

## CHAPTER II

### CODICOLOGY, TEXTOLOGY, HISTORY AND DYNAMICS OF NUSANTARA MANUSCRIPTS

Qur'anic interpretation is the primary foundation for analyzing the contents of the Kitab Amhjah manuscript to determine the extent to which its content is based on the teachings of the Qur'an. However, for the study to be comprehensive, textological analysis is also needed to examine the content and structure of the text in detail, as well as codicological studies to understand the background, physical conditions and historical context of the manuscript. With this approach, it is hoped that an understanding of the contents of the manuscripts can be done more objectively and scientifically.<sup>38</sup>

#### A. Definition of Codicology

The term *codicology* comes from the Latin "*codex*" (plural: "*codices*"), which in the context of Nusantara literature means manuscripts. Alphonse Dain first introduced codicology through his book *Les Manuscrits*, published in 1949. In this work, Dain explained that codicology is a discipline that studies manuscripts as physical objects, not about the content or text written in them. The scope of codicology studies includes various aspects, such as the history of manuscripts, the origins of manuscript collections, scriptoriums, cataloging, and manuscript trading.<sup>39</sup>

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<sup>38</sup> Nasihatul Ma'ali and Muhammad Asif, "Aspek Kodikologis Dan Filologis Manuskrip Tafsir Pondok Pesantren Bustanul Ulum Sedan Rembang," *Al-Itqan* 6, no. 1 (2016): 1–23.

<sup>39</sup> Alphonse Dain, *Les Manuscrits* (Paris: Les Belles Lettres, 2021).

Codicological studies sometimes cannot completely ignore the text because, when determining the age of a manuscript, elements outside the main text, such as colophons and marginalia, often provide essential information. Although the object of codicological study includes the text, the discipline's primary focus is on the physical aspects of the manuscript rather than on the content of the text. Therefore, codicology is often referred to as "manuscript archaeology."

The scope of codicological studies is vast. Some of the aspects studied include manuscript binding techniques, materials used to make manuscripts (such as papyrus, European paper, daluang, palmyra, bamboo, parchment, soil, karas, and pudak), ink-making technology, marginalia, illumination, history and origin of manuscripts, scriptorium, manuscript trade, social functions of manuscripts, documentation or cataloging efforts, as well as manuscript copyists who produced manuscripts in large quantities, and others.<sup>40</sup>

Paper is one of the most commonly used media for writing manuscripts. Its origin in English *paper* suggests that it is related to "papyrus," a writing material from ancient Egypt. In the Nusantara manuscript world, the most commonly used paper comes from Europe, although various local media, such as daluang, lontar, and bamboo, are also used.<sup>41</sup>

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<sup>40</sup> Bahrudin, "Kajian Filologi: Memahami Arti Naskah Dan Teks."

<sup>41</sup> M. Choerul Fatikhin, "Studi Kodikologi Manuskrip Salinan Tafsir Jalalain K.H. Abdul Karim Bin Mustafa Kranji (Sejarah Dan Karakteristik)," *Eprints.Walisongo.Ac.Id* (UIN Walisongo Semarang, 2022).

One of the characteristics of European paper is the presence of watermarks and countermarks. A watermark is a pattern or image that appears transparent when the manuscript is illuminated or held up to the light. Meanwhile, a countermark is a mark or stamp that can be a symbol, initials, or other special symbols that serve to prevent forgery.<sup>42</sup>

Apart from paper, the manuscript media used in Indonesia is quite diverse. For example, many Javanese manuscripts, Old Javanese and Modern, are written on palm leaves, and some use daluang paper. Similarly, the Old Javanese manuscript of the Amhjah book was also written on daluang paper.<sup>43</sup>

Since codicology focuses on ancient manuscripts that often use terms that are no longer commonly used, understanding and studying them in more depth requires the help of another science, namely palaeography. Palaeography studies ancient handwriting and scripts, which helps identify texts written in various styles and languages that have long fallen out of use. With the help of this science, historians can read ancient writings accurately.<sup>44</sup>

The things that will be presented by the author regarding the codicology of the Manuscript of Kitab Amhjah are as follows: manuscript inventory, manuscript title, copyist, repository, year of copying, manuscript numbering, origin and owner of the manuscript, type of base, physical

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<sup>42</sup> Khalifia Mida Putri and Aziizatul Khusniyah, "Karakteristik Mushaf Al-Qur'an Al-Karim : Analisis Kodikologi Dan Tekstologi," *Minaret Journal of Religious Studies* 1, no. 1 (2023): 93.

<sup>43</sup> Ahmad Budi Wahyono and Bambang Hermawan, "Meningkatkan Peran Perpustakaan Nasional RI Dalam Pengelolaan Naskah Kuno Di Indonesia," *Madika*, 2018.

<sup>44</sup> Susanto Dwi, "Pengantar Ilmu Sejarah," *Jurnal Ilmu Sejarah Dan Kebudayaan*, 2013, 70–82.

condition, watermark and countermark, binding, number of curves, manuscript sheets and pages, thick and thin lines, number of lines per page, page numbering, manuscript size and writing, language, script, and type of khatt, writing colour, and symbols.

### 1. Manuscript Storage and Inventory

A repository is a location where manuscripts are currently stored, such as a library, museum, or specific institution. Meanwhile, manuscript inventory is an activity that collects information about the existence of manuscripts that contain texts with the same title.

Researchers and research institutions have made many efforts to inventory manuscripts. The results of this activity can be seen in the publication of manuscript catalogs in various parts of the archipelago.<sup>45</sup>

### 2. Manuscript Title

The script's title is a phrase that serves to identify the main topic of the script as well as attract the reader's interest. It provides a brief overview of the content of the script, making it easier for readers to understand the context and choose whether they are interested in reading it.<sup>46</sup>

### 3. Manuscript Numbering

Manuscript numbering is generally done in museums or libraries that hold manuscripts. This numbering is applied to the

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<sup>45</sup> Anasom, Ahwan Fanan, and Naili Anafah, "Inventarisasi Dan Digitalisasi Manuskrip Peninggalan Para Walisongo," 2014, 3.

<sup>46</sup> Fauzan, "Kriteria Judul & Abstrak Naskah Yang Baik," [fauzan.staff.uns.ac.id](http://fauzan.staff.uns.ac.id), 2010.

catalogue and the manuscript to facilitate identification and management.<sup>47</sup>

#### 4. Copyist and Year of Copying

A copyist is a person who copies the text of a manuscript. The copyist's name is often recorded in the colophon of the manuscript, which is usually found at the end of the text. The year of copying is when the manuscript was copied from an earlier source. The copyist usually records this year, an essential indicator of the manuscript's age. Information on the year of copying can be obtained from the colophon or through analysis of the palaeography (writing style) and manuscript materials.<sup>48</sup>

#### 5. Author and Script Owner

The author is the individual or group who created the text. They usually have in-depth knowledge in the field they are writing about, such as a cleric or scholar of religious texts. The author is responsible for the content, writing style, and structure of the text.<sup>49</sup>

The owner of an ancient manuscript is any person, group, or institution domiciled in an area with an ancient manuscript.<sup>50</sup> Any

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<sup>47</sup> Putri Nur Lailatul Fitriyah, "Rasm Dalam Manuskrip Muhsaf Alquran Raden KH. Sholeh Paciran Lamongan," 2021.

<sup>48</sup> Jauhar Mubarak, *Naskah Melayu Kepulauan Riau* (Kepulauan Riau: Balai Pelestarian Nilai Budaya Kepulauan Riau, 2020).

<sup>49</sup> Arwin Juli Rakhmadi Butar Butar, "Khazanah Peradaban Islam Di Bidang Turots Manuskrip (Telaah Karakteristik, KONstruksi Dan Problem Penelitian Naskah-Naskah Astronomi)," *Al Marshad* 9 (2016): 72.

<sup>50</sup> Republik Indonesia, "Undang-Undang Nomor 43 Tahun 2007 Tentang Perpustakaan," *Peraturan Perpustakaan Nasional Republik Indonesia Nomor 9 Tahun 2024 Tentang Pelestarian Naskah Kuno*, 2024.

person, group, or institution domiciled in an area with an ancient manuscript is the owner of an ancient manuscript.

#### 6. Pedestal Type

Manuscript mats or manuscript materials are used to write and shape manuscripts. The various types of manuscript mats used include European paper, daluwang, palm leaves, and bark.<sup>51</sup>

#### 7. Physical Condition of Manuscript

The physical condition of manuscripts significantly affects the sustainability and preservation of their information. Manuscripts in good condition usually show signs of careful preservation, such as writing that is still clearly legible, materials that are not damaged, and colours that do not fade. Favourable environmental factors, such as controlled temperature and humidity, as well as proper storage, are instrumental in maintaining the durability of manuscripts.

However, manuscripts can suffer physical degradation over time due to age, environment, and the materials they were made from. Damage can range from minor damage, such as stains or small tears, to more severe damage, such as brittle paper, partial loss of text, or the effects of mould and insects. Damage to manuscripts can remove a large portion of the information contained, so proper conservation and care is essential.<sup>52</sup>

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<sup>51</sup> Yusro Edy Nugroho and Hardyanto, *Filologi Berkenalan Dengan Naskah Kuno*, Universitas Negeri Semarang (Semarang: Universitas Negeri Semarang, 2022).

<sup>52</sup> S Deviyanti, "Pengatalogan Naskah Kuno: Dari Kajian Filologi Hingga Bentuk Metadata," *Majalah Biola Pustaka* 1, no. 1 (2022): 21.

## 8. Watermark and Countermark

A watermark is an image or symbol printed on paper during manufacturing. It is usually visible when the paper is held up to the light. A watermark inserted in an object cannot be erased, so if the object is distributed or duplicated, the watermark will be carried over.<sup>53</sup>

A countermark is a mark or stamp stamped on the paper along with the watermark, usually a special initial or code. Countermarks provide additional information, such as who made the paper, and sometimes show the owner's initials.<sup>54</sup>

## 9. Binding

Binding is the process of collecting and bringing together separate sheets into a single unit.<sup>55</sup> Binding can use various methods in manuscripts, such as thread, glue, or wooden binding.

## 10. Manuscript Pages (Number and Pagination)

The number of pages in a manuscript can vary from manuscript to manuscript, and page numbering also varies, sometimes at the bottom centre or corner. In some cases, there is no page numbering at all.

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<sup>53</sup> Rinaldi Munir, "Image Watermarking Untuk Memproteksi Citra Digital Dan Aplikasinya Pada Citra Medis," *Sekolah Teknik Elektro Dan Informatika Institut Teknologi Bandung*, 2006, 1.

<sup>54</sup> Titik Pudjiastuti, "Kajian Kodikologis Atas Surat Sultan Kanoman Cirebon," *Wacana: Jurnal Ilmu Pengetahuan Budaya* 9, no. 1 (2007): 55.

<sup>55</sup> Damaji Ratmono, "Pelestarian Terbitan Berkala Koleksi Perpustakaan Nasional Republik Indonesia Dengan Metode Penjilidan 'Malaysia,'" *Media Pustakawan* 28, no. 1 (2021): 16.

## 11. Manuscript Size

The size of manuscripts varies depending on the medium, the style of writing, and the purpose for which they were created. Manuscripts written on parchment or papyrus tend to be larger than those written on paper. The style of writing also affects the size, with small or tight fonts requiring fewer pages, while large fonts or wide word spacing will need more space.<sup>56</sup>

## 12. Language and Script

The language and script of manuscripts vary according to their cultural context and traditions. Many manuscripts use ancient languages and scripts that are no longer commonly used, limiting the understanding of the content. In the modern era, people often have difficulty recognizing these scripts, mainly because they do not use the Latin script commonly used daily. This diversity of languages and scripts means that only a small percentage of readers can understand them fluently.<sup>57</sup>

However, manuscripts in local cultures still often use regional languages and distinctive scripts, such as Latin, Pegon, Sundanese or Jawi script in Indonesia. This, in a positive way, not only reflects linguistic differences but also shows the richness of

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<sup>56</sup> Adrika Fithrotul Aini, "Identifikasi Naskah Dan Klasifikasi Corrupt Manuskrip Mushaf Al-Qur'an Koleksi Perpustakaan Pondok Pesantren Tebuireng," *AL QUDS : Jurnal Studi Alquran Dan Hadis* 4, no. 1 (2020): 19, <https://doi.org/10.29240/alquds.v4i1.1173>.

<sup>57</sup> Delsa Jelita Putria and Nurizzati, "Alih Aksara Dan Alih Bahasa Manuskrip Sejarah Ringkas Syekh Paseban Assyathari Rahimahullah Taala Anhu Disusun Oleh Haji Imam Maulana Abdul Manaf Aminul Khatib," *PERSONA: Language and Literary Studies* 3, no. 2 (2022): 191.



culture and the way knowledge is conveyed in the context of a particular society.<sup>58</sup>

### 13. Writing Color

The colour of writing on manuscripts is generally black or dark brown, with the addition of red, gold, or blue to highlight important parts or as decoration. In specific periods, ink colour also became a cultural marker. According to François Déroche, Muslims in the past often distinguished important texts with coloured inks, such as red, although this was not the case in all areas of Islamic rule. For example, Qur'ānic manuscripts from Damascus during the Umayyad Dynasty often used red ink at the beginning or end of surahs.<sup>59</sup>

### 14. Symbols

In manuscripts, symbols are essential in facilitating the reading and understanding of the text. These include ornamental ornaments and special markers, such as numbers or letters, to mark crucial text verses, chapters or sections. In addition to serving as aesthetic elements, these symbols also help readers understand the structure of the text, as in the Qur'ān which uses symbols to mark the place of stopping or waqf.<sup>60</sup>

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<sup>58</sup> Dina Ayu Ardhana, “Teknik Pelestarian Dan Katalogisasi Naskah Kuno : Dinas Perpustakaan Dan Kearsipan Provinsi Jawa Timur,” *Prosiding Konferensi Nasional Mahasiswa Sejarah Peradaban Islam (KONMASPI)* 1 (2024): 573.

<sup>59</sup> Achmad Yafik Mursyid, “Paradigma Penelitian Manuskrip Al-Qur'an: Dari Diskursus Ke Metodologi,” *Islamika : Jurnal Ilmu-Ilmu Keislaman* 21, no. 2 (2022): 1.

<sup>60</sup> Tati Rahmayani, “Karakteristik Manuskrip Mushaf H. Abdul Ghaffar Di Madura,” *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara* 3, no. 2 (2019): 59–80.

## B. Definition of Textology

As codicology studies various aspects of manuscripts (codices), textology is a branch of philology that studies texts in depth. Textology is a science that studies the multiple elements contained in a manuscript, namely the text. The text itself is the content or story included in the manuscript.<sup>61</sup>

The scope of textology includes everything that is written in the text. Not only the content of the story in the text but also all written elements, such as *Scholia*,<sup>62</sup> (syakl/punctuation marks, letters, words, sentences, spelling, and the language used. In addition, textology also studies the errors that arise during the copying process, both intentionally and unintentionally. In other words, all aspects of manuscript writing become the primary focus for people who study textology.

Textology also examines matters related to the derivation of a text as a literary work, from *autograph* manuscripts (original texts written by the author) to *apograph* manuscripts (clean copies made by others). This study includes the process of text formation, interpretation, and understanding.<sup>63</sup>

In its derivation, three kinds of texts can be mentioned, namely:

1. Oral text (not written)
2. Manuscript text
3. Printed text

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<sup>61</sup> Kementerian Pendidikan dan Kebudayaan Republik Indonesia, *Kamus Filologi, Badan Pengembangan Dan Pembinaan Bahasa Kementerian Pendidikan Dan Kebudayaan* (Jakarta Timur, 2018).

<sup>62</sup> Text written on the edge of the page by the author or copyist. Nurul Hikmah Amir, Basri Mahmud, and Syarif, "Karakteristik Manuskrip Al-Qur'an Dan Pemanfaatannya Di Dusun Pallarangan Kabupaten Majene," *Al-Bayan : Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 6, no. 2 (2023): 268.

<sup>63</sup> Ade Iqbal Badruzaman and Ade Kosasih, "Teori Filologi Dan Penerapannya Masalah Naskah-Teks Dalam Filologi," *Jumantara: Jurnal Manuskrip Nusantara* 9, no. 2 (2019): 1.

The first texts are oral; oral texts come from folklore passed down through generations through the storytelling tradition. These texts then developed into manuscripts, where stories that had been told were transformed into writing with simple tools and materials using the script and language of their respective regions.

Traditional manuscripts advanced with the Chinese invention of the printing press and paper. With these innovations, the process of copying texts became easier and faster so that texts could be reproduced efficiently and produce printed texts.<sup>64</sup>

Manuscript copying is a form of research conducted by copying or transliterating manuscripts from one script to another. Manuscripts are often reproduced because other people want to own them; the original manuscripts have been damaged by time or for magical purposes. However, in the process of copying, errors often arise; some of the causes include copyists who do not understand the language or content of the manuscript, unclear writing, reading errors, or copyist inaccuracies that cause the loss of specific letters (haplography).

As such, manuscript copies are often not perfect copies of the original. The differences can be minor, but some are significant, resulting in different versions or readings. This is where the philologist's main task is to critically examine all text variants to purify and bring it closer to its original form. The text that has been selected and reconstructed is then considered

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<sup>64</sup> Tedi Permadi, "Teks, Tekstologi, Dan Kritik Teks," *Ilmu Pengetahuan Wawasan*, 2017, 10.

the version that can be accounted for and used as a valid source for various scientific research in other fields.<sup>65</sup>

Here are some of the technological aspects of the Manuscript of Kitab Amhjah:

1. Contents of Manuscript Text of Kitab Amhjah Sunan Drajat Lamongan

The Kitab Amhjah manuscript's textual content includes essential elements of the text. The text contains the idea or story that is the core of the manuscript and the focus of study in the field of textology, which explains in depth the content of this manuscript.

This study will analyse in depth whether the source's content sources content is valid, relevant, and significant so that it is worthy of being used as a reference in learning activities and scientific research, especially in the context of tafsir and manuscript studies.

2. Text Edits (*Corrupt*)

Text editing is a procedure in philological research that includes correcting, altering, adding, and subtracting text to eliminate errors. Writing errors are caused by two factors: the condition of the manuscript, which is old and worn out, and mistakes that occur while writing or copying the original text.<sup>66</sup>

Text edits are divided into diplomatic and standard editions. Diplomatic editions feature spelling and punctuation by the original text so that readers understand the text as it was in the source. A diplomatic

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<sup>65</sup> Ahmad Hanafi, "Diktat Filologi," *IAIN Jember*, 2020, 15–16.

<sup>66</sup> Pandu Wicaksana, "Kajian Filologi Naskah Piwulang Patraping Agêsang," *Eprints.Uny.Ac.Id* (Universitas Negeri Yogyakarta, 2013).

edition is a photographic reproduction of the original text in its most perfect form. The result of this photographic reproduction is called a facsimile, which can be a photocopy or a photographic print.<sup>67</sup>

In addition, editing can be done by making a very accurate transliteration without adding any theoretical elements. However, providing a critique tool or a note containing the researcher's conjecture that a particular part may be wrong is enough. This method is considered the purest, as there is no interference on the editor's part.

In a standard edition text edit, the text is corrected for minor errors and inconsistencies and adjusted to the current spelling. The process includes dividing words and sentences, using capital letters and punctuation, and comments on existing mistakes. The researcher made improvements to make the text easier to understand, addressing errors that may have occurred during the copying process, whether intentionally or unintentionally.<sup>68</sup>

### 3. Syakl/Punctuation

#### a. Harakat

As with the definition of *syakl* in general, *syakl* in manuscripts are also punctuation symbols, which include harakat, sukun, tasydid, mad, and so on.<sup>69</sup>

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<sup>67</sup> Kusuma Ayu Purwati, "Naskah Sosorahipun Tuwan Pe.Ep Dhaler Talamtenar Bale Pustaka, Bab Agami Animisme, Wonten Ing Radya Pustaka Nalika Kaping 23 Dhesember 1933 Dalam Kajian Filologis" (Universitas Negeri Semarang, 2015).

<sup>68</sup> Tedi Permadi, "Cara Kerja Suntingan Teks Yang Disajikan J . J . Rass Dalam Mengedisi Naskah Hikayat Banjar," *Fakultas Pendidikan Bahasa Dan Seni - Universitas Pendidikan Indonesia*, 2012, 1–38.

<sup>69</sup> K H Abdul and Hamid Chasbullah, "Karakteristik Rasm Dalam Manuskrip Mushaf Al-Qur 'an" 8, no. 46 (2024): 196.

b. Punctuation

Punctuation is a symbol or mark used in text to clarify sentence structure and indicate pauses, intonation, and meaning. The use of punctuation is an integral part of forming effective sentences. In written language, punctuation marks help the reader understand the flow and intent of the sentence so that the message conveyed is easier to understand. Examples of punctuation include periods, commas, question marks, exclamation marks, and others.<sup>70</sup>

**C. History and Dynamics of the Archipelago**

Manuscript studies in the archipelago have been ongoing for centuries. Scholars and researchers have long been interested in investigating, translating, and analyzing ancient manuscripts that reflect cultural and intellectual richness. This research covers aspects of language, history, and culture to understand the context and meaning of the manuscripts.

1. The Emergence of Manuscripts in Indonesia

The texts from the 7th century were heavily influenced by Buddhism and written in Sanskrit. Srivijaya was known as the centre of Buddhism and Sanskrit learning throughout Asia. In its

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<sup>70</sup> Ilmia Rajab, "Analisis Penggunaan Tanda Baca Dalam Menulis Teks Laporan Hasil Observasi Siswa Kelas X Sma Negeri 1 Pangkajene Kabupaten Pangkep" (Universitas Negeri Makassar, 2017).

development, the Sanskrit text model also influenced the writing of the original texts in Old Javanese.

Until the 10th century, Hindu-Buddhist influences were still dominant in the scriptwriting tradition in Central Java, East Java and Bali. Literary and religious texts of this period were written in Old Javanese, Middle Javanese and Sanskrit on palm leaves, and this tradition continued until the 15th century. This shows that among the various writing traditions in the archipelago, the Javanese tradition can be considered the oldest and most productive, producing the most significant number of manuscripts from pre-Islamic times until around the 19th century.

## 2. The Development and Beginnings of Manuscript Studies in Indonesia

At the end of the 17th century, an inventory and recording of Indonesian manuscripts began, summarized in the work of Henri Chambert-Loir & Oman Fathurahman (1999). At that time, philological studies had not yet developed rapidly and were still dominated by foreign scholars, especially from Europe. Indigenous scholars only began to get involved in the early 20th century.

In the later period, the inventory and recording of Indonesian manuscripts grew and were compiled in the form of more complete catalogues. Due to the many manuscript lists and catalogues, some scholars have tried to create a review work that collected information from all existing catalogues. For example, Henri

Chambert-Loir compiled "Catalogue des catalogues de manuscrits malaise," which was published in the journal *Archipel* in 1980.<sup>71</sup>

### 3. Nusantara Manuscripts and Western Traders

The desire to study Nusantara's manuscripts dates back to the arrival of Westerners in the 16th century. Initially, the traders who found the manuscripts considered them high-value merchandise, as they knew from Europe, the Mediterranean region, and other areas that had been busy with the ancient manuscript trade.

They collected manuscripts from individuals or collection sites such as Islamic boarding schools and temples, then brought them to Europe to sell to private collectors or institutions. These manuscripts then continued to change hands as they were sold or gifted. Like Van Elbinck's collection of manuscripts, some of which were sold to Thomas Erpenius, a famous orientalist from Leiden. However, Erpenius was not interested in studying Nusantara manuscripts as his speciality was Middle Eastern culture. In 1632, Erpenius' collection of Nusantara manuscripts was finally handed over to the library of Oxford University.

In 1629, thirty-three years after the arrival of the first Dutch ship in the archipelago, the first translation of the Bible in Malay was published. Then, the *Nederlandsche Bijbelgenootschap* (NBG) sent evangelists to Indonesia who were assigned to research manuscripts from various parts of the archipelago. They edited and

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<sup>71</sup>Oman Fathurahman, *Filologi Indonesia: Teori Dan Metode* (Jakarta: Prenamedia Group, 2015).



discussed or analyzed the manuscripts and could also include both at the same time.

In recent years, research into Nusantara manuscripts has begun with analysis based on Western literary science. The recognition and editing of a number of these manuscripts opened the opportunity to compile a history of Nusantara literature or regional literature.

Activities related to Nusantara manuscripts have encouraged various scientific activities whose results are utilized by multiple disciplines, especially in humanities and social sciences. All of these activities have achieved the goal of philology, namely by examining these manuscripts, which can open insights into the nation's culture and promote the noble values contained therein.<sup>72</sup>

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<sup>72</sup> Siti Baroroh Baried et al., *Pengantar Teori Filologi* (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Jalan Daksinapati Barat IV, 1985).