

CHAPTER I

INTRODUCTION

A. Background of Study

In the era before modern technology developed, records of past events were conveyed through handwriting on various media such as stone, palm leaves, or animal skins. The discovery of these objects serves as historical evidence that immortalizes important events of their time. Over time, the way information is conveyed has undergone a significant transformation. In this modern era, information can be obtained both through traditional means and by utilizing digital technology.¹

One form of legacy from the tradition of manual information recording is handwriting containing notes of events on a piece of paper, known as a manuscript. A manuscript itself is a handwritten work containing information about the culture of a nation and has significant value for culture, history, and the development of science.² Manuscripts are handwritten or typed documents that have not been printed or published in a printed book, with a minimum age of 50 years or more. This is a valuable heritage owned by various countries in the world.³

¹ Intan Prastiani and Slamet Subekti, "Digitalisasi Manuskrip Sebagai Upaya Pelestarian Dan Penyelamatan Informasi (Studi Kasus Pada Museum Radya Pustaka Surakarta)," *Jurnal Ilmu Perpustakaan* 6, no. 3 (2019), <https://ejournal3.undip.ac.id/index.php/jip/article/view/23141>.

² Riko Gusmanda and Malta Nelisa, "Pelestarian Naskah-Naskah Kuno Di Museum Nagari Adityawarman Sumatera Barat," *Jurnal Ilmu Informasi Perpustakaan Dan Kearsipan* 2 (1), no. September (2013): 574.

³ Perpustakaan Nasional RI, "Peraturan Perpustakaan Nasional Republik Indonesia Nomor 2 Tahun 2019 Tentang Perubahan Atas Peraturan Kepala Perpustakaan Nasional Nomor 3 Tahun 2016 Tentang Kebijakan Pengembangan Koleksi Perpustakaan Nasional"(2019): 10. [<https://peraturan.bpk.go.id/>: diakses 24 April 2025].

Manuscripts are one form of cultural heritage objects. This status refers to the provisions set forth in Law of the Republic of Indonesia Number 11 of 2010 concerning Cultural Heritage. This law outlines several specific criteria that must be met in order for an object to be designated as part of cultural heritage:

- a. aged 50 (fifty) years or older;
- b. representing the shortest period of 50 (fifty) years;
- c. has special significance for history, science, education, religion, and/or culture; and
- d. has cultural value for strengthening the nation's identity.⁴

Manuscripts play an important role in history, education, and culture, and can serve as a foundation for strengthening national identity. Their informative value is highly significant, both in terms of their historical context and their content. Given the importance of this information, disseminating it to the public is essential to enable the current generation to understand past cultures. Manuscripts are not only disseminated, but also need to be preserved, as they are generally more than five decades old.

Due to the important role of the manuscript, after its discovery, it is then stored in a safe place so that it is not touched by just anyone. The storage place can vary: *first*, private homes are often the place to store manuscripts inherited from ancestors. Such as the Kasiman Manuscript which is kept at the residence of its heir in Betet village, Kasiman sub-district, Bojonegoro regency. *Second*, Museums or libraries such as the Amhjah Book which is

⁴ Undang-Undang Republik Indonesia Nomor 11 Tahun 2010 tentang Cagar Budaya, Pasal 5, <https://bphn.go.id/>, diakses 24 april 2025.

kept at the Sunan Drajat Lamongan museum. *Third*, in Islamic boarding schools, such as the Syarh al-Hikam Book Manuscript which the author will study, this manuscript is kept in the environment of the Al-Hadi Islamic boarding school in Pengkok hamlet, Padangan village, Padangan sub-district, Bojonegoro regency.

Works containing information about the past were born from social and cultural contexts that differ from the social and cultural conditions of today's readers. Therefore, in order to understand them in the present era, various scientific approaches are needed.⁵ One of these is philology, which focuses its studies on the legacy of the past in the form of physical manuscripts containing texts as a form of abstract cultural heritage.⁶

The object of philological study includes manuscripts containing ancient or traditional literary texts. A philologist is tasked with understanding and examining the contents of a manuscript. Whether the manuscript contains literary works or not, it still represents the intellectual level of the society at that time. This is the focus of philological study when examining each ancient manuscript as material for study.⁷ Branches of philology include codicology, which studies the material and physical aspects of manuscripts, and textology, which focuses on the various intricacies of the contents of the text itself.

The manuscript of Kitab Syarh Al-Hikam, located at the Al-Hadi Padangan Bojonegoro Islamic boarding school, has not been digitized, making it difficult for many people to access and use for research. This

⁵ Arditya Prayogi, *Filologi Sebagai Ilmu Bantu Sejarah: Telaah Teoritis-Praktis*, 2021.

⁶ Elis Suryani NS, *Filologi* (Ghalia, 2012). 4-5

⁷ Prayogi, *Filologi Sebagai Ilmu Bantu Sejarah: Telaah Teoritis-Praktis*.

manuscript has never been studied by anyone; it is simply kept neatly by the author's descendants in a glass display case along with other books. Understanding this manuscript provides valuable insights into the moral and spiritual values taught by the author and the transcriber of the book. Therefore, this article was written as an effort to encourage further study and research on the manuscript, so that this important heritage can be preserved and passed on to future generations.

This article will discuss the *Sharḥ al-Hikam* manuscript through two approaches, namely codicology and textual criticism, as mentioned briefly earlier. Codicology is a discipline that specifically studies the physical form of a manuscript. The term codicology itself comes from the Latin word *codex*, which means manuscript, and the Greek word *logos*, which means science, so codicology can be interpreted as “the science of the physical form of manuscripts”.⁸

The aspects that are the focus of codicological study in this research include: identification of writing materials and media, including the presence of watermarks and countermarks; physical measurements including the length, width, and thickness of the manuscript, the number of pages, and the number of lines per page. Then the history of copying, which includes the place and time of writing, as well as the process of binding the manuscript. Then documentation of physical conditions by recording damage to the manuscript.

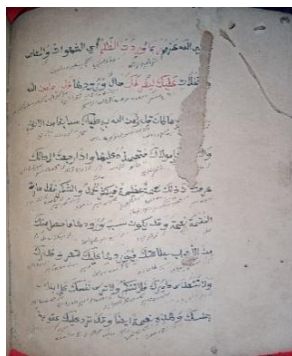
⁸ Agus Supriatna, *Tekstologi & Kodikologi (Sebuah Pengantar Pengkajian Naskah Kuno)* (UD.Al-Hasanah, 2021). 3

The absence of a cover on the manuscript of Kitab *Sharḥ al-Hikam* means that there is no information about the title of the book written by the author of this manuscript. The absence of a colophon⁹ on the manuscript means that there is no information about the year of writing, the identity of the author, or the name of the copyist. Based on information from the author's great-grandchild, this manuscript is more than 100 years old.

Based on direct observation, the physical condition of the *Sharḥ al-Hikam* manuscript is still relatively good but has suffered some damage (corruption), as shown in Figure 1.1, where part of the text is illegible due to holes. The reduction in the amount of text is referred to as corruption here.

Damage to manuscripts is usually influenced by several factors. First, age, which is damage that occurs because the manuscript is very old. Second, errors in the copying process, which can occur due to lack of accuracy, misunderstanding, errors in writing, or from the copyist. Third, inadequate storage conditions can also accelerate the process of manuscript decay.¹⁰

Figure . 1 Hole in Manuscript



⁹ Informasi mengenai tempat dan tanggal penulisan yang terdapat pada bagian akhir naskah. Achmad Zaidun, *Filologi* (UIN Sunan Ampel Pres, 2014), 86.

¹⁰ Nazilatur Rochimah, "An Analysis of Quranic Interpretation In The Manuscript of Kitab Amhjah Sunan Drajat (Codicology and Textology Study)" (Institut Agama Islam Negeri Kediri, 2024), 7.

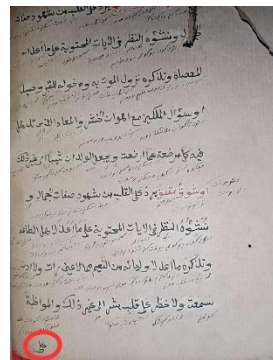
The *Sharḥ al-Hikam* manuscript is written in red ink for the text of the text of the text of the book, and black ink for the text of the commentary. The manuscript consists of 296 unnumbered pages, with each page consisting of nine lines of text. The text itself is in Arabic, with a translation in Pegon script below the main Arabic text.

As explained in the previous textological study, in this study, the author analyzes the punctuation, scholia, and textual content of the *Sharḥ al-Hikam* manuscript. The *Sharḥ al-Hikam* manuscript contains punctuation, but it is not evenly distributed. There is scholia (part of the writing located on the outermost line of the text) in the form of a fragment of the initial sentence on the left page located at the bottom of the text on the right page. This is found frequently but not evenly on each page

Figure 1. 3 Left Page



Figure 1. 2 Scholia in Right Page



This manuscript was written by KH. Fathurrahman, the son-in-law of KH. Abdul Hadi of the al-Hadi Islamic Boarding School, Bojonegoro. Based on an interview with KH. Fathurrahman's daughter, Nyai Hj. Siti Jazilah, it is known that the *Syarh al-Hikam* Book was written when KH. Fathurrahman was studying at the Kasingan Islamic Boarding School, Rembang, Central Java, around 1915. At that time, he followed the *bandongan* study system

with KH. Kholil Harun, the head of the Islamic boarding school who was known as an expert *nahwu* and was nicknamed "the Imam Sibawaih of Java". During his studies at the Islamic boarding school, KH. Fathurrahman took notes in the style of *maknani*, namely writing interline translations using the Javanese Pegon Arabic script. This method became a characteristic of student writing in the Javanese Islamic boarding school environment at that time.¹¹

After leaving the Kasingan boarding school, KH. Fathurrahman continued his education at the Al-Hadi Islamic Boarding School in Pengkok, Padangan, Bojonegoro around 1921. At that boarding school, he became the son-in-law of KH. Abdul Hadi, the founder and caretaker of the Al-Hadi Islamic Boarding School, and began teaching the contents of the manuscript to the students. Thus, this manuscript became an important part of the intellectual journey and teaching tradition at the boarding school.¹²

Editorially, this book contains handwritten notes on al-Hikam in accordance with the book "*Sharḥ al-Hikam*" by Sheikh ‘Abdullah al-Syarqawi. However, upon further examination, this manuscript is incomplete.

The manuscript is bound manually with thread. When shown by the author's grandson, the manuscript had no cover and no pages were missing, but certain sheets of paper had holes in them. Upon further examination, the first 6 pages and last 4 pages of the manuscript are writings from the kitab by title *Sullam al-Tawfiq*. The text of the commentary on al-Hikam is found between these pages. However, when compared with "*Sharḥ al-Hikam*" by

¹¹ Nyai Hj. Siti Jazilah (putri ke-8 penyalin manuskrip), "Wawancara," Oktober 2025.

¹² Nyai Hj. Siti Jazilah (putri ke-8 penyalin manuskrip), "Wawancara," Oktober 2025.

Sheikh Abdullah Asy-Syarqawi, only the end of volume two is found in KH. Fathurrahman's manuscript.

As stated in *Sharḥ al-Ḥikam* by Abdullah al-Syarqawi, the wording in it is exactly the same as the quotation from the Qur'an. The manuscript copyist did not alter the writing tradition found in the kitab *Syarḥ al-Ḥikam*. However, the author added the meaning of pegon as a learning tool while he was studying at the Kasingan Islamic boarding school in Rembang, Central Java.

The verse quotation can be found on several pages, one of which is marked with QS. Yunus: 58, which discusses the meaning of the word *fadhl* and *rahmat* explicitly. In this manuscript, there are two themes of wisdom that quote this verse as evidence.

The first theme discusses the statement of the Prophet Muhammad that performing salat is *qurratu al-'ain* for him. The meaning of *qurratu al-'ain* is the peak of happiness, joy, and delight for him. Then the question arises, *can the pleasure of salat only be felt by the Prophet? Does it not apply to his followers?* Then QS. Yunus: 58 is quoted there.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا^{١٣} “ ففي ذلك إشارة إلى أنه لا مانع أن يفرح الإنسان بالصلاة، ويكون قرّة عينه بها^{١٣}

In the manuscript excerpt, there is an implied understanding that every human being can feel joy when performing salat, especially when the inner condition of the servant is present in remembrance and servitude to Allah.

¹³ “*Syarḥ Al-Hikam Pengkok*,” unpublished manuscript, with KH. Fathurrohman, Bojonegoro, n.d., 220–21.

Although QS. Yunus: 58 explicitly commands humans to rejoice in the *fadhl* (grace) and *rahmat* (mercy) of Allah, the verse does not directly mention salat.

The next theme is related to blessings as *fadhl* and *rahmat* from Allah. This manuscript mentions how humans should be joyful when faced with blessings. First, humans should be joyful with the blessings they receive without looking at the giver. Then, humans should be joyful because of the blessings and the giver of blessings. Then there is a group of people who rejoice in the giver of blessings without caring what blessings they receive, because they consider Allah to be the most important. This shows that in the manuscript, what is meant by blessings is blessings in general.

To examine the suitability of the interpretation of the verse in the manuscript, this study uses several tafsir books as sources of comparison. Because the manuscript has a Sufi character, Sufi-style tafsir is used as the main reference, such as the book *Lathāif al-‘Isyārat fī Tafsīr al-Qur’an* by Abu al-Qasim al-Qusyairi, and is reinforced by references to tafsir with other styles as supporting evidence, such as *Tafsir al-Mishbah*, *Tafsir al-Munir*, *Mafātiḥ al-Ghayb*, and others. Through this process, it can be analyzed whether the interpretation of verses in the manuscript is in line with the interpretations of scholars found in tafsir books.

The reason the author chose the manuscript of *Sharḥ al-Ḥikam* written by KH. Fathurrahman as the object of research is because the manuscript was used directly in teaching his students after KH. Fathurrohman became the son-in-law and successor of KH. Abdul Hadi as the leader of the

al-Hadi Islamic Boarding School. This manuscript has high historical value, considering that it is more than 100 years old but still well preserved. The handwriting is still clearly legible, facilitating the process of study and analysis. Although this book is not a book of interpretation, the interpretation of the verses of the Qur'an in it does not deviate from the true meaning. In addition, this manuscript has never been the focus of specific study in previous research, so this study has novelty value and can make an important contribution to the development of Islamic scholarship, particularly in the fields of exegesis and Islamic thought.

QS. Yunus: 58 was chosen as the object of study because its meaning in this manuscript has a unique character. Unlike common tafsir books which specifically interpret *fadh*l and *rah*mat as Islam and the Qur'an, or as knowledge and the figure of the Prophet Muhammad, this manuscript explicitly interprets them as the act of *salat*. This kind of interpretation is not found in any other tafsir book. Even Sufi-style tafsir, such as *Laṭā'if al-'Isyārāt fī Tafsīr al-Qur'ān* by Abū al-Qāsim al-Qusyairī, emphasizes that *fadh*l and *rah*mat are related to Allah's will in protecting His servants from evil and error. Although there are differences in interpretation, both are consistent in the essence of the teaching, which is to emphasize that the joy contained in the verse comes from Allah's grace and is a sign of His love for His servants.

Based on the background described above, the author is interested in conducting a thesis research entitled an Analysis of the Interpretation of QS. Yunus: 58 in the Manuscript of Kitab *Sharḥ al-Ḥikam* Pengkok Padangan Bojonegoro (Codiology and Textology Study).

B. Research Question

Based on the previous explanation, to make it easier to write this thesis, this study focuses on the following aspects:

1. What are the codicological aspects of the manuscript of Kitab *Sharḥ al-Hikam* Pengkok Padangan Bojonegoro?
2. What are the textological aspects of the manuscript of Kitab *Sharḥ al-Hikam* Pengkok Padangan Bojonegoro?
3. How is QS. Yunus: 58 interpreted in the manuscript of Kitab *Sharḥ al-Hikam* Padangan Bojonegoro?

C. Research Objectives

Referring to the research question that has been previously stated, this study aims to:

1. To identify the codicological aspects of the manuscript of Kitab *Sharḥ al-Hikam* Pengkok Padangan Bojonegoro.
2. To identify the aspects of the manuscript of Kitab *Sharḥ al-Hikam* Pengkok Padangan Bojonegoro.
3. To examine the interpretation of QS. Yunus : 58 in the manuscript of Kitab *Sharḥ al-Hikam* Padangan Bojonegoro.

D. Usefulness of Research

In a study, it is appropriate to present benefits that can be felt by various related parties. Similarly this study, which has utility through its codicological and textual analysis of the Manuscript of Kitab *Sharḥ al-Hikam* Padangan Bojonegoro:

1. Theoretically

The theoretical benefit of this research is to contribute ideas and produce new studies that can enrich and complement previous studies. In addition, this research is expected to contribute to the development of science, particularly in the field of ancient manuscript studies such as philology, codicology, and textual criticism in the context of Al-Qur'an and Tafsir studies.

2. Practically

Practically, this research is useful for enriching our understanding of the origins and characteristics of the *Sharḥ al-Hikam* Padangan Bojonegoro Manuscript. This research also benefits the community, especially in the field of Islamic history and the preservation of cultural heritage, and has the potential to encourage further research in the future.

E. Previous Study

In this study, the author reviewed previous studies that discussed manuscripts through a codicological and textual approach. However, the author has not found any studies that examine the *Sharḥ al-Hikam* manuscript using these two analyses.

First, research by Rini Kumala Sary and Wajidi Sayadi entitled “*Manuskrip Mushaf Al-Qur’an Ismahayana, Kabupaten Landak (Sebuah Studi Awal Tentang Aspek Kodikologi)*”. This study uses a qualitative method with a descriptive analytical research type. From a codicological perspective, this study reveals that in this Al-Qur'an manuscript, the use of

rasm follows two rules, namely Uthmani and imla'i. Meanwhile, this manuscript uses paper made from bark, as seen from the texture of the wood fibers felt on each page, and the binding also uses bark.¹⁴

Second, the codicological research written by Faras et al. in their journal entitled “*Analisis Kodikologi dalam Manuskrip Al-Falaqiyah Karangan K. H. M. Burkan Saleh Kerinci*”. This research is also classified as qualitative research. This research shows that the manuscript was written using various colors of ink, such as green, blue, black, and red, reflecting the availability of various types of ink at that time. From the results of his research, the author concluded that astronomy had developed in the Kerinci region, as evidenced by the teaching activities of K.H. M. Burkan Saleh in Tanjung Pauh Village in 1937. These activities were documented at the Madrasah Jauhar al-Islami Islamic boarding school in Tanjung Juhur, Jambi.¹⁵

A codicology and textology study entitled “*Studi Kodikologi Dan Tekstologi Manuskrip Mushaf Madura*” was written by Khozinul Alim. This study is classified as on a qualitative study. The results of the study shows that this mushaf is estimated to be 80 years old. At the beginning, middle, and end of the manuscript, there are illuminations with simple floral patterns dominated by green colors. The type of writing used is mostly khat naskhi. The writing style in this manuscript is a combination of Uthmani and imla'i

¹⁴ Rini Kumala Sary and Wajidi Sayadi, “Manuskrip Mushaf Al-Qur’an Ismahayana, Kabupaten Landak (Sebuah Studi Awal Tentang Aspek Kodikologi),” *Jurnal Mafatih* 1, no. November (2021).

¹⁵ Faras Puji Azizah et al., “Analisis Kodikologi Dalam Manuskrip Al-Falaqiyah Karangan K. H. M. Burkan Saleh Kerinci,” *Titian : Jurnal Ilmu Humaniora* 07, no. 02 (2023).

or istilahi styles, with qiraat 'Āṣim through the Ḥafṣ tradition. Meanwhile, the types of errors identified include errors in ḍabt, syakl, sentences, words, letters, and unclear letter forms.¹⁶

Then there is also research by Maria Ulfa entitled “*Identifikasi Naskah dan Telaah Aspek Tekstologis Manuskrip Mushaf Al-Qur’an Syekh Musthofa Lasem*”. The results of the study reveal that creative power in the development of Qur'anic writing in the archipelago has been ongoing since the 19th century, as seen from the diversity and completeness of the use of tajwid and waqaf signs in the manuscript of Sheikh Musthofa's handwritten mushaf. The manuscript shows inconsistencies in the use of waqaf signs between letters. In general, the writing follows the rules of Uthmani script, although there are exceptions in terms of *ḥadzf al-ḥurūf* and in sections that have two qira'at but only one of them is written. In addition, differences in the number of verses in 34 surahs and differences in the Makki-Madani categories in 12 surahs, and differences in the naming of surahs in 6 surahs compared to the Indonesian Standard Mushaf.¹⁷

Furthermore, research on codicology and textology in a thesis written by Nazilatur Rochimah entitled “*An Analysis of Quranic Interpretation In The Manuscript of Kitab Amhjah Sunan Drajat (Codicology and Textology Study)*”. The thesis research was conducted as a literature study using a qualitative approach. The findings reveal that this manuscript is incomplete,

¹⁶ Khozinul Alim, “Studi Kodikologi Dan Tekstologi Manuskrip Mushaf Madura,” *At-Tahfidz: Jurnal Ilmu Al-Qur’an Dan Tafsir* 5, no. 1 (2023), <https://doi.org/10.53649/at-tahfidz.v5i1.381>.

¹⁷ Maria Ulfa, “Identifikasi Naskah Dan Telaah Aspek Tekstologis Manuskrip Mushaf Al-Qur’an Syekh Musthofa Lasem,” *Al-Qudwah* 2, no. 2 (2024).

without a cover, and bound with hemp rope. Because it does not have a colophon, information about its age, author, and copyist is unknown. Layang Ambiya contains a single text written in black ink on daluang paper, consisting of 302 unnumbered pages, each containing 19 lines of text without frames. Each line ends with a red ink circle without illumination. The manuscript is written in Pegon script in the Javanese language in the form of macapat poetry, which tells the story of the prophets' journeys.¹⁸

Methodologically, the research to be written in this thesis intersects with a previous literature written by Nazilatur Rochimah in the use of the bibliographic method, but differs from the other four studies that rely on qualitative methods. Then, even though they are both based on philology, namely codicology and textualology, this difference in method is compounded by the uniqueness of the manuscript object. The study guarantees the originality of the research findings. The resulting analysis will differ in scope, depth, and academic implications from previous studies.

F. Theoretical Review

1. Definition of Codicology

The branch of science that specifically studies the physical aspects of a manuscript is called codicology. This term comes from the Latin word *codex*, which means manuscript, and the Greek word *logos*,

¹⁸ Rochimah, "An Analysis of Quranic Interpretation In The Manuscript of Kitab Amhjah Sunan Drajat (Codicology and Textology Study)."

which means science, so codicology can be interpreted as "the science of studying the physical form of manuscripts."¹⁹

Alphonse Dain, a Greek language expert, introduced the term codicology in 1944 through his lectures at the École Normale Supérieure in Paris. However, this term only became widely known after the publication of his book *Les Manuscrits* in 1949. Dain defined codicology as the science of studying manuscripts, with an emphasis on collections, manuscript history, places of manufacture and transcription, cataloging, storage, trade, and use.²⁰

2. Definition of Textology

Textology is a field that specifically studies texts and their history, including analyzing texts and conducting textual criticism for reconstructing the authenticity of texts, restoring them to their original form, and revealing their meaning and context.²¹

Textology research serves to reveal the thinking of past societies. Through this approach, the mindsets, ideas, and norms that prevailed at that time can be explored.²² Textology discusses various aspects written in manuscripts, such as spelling, word choice, sentence structure, writing or copying methods, font models and sizes, text variations and sizes, including factors that influence the language used. Through textological studies, the thoughts, ideas, and norms that were once

¹⁹ Supriatna, *Tekstologi & Kodikologi (Sebuah Pengantar Pengkajian Naskah Kuno)*.h.3

²⁰ Nurhayati Harahap, *Filologi Nusantara: Pengantar Ke Arah Penelitian Filologi* (Kencana, 2021).h.64

²¹ Oman Fathurahman, *Filologi Indonesia: Teori Dan Metode* (Kencana, 2015). h. 16

²² Rochimah, "An Analysis of Quranic Interpretation In The Manuscript of Kitab Amhjah Sunan Drajat (Codicology and Textology Study)."h. 19

embraced by past societies can be revealed, allowing us to understand the mindset of our ancestors.²³

G. Research Method

This section will describe the research methods used to examine the problems that have been formulated. The methods chosen are tailored to the characteristics and type of research conducted. In addition, the important aspects of these research methods will also be explained in detail as follows:

1. Type of Research

This research is a *library research* study, in which data is collected through the exploration of various written sources analyzed qualitatively to produce a comprehensive interpretation in accordance with the focus of the research. This study focuses on the Manuscript of Kitab *Sharḥ al-Ḥikam* as the main source, with other literature as supporting data. To obtain more valid data, field research can also be conducted to explore the physical condition of the manuscript, its history, and the background of its existence.

2. Data Source

To support the smooth running of the research, the study of this manuscript was conducted by referring to several sources, including:

a. Primary Data Source

²³ Ellya Roza, *Tekstologi Melayu* (Yayasan Pusaka Riau, 2012).

This study uses one primary data source, namely the *Sharh al-Hikam* Manuscript located at the Al-Hadi Islamic boarding school in Pengkok hamlet, Padangan sub-district, Bojonegoro regency, because this study focuses on this manuscript.

b. Secondary Data Source

In this study, secondary data sources are needed to examine various issues of textual and codicological analysis. The author relies on books, scientific journals, and related theses as supporting materials, while tafsir books are used as the main source in analyzing the textual aspects of this manuscript.

3. Data Collection Technique

A qualitative approach was used in this study to respond to various questions formulated in the research problem. This study focuses on exploring the codicological and textual aspects of the *Sharh al-Hikam* Manuscript located at the Al-Hadi Islamic boarding school in Bojonegoro, using data collection techniques such as interviews, observation, and documentation.

a. Interview

Interviews are a data collection method that involves verbal interaction between the researcher (interviewer) and informants (sources) to obtain information related to the research problem. This technique was carried out through a systematic procedure that included: (1) an introductory stage, (2) presentation of the interview objectives, (3) presentation of the main material, and (4) a question

and answer session relevant to the research focus. In this study, the researcher applied the *guided interview* technique where the interview process focused on specific themes that had been determined in advance. This approach was chosen to ensure that all data obtained remained consistent with the research objectives while allowing for in-depth exploration of key aspects that supported the analysis.

b. Observation

Observation was carried out as a data collection technique in qualitative research by utilizing the researcher's five senses. Through sight (eyes), hearing (ears), and smell (nose), researchers can record various phenomena directly in the field. Data The data obtained through this observation is then used to analyze and answer research questions, as well as to document activities or events relevant to the research focus.

c. Documentation

Documentation in the form of the *Sharh al-Hikam* manuscript, journals, theses, photographs, and other sources is an important part of information gathering. This data is used to complement theoretical studies and support researchers in tracing information from the past.

4. Data Analysis

The next stage is research data analysis. The collected data is processed to generate new information, clarify data characteristics, and facilitate understanding to help solve research problems.

This research was conducted through direct observation at the Al-Hadi Islamic Boarding School, Pengkok, Padangan, Bojonegoro. After the data was collected through interviews, observation, and documentation, the analysis process was carried out in stages as follows:

a. Interview Transcription

All interview results were converted into written text to facilitate further analysis.

b. Coding Data

The next step was to assign specific markers to each relevant piece of data in order to group information based on themes or categories related to the focus of the study.

c. Document Analysis

Various documents that were successfully collected were analyzed to strengthen the data from interviews and observations, as well as to add to the validity of the findings.

d. Compilation of Research Results

The final stage involves the systematic compilation of a research report, including the background, methodological approach, field findings, and conclusions and recommendations that can be used for consideration in a broader context.

In qualitative research, data analysis is carried out continuously on the available data to clarify meaning and support problem solving that arises during the research process.

H. Discussion Systematics

The structure of this qualitative research report is designed to facilitate the research and writing process. The structure contains the main points of the entire research content, providing readers with an overview before delving into each chapter in more detail. The details of the structure are as follows:

CHAPTER I : Contains the background of the problem, which explains the reasons for choosing the title 'an Analysis of the Interpretation of QS. Yunus: 58 in the Manuscript of Kitab *Sharḥ al-Ḥikam* Pengkok Padangan Bojonegoro (Codiology and Textology Study)'. This chapter also explains the research questions that are the focus of the study, the objectives of the research, and the expected benefits. Furthermore, a review of literature relevant to the research topic is presented, accompanied by supporting theoretical foundations. The next section discusses the research methods applied in the analysis of the *Sharḥ al-Ḥikam* Pengkok Padangan Bojonegoro manuscript, including the type of research, data sources, data collection techniques, data analysis techniques, and finally, the systematic discussion in the study.

CHAPTER II : Contains the theoretical basis, which includes a review of previous studies that serve as the starting point for this study. This basis serves as a frame of reference in analyzing the findings through the exploration of various literature. In addition, it serves as a guide in

formulating hypotheses by understanding the concepts of codicology, textual criticism, and the history of ancient manuscripts in the Nusantara.

CHAPTER III : Data presentation includes a complete description of all research results and other supporting factors. In this study, the data presentation section focuses on an overview, storage location, and describes the codicology and textology issues found in the Manuscript of *Sharḥ al-Ḥikam* Pengkok Padangan Bojonegoro.

CHAPTER IV : The analysis here reveals the main issues that are the focus of discussion, namely explaining how the aspect of codicology and textology and how QS. Yunus: 58 is interpreted in the Manuscript of *Kitab Sharḥ al-Ḥikam* Pengkok Padangan Bojonegoro.

CHAPTER V : This study concludes with a summary of the entire discussion and answers the questions posed at the beginning. This conclusion also presents several recommendations for further research.