

CHAPTER VI

CLOSING

A. Conclusion

Based on the data description in the previous chapters, the author concludes several main points as follows:

1. An analysis of the interpretation of the Qur'an in the Manuscript of Kitab Amhjah shows that the narration of the story of Prophet Ibrahim and Prophet Ismail (pbuh) is presented in the local style of tembang macapat, but still in harmony with the meaning content in various books of interpretation, so that it has reference value in interpretive studies.
2. According to the Codicology, the manuscript entitled Layang Amhjah is kept in the Lamongan Regency Regional Museum "Sunan Drajat," which is located in the complex of the Tomb of Sunan Drajat, Drajat Village, Paciran District, Lamongan Regency. The manuscript is placed in a four-sided glass vitrine and registered with registration number 79/LMG-2003. Its dimensions are 29 cm x 20 cm with a thickness of 2.9 cm. According to the museum staff, the manuscript was a grant from the manager of Sunan Drajat Tomb. Its physical condition is not intact, without a cover and binding, and has no colophon, so information about its age, author, or copyist is unknown.

The manuscript contains one text written in black ink on daluang paper. The text consists of 302 pages, each containing 19

lines without frames. The end-of-line markers are red circles but without illumination. The text is written in Pegon script in Javanese and in the form of *tembang macapat*, which tells the story of the prophets in Islam, from Prophet Adam (pbuh) to Prophet Muhammad SAW. Some text is damaged due to ink corrosion, making some parts difficult to read.

3. Textologically, Kitab Amhjah is a manuscript in the form of *tembang macapat* that tells the story of the prophets in Islam, from Prophet Adam (pbuh) to Prophet Muhammad SAW. The content of this manuscript reveals the history and fatwa packed with moral messages, arranged from the 3rd pupuh to the 55th pupuh.

In the diplomatic edition, the Kitab Amhjah is presented in its original form without edits, while the standard edition identifies word errors by referring to the translation and script book. The analysis focused on the Qurban story of Prophet Ibrahim (pbuh) and Ismail, with other parts suggested for further research. The philological process includes spelling correction, confirmation of meaning, and identification of errors, for example, in the words "Gěsangira" (his life) and "Dawěg" (now), as well as excess syllables in specific lines.

The Kitab Amhjah manuscript uses syakls such as fathah, kasrah, dhummaḥ, sukun, and wavy or kite fathah () for the vowel "e". The main punctuation marks include commas (small red circles

above the text), periods (black circles with red flower patterns), and chapter transition marks (three black and red dots).

B. Advice

After this research is completed, the researcher would like to give some suggestions to future researchers who intend to conduct a study on the Book of Amhjäh:

1. Conducting an In-depth Analysis and Comparative Study, examining the entire content of Kitab Amhjäh comprehensively, not limited to a particular section, and comparing it with other similar texts to understand its cultural influence, local uniqueness and moral message.
2. Research the use of Javanese and Pegon script in the manuscripts, including variations in spelling and writing style, to understand the socio-cultural context and language development at that time.