

CHAPTER I

INTRODUCTION

A. Background of the Problem

Manuscripts are written documents that are not reprinted and are at least 50 years old, both domestically and abroad, that have significant value in cultural heritage, history, and science.¹ Manuscript is the root of the Latin *codices manu scripti*, which means books written manually. *Manu* comes from the word *manus*, which means hand, and *scriptus* comes from the phrase *scribere*, which means to write.² According to Pudjiastuti, manuscripts are handwritten writings made in the past and contain a variety of thoughts and expressions of taste resulting from the culture of that time.³

Ancient manuscripts in Indonesia can be classified into three main types: Islamic manuscripts, Jawi manuscripts, and Pegon manuscripts. Islamic manuscripts are written in Arabic language and script, covering topics such as religion, law, history, and literature. Jawi manuscripts use Arabic script but are in Malay, with the addition of phonemes to match local sounds. Meanwhile, Pegon manuscripts are written in Arabic script modified for the Javanese language, containing themes similar to those of Islamic and Jawi manuscripts.⁴

The Kitab Amhjah manuscript is one example of a Pegon manuscript that contains Islamic stories in the form of sagas of the prophets. The Qur'an

¹ Perpustakaan Nasional RI, "Kebijakan Pengembangan Koleksi Perpustakaan Nasional RI," *Jakarta: Perpustakaan Nasional ...*, 2018, 15, <http://digilib.isi.ac.id/id/eprint/3026>.

² Nofrizal, "Pelestarian Manuskrip Kuno Melayu Nusantara Perspektif Industries," *Al-Adyan: Jurnal Studi Lintas Agama* 15, no. 2 (2020): 163–94.

³ Tim Redaksi, *Kamus Bahasa Indonesia* (Jakarta: Depdiknas, 2008).

⁴ Dinas Perpustakaan and Kabupaten Pamekasan, *Identifikasi Naskah Kuno (Manuskrip)* (Pamekasan, 2021).

and its interpretation can be used as a basis for assessing the suitability of the content of the manuscript so that it can be known whether its content is suitable as a source of scientific reference or an object of academic study. In some cases, the content of manuscripts can be in line with the teachings of the Qur'an, but it does not rule out the possibility that there are different views or even convey things contrary to Islamic teachings.

In this case, textological studies of manuscripts become very important in understanding and assessing the content of a manuscript. Through a textological approach, researchers can trace the origin of the text, the differences in reading variants, and the socio-cultural context that influenced the content of the manuscript. Thus, this study not only helps in maintaining the authenticity of the text, but also provides a deeper understanding of the position and value of a manuscript in the treasury of Islamic scholarship.⁵

In this case, textological studies of manuscripts become very important in understanding and assessing the content of a manuscript. Through a textological approach, researchers can trace the text's origin, the differences in reading variants, and the socio-cultural context that influenced the manuscript's content. Thus, this study helps maintain the text's authenticity and provides a deeper understanding of the position and value of a manuscript in the treasury of Islamic scholarship.

The early history of the entry of Islam into the archipelago cannot be separated from the track record of writing; in ancient times, scholars still

⁵ Muhammad Bahrudin, "Kajian Filologi: Memahami Arti Naskah Dan Teks," PerpustakaanBSN, 2021.

used handwriting or manuscripts as a track record of Islamic propagation and regeneration to this day. From these manuscripts, Muslims can learn many things about the teachings of Islam according to the guidelines of Al Qu'an and Hadith.⁶

Manuscripts in the archipelago are generally dominated by Islamic manuscripts, which are pretty large in number. This dominance is understandable, considering that Islam and its cultural traditions have been widespread in the archipelago and inherited a well-established tradition of writing. The writing of religious manuscripts developed as an effective means of transmitting knowledge, which was then divided into two language groups, namely Arabic for copying the Qur'an and local languages for writing sciences such as fiqh, Sufism, tafsir, and hadith.⁷

In this context, studying codicology is very important because, through this approach, researchers can examine the physical aspects of manuscripts, such as materials, shape, ink, cover, and writing techniques. This study not only helps to reveal the age and origin of the manuscript but also gives an idea of how the process of production and dissemination of Islamic knowledge took place in the past.⁸

Preserving ancient manuscripts is essential to maintain the continuity of intellectual heritage. One of the efforts made is through digitization and translation. In Lamongan Regency, the Kitab Amhjah

⁶ Harmanta, "Manuskrip Sebagai Sumber Pengetahuan Keislaman," RRI Radio Republik Indonesia, 2025.

⁷ Baiti Abir Magfiroh and Zainal Muttaqin, "Aspek Kodikologi Dan Tekstologi Manuskrip Nusantara : Studi Kasus Mushaf Al- Qur ' an Mbah Ismail" 2, no. 1 (2024): 109–26.

⁸ DKK Faras, Fitri, "Analisis Kodikologi Dalam Manuskrip Al-Falaqiyah Karangan Titian : Jurnal Ilmu Humaniora," *Titian : Jurnal Ilmu Humaniora* 7, no. 2 (2023): 287–301.

manuscript has been identified and translated from Javanese to Indonesian. The Lamongan Tourism and Culture Office started this process on April 8th, 2021, involving a team of experts from Gajah Mada University. The translation is stored at the Lamongan Regional Archives and Library Office, while the original manuscript is at the Sunan Drajat Museum.⁹

Once found, manuscripts are generally kept in a safe place and scattered in various locations. First, in private homes as an ancestral heritage, such as the *Drajad* version of *Babad Tanah Jawa* at the residence of Rahmat Dasi, Lamongan. Secondly, in museums or libraries, such as the *Kitab Amhjah*, which is the object of this research and is kept at the Sunan Drajat Museum. Third, in the *pesantren* environment, such as the manuscript of *Mushaf al-Qur'an* in *Jogorekso Islamic Boarding School*, Magelang.

Apparently, in Lamongan Regency, especially in Paciran Sub-district, there are two manuscripts of *Layang Anbiya*. One manuscript is kept at the Sunan Drajat Museum in Lamongan under the name *Kitab Amhjah*, which will be the object of the author's study. The other manuscript is maintained privately by a collector named Haji Rahmad Dasy in *Kranji Village*, Paciran Sub-district, Lamongan Regency. Thus, *Layang Anbiya* in Lamongan district is classified as a plural manuscript. However, the author will only focus on *Layang Anbiya* or *Kitab Amhjah* in the Sunan Drajat Museum in Lamongan.¹⁰

⁹ Eko Sudjarwo, "Kitab Amjah, Manuskrip Kisah 25 Nabi Tersimpan Di Museum Sunan Drajat Lamongan," *detikNews*, 2021.

¹⁰ Muhammad Barir, "Peradaban Al-Qur'an Dan Jaringan Ulama Di Pesisir," *Suhuf* 8, no. 2 (2015).

Manuscripts are intellectual legacies that record the religious and cultural thoughts of the people of their time. Not all manuscript contents are always in line with the teachings of the Qur'an; in some cases, there is harmony, but it does not rule out the possibility of the emergence of differences in views or even conflicts with Islamic values. Therefore, this study aims to examine the compatibility of manuscript content with Qur'anic interpretation through a codicology and textology study approach to understand the content and context.

In this study, the author limits the study to the story of Prophet Ibrahim (pbuh). This restriction was made due to the limited time and scope of the research, considering that the manuscript of Kitab Amhjiah consists of 302 sheets with very detailed and extensive contents. The author hopes that in the future, there will be other studies that can continue studying the entire contents of this manuscript in a more in-depth and comprehensive manner.

Codicology is the study of manuscripts. Through the codicology approach, the physical structure of the manuscript will be analyzed, including the material from which it was made. Meanwhile, textology focuses on written texts that contain specific meanings. Textology examines the text itself, including textual variations, word choice, and possible changes or influences from other manuscripts.¹¹

The codicological aspects in this study include several things, including the place of storage and inventory of the manuscript, manuscript title, manuscript numbering, copyist and year of copying, author and owner

¹¹ Tri Febriandi Amrulloh, "Studi Kodikologi Manuskrip Mushaf Al-Qur'an Ibrahim Ghazali" (UIN Sunan Ampel, 2021).

of the manuscript, type of base, physical condition of the manuscript, watermark and countermark, binding, manuscript pages (number and page numbering), manuscript size, language and script, writing color, and symbols.

The origin of the naming of Kitab Amhjah is unknown, and the manuscript does not even have a written cover or title. The name of this book was obtained directly from the Sunan Drajat museum, where the name is written on the glass vitrine where the manuscript of Kitab Amhjah is kept. This book is also often referred to as the "Layang Anbiya" manuscript, which the author knows from the book "Alih Bahasa and Alih Aksara Naskah Kuno Kitab Amhjah Koleksi Museum Sunan Drajat Lamongan."

From the pronunciation of the name Layang Anbiya, the name Kitab Amhjah likely originated, which indeed "Anbiya" itself means the Prophets, considering that the manuscript contains the story of the Prophets. Layang Anbiya has various versions, which the author uses in this research, the version of Sunan Drajat.

The absence of a colophon¹² on the Manuscript of Kitab Amhjah means no information about its age, author, or copyist can be known. Based on information from the Sunan Drajat museum staff, this manuscript was granted by the manager of the Sunan Drajat tomb. This information is in the book "Alih Bahasa dan Alih Aksara Naskah Kuno Kitab Amhjah Koleksi Museum Sunan Drajat Lamongan."

¹² Information about the place and date of writing is found at the end of the manuscript. Achmad Zaidun, "Filologi" (Surabaya: UIN Sunan Ampel, 2014), 86.

However, in the inscription on the glass vitrine in the Lamongan Regency Museum, it is mentioned that this book was usually used by Sunan Drajat's companions to teach his followers the Quran. With the estimation that Sunan Drajat lived between 1470 AD and 1522 AD, it is most likely that this book was written during his lifetime or even earlier.

Based on direct observation, the manuscript of Kitab Amhjah is no longer intact or damaged (corrupted); as shown in Figure 1.1, some of the text content cannot be read due to ink corrosion.¹³ The term corrupted here refers to the reduced amount of text, mold growth on the text (can be seen in Figure 1.2), and other problems.

Several factors generally cause damage to manuscripts. First is the age factor, where damage occurs due to the old age of the manuscript. Second, copying errors are caused by the copyist's inaccuracy, misunderstanding, writing errors, or subjectivity. Thirdly, storage factors that are not conducive can cause manuscripts to weather quickly.

Figure 1.1 Ink corrosion

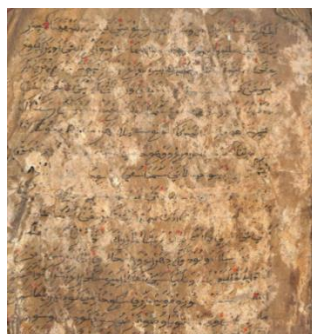


Figure 1.2 Mushroom Growth



¹³ Damage to paper archives that occurs due to the chemical properties of corrosive inks. Peraturan Menteri Kesehatan RI No. 49, "Berita Negara," Menteri Kesehatan Republik Indonesia Peraturan Menteri Kesehatan Republik Indonesia Nomor 65, no. 879 (2015): 2004–6.

The Kitab Amhjah manuscript has a single text written in black ink on daluang paper. The text consists of 302 pages without page numbering, with each page containing 19 lines of text without a text frame field. Based on Figure 1.3, each line ends with a circle using red ink without illumination.¹⁴ This text uses the Pegon script and the Javanese language. This manuscript is in the form of tembang macapat. It tells the stories of the prophets in Islam, from the story of Prophet Adam (pbuh) to Prophet Muhammad SAW.

Figure 1.3 A red ink circle marks the end of an array



Then, as explained in the previous textology, the author examines the minor/punctuation, text editing (corrupt), and text content of the Manuscript of Kitab Amhjah Sunan Drajat Lamongan in this study. Kitab Amhjah contains the stories of 25 Prophets and Rosul. What distinguishes Kitab Amhjah from other books is that the story of the 25 Prophets and Rosul in this manuscript is presented based on Sunan Drajat's version with details and complete sequence, starting from the Prophet Adam (pbuh) to

¹⁴ Images in ancient manuscript are made to decorate the manuscript so that it has appeal. Illumination has five functions, namely beautifying the appearance of the manuscript, clarifying the content of the text, providing information about the history of the manuscript, the history of painting, and the diversity of motifs or images and their meanings. Hanna Meinita, "Mengenal Iluminasi, Sang Penghias Naskah," Perpustakaan Nasional Republik Indonesia, 2019,

the Prophet Muhammad SAW. This provides new insights for those who only knew some of the well-known stories of the Prophets and Messengers.

The author analyzes the story of Prophet Adam (pbuh) and Mother Eve about the khuldi fruit by referring to the book "Alih Bahasa and Alih Aksara Naskah Kuno Kitab Amhjah Koleksi Museum Sunan Drajat Lamongan" and takes a small quote that reads as follows:

*kawarnaha... sampun anglilir, babu dëriyane, ... malih ... nam ...
... wohing ingkang sawiji, , wau karsanipun, maring ing ..., ibëlis
langnat musna.... .. babu hawa // Narrated ... has woken up, Mother
... her body ... again ... the other fruit ... is the desire for ... the cursed demon
... Mother Eve.¹⁵*

The author concludes that the story of Prophet Adam and Mother Eve tells the story of when Mother Eve had the desire to eat the fruit of Khuldi because of the whispers of the devil; while carrying the fruit of Khuldi that she had taken said the Prophet Adam: "O Eve, what you are carrying, looks like the fruit of Khuldi," Eve replied: "yes, this is the fruit of khuldi"

Prophet Adam said: "Is what you are doing by the will of Allah, when Allah has forbidden it, you have heard it yourself." Eve said: "Yes, the Angel of God's messenger came down and brought God's sublime command. You (Prophet Adam) are commanded to eat the khuldi fruit with me, and if you do not want to, it is your will to tell Allah about it." Prophet

¹⁵Dinas Pariwisata dan Kebudayaan (Disparbud) Lamongan, *Alih Bahasa Dan Alih Aksara Naskah Kuno Kitab Amhjah Koleksi Museum Sunan Drajat Lamongan* (Lamongan, 2022).

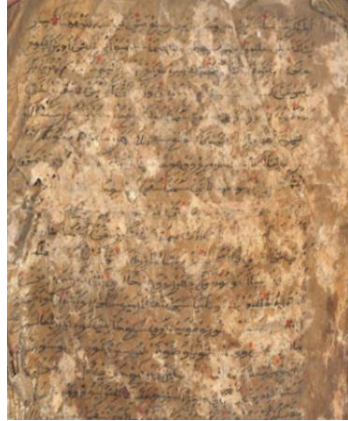
Adam said: "Is that true?" said Mother Eve: "If the angel had lied, he would have been punished by Allah and cursed."

Immediately, Prophet Adam melted; he thought his wife could not lie. Mrs. Eve said: "Now eat, sir! The khuldi fruit is very delicious; there is nothing like it. Please, I have already eaten one." The fruit was stuck in his throat when Prophet Adam ate it instantly. Hence, men have Adam's apple. When Prophet Adam woke up from sleep, he felt ashamed of Allah.

It is said that God punished the Prophet Adam; his clothes were stripped off, and his crown, shirt, and clothes were gone. While Mrs. Eve, her *sinjang*¹⁶ and *kemben* disappeared. At that time, they just wanted to die because they were both naked. Even when both wanted to take leaves as a cover, they all refused. This is a small part of the story of Prophet Adam and their Mother, Eve, based on picture 1.4 in Manuscript Kitab Amhjah page 002.

¹⁶ Body covering cloth, known as tapih or sarong. Sriyana and Hiskiyya, "Makna Simbolik Perkawinan Adat Dayak Ngaju Di Kota Palangka Raya," *Anterior Jurnal* 20, no. 1 (2020): 83–95,

Figure 1.4 2nd sheet of Kitab Amhjah



This is stated in QS. al-A'raf [7]: 20-22

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا وَقَالَ مَا نَهَاكُمَا
رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ٢٠ وَقَاسَمَهُمَا
إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ٢١ فَدَلَّهُمَا بِعُرْوَرٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا
وَوَفَّقَا يَحْصِفُنِ عَلَيْهِمَا مِنْ وَرْقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ
وَأَقُلَّ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ٢٢

[20] "So, the devil whispered (evil thoughts) to both of them so that something of their private parts might appear to them. He (Satan) said, "Your Lord has not forbidden you both to approach this tree, except (because He is displeased) that both of you should be angels or that both of you should be among those who remain in Paradise." [21] He (Satan) swore to them, "Indeed, I am for both of you truly among the counselors." [22] He (Satan) plunged them both into deceit. So, when they had tasted of the tree, their nakedness appeared to them, and they began to cover themselves with the leaves of Paradise. Their Lord called out to them, "Have I not forbidden you both from the tree and told you that the devil is a real enemy to you both?".

According to Abu Ja'far in Tafsir ath-Thabari, the meaning of these words of Allah is that Iblis tempted Prophet Adam and Eve by whispering to them that Allah's prohibition to eat the fruit of this tree was so that they would not become angels or not become eternal people. The purpose of

Satan's temptation was to show Adam and Eve what had been hidden from them, namely their genitals.¹⁷

Meanwhile, in Tafsir Ibn Kathir, the devil's words in the verse intend to convince Prophet Adam AS and Eve that if they eat the tree's fruit in heaven, they will become angels or live eternally in heaven. Iblis even swore to convince them, although his words were just a trick that contradicted reality.¹⁸

The contents of the manuscript of Kitab Amhjiah regarding the story of Prophet Adam and Eve have some similarities with the Qur'anic interpretation, such as the role of Iblis in tempting them to eat the khuldi fruit. However, there are differences in the delivery of the narrative, especially in the part where Eve is said to carry a message from the angel and the appearance of Adam's apple due to choking. These elements are not found in classical tafsir, such as the works of ath-Thabari and Ibn Kathir, thus indicating additional narrative elements that are more local or cultural than the scholars' interpretation.

The story of Prophet Adam and Mother Eve in the manuscript version of Kitab Amhjiah is presented with a dialog that looks more interactive and lively, unlike other books that generally do not include dialog describing the story. Although this manuscript is ancient, the discussion is very detailed and coherent. Therefore, this manuscript is

¹⁷Abu Ja'far Muhammad bin Jarir At-Thabari, *Tafsir Ath-Thabari Jilid 10* (Kairo: Dar al Hadits, 2010).

¹⁸Abdullah, *Tafsir Ibnu Katsir Jilid 3* (Jakarta: Pustaka Imam Asy-Syafi i, 2009).

fascinating to study so that people can get a broader reference or even become a topic of conversation.

The author chose Kitab Amhjah as the research object because this manuscript is fascinating. After all, it was used directly by Sunan Drajat's companions to teach his students recitation. However, there is still a lack of articles or scientific works that discuss the manuscript, so many people do not know its existence. This research aims to familiarize people with the legacy of their ancestors or previous scholars who have contributed knowledge that is still relevant to be learned and practiced today.

B. Problem Formulation

From the description above, to facilitate the author in completing this thesis, the author focuses his study as follows:

1. How is the interpretation of the Qur'an in the Manuscript of Kitab Amhjah analyzed?
2. What are the codicological and textological aspects of the Manuscript of Kitab Amhjah?

C. Research Objectives

Based on the formulation of the problem that has been mentioned, this research aims to:

1. To know the study of the interpretation of the Qur'an in the Manuscript of the Book of Amhjah.
2. To find out the codicological and textological aspects of the Manuscript of Kitab Amhjah.

D. Usefulness of Research

In a study, of course, it has uses for related parties. As is the case with this research, the following are the uses of research on codicology and textology studies on the Manuscript of Kitab Amhjah Sunan Drajat Lamongan:

1. Theoretically

The theoretical usefulness of this research is to contribute new thoughts and research to complement previous studies and contribute to the field of science related to ancient manuscripts, namely philology, codicology, and textology, in the Al-Qur'an Science and Tafsir department.

2. Practically speaking

This research's practical use is to broaden the understanding of the origin and characteristics of the Manuscript of Kitab Amhjah Sunan Drajat Lamongan. In addition, it contributes to society, especially in Islamic history and past culture, and can open up opportunities for further research.

E. Literature Review

The author observed previous studies examining manuscripts through codicological and textological analysis in this study. However, the author has not found any research on Kitab Amhjah that discusses these two analyses. In the first research, the author was greatly helped by the book *"Alih Bahasa and Alih Aksara Naskah Kuno Kitab Amhjah Koleksi Museum Sunan Drajat Lamongan."* This book, which was compiled by the Lamongan Tourism and Culture Office (Disparbud), contains the transcription and translation of the Kitab Amhjah manuscript, which, of

course, greatly helps the author to explore further the study of codicology and especially technology in the manuscript.

Ainul Fitriyah's necessary research entitled "*Layang Anbiya: Suntingan Teks Disertai Analisis Struktural Kisah Nabi Ibrahim as.*" revealed that the text editing of Layang Anbiya is representative and free from errors. Criticism of the Layang Anbiya text shows some copy or writing errors. In the Layang Anbiya text, the story of Ibrahim includes eight characters, including King Namrud, Ki Patih Amad, Ki Patih Najar, Ki Patih Najar's wife, and Ibrahim.¹⁹

The article entitled "*Pemikiran Tafsir Sheikh Mohamed Idris al-Marbawi dalam Manuskrip Quran Bergantung Makna Melayu*" by Haziyah Hussin, et al. The research explained that Sheikh Mohamed Idris al-Marbawi's Tafsir thinking in the *Malay Meaning-Dependent Quran Manuscript* not only discussed religious aspects but also raised the awareness of the Malay Muslim community to love knowledge, live the values of the Qur'an and Hadith, and encourage progress in life.²⁰

Muhamad Asadulloh, in his article entitled "*Penafsiran Kiai Banyuwangi Terhadap Surah Al-Fatihah (Studi Kenaskahan Atas Manuskrip Tafsir Al-Qur'an Al-Karim Berbahasa Indonesia Karya KH. Suhaimi Rofiuddin)*" The interpretation of KH. Suhaimi Rofiuddin in the manuscript is a secondary text that has changed the meaning of the primary

¹⁹ Ainul Fitriyah, "*Layang Anbiya : Suntingan Teks Disertai Analisis Struktural Kisah Nabi Ibrahim*" (Universitas Airlangga, 2018).

²⁰ Haziyah Hussin et al., "*Pemikiran Tafsir Sheikh Mohamed Idris Al-Marbawi Dalam Manuskrip Quran Bergantung Makna Melayu*," *Al-Turath Journal of Al-Quran and Al-Sunnah* 1, no. 1 (2016): 24–34.

text. The interpretation of Surah al-Fatihah, which was initially revealed to overcome the shirk of Quraysh, has now shifted to answer the threat of Western ideology to faith, according to the context of different times and environments, so that Surah al-Fatihah remains relevant every time and place.²¹

Research on codicological and textological analysis entitled “*Telaah Kodikologi dan Tekstologi pada Manuskrip Mushaf Al-Qur’an Raden Sholeh Lamongan*” written by Muhammad Makmun and Syania Nur Anggraini, students of UIN Walisongo Semarang, revealed several significant findings. First, regarding codicology, the manuscript of Mushaf Raden Soleh is written in black and red ink in the style of khat Naskhi Hashimi. However, it does not always follow perfect writing rules. Second, in terms of textology, the manuscript of Mushaf al-Qur'an Raden Soleh contains various *scholia* such as correction of writing errors, additional memorization, letter descriptions, replacement words, and the beginning of juz.²²

Including the function of manuscripts, namely to access historical data, it opens the author's view that this manuscript holds ibrah or lessons that can be taken, such as research from Nopriani and Rhoni Rodin UIN Raden Fatah Palembang entitled “*Konservasi Naskah Manuskrip Sebagai Upaya Menjaga Warisan Budaya Bangsa Di Era Industri 4.0*”. This

²¹ M Asadulloh, “Penafsiran Kiai Banyuwangi Terhadap Surat Al-Fatihah: Studi Kenaskahan Atas Manuskrip Tafsir Al-Qur’an Al-Karim Berbahasa Indonesia Karya KH. Suhaimi Rofiudin,” *Qof* 5, no. 1 (2021): 101–20.

²² Syania Nur Anggraini and Muhammad Makmun, “Telaah Kodikologi Dan Tekstologi Pada Manuskrip Mushaf Al-Qur’an Raden Sholeh Lamongan,” *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 22 (2022): 215–42.

research provides results that the conservation of manuscripts aims to preserve and maintain the information value of documents, save physical documents, accelerate the process of searching and obtaining information, and maintain the beauty and neatness of library materials. Conservation measures taken to overcome this problem include fumigation, transliteration, computation, temperature and humidity regulation, and digitization.²³

Based on the literature collected, there are several differences between existing research and this study. *First*, previous research on Layang Anbiya classified Layang Anbiya in the Lamongan district as a plural manuscript because he examined two manuscripts and focused on editing the text along with structural analysis of the story of Prophet Ibrahim (pbuh). In this research, the author only focuses on Layang Anbiya, which is in the museum Sunan Drajat Lamongan, commonly called Manuscript Kitab Amhjah, so researchers classify this research as a single manuscript research, and researchers focus on codicological analysis and textology.

Secondly, the interpretation in the manuscript above is part of the content of the manuscript itself. At the same time, some scholars of tafsir comment on or provide interpretations of the manuscript's contents. In this paper, the author aims to compare classical and modern interpretations with the contents of the manuscript of Kitab Amhjah to see whether they are consistent or different through codicology and textology approaches.

²³ Nopriani and Rhoni Rodin, "Konservasi Naskah Manuskrip Sebagai Upaya Menjaga Warisan Budaya Bangsa Di Era Industri 4.0," *JUPITER, UIN Raden Patah Palembang* XVII, no. 1 (2020): 20–29.

Third, previous research on manuscripts in codicology and textology inspired the author to use a different manuscript object, namely the Manuscript of Kitab Amhjah Sunan Drajat Lamongan, while still applying codicological and textological analysis. The author conducted an in-depth analysis and checked related references to ensure the methodology, analysis, and interpretation were done well. Hopefully, this paper can provide additional insight into the historical heritage.

F. Theoretical Review

1. Definition of Codicology

Codicology is the study of books. More specifically, after the invention of the printing press, the term "codex" was used to refer to a book. A codex is a manuscript made from sheets of paper,²⁴ vellum,²⁵ papyrus,²⁶ or other similar materials. However, in the context of literature, codex refers to ancient manuscripts, which are the main object of philological study.

Among the scope of codicological studies are related to manuscript binding techniques, materials used to make manuscripts

²⁴ There are two kinds of paper, namely dluwang and European paper. Agus Permana, "Daluang Sebagai Alas Tulis Dalam Proses Penyebaran Islam Di Nusantara," *Al-Tsaqafa* 14 (2017).

²⁵ Vellum is a writing material made from animal skins or membranes, usually made from calfskin. However, today's vellum (paper vellum) is not made from animal skins. It is generally made from cotton, wood pulp, synthetic materials or a combination of these materials. David Freas, "Apa Itu Vellum?," Koperasi Pemasaran Ritel Bahan Seni Independen (iAMart), 2020.

²⁶ The writing material resembles thick paper made from the pith of the papyrus plant, *Cyperus papyrus*, which grows in wetlands. Papyrus plants are commonly found on the banks and valleys of the Nile River, although they are no longer visible. Haryo Brono, "Papyrus Sebagai Bahan Kertas," Koran Jakarta, 2020.

(such as papyrus, European paper, daluang,²⁷ lontar,²⁸ bamboo, parchment,²⁹ soil, karas,³⁰ and pudak).³¹ ink compounding technology, marginalia,³² history and origin of manuscripts, manuscript scriptorium,³³ trade or exchange of manuscripts, social functions of manuscripts, efforts to document or organize manuscripts. Another aspect that is included in the scope of codicology is the study of the decoration that beautifies the appearance of manuscript pages, or what is referred to as illumination.³⁴

2. Definition of Textology

Textology is the study of texts, including their interpretation and understanding. One branch of philology focuses on what is written in the manuscript text, namely the content of the manuscript or the content of the story in the manuscript itself. Textological research can reveal the thoughts of past societies. Through this

²⁷ Paper derived from the bark of the glugu tree in Javanese or saeh tree in Sundanese. Ema Puji Lestari, "Dluwang Your History Now," *Journal of Cultural Library* 6, no. 2 (2019): 22-29.

²⁸ Dried siwalan or tal leaves. Admin Disbud, "Lontar," Pemerintah Kabupaten Buleleng Dinas Kebudayaan, 2018.

²⁹ A writing material made from specially prepared animal skins especially sheep, calves, and goats. Baskoro Suryo Banindro, *Pengantar Desain Kemasan, Bp Isi Yogyakarta*, 2021.

³⁰ A board made of bamboo and then split or broken so that it becomes flat; or slate with tools used to write on the ground. Tedi Permadi, "Naskah Nusantara Dan Berbagai Aspek Yang Menyertainya," 2017, 1–33.

³¹ The flower of a pandanus-like plant. Desa Darmasaba Kabupaten Badung, "Maskot Desa," Desa Darmasaba Kabupaten Badung, 2021.

³² Notes, comments, scribbles, or other marks made in the margins of a book or manuscript. Joan Reitz, *Dictionary for Library and Information Science*, 2004.

³³ A place or facility where manuscript reproduction or processing is carried out. Roma Kya Kae Saniro, "Pesantren Sebagai Skriptorium Naskah Nusantara," kumparan, 2023.

³⁴ Sri Wulan Rujati and Mulyadi, "Kodikologi Melayu Di Indonesia," in *Lembar Sastra*, edisi 24 (Depok: Fakultas Sastra Universitas Indonesia, 1994).

approach, we can explore the mindset, ideas, and norms that prevailed then.

The scope of textology includes everything written in the text, not just the story's content. This includes errors that may have occurred during the copying process, both intentional and unintentional. In addition, textology also examines additional texts, such as correction notes, extra words, and other information that may be present in the text.³⁵

The main difference between codicology and textology is the focus of their studies. Codicology focuses more on the manuscript or physical aspects of the text, while textology focuses on the intrinsic or content of the text itself. In this study, the content of the manuscript of Kitab Amhjah will be studied and juxtaposed with the interpretation of the Qur'an to see whether the content contained in the manuscript is by the meaning explained in the Qur'anic Tafsir.³⁶

G. Research Methods

This research method will explain the methods used to discuss the subject matter by the types of research and explain the aspects of the research method as follows:

1. Type of Research

This research uses library research with a qualitative approach. It focuses on the books of Tafsir al-Qur'an and the

³⁵ Ellya Roza, *Tekstologi Melayu* (Pekanbaru-Riau: Yayasan Pusaka Riau, 2012),

³⁶ Muhammad Abdullah et al., "Pengantar Filologi" (Semarang: Undip Press, 2019).

Manuscript of Kitab Amhjah as primary sources, with other literature as supporting data sources. In addition, to obtain valid research data, it is possible to conduct field research to determine the condition of the manuscript, its history, and the intricacies of its existence.

2. Data Source

In qualitative research, the primary data sources consist of words and actions. In addition, additional data was obtained through documents and various other sources.³⁷ These data sources are divided into two types, namely primary data sources and secondary data sources, with details as follows:

a. Primary data source

Because this research focuses on the manuscript, the primary data sources used in this research come from the books of Tafsir al-Qur'an and the Kitab Amhjah manuscript.

b. Secondary data sources

Secondary data sources are needed to investigate textology and codicology issues. The author supports this research by utilizing books, journals, and theses related to codicology and manuscript textology. In this case, the author is also helped by the translation of the Manuscript of Kitab Amhjah.

³⁷Albi Anggito & Johan Setiawan, *Metode Penelitian Kualitatif* (Sukabumi: CV Jejak, 2018).

3. Data Collection Technique

This qualitative research aims to answer the questions formulated in the research problem. The literature study is conducted by reviewing relevant primary and secondary sources. Primary sources in this study include manuscripts of *Kitab Amhjah* as well as books of Qur'anic interpretation such as *Tafsir ath-Thabari*, *Tafsir Ibn Kathir*, and *Tafsir al-Misbah*, which are used as comparisons in content analysis.

In exploring the aspects of codicology and textology in the Manuscript of *Kitab Amhjah*. Data collection was done through interviews, observation, and documentation techniques.

a. Interview

An interview is a question and answer activity between an interviewee and an interviewer to solve a problem. Interviews can be conducted effectively through the following stages: 1) the interviewer introduces himself, 2) explains the reason for coming, 3) describes the material, and 4) asks questions to support the research. The researcher chose a directed interview focused on a particular topic to obtain information supporting the research.

b. Observation

Observation is directly observing an object to obtain data and information related to that object. The researcher then presents the results of this activity in accordance with

what was observed in the field beforehand. The location of the observation of the Manuscript of the Book of Amhjah is in the museum of Sunan Drajat Lamongan.

c. Documentation

Documentation is a method used to obtain data by collecting journals, notes, theses, photographs or other information relevant to the research. During the data collection stage through documentation, the steps taken include:

- 1) The author uses data from the main focus of the research, the Manuscript of Kitab Amhjah Suann Drajat Lamongan.
- 2) To complete the data, the author took data or information from the book "Alih Bahasa and Alih Aksara Naskah Kuno Kitab Amhjah Koleksi Museum Sunan Drajat Lamongan."

4. Data Analysis Technique

After the data has been collected through reviewing primary and secondary sources, observation, and documentation, the next step is processing the research data. The collected data is then processed to produce new information and clarify its characteristics so that it is easier to understand and can help solve research-related problems.

H. Systematization of Discussion

The structure of this qualitative research report is designed to facilitate the research and writing process. This structure includes the main points of the overall content of the research results, which provides an overview before the reader delves into each chapter one by one. The details are as follows:

CHAPTER I: Contains the background of the problem by explaining the reasons for choosing the title "Review of Qur'anic Interpretation in the Manuscript of Sunan Drajat's Amhjah Book (Codicology and Textology Study)." In addition, it includes the problem formulation of the research to be studied, as well as the objectives and benefits of the research. Furthermore, it is followed by a review of the literature relevant to the topic under study and the theoretical basis. The following section contains the research methods used in the analysis of the Manuscript of Kitab Amhjah Sunan Drajat, the type of research, data sources, data collection techniques, data analysis techniques, and finally, the systematics of discussion in the research "An Analysis of Qur'anic Interpretation in the Manuscript of Kitab Amhjah Sunan Drajat (Codicology and Textology Study)."

CHAPTER II: This chapter contains a theoretical foundation that reviews previous studies. These studies serve as a starting point in research and as a frame of reference for analyzing the results obtained from exploring various literature. This becomes a guideline for formulating hypotheses with an understanding of the concepts of Codicology, Textology, and the History of ancient manuscripts in the archipelago, especially in the region.

CHAPTER III: The presentation of data includes a complete description of all research results and other supporting factors. In this study, the presentation of data includes an overview, storage, and preservation of the Manuscript of Kitab Amhjah Sunan Drajat.

CHAPTER IV: An analysis that expresses aspects of the problem that specifically become the core of the discussion, namely the Study of the Interpretation of the Qur'an in the Manuscript of the Book of Amhjah.

CHAPTER V: Analysis that describes aspects of the problem that specifically become the main support in the core of the discussion, namely explaining the codicological and textological issues contained in the Manuscript of Kitab Amhjah Sunan Drajat.

CHAPTER VI: This study ends with a conclusion that includes all the explanations presented, answering the problem formulation set from the beginning. This conclusion also provides some suggestions for future researchers.