Rujiati, "Kodikologi Melayu di Indonesia", (Depok: Fakultas Sastra Universitas Indonesia, 1994) p. 2.

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of manuscripts, while Baried describes it as the science of codices, which is interpreted as handwritten material. Codicology studies various aspects of manuscripts, including their materials, age, place of writing, and presumed author.³⁴ Codicology is defined as a branch of philology that comprehensively studies manuscripts that discuss the identity of manuscripts, manuscript writing and the history and original of manuscripts. By knowing the history and original, researchers will know the position of the manuscript and understand the content of the manuscript.³⁵

Tedi Permadi in his notes also revealed three important aspects of codicology that need to be understood. These three aspects are manuscript materials, writing instruments, and ink. These three elements provide information about the age of the manuscript, its origins, and various other details related to the manuscript.³⁶ In codicological analysis, the first step is to investigate the history or background of the text. This can be done by observing the manuscript directly. In some manuscripts, information about the author, copyist and other relevant aspects are often found in the first or last pages of the manuscript.

Baried in his book *Pengantar Teori Filologi* states that the age of a manuscript can be determined in two ways. *First*, the age of the manuscript can be determined through the writing or copying information contained in the manuscript itself (*interne evidentitas*). This information consists of two types: manggala, which is located at the beginning of writing, and colophon, which is at the end of writing. *Secondly*, the age of the manuscript can also be determined by setting the latest date when the work was written (*externe evidentitas*).³⁷

³⁴ Eva Syarifah Wardah, *Kajian Kondisi Fisik dan Seluk-beluk Penascahan (Kodikologi)*, (TSAQOFAH, Vol. 10, No. 1, 2012), p. 4.

³⁵ Aufal Minan, "Manuskrip Mushaf Al-Qur'an Koleksi Museum Sunan Drajat (Kajian Kodikologi, Rasm, dan Qira'at)", *Jurnal Studi Al-Qur'an dan Hukum*, Vol. X No. 01 Tahun 2024, p. 132.

³⁶ Tedi Permadi "Naskah Nusantara dan Berbagai Aspek yang Menyertainya", (Bandung: Universitas Pendidikan Indonesia), p. 1-33.

³⁷ Baried, Siti Baroroh, dkk. "Pengantar Teori Filologi", (Yogyakarta: Fak. Sastra, 1993), p. 61.

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Based on this understanding, codicology is a branch of philology that focuses on the physical aspects of ancient manuscripts, without discussing the content of the text contained in them.

b. Codicological Study of Tafsir Manuscripts

In codicological analysis, the first step is to trace the history or origin of the manuscript. This can be done through direct observation of the manuscript. In some manuscripts, the beginning or end pages often contain information about the author, copyist, and other relevant details. In addition, this interpretive codicology studies the manuscript as a whole, including the materials used, the place of writing or copying, the age, the author, the history of the manuscript, the history of the manuscript collection, cataloging, manuscript trade, the social function of the manuscript, and other aspects.³⁸

The purpose of the physical tracing of the manuscript is to obtain information about the length and width of the manuscript, the thickness of the manuscript, the number of pages, and the media used for writing. After the historical and physical tracing is completed, the next step is to examine the inside of the manuscript, including aspects of language, the type of font used, signs in the manuscript, and the type of paper used in writing the manuscript.³⁹

The codicology of tafsir manuscripts therefore involves an in-depth analysis of the physical, structural and content characteristics of the text. Some aspects that are usually scrutinized in the codicological study of exegetical manuscripts include: the type of material (e.g. leather, paper), size, and physical condition (whether well maintained or not). This is followed by examining the type of ink used, the writing technique (for example, handwriting or printing), the presence of scribbles or revisions, and the characteristics of text editing.

³⁸ Sri Wulan Rujiati Mulyadi, *Kodikologi Melayu di Indonesia*, (Depok: Fakultas Sastra Universitas Indonesia, 1994), p. 25.

³⁹ *Ibid.*, p. 20.

Based on the explanation above, it can be concluded that codicology is a branch of philology that focuses on the study of interpretive texts on various physical aspects of ancient manuscripts, without discussing the content of the text.

3. Textology Study

Textology is a branch of linguistics that focuses on analyzing the content of texts, including everything in them, both narrative and story content. Through the study of textology, we can explore the thoughts of past societies by tracing the design of ideas, ideas, and norms that prevailed at that time.⁴⁰ Textology as a branch of philology focuses on studying the content of texts in manuscripts, regardless of what is written in them. In this study, the text is understood as the core of the manuscript or as the story contained in the manuscript itself. Text itself is called *nusus* in Arabic plural and *ass* in singular. That is why the study of texts in Arabic is called *Ilm Tahqiq al-Nusus*. The science of textology, then, refers to everything that is written in the text including the customary thoughts of the ancients.

In another sense, textology is the study of various aspects of texts, including their interpretation, understanding and history. Its objects of study include oral, written and printed texts.⁴¹ In textual studies, there is the term *paratext*, which includes all information both inside and outside the main manuscript. There are two types of paratexts: *peritext*, which includes elements within the manuscript text such as covers, illustrations, synopses and publisher information; and *epitext*, which includes elements outside the manuscript such as interviews with the author or publisher, reviews from others or objects related to the text. *Paratexts* aim to provide information about the manuscript's author or copyist, editor, and publisher.⁴²

The scope of textological studies includes everything that is written in the text, not just the content of the story. This includes errors that may have

⁴⁰ Ellya Roza, *Tekstologi Melayu*, (Pekanbaru: Yayasan Pusaka Riau, 2012), p. 5.

⁴¹ Siti Barorooh Baried, dkk., *Pengantar Teori Filologi*...., p. 56-57.

⁴² Rosa Oktari, "Naskah Kitab Azimat Desa Pancuran Tigo Kecamatan Keliling Danau Kabupaten Kerinci", *Skripsi*, Jambi: UIN Sultan Thaha Saifuddin, 2021, p. 12-13.

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occurred during the copying process, whether intentional or not, as well as additions to the text such as written justifications, additional captions, and other elements. Textological studies also cover aspects such as *Tajweed*, *Qira'at*, *Rasm*, *tanda baca*, *Wasal*, and *Waqaf*.

This study allows for deep reflection, given the diversity of texts in the world with different content, knowledge and approaches. Through the study of textology, we can get a deeper understanding of the worldview, traditions, beliefs, ethics, morals and values that prevailed in the society of the time.⁴³ As compared to Codicology, Textology is focused only on the content or intrinsics of the text, while Codicology is more focused on the manuscript or its physical form.⁴⁴

The following is a discussion of Textology among others:

a) *Rasm*

The relationship between rasm science and textology lies in both of them studying important aspects of manuscript texts, especially in the context of al-Qur'an manuscripts. Textology focuses on the study of the content and structure of the text as a whole, while rasm science focuses on the aspect of writing, especially in determining how to write the letters and lafadz of the Qur'an.⁴⁵

In this case, Textology will study how the use of rasm, be it the Usmani or Imla'i rasm, affects the understanding of the text, and how differences in writing methods can provide insight into the history of Qur'ānic writing. Therefore, the science of rasm is one of the essential elements in textological studies to understand textual variants in manuscripts and their evolution throughout history.⁴⁶

b) *Corrupt texts*

⁴³ Achadiati Ikhram, *Filologi Nusantara*, (Jakarta: Pustaka Jaya, 1997), p. 5.

⁴⁴ Oman Fathurrahman, *Filologi Indonesia Teori dan Metode*, (Jakarta: Kencana, 2015), p. 114.

⁴⁵ Alifia Risma Azza, "Studi Kodikologi Manuskrip Mushaf Al-Qur'an Masjid Sunan Giri Gresik" Skripsi, Kediri: IAIN Kediri, 2024, p. 25.

⁴⁶ *Ibid.*

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Editing corrupt texts in philological research is a procedure used to correct and improve manuscripts, with the aim of ensuring the text is free from errors or irregularities that may have occurred during the copying process. This process includes correction, alteration, addition and subtraction of texts. In textological studies, there are two types of text edits: *diplomatic editions* and *standard editions*.⁴⁷

A *diplomatic edition* is a form of editing that aims to maintain faithfulness to the original text, by following the way words are spelled and punctuation is used in accordance with the conventions of a particular time and place. This approach allows the text to continue to reflect its original state, without changes being made that alter its meaning. The aim of a diplomatic edition edit is to give the reader an accurate understanding of the text as it was, given the historical context and writing customs of the time.

In contrast, *standard editions* prioritize adapting the text to make it more comprehensible to modern readers, by making grammatical improvements and removing elements deemed irrelevant or distracting. In a scholarly context, both have an important role to play: diplomatic editions preserve the authenticity of the text, while standard editions make the text more accessible to today's readers without neglecting its historical value. Through the correction of readings in the edited text, the researcher intervenes so that the text can be understood by the reader. mistakes made during the copyediting process, both intentionally and unintentionally.⁴⁸

c) *Scholia*

An inscription located in the margin of a manuscript page, written by the author or copyist of the text. They are directly related to the main content of the text, such as corrections of typographical errors, additional information, or important clues that support the text. Some examples of these marginal notes include: *Scholia Maqra'*, *hizb*, *juz amma*, as well as *corrupt text* that includes

⁴⁷ *Ibid.*

⁴⁸ Siti Baroroh Baried, dkk, *Pengantar Teori Filologi*, (Jakarta: Pusat Pembinaan dan Pengembangan bahasa Depdikbud, 1985), p. 69.

justification of writing, additional words, and scholia regarding the sign of the verse of the ayat sajadah.⁴⁹

d) Punctuation/syakl consist of harakat, *tajweed*, tanda *waqaf*.

Syakl in Arabic writing refers to the punctuation marks used to clarify the pronunciation and meaning of a word. *Syakl* includes harakat, such as fathah (˘) for the “a”, kasrah (˘) for the ‘i’, dhammah (˘) for the “u”, as well as sukun (˘) which indicates the absence of a vowel. In addition, there is a tanwin (˘ / ˘ / ˘) which indicates the “n” sound at the end of a word. These signs are very important in reading Arabic texts, especially in religious contexts such as the Qur'an.⁵⁰

In addition to the harakat, there are *tajweed* signs and *waqaf* signs that help in the fluency and accuracy of the reading. *Tajweed* signs such as madd (˘ / ~) indicate lengthening of the sound, while *waqaf* signs such as ˘ (waqaf lazim) indicate that the reader should stop. The use of these signs aims to maintain the accuracy of pronunciation, avoid errors in meaning, and facilitate understanding in reading Arabic texts, especially in the Qur'an.⁵¹

e) Name of Surah

There are certainly many aspects that can be explored through the use of textology, given the diversity of manuscripts scattered around the world, each with varying content, knowledge, and approaches. One of the advantages of textological research is to gain a better understanding of the way of thinking, customs, beliefs, ethics, morals and value systems that existed in the society of the time.⁵²

Textology allows us to identify and correct changes in the text, whether they are due to copying errors, physical destruction or deliberate alterations. By studying different copies of a text, Textology allows us to get closer to the most

⁴⁹ *Ibid.* , p. 26

⁵⁰ *Ibid.*

⁵¹ *Ibid.*

⁵² Achadiati Ikhram, *Filologi Nusantara*, (Jakarta: Pustaka Jaya, 1977), p. 5.

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authentic form of the text, as well as understand the historical and cultural context in which it was written.⁵³

In addition, textology does not only focus on linguistic and structural aspects, but also provides deeper insights into the way of thinking, customs, beliefs, ethics, morals and value systems that existed in society at a certain time. The texts, which reflect the diversity of cultures and intellectual traditions, become an important window for us to understand the social and intellectual dynamics of the past. As such, Textology plays a crucial role in enriching our understanding of the history of human civilization, making invaluable contributions to the study of religion, culture and history.⁵⁴

With a systematic and critical approach, textology helps uncover the hidden meanings behind texts, as well as preserve the authenticity and integrity of manuscripts that become sources of knowledge for future generations. Thus, textology is not only a tool to study texts, but also a means to preserve the intellectual and cultural heritage passed down by past societies.

4. The Development of tafsir writing in Nusantara

Tafsir Jalalain is one of the most famous and widely used Quran commentaries in the Islamic world. It is called Tafsir Jalalain because it was written by two prominent scholars named Jalaluddin al-Mahalli and Jalaluddin as-Suyuti. Al-Mahalli was an Egyptian scholar who lived in the 15th century, while as-Suyuti was an Egyptian scholar who lived in the 15th to 16th century.⁵⁵ Tafsir Jalalain was first compiled in the 15th century CE, in Egypt. Al-Mahalli (791 AH/1389 AD - 864 AH/1459 AD) was an Egyptian scholar who wrote commentaries for most of the Qur'an, while as-Suyuthi (849 AH/1445 AD - 911 AH/1505 AD) was a Middle Eastern scholar who completed the commentary after Al-Mahalli's death. These two scholars worked together in compiling Tafsir

⁵³ *Ibid.*

⁵⁴ *Ibid.*

⁵⁵ Wahyudi Syakur, Biografi Ulama Pengarang Kitab Salaf (Jombang: Dar al-Hikmah, 2008), p. 75.

Jalalain by simplifying previously existing commentaries, such as *Tafsir Ibn Katsir*.⁵⁶

The book of *Tafsir Jalalain* compiled by Imam Jalal al-Din al-Suyuthi and Jalal al-Din al-Mahalli has long been used as recitation material in the Land of Haramain. Historical records show that this book has been used in the Holy Land since the 16th century. In Indonesia, the teaching of Qur'anic *tafsir* has been going on for a long time, introduced by scholars who studied in Mecca. While there, they were familiar with the study of *tafsir*, and when they returned to their homeland, they also introduced it and continued the tradition of study, so that this book became popular and widely used in the pesantren environment. According to Karel A. Steenbrink, who took from L.W.C Van den Berg, the tradition of learning *Tafsir Jalalain* in Indonesian pesantren has existed since the 19th century.⁵⁷

Tafsir Jalalain became increasingly popular in Indonesia through the Nusantara's network of scholars brought by pesantren scholars from the Land of Haramain. However, this does not mean that all traditional scholars have direct scholarly connections with education in Hijaz. Some of them actually gain more knowledge or study in domestic pesantren..⁵⁸

The following period of development of Nusantara *tafsir* is divided into 3 periods, namely: Classical period, modern period, and contemporary period: .

1. Classical Period early 17th Century AD to late 19th century AD.

Since the 16th century, the writing of *tafsir al-Qur'an* has begun, marked by the discovery of a book of *tafsir* in Aceh that interprets surat al-Kahf verse 9. This manuscript is estimated to have been written between 1607 and 1636, during the early days of Sultan Iskandar Muda, and it is believed that the author was Hamzah al-Fanshury or Syam al-Din Al-Sumatrany.⁵⁹ A century

⁵⁶ *Ibid.* , p. 76.

⁵⁷ Karel A. Steenbrink, *Beberapa Aspek Tentang Islam Di Indonesia Abad Ke-19* (Jakarta: Bulan Bintang, 1984), p. 155-158.

⁵⁸ Kurdi Fadlal, "Studi *Tafsir Jalalain* di Pesantren dan Ideologisasi Aswaja", *Nun*, Vol.2, No.2 Tahun 2016, p. 43.

⁵⁹ Ahmad Ziyadi, "Lokalitas *Tafsir Nusantara*: Dinamika Studi *Al-Qur'an* di Indonesia", p. 4.

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later, precisely in 1884 AD, a complete 30 juz tafsir book entitled *Tarjuman Al-Qur'an* by Adur Rauf as-Singkili appeared, which had a major influence on further tafsir books.⁶⁰

In addition, Tafsir Jalalain was introduced in the archipelago around the 17th century AD through the writing of *Tarjuman al-Mustafid*. The work of Abd Ra'uf Singkel (1615-1693) written in Malay was first published in Istanbul (Constantinople) in 1302 AH/1884 AD.⁶¹ This 30 juz tafsir is considered a translation of Tafsir Jalalain. This opinion was expressed by Salman Harun based on the results of his research on juz 30 of the book. This conclusion is supported by evidence that the discussion is presented in a concise, clear, and concise manner as is characteristic of Tafsir Jalalain.⁶²

Harun argued that the tafsir was not a translation of Imam al-Baidhawi's *Anwar al-Tanzil wa Asrar al-Ta'wil*.⁶³ In other words, Tafsir Jalalain written by Jalal al-Din al-Suyuthi and Jalal al-Din al-Mahalli has been known in Indonesia for a long time through a Malay translation entitled *Tarjum an al-Mustafid*, which is the work of Abdur Rauf Singkel. After that, there was a tafsir book entitled *Fara'id Al-Qur'an* written in the Nusantara language at that time, namely Malay and Javanese. This book consists of two pages with small letters and double spacing. Because of its simplicity, this tafsir was included in a collection of books entitled *Jami' al-Jawami' al-Munsannafat*, written by several Acehnese scholars and edited by Isma'il bin Abd al-Muntholib al-Asy'ari.

From the three tafsir, it can be seen that the writing of tafsir in the archipelago in the classical period has not been fully intact and comprehensive. It was not until the early 19th century that a complete 30 juz tafsir work appeared, namely *Tafsir Munir li Mu'alim al-Tanzil* written by Sheikh Imam Muhammad Nawawi al-Bantani (d. 1813-1879).

⁶⁰ M. N Zuhdi, *Pasaraya Tafsir Indonesia: dari Kontestasi Metodologi hingga Kontekstualisasi* (Kaukaba Dipantara, 2014), p. 16.

⁶¹ Salman Harun, *Mutiara Alquran*, (Jakarta: Logos, 1999), p. 198.

⁶² *Ibid.*, p. 199.

⁶³ Peter Riddell, *Abdurrauf al-Singkili's Tarjuman al-Mustafid: A Critical Study of His Treatment of Juz 16*, *Disertasi Doktoral* pada Australian National University (ANU), 1984, p. 48.

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2. Modern Period (mid-20th century to late 1980s).⁶⁴

According to Howard M. Federspiel in his book *Popular Indonesian Literature of the Qur'an*, there are about 58 books of tafsir published in the modern period between the 1950s and 1980s. The following is a list of these books:

- a) Tafsir *al-Qur'an al-Karim* (1973) written by Muhammad Yunus.
- b) Tafsiir *al-Hidayah* by Ormas Persis which was done during the period 1935-1940.
- c) Tafsir *al-Azhar* written by Buya Hamka (W.1981)
- d) Tafsir *al-Qur'an al-Majid* dan Tafsir *al-Bayan* by TM. Hasbi ash-shidieqy (W.1975).
- e) Tafsir *Rahmat* by Oemar Bakry.

3. Contemporary Period (early 1990s to the present).⁶⁵

- a) The tafsir works included in this period include: *Konsep Perbuatan Manusia Menurut Al-Qur'an: Suatu Kajian Tematik* (1992) oleh Jalaluddin Rahmat.
- b) *Al-Qur'an dan Tafsirnya* (1995) by UII Yogyakarta team.
- c) *Wawasan al-Qur'an: Tafsir Maudhu'i atas Pelbagai Persoalan Umat* (1996) by M. Qurais Shihab.
- d) Argumen Kesetaraan Jender: Perspektif Al-Qur'an (1999) by Nasaruddin Umar.
- e) *Jiwa dalam Al-Qur'an: Solusi Sosial Kritik Keruhanian Manusia Modern* (2000) by Achmad Mubarok.
- f) Tafsir *al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an* (2000) by M. Quraish Shihab.⁶⁶
- g) Tafsir *Inspirasi: Inspirasi Seputar Kitab Suci al-Qur'an* (2012) by Zainal Arifin Zakariya.

⁶⁴ *Ibid.*

⁶⁵ *Ibid.*

⁶⁶ Islah Gusmian, *Khazanah Tafsir Indonesia: dari Hermeneutik hingga Ideologi*, LkiS, 2013, p. 44.

h) *Tafsir Qur'an per Kata: Dilengkapi dengan Asbab al-Nuzul dan Terjemah* (2009) by Dr. Ahmad Hatta.

B. Literature Review

To avoid duplication of findings in written works both in books and in other forms of writing, this researcher focuses his attention on discussing *Codicological and Textological Analysis of the Tafsir Jalalain Manuscript at Surau Baru Bintungan Tinggi West Sumatra* will present scientific works that are also related to similar discussions, namely:

1. A book written by a team of authors from LPMQ Balitbangdiklat Kemenag Republik Indonesia in 2017 entitled *Mushaf Kuno Nusantara; Pulau Sumatera*. This book discusses the locations of ancient mushaf (manuscripts) of the Qur'an scattered throughout the Nusantara. This book is very interesting to the author in which this book explains in detail about the existing manuscripts of the Qur'anic mushaf both in terms of textological and codicological images. This book succeeds in inventorying and providing an overview for its readers so that it can be used as the main reference source and realize us that how much Islamic religious heritage was left by previous people and as proof that Islam has spread for a long time in the Nusantara.⁶⁷ In this case, as for this book, there is a history of manuscripts in terms of textological and codicological images that are needed by the author to become reading material in research.
2. Journal written by Achmad Yafik Mursyid in the *Islamika Journal: Journal of Islamic Sciences*, Vol. 21, No. 02, entitled "Paradigma Penelitian Manuskip Al-Qur'an: dari Diskursus ke Metodologi".⁶⁸ This study presents an explanation of the methodology of Qur'anic manuscript research based on basic assumptions. The study of Qur'anic manuscripts has been used in Qur'anic historical research, which is evident from some of the research conducted by orientalists such as Alphonso Mingana, Christoph Luxenberg, and Nabia

⁶⁷ Tim Penyusun. 2014. *Mushaf Al-Quran di Rantau Melayu-Nusantara: Khazanah Mushaf Al-Quran di kepulauan Riau*. (Jakarta: Lajnah Pentashihan Mushaf al-Quran, 2014).

⁶⁸ Achmad Yafik Mursyid, "Paradigma Penelitian Manuskip Al-Qur'an: dari Diskursus ke Metodologi", *Jurnal Islamika: Jurnal Ilmu-Ilmu Keislaman*, Vol. 21, No. 02 Tahun 2021.

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Abbot, and the textual criticism methodology introduced by them in studying the Qur'an. This research contributes to mapping the discourse of Qur'anic manuscript studies and offers a new methodology for such research. It is also very helpful for the author's tafsir research, where there is an in-depth discussion of the Qur'anic mushaf.

3. Sulton Hidayat, a student of Walisongo State Islamic University Semarang in 2022, wrote a thesis entitled *Karakteristik Naskah Kitab Tafsir al-Ayāt al-Ahkām Kiai Abū al-Fadl Senori Tuban Jawa Timur (Tinjauan Kodikologi dan Tekstologi)*.⁶⁹ This study describes *Tafsir Al-Ayāt Al-Ahkām* from a manuscript by Kiai Abū al-Fadl from Senori, Tuban, East Java. This tafsir has fiqh nuances and is organized according to the order of chapters contained in the book of *fiqh*. There are three manuscripts, one original and two copies. The characteristics of each manuscript are different, one of which is the presence of additional notes from the copyist written based on direct information from Kiai Abū al-Fadl on the copy manuscript. These notes are called *gloss* or *interlinear gloss*. The research is the same as the author in terms of codicological studies and codicology of tafsir manuscripts, but the author uses the object of tafsir Jalalain in Surau Baru Bintungan Tinggi.

4. Research by Faridatun Ni'mah, a student of Walisongo State Islamic University Semarang in 2022 who wrote a thesis entitled *Kodikologi dan Karakteristik Manuskip Tafsir Jalalain Bangkalan*.⁷⁰ This study describes the physical and textology of the manuscript, and examines the codicology of the *Tafsir Jalālāin Bangkalan* manuscript, including its rasm and textological characteristics. Likewise, the author refers to this scientific work, so the author takes the same discussion, namely the study of the codicology of the manuscript of *Tafsir Jalalain* with the object of research at Surau Baru Bintungan Tinggi Collection which is a minangkabau cultural heritage site.

⁶⁹ Sulton Hidayat, "Karakteristik Naskah Kitab Tafsir al-Ayāt al-Ahkām Kiai Abū al-Fadl Senori Tuban Jawa Timur (Tinjauan Kodikologi dan Tekstologi)", *Skripsi*, Semarang: UIN Walisongo Semarang, 2022.

⁷⁰ Faridatun Ni'mah, "Kodikologi dan Karakteristik Manuskip Tafsir Jalalain Bangkalan", *Skripsi*, Semarang: UIN Walisongo Semarang, 2022

5. Research by Naufal Akram, a student of Sultan Syarif Kasim Riau State Islamic University, in 2023 who wrote a thesis entitled *Analisis Qiraat Manuskrip Mushaf Al-Qur'an Koleksi Museum Sang Nila Utama Provinsi Riau*.⁷¹ In this study, there is an analysis of qira'at on the manuscripts of the Qur'anic mushaf located in the Sang Nila Utama Museum of Riau Province. The review of manuscripts in Riau province was conducted with a field research approach and introduced a part of the Qur'an manuscript collection owned by Riau Province. As for this research, it is slightly different in terms of content, but researchers need a study of Qur'anic manuscript research which is the beginning of exploring tafsir manuscripts.
6. The research report conducted by Afriadi Putra and his team in 2022, entitled *Khazanah Manuskrip Mushaf Al-Qur'an dan Tafsir di Provinsi Riau; Analisis Filologis*, reviews the manuscripts of Al-Qur'an mushaf and tafsir found in Riau.⁷² This research concludes that there are at least 12 manuscripts of Al-Qur'an mushaf and 7 manuscripts of tafsir books. The main focus of this research is the philological study of these manuscripts. Most of the manuscripts are written on European paper, with only one using daluang and has a propatria watermark. These manuscripts are written in Arabic script and equipped with red rubrication. This rubrication is used to mark the beginning of the letter, the beginning of the juz, the sign of *ruku'*, *sumun*, *rubu'*, as well as to distinguish between verses and tafsir in writing the interpretation of the Qur'an. And the focus of the research is also the same, which is the same as discussing the study of manuscripts of interpretation, but in different discussions, here the author will explain in terms of the codicology of manuscripts of interpretation.
7. Research by Salma Hanni Khalilah Nasution, a student of Riau State Islamic University, in 2023 who wrote a thesis entitled *Koleksi Manuskrip Al-Qur'an Digital Riau Dalam Katalog Online Eropa*.⁷³ In his research, he discusses how

⁷¹ Naufal Akram, "Analisis Qiraat Manuskrip Mushaf Al-Qur'an Koleksi Museum Nila Utama Provinsi Riau", *Skripsi*, Riau: Universitas Islam Negeri Sultan Syarif Kasim Riau, 2022

⁷² Afriadi Putra, dkk, *Khazanah Manuskrip Mushaf al-Qur'an dan Tafsir di Provinsi Riau: Analisis Filologis*, *Laporan Penelitian LPPM UIN Sultan Syafif Kasim Riau Tahun 2022*.

⁷³ Salma Hanni Khalilah Nasution, "Koleksi Manuskrip Al-Qur'an Digital Riau Dalam Katalog Online Eropa", *Skripsi*, Pekanbaru: UIN Suska Riau, 2023

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the British Library website presents digital Qur'an manuscripts from Riau, and describes the form and condition of the manuscripts stored in it. The program used by the British Library is called the Endangered Archive Program (EAP). Through this program, a digital Qur'an manuscript from Riau is available. By exploring the website, a digital presentation of the Qur'an can be seen which includes data on the completeness and general description of the manuscript. There are whole Qur'an manuscripts and some that are only in the form of verse pieces, as well as those in the form of scrolls. The condition of the manuscripts varies, some are in very poor condition, and some have rubrications in parts, although many are in poor condition. This research is very relevant to the author's study, because the author will take information from the British Library website to get additional information in this research study.

8. Journal article written by Khordinul Alimpada At-Tahfidz Journal: Journal of Al-Qur'an and Tafsir Science, Vol. 5, No. 01, entitled *Studi Kodikologi dan Tekstologi Manuskrip Mushaf Madura*.⁷⁴ This study presents an explanation of the codicological and textological aspects of an ancient Madurese manuscript mushaf. The Mushaf is about 80 years old and has illuminations found at the beginning, middle, and end with simple floral motifs. The dominant khat used is *khat naskhi*. The rasm in this manuscript uses a mixture of rasm, namely *rasm utsmani* and *rasm imlai/istilahi*, with *qiraat 'Ashim* narrated by *Hafṣ*. The punctuation and waqaf marks used tend to be similar to the standard Indonesian mushaf in circulation today. The types of errors in this manuscript include errors in *dabt syak*, letters, words, sentences, and even unclear letters. Here, the author will try to explain the study of Codicology and Textology regarding the history, form, and content of Tafsir Jalalain in depth.

⁷⁴ Khordinul Alim, "Studi Kodikologi dan Tekstologi Manuskrip Mushaf Madura", *Jurnal At-Tahfidz: Jurnal Ilmu Al-Qur'an dan Tafsir*, Vol. 5, No. 01 Tahun 2023.

CAPTER III

RESEARCH METHODS

A. Types of Research

Research methods are essential in a study to ensure that the data collected meets the set goals and objectives. The method is also necessary to find solutions or answers to specific questions by following systematic and planned steps, which ensure that all processes follow established guidelines.⁷⁵

The research entitled *Codicology and Textology Analysis of Tafsir Jalalain Manuscripts in Surau Baru Bintungan Tinggi Padang Pariaman* is included in the category of *field research*. This is because the primary sources used come from direct observation, interviews, and documentation collected during the research process. This manuscript research also applies a qualitative method that is descriptive and analytical. Considering the focus of this research is on the description, history, form and content of the manuscript, the most appropriate approach is philology.

In this research, the object of study is a manuscript so that this research is included in philological studies. As formulated by Oman Fathurahman. This research follows the flow of philological research, which is as follows:⁷⁶

1. Determining the text.

Selecting and determining the text is the first step in philological research. In this study, researchers chose the manuscript of *Tafsir Jalalain* in *Surau Baru Bintungan Tinggi* West Sumatra as the object of research study.

2. Manuscript Inventory.

After determining the object of study being studied, the next step is manuscript inventory. Manuscript inventory is the process of tracing and identifying the existence of manuscripts that contain copies of the text

⁷⁵ Saifullah, *Buku Pedoman Metodologi Penelitian*, (Malang: Fakultas Syari'ah UIN Maulana Malik Ibrahim, 2006), p. 21.

⁷⁶ Oman Fathurahman, *Filologi Indonesia: Teori dan Metode*, (Jakarta: Kencana, 2017), p. 69-96.

being studied. This process can be done by referring to the original text, books, manuscript catalogs, writings, or related journals, as well as tracing the parties who collect the manuscripts, either stored in institutions or by individuals.

3. Manuscript description

Manuscript description is the process of describing in detail a manuscript by identifying various aspects, such as the physical condition of the manuscript, content of the manuscript, and revealing the identity of the author or copyist if any. So the researcher did by identifying the manuscript of *Tafsir Jalalain* in *Surau Baru Bintungan Tinggi* in terms of the physical condition of the manuscript and the content of the manuscript from several aspects of letter interpretation.⁷⁷

4. Comparison of manuscripts and texts.

Comparison is done when there are two or more copies of manuscripts and texts, with the aim of identifying similarities and differences between the manuscripts and texts.⁷⁸

5. Text editing.⁷⁹

a) Faxsimile Edition

Text editing is done by duplicating the original text, either through photocopy or digital camera (scanner). In this edition, the editing is done purely without any intervention from the researcher to the text.

b) Diplomatic edition

The next text editing is a diplomatic edition, which aims to maintain the authenticity of the text being analyzed.

c) Mixed edition

Mixed edition is a text editing by combining the reading of more than one version of the text. Mixing or merging is done when it is

⁷⁷ *Ibid.*

⁷⁸ *Ibid.*

⁷⁹ *Ibid.*

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necessary, and the merging aims to produce a new text to be presented to the reader

d) Critical edition

Critical edition is done to correct errors in the text, so as to produce the most appropriate reading. This process is carried out in accordance with applicable rules, to correct inconsistent spelling or writing in each text.

6. Translation of the text.

Next comes the translation of the text. This needs to be done if the language used in the text is a foreign language or a local language that is not understood by everyone.⁸⁰

7. Content Analysis

The last step in philological research is content analysis by examining the text and context of the manuscript in order to find out the relationship between one another.⁸¹

B. Location and Time of Research

This research was conducted at Surau Baru Bintungan Tinggi, located in Nan Sabaris Subdistrict, Padang Pariaman Regency, West Sumatra. The location was selected due to the presence of the *Tafsir Jalalain* manuscript, which serves as the primary object of this study. Data collection was carried out through direct observation, documentation, and interviews with relevant sources. The research was conducted from June to July 2024.

C. Research Data Sources

The research data sources in this study consist of primary and secondary data, namely:

a) Primary Data

The primary data source used in this research is the Manuscript of *Tafsir Jalālain* found in Surau Baru Bintungan Tinggi, a cultural heritage

⁸⁰ *Ibid.*

⁸¹ *Ibid.*

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site that has been documented (*digitized*) and published by *the British Library* website.

b) Secondary Data

Secondary data sources are information obtained from other literature outside the main data sources, such as books, newspapers, journals, or other relevant information related to the research. Therefore, secondary data sources serve as additional information that can support the research.

D. Research Informants

In qualitative research, data sources derived from humans (informants) are very important because they have the information needed. Researchers and informants are in an equal position, so that informants not only answer the researcher's questions, but also have the freedom to determine the direction and method of conveying information. Therefore, in qualitative research, human data sources are referred to as informants.

Informants in research are individuals who really understand and master the problem under study and are directly involved with the problem. In this research, the informants are Mr. Asril Maaz, BA, and his family who act as the manager and owner of the manuscript of Sheikh Bintungan Tinggi.

E. Data Collection Techniques

To get accurate data, data that is relevant to the problem and object under study is needed. In this data collection process, the author uses several techniques, including:

1. Observation

Observation is a data collection process that is carried out systematically and deliberately by observing. Observation, also known as observation, is one of the methods in research carried out by utilizing the senses to obtain and collect the necessary data.⁸² Data collection using the Observation technique is carried out to reveal meaning from time to time to

⁸² Burhan Bungin, *Penelitian Kualitatif Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya*, (Jakarta: Prenada Media Group, 2010), p. 115.

see the object of research, for example, the location of a particular meeting, a group of people, or a particular event.

As for this research, the observation carried out is to directly observe the research study, namely the Tafsir Jalalain manuscript in Surau Baru Bintungan Tinggi, which has previously been digitized by the British Library web since 2007 with the manuscript digitization team. This study aims to determine the form and content of the manuscript, especially in the fields of codicology and testology.

2. Interview

An interview is a process of interaction in the form of questions and answers between two or more parties with the aim of obtaining information. In collecting data, researchers first conducted interviews with respondents through Google Meet, then on subsequent occasions conducted interviews directly.⁸³ In this study, the interview technique was used to collect information regarding the history and initial condition of the manuscripts, as well as the characteristics of the Manuscript Mushaf Tafsir Al-Qur'an.

To ensure efficiency in execution, notes were taken directly into a special notebook for interviews. Interviews were also directed to individuals who had the necessary knowledge and competence to provide an accurate picture of the social conditions at the time. Therefore, in this research, interviews were conducted together with the manager of Surau Baru Bintungan Tinggi, namely Mr. Asril Maaz, BA. As the manuscript holder.

3. Documentation

The documentation technique is a research strategy used to collect data by examining and recording reports. Documentation can be in the form of writings, images, or monumental works of individuals. Documentation is a data collection method carried out by collecting various records, transcripts, books, articles, journals, or other literature sources relevant to the research.⁸⁴

⁸³ Imam Suprayoga, *Metodologi Penelitian Sosial-Agama*, (Bandung: Remaja Rosda Karya, 2003), p. 172.

⁸⁴ Suharsini Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*, (Yogyakarta: Rineka Cipta, 1991), p. 188.

This technique also serves to complement data obtained from observations and interviews sourced from documents and recordings. In qualitative research, there are data sources that come from non-human sources, such as documents, photographs, and statistical materials. Therefore, in this research, documentation activities include the process of digitizing the manuscripts to be studied to facilitate analysis, as well as recording and recording the results of interviews with the surau manager.

As for this method, what is done is to collect written data and some pictures that provide information in the study of manuscripts of *tafsir Jalalain* in surau Bintungan Tinggi with the discussion of research recorded in a narrative with concise, concise, and easy-to-understand language. In addition, the copying of the original manuscript was done by copying and pasting the original text in the sheets collected by the researcher.

F. Data Analysis Techniques

Data analysis is a process carried out to identify and organize data that has been collected from observations, interviews, and documentation systematically. This includes organizing data into categories, breaking down information into units, synthesizing, arranging patterns, selecting relevant information to research, and drawing conclusions so that it is easily understood by oneself and others.⁸⁵

In this study, after researchers collected data through observations, interviews, field notes, or documentation systematically, the next step was to draw conclusions. Thus, the data can be presented and understood easily.⁸⁶ As for this research, the analysis applied is descriptive analysis, which involves the description or identification of the manuscript of *Tafsir Jalālain* in Surau Baru Bintungan Tinggi from the aspects of characteristics, history, and the content of the interpretation of several short verses contained in the manuscript.

⁸⁵ Zuchri Abdussamad, *Metode Penelitian Kualitatif*, (Makassar: Syakir Media Press, 2021), p. 150.

⁸⁶ Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif, dan R&D*, Bandung: Alfabeta, 2008, p. 244.

CAPTER V

CLOSING

A. Conclusion

This research confirms that the manuscript of Tafsir Jalalain studied is part of the tradition of tafsir by two great scholars, Jalaluddin al-Mahalli and Jalaluddin as-Suyuti, which was also written by Sheikh Abdurahman in Surau Baru Bintungan, West Sumatra. From the codicological aspect, this manuscript has typical characteristics of Nusantara Islamic manuscripts, both in terms of material, writing form, illumination, and text structure. The physical condition of the manuscript shows signs of aging and damage, although preservation efforts, including digitisation, have been made to maintain its existence.

From the textological aspect, this research found that there are several text variants in the manuscript of Tafsir Jalalain compared to the printed version and other similar manuscripts. The differences reflect the process of transmission of Islamic knowledge in Minangkabau, where tafsir texts were adjusted according to local needs and the times. In addition, analysis of the text structure shows that this manuscript not only functions as a tafsir, but also as a means of Islamic education in the surau environment. In conclusion, the manuscript of Tafsir Jalalain in Surau Baru Bintungan Tinggi has high historical and academic value in codicological and textological studies. This research confirms that the manuscript is an important part of the Islamic scholarly tradition in Minangkabau. Therefore, further studies on its contents and historical background are needed to enrich the understanding of the development of tafsir in the Nusantara..

B. Suggestion

Based on the results of the analysis and codicology of the Tafsir Jalalain manuscript in Surau Baru Bintungan Tinggi, West Sumatra, this research recommends several further steps in the preservation and study of the manuscript. Although this manuscript has been digitised, physical conservation efforts are still needed to maintain the integrity of the material so that it does not suffer further damage. In addition, further research on philological aspects, such as text variants

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and possible changes or interpolations in manuscript copies, can provide greater insight into the transmission of Islamic knowledge in Minangkabau.

A study of the historical and social context surrounding the dissemination of *Tafsir Jajalain* is also necessary to understand its influence on Islamic education in surau. Furthermore, it is important for academics and related institutions to continue to collaborate in developing Nusantara manuscript studies so that this intellectual heritage can continue to be utilised in Islamic studies and the history of Islamic thought in Indonesia.

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2. Pelatih kelas MC & Moderator HMPS IAT Periode 2021/2022
3. Ketua Bidang Kelas Public Speaking HMPS IAT Periode 2022/2023
4. Reporter dan Presenter Suska TV (2021-2023)
5. SEKRETARIS SUSKA TV (2022-2023)
6. Tergabung dalam awardee LEADERSHIP IN ACTION Summit Bandung
7. Pembinaan anggota Tahfizhul Qur'an Pekanbaru
8. Bidang Syiar dan Komunikasi ROHIS FKII As-Syams
9. Bidang Departemen Komunikasi Rohis AL-fata Al-Muntadzhor
10. Sebagai Trainer X PRO Indonesia
11. Tergabung Komunitas Ekspedisi Gerakan Berbagi Membangun Negeri (GBMN) (2023)
12. Tergabung sebagai ketua bidang hubungan luar kampus ikatan mahasiswa minang uin suska riau (IMAMIKA)
13. Tergabung dalam organisasi (payuban) IMAPAR (Ikatan Mahasiswa Padang Pariaman Sekitar tahun 2024
14. Tergabung kegiatan Short Couse Madrasah Islam Gender Mahasiswa oleh PSGA LP2M UIN Sultan Syarif Kasim Riau
15. Pemateri Public Speaking di SMK Pertanian Pekanbaru
16. Peserta Salman Spritual Camp ke-49 Salman ITB, Bandung
17. Peserta Kelompok Keluarga KE-49 Latihan Mujtahid Dakwah (LMD) Nasional Bandung
18. Delegasi Riau pada Event Ledership In Action Summit, Salman ITB, Bandung Tahun 2023
19. Pengabdian Masyarakat Himpunan Mahasiswa Ilmu Al-Qur'an Tafsir di Nagari Rambah Samo, Rohan Hulu. (2023)
20. Pengabdian Masyarakat /Internasional Volunteering di Sentul., Kuala Lumpur, Malaysia (2023)
21. Eksepedisi Gerakan Berbagi Membangun Negeri (GBMN) di Daerah Meranti, RIAU (2023).



22. Jurnalis/ wartawan Haluan Riau (2024- Sekarang)

KARYA ILMIAH :

- Essay Terbaik bidang Organisasi dan Volunteer Leadership In Action Sumiit (LMDN 221) Salman ITB Bandung tahun 2023

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DAFTAR PERTANYAAN WAWANCARA

Sebagai bagian dari penelitian mengenai manuskrip Tafsir Jalalain yang disimpan di Surau Baru Bintungan Tinggi, wawancara ini bertujuan untuk menggali informasi terkait sejarah, kondisi fisik, isi teks, serta peran manuskrip tersebut dalam kehidupan keagamaan masyarakat sekitar. Adapun Judul penelitian **“Codicological and Textological Analysis of the Tafsir Jalalain Manuscript at Surau Baru Bintungan Tinggi Padang Pariaman”**. Dibuatnya daftar pertanyaan berfungsi untuk panduan sistematis dan untuk mempermudah ketika peneliti melakukan kajian langsung di tempat penelitian.

Informasi ini penting untuk menunjang analisis kodikologi dan tekstologi terhadap manuskrip tersebut. Berikut adalah daftar pertanyaan yang akan diajukan dalam proses wawancara kepada narasumber yang dianggap mengetahui atau terlibat langsung dengan keberadaan dan penggunaan manuskrip:

1. Jelaskan sejarah Surau Baru Bintungan Tinggi?
2. Sejak kapan manuskrip Tafsir Jalalain ini ada di surau ini?
3. Siapa yang pertama kali membawa atau menyalin manuskrip tersebut?
4. Apakah manuskrip ini ditulis di surau ini atau berasal dari tempat lain?
5. Bagaimana kondisi fisik manuskrip saat ini? Apakah masih utuh?
6. Apakah Bapak mengetahui jenis kertas dan tinta yang digunakan?
7. Apakah terdapat kolofon atau catatan yang menjelaskan penulis, tahun penulisan, atau tempat penulisan manuskrip?
8. Berapa banyak halaman manuskrip?
9. Berapa ukuran naskah fisik manuskrip?
10. Apakah manuskrip tersebut sudah menjadi inventarisasi pemerintahan daerah?
11. Apakah isi teks dalam manuskrip ini menggunakan bahasa Arab saja atau ada terjemahan lokal?
12. Apakah terdapat perbedaan antara isi manuskrip ini dengan versi cetak Tafsir Jalalain yang umum dikenal?
13. Untuk keperluan apa manuskrip ini digunakan selama ini? (misalnya mengaji, pengajaran, dll.)

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14. Apakah manuskrip ini masih digunakan hingga sekarang, atau hanya sebagai peninggalan sejarah?
15. Siapa saja yang boleh mengakses atau membaca manuskrip ini?
16. Apakah ada usaha untuk merawat atau melestarikan manuskrip ini? Misalnya, penyimpanan khusus, digitalisasi, atau lainnya?

DOCUMENTATION



Manuscript Information



Cover of Tafsir Jalalain Manuscript

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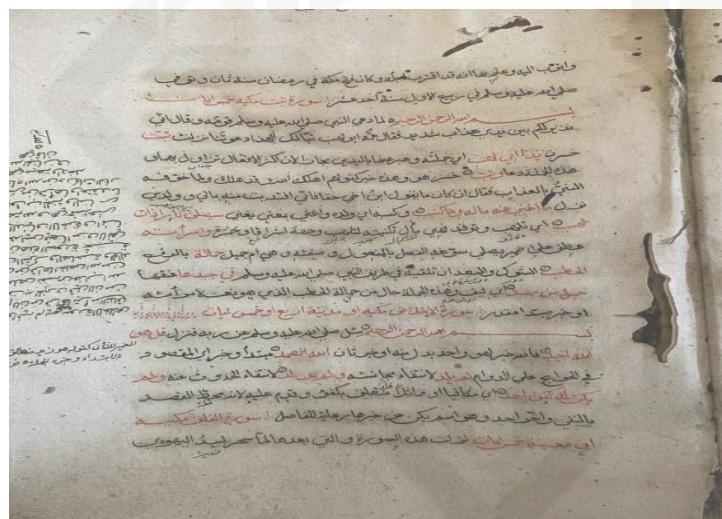
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Contents of Tafsir Jalalain manuscript



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Photo of the 4th khalifah (his son is the current manuscript holder)



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The author's interview session with the caretaker and owner of the manuscript
(Mr. Asril Maaz, BA)



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