

CHAPTER II

CODICOLOGY, TEXTOLOGY, HISTORY, AND DYNAMICS OF NUSANTARA MANUSCRIPT STUDIES

A. Definition of Codicology

The branch of philology 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*, which means science, so codicology can be interpreted as "the science of studying the physical form or appearance of manuscripts."²⁴ Alphonse Dain, a Greek language expert, introduced the term codicology in 1944 through his lectures at the *École Normale Supérieure* in Paris. However, the 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.²⁵

Codicological research aims to trace the age of a manuscript by examining various physical aspects, such as the materials used (paper, cover, and ink), writing conventions (format, binding style appropriate to the era, and characteristics of the author or scribe), and the style of the letters and illustrations that adorn it.²⁶

The type of base used for writing manuscripts in the past was different from the modern paper commonly used today. During that period,

²⁴ Supriatna, *Tekstologi & Kodikologi (Sebuah Pengantar Pengkajian Naskah Kuno)*.h.3

²⁵ Harahap, *Filologi Nusantara: Pengantar Ke Arah Penelitian Filologi*.h.64

²⁶ Nurhayati Harahap, *Filologi Nusantara* (Kencana, 2021).81.

manuscripts were generally written on various natural media such as palm leaves, nipah leaves, bamboo, and other similar materials. However, there were two types of writing media that were similar to modern writing practices, namely daluang and European paper. Daluang is a type of paper made from the fibers of the *saéh* tree (*Broussonetia papyrifera*), while European paper was an imported product that began to be used by scribes in Java as contact and influence from European nations in the Indonesian archipelago increased.²⁷

Indonesia's contact with paper began in the 13th century. Factory-made paper first entered the archipelago brought by Muslim traders from Arabia. Subsequently, the use of factory-made paper in Indonesia became more widespread during the era of the *Vereenigde Oost-Indische Compagnie* (VOC), a trading organization founded by the Dutch in 1602. It was during this period that the VOC imported factory-made paper from various European countries for their administrative and trading activities.²⁸

From the many opinions of experts, it can be concluded that codicology is the science that studies the aspects of the physical nature of manuscripts, includes the writing material, type of ink, images or illustrations contained therein, as well as the history of the manuscript, starting from its creation (either in a scriptorium or by an individual), the journey of the manuscript until it became part of a collection (through

²⁷ Aditya Bayu Perdana, "Ragam Langgam Aksara Jawa dari Manuskrip hingga Buku Cetak," *Manuskripta* 10, no. 1 (2020): 9, <https://doi.org/10.33656/manuskripta.v10i1.140>.

²⁸ Edi S. Ekadjati, "Cultural Plurality: The Sundanese of West Java", dalam Ann Kumar and John H. McGlynn, *Illuminations : The Writing Traditions of Indonesia : Featuring Manuscripts from the National Library of Indonesia* (New York : Weatherhill, 1996), 103–4.

purchase or grant), to the cataloging process. In addition, codicology also examines the condition of the manuscript, its status as a commodity, and its intended use, whether simply to study the text or also for ritual purposes.

In manuscript studies, there is no single standard governing the description of a manuscript. Differences in the condition of manuscripts, the background of their writing, and technical challenges in the field cause the description model to vary between researchers.²⁹ Therefore, this study uses a manuscript description model summarized by Nurhayati Harahap with adjustments in the form of reductions and additions that are aligned with the physical condition of the manuscripts in the field.

Several aspects of codicology that the author will discuss in relation to the *Sharḥ al-Hikam* pengkok padangan manuscript include: the title of the manuscript, manuscript inventory, place of storage, year of transcription, physical condition, type of base, ink color, manuscript size, language and script used, binding model, number of sheets or pages, and manuscript size.

1. Manuscript Title

A title is a name or phrase used in a book or section of a book to briefly represent its content, purpose, or main idea, as well as the name of the head of a work such as a story, drama, or other forms of writing.³⁰

This section lists the titles of the manuscripts and the sources from which the titles were taken.

2. Manuscript Storage

²⁹ Nurdin AR, "Penggalian Dan Inventarisasi 1000 Judul Naskah Melayu di Banda Aceh," *Jurnal CMES* 10, no. 2 (2018): 178.

³⁰ "Arti Kata Judul - Kamus Besar Bahasa Indonesia (KBBI) Online," accessed December 1, 2025, <https://kbbi.web.id/judul>.

Storage location Refers to the location where the manuscript is currently stored. Manuscripts can be stored in various places, such as museums, private homes, libraries, or other institutions or organizations.³¹

3. Author and Owner of the Manuscript

The manuscript author is the person who compiled and wrote the original text in the manuscript. The manuscript owner refers to the party, whether an individual or a group, that legally owns or stores the ancient manuscript.

4. Copyist and Year of Copying

A copyist refers to an individual who carries out the process of copying manuscript texts. Meanwhile, the year of copying indicates the time when the process of copying the manuscript from the source or previous manuscript was carried out.

5. Type of Base Used

The types of base used in archipelago manuscripts are usually palm leaves, bamboo, and bark. Then, since the arrival of European paper, this paper has become an alternative base material for manuscripts.³²

6. Ink Color

³¹ “Menilik Makna Selemba Wastra Batik Naskah Nges Ruming Puri,” n.d., accessed December 1, 2025, <https://gunungketurkel.jogjakota.go.id/assets/instansi/gunungketurkel/files/materi-sosilasi-pelestarian-naskah-kuno-dibuat-oleh-muhammad-bag-16067.pdf>.

³² Risman Eko Saputra, “Naskah Gelumpai Beraksara Ulu/Ka-Ga-Nga Koleksi Museum Balaputra Dewa No. Inventaris 07.41 : Suatu Tinjauan Teks Dan Kajian Nilai Pada Naskah” (UIN Raden Fatah Palembang, 2016), 40.

The ink color used to write on ancient manuscripts is generally black, but it is not uncommon to find red or other ink colors used to emphasize or highlight certain words or sentences.

7. Physical Condition of the Manuscript

The physical condition of a manuscript plays an important role in maintaining the integrity and lifespan of the information it contains. Manuscripts in excellent condition generally reflect the process careful maintenance, evident from the text that remains clearly legible, materials that have not suffered significant damage, and relatively stable colors without much fading.³³ In addition, the physical preservation of manuscripts is also determined by external factors, especially ideal environmental conditions, such as controlled temperature and humidity levels, as well as storage management in accordance with preservation guidelines. All these elements work simultaneously to maintain the manuscript's resistance to degradation and loss of information in the future.

8. Manuscript Size

Manuscript size data is obtained through a manual measurement process that includes the length, width, and thickness of the manuscript. If the manuscript has been digitized, information about these measurements are generally already available in the digitized metadata, so researchers can use them without having to remeasure.

9. Manuscript Pages

³³ Lajnah Pentashih Al quran Kementrian Agama RI, *Al-Qur'an Dan Terjemahnya Edisi Penyempurnaan 2019*, vol. 11, no. 1 (2019).

The number of sheets or pages in a manuscript varies, depending on the copying process and writing tradition. Page numbering also does not follow a uniform pattern, either in terms of format or location, for example, it may be placed at the bottom center, upper right or left corner, or at the bottom of the page. On the other hand, there are also manuscripts that do not include page numbers at all.

10. Language and Script

The language and script in manuscripts are diverse, influenced by the cultural background and writing traditions of the authors. Some manuscripts use ancient languages and scripts that are no longer used in everyday communication, limiting access to and understanding of their content. Nevertheless, many local manuscripts are still found using regional languages and scripts specific to each culture, such as Latin, Pegon, Javanese, Sundanese, and various other regional scripts.

11. Binding

Binding is the process of putting together a series of papers in sequence to form a book. This section also discusses materials for binding manuscripts.

B. Definition of Textology

The emergence of a text is generally related to religious activities, whether in the form of writing holy books or other religious works. Sacred texts emerged as a response to the need to build and maintain the civilization and teachings of a religion, whether derived from revelation or compiled by

its adherents.³⁴ To understand these texts and the context of their emergence, a philological study, namely through textology, is required.

Similar to codicology, textual criticism is also an aspect of philological study. Textual criticism is a field of study that specifically examines texts and their history, including analyzing texts and conducting textual criticism to reconstruct the authenticity of texts, restore them to their original form, and reveal their meaning and context.

Thus, textual research serves to reveal the thinking of past societies. Through this approach, the mindset, ideas, and norms that prevailed at that time can be explored.³⁵ The aspects discussed in textual studies include spelling, word choice, sentence structure, writing or copying methods, font models and sizes, text variations and sizes, including factors that influence the language used. Scope of study textology covers everything written in the manuscript, including scholia, punctuation, words, and everything else written in it, not just the story itself.

The following is a textological study that will be examined in the manuscript of Kitab *Sharḥ al-Hikam* Pengkok:

1. Contents of the Manuscript of Kitab Syarh al-Hikam Pengkok Padangan Bojonegoro

The content of the Syarh al-Hikam Pengkok manuscript contains important elements of a manuscript. It contains ideas or descriptions that

³⁴ Agus Supriatna, *Kajian Tekstologis Terhadap Naskah Kuno Masa 'il as-Samarqandi*, 2018, 2.

³⁵ Rochimah, "An Analysis of Quranic Interpretation In The Manuscript of Kitab Amhjah Sunan Drajat (Codicology and Textology Study)."h. 19

form the main content of the manuscript and are also the main object of textology studies, which serve to reveal and explain in depth the meaning and content of the manuscript.

2. Text Edits (*Corrupt*)

Text editing is a stage in philological research that includes activities such as correcting, changing, adding, or reducing parts of the text in order to eliminate errors. These writing errors are generally caused by two things, namely the condition of the manuscript, which is old and damaged, and mistakes that arise during the process of writing or copying the original text.

3. *Syaki* / Punctuation

Similar to the general meaning of *syaki*, *syaki* in a manuscript is a collection of punctuation marks consisting of symbols such as harakat, sukun, tasydid, mad, and other marks.

4. *Scholia*

Scholia are marginal notes (in the margins) or interlinear notes added to manuscripts containing the author's original text, with the aim of providing explanations or clarifying the content of the text.³⁶

Through textual studies, the thoughts, ideas, and norms that were once embraced by past societies can be revealed, allowing us to understand the mindset of our ancestors.³⁷

³⁶ Robert Louis Fowler, *The Cambridge Companion to Homer* (Cambridge University Press, 2004), 155.

³⁷ Roza, *Tekstologi Melayu*.

C. History and Dynamics of Nusantara Manuscript Studies

According to the KBBI (Big Indonesian Dictionary), the term Nusantara refers to all of the Indonesian archipelago. Darmawan states that Nusantara is the Indonesian territory stretching from Nanggroe Aceh Darussalam to Papua.³⁸ Thus, there are countless ancient texts and manuscripts that can be found in this vast area.

Since the 7th century, various texts and manuscripts in the archipelago began to emerge with a strong influence from Buddhist teachings and were written in Sanskrit. This happened because at that time, Srivijaya served as a center for Buddhist education as well as a center for the use of Sanskrit, which was widely known in Asia. In its development, the style and structure of Sanskrit texts also influenced the birth of written works in Old Javanese.

Until the 10th century, Hindu-Buddhist cultural and religious influences were still very strong in the manuscript tradition in Central Java, East Java, and Bali. Manuscripts produced during this period, especially those with literary and religious themes, were written in Old Javanese, Middle Javanese, and Sanskrit on palm leaves. This tradition continued until the 15th century. This shows that the tradition of manuscript writing in Java is one of the oldest and most productive in the archipelago, as it produced a large number of manuscripts from the pre- Islamic period until around the 19th century.³⁹

³⁸ Joko Darmawan, *Mengenal Budaya Nasional Kerajaan Nusantara* (Erlangga Mahameru, 2011).

³⁹ Rochimah, "An Analysis of Quranic Interpretation In The Manuscript of Kitab Amhjah Sunan Drajat (Codicology and Textology Study)," 40.

The study of Nusantara manuscripts was inspired by Frederik de Houtman's writings on Nusantara culture in the 19th century, which attracted Western interest. The pioneers were Dutch colonial officials, who observed the diversity of ethnic groups and languages, with Malay as the key language of communication. The Dutch collected manuscripts to study language and culture, while the British did so more systematically.⁴⁰

Then, in the 20th century, Indonesian scholars from indigenous backgrounds, pioneered by Hosein Djajadiningrat and Poerbatjaraka, began to study Indonesian manuscripts. Various approaches began to develop from this era onwards. Initially, it was purely philology, but over time new theories emerged, resulting in variations in the nature of philological research. The emergence of literary theories, such as intertextuality and structuralism, reception, and others. This has gradually changed the types of approaches used in philological research.⁴¹

Apparently, the application and enrichment of various approaches in philological research has received positive responses from researchers. Through this model, philological studies are no longer limited to text editing or tracing the authenticity of manuscripts, but also extend to efforts to explore the meanings and functions contained therein. Ultimately, this approach further supports efforts to understand and explore the value and function of old literary works. This is in line with the main task of a

⁴⁰ Harahap, *Filologi Nusantara*.130

⁴¹ Fathurahman, *Filologi Indonesia: Teori Dan Metode*.h.52

philologist, which is to present old manuscripts so that they can be understood and utilized by the wider community.⁴²

⁴² Fathurahman, *Filologi Indonesia: Teori Dan Metode*.h.55