

PHILOLOGICAL STUDY OF *JALĀLAIN* Exegesis Manuscript of Kyai Nur Hisyam Mandirejo

Siti Mir'atul Af'idah

Madrasah Takmiliyah Al-Anwar 3

miramere09@gmail.com

Abstract

The study of manuscript is one of the popular topics in the academical world. Especially for exegesis manuscript, it is rarely found in the archipelago. This research is important for preserving the cultural heritage in the form of manuscript. This article examines the codicological aspects of the manuscript. By using codicological discourse analysis, this research concludes that *Jalālain* Exegesis Manuscript of Kyai Nur Hisyam Mandirejo was written on European paper. He wrote the manuscript into two volumes for studying and learning significance. He finished writing the first volume in 1269 H. and the second volume in 1361 H. The manuscript is still quite clear to read, while the paper has weathered and even there are some papers lost and broken. By using critical discourse analysis, this research reveals that the manuscript consists of various additional information, such as grammatical or *naḥwu* explanation of certain words, stories related to certain sentences in the exegesis and *ma'na gandhul pegon* (interlinier text). By comparing the manuscript to *Jalālain* Exegesis of printed version that corrected by Muḥammad Dhu al-Kifl Zain al-Dīn al-Waṭānī, it was printed by Dār al-Kutub al-Islāmiyyah on January 2011th M. / Muḥarrām 1432 H. The researcher reveals that both of them are similar text but have different main text for the guidelines copying process. Some differences found in several sides of study. This research concludes that there are three patterned errors of manuscript writing, like about the writing of *ḥa`* and *alif layyinah*.

Keyword: *Jalālain* exegesis, manuscript, Kyai Nur Hisyam, philological study.

A. Introduction

The study of manuscript is one of the research theme which important to do. It is caused the existence of the manuscript research is still rare. The manuscript becomes important for his position as the cultural treasure in forms of written and consist of various information, history, cultural and attitude of our ancestor. However, Oman regretted for lacking of attention from Islamic college to religious (Islamic) manuscripts. It is seen from still the least quality literatures produced by scholars through philological research.¹

¹ Nabilah Lubis, *Naskah, Teks dan Metode Penelitian Filologi*, (Jakarta: Yayasan Media Alo Indonesia, 2007), 1.

Among various types of archipelagic manuscript, *muṣḥaf*s one of the texts most copied by public. This is related to the position of the Qur'an as the main source of Islam, thus affect the tradition of reading, teaching and copying for society. The teaching and writing of the Qur'an is generally considered the most basic Islamic education.² Every Moslem is not only required to finish his reading, but also encourage having *muṣḥaf*. From here, copying the *muṣḥaf* becomes a necessity. Therefore, it is no exaggeration to say that the tradition of religious texts begins with copying of the *muṣḥaf*.³

Nevertheless, exegesis manuscript is still limited. The exegesis of Qur'an is important for making the reader easier to understand the meaning of verses of Qur'an. There are exegesis manuscript found in Java, such as *Tafsīral-Jalālain* that created by Jalāl al-Dīn al-Suyūṭī and Jalāl al-Dīn al-Maḥallī and *Tafsīr Āyāt al-Aḥkām Min al-Qur'ān al-Karīm* that created by *Abil Fadhal as-Senory*.

Based on the temporary information, there are three *Jalālain* manuscripts were found in East and Center Java, they are from Lasem, Sedan and Tuban. This article will examine the exegesis manuscript from Tuban, East Java. The object of the research is only one, it is manuscript of *Jalālain* exegesis. According to the observation at a glance, the manuscript was written on European paper, into two volumes, from al-Baqarah up to al-Fātiḥah. There are interesting sides of the manuscript, such as *ma'na gandul*⁴, other explanations, like grammatical, exegesis, and further information including story according to the text. Even, its age is about more than 160 years.

According to the statement of writer's family, Kyai Nur Hisyam was the writer of the manuscript. There is no clear information when he started to write it, but based on the colophon, most likely he wrote the manuscript on 18th century. The manuscript consists of *al-Fātiḥah* until *al-Nās*. Kyi Nur Hisyam finished his writing fully and perfectly. He also wrote the other scripts, like Qur'an and *al-Barzanjī*. His family saved all of his classical books and manuscripts in *langgar* Nur Hisyam. The researcher was interested to study deeply around *Jalālain* exegesis manuscript from Mandirejo. This article is focus to codicological aspect.

² Karel A. Steenbrink, *Pesantren Madrasah Sekolah, Pendidikan Islam dalam Kurun Modern* Jakarta: LP3ES, 1991), 10.

³ Ali Akbar, "Oman Fathurahman dkk. , Filologi dan Islam Indonesia, " dalam *Khazanah Mushaf Kuno Nusantara*, (Jakarta: Puslitbang Lektur Keagamaan Balitbang Kemenag RI, 2010), 181, 191-192.

⁴*Ma'na gandul* is a meaning or translation of the word written suspended under the word by using Java language.

B. Life Background of Kyai Nur Hisyam

Based on the data, the writer and owner of the manuscript is Kyai Nur Hisyam from Mandirejo. He was one of *ulama* who spread the Islamic syariat in Mandirejo village. Nur Hisyam is the second name he got after he had pilgrimage to Mecca. His real name was Muhammad Dimiyati. There is no information about his birth.⁵ Meanwhile, some of his neighbors and student said that his age is about more than 125 years old⁶.

His parents were pious people, they were Kyai Musthofa and Nyai Sujinah. Kyai Nur Hisyam had two wives and blessed with five children.⁷ He had many contributions in Mandirejo village. He was the pioneer of the first *langgar* (small worship place) in his region, named *langgar* Nur Hisyam. He taught Qur'an, *al-barzanjī*, classical books by *sorogan*⁸ method and spread the Islamic syariat.

He was an activist disseminating Islam. Every time he became the leader (*imām*) of *solat jama'ah*. After praying maghrib, he taught Qur'an and *al-Barzanji* by *sorogan*. Usually, the system of *sorogan* method is the students read Qur'an or the others in front of their teacher directly, then the teacher listen it well and correcting the mistake⁹. Everyone came to him and recited Qur'an or *al-barzanji* fluently. When the time of *isyah* came, they prayed together, and they continued the studying classical book. In classical book teaching, Kyai Nur Hisyam applied *bandongan* system. Zamakhsyari Dhofier mentions it as *weton* system. In *bandongan* system, the students listen to what the teacher read, translate (interlinier), or even explain¹⁰.

At that moment, almost all people of Mandirejo followed Masyumi party, because Masyumi was the biggest Islamic party. The congress officially decided Masyumi to become an Islamic political party on 7-8 November 1945. Masyumi became bigger when the earlier organizations supported it, including NU (Nahdatul Ulama') and Muhammadiyah. However, NU went out from Masyumi on 1952 for less accommodated NU's aspiration and interests.¹¹

⁵ Bajuri, *Interview*, Tuban 11th March 2017.

⁶ Anwar, *Interview*, Tuban 11th March 2017.

⁷ Abdul Mun'im, *Silsilah Klopo Telu Fersi Ali Shatho, Abdul Fattah Sumingan Santren Mandirejo Merak Urak*.

⁸ Students read in front of teacher, the teacher listen it well and correct if there is mistakes. Nur Fatoni, *Kultur Pesantren: Relasi Kiai, Santri, dan Kitab Kuning, Ibda'*, vol. 9, no. 2, (Desember, 2011), 170.

⁹ Sri Wahyuni, Rustam Ibrahim, Pemaknaan Jawa Pegon dalam Memahami Kitab Kuning di Pesantren, *Manarul Qur'an*, vol. 17, no. 1, (Desember, 2017), 9.

¹⁰ Zamakhsyari Dhofier, *Tradisi Pesantren Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia*, (Jakarta: LP3S, 2015), 54.

¹¹ Insan Fahmi Siregar, *Sejarah Pertumbuhan dan Perkembangan Partai Masyumi (1945-1960)*, *Thaqafiyat*, vol. 14, no. 1, (2013), 93.

The people of Mandirejo had not known about NU. Fortunately, there were some figures that spread NU's teaching in Mandirejo.

Beside actively in teaching and spreading Islam, Kyai Nur Hisyam also taught *kanuragan* as well as Kyai Masran, his father in law whom well known with his *kanuragan* potential. When the *Gestapu* event was happened, many people came to Kyai Nur Hisyam to study *kanuragan* as provision to fight against the attackers.¹²

The *Gestapu* (Gerakan September Tiga puluh) event was a complicated problem. There were many acts of kidnapping and killing the member of TNI, exactly it occurred on 1965. The problem was not end. There was still a post G30S-PKI tragedy which occurred a kidnapping, arbitrary detention, killing, raping, and deprivation of Human Right.¹³

Before he passed away, Kyai Nur Hisyam was sick for several days. He passed away on 23 Syawal 1388 H. / 11 January 1969 M., and buried in *Makam Gedhe*¹⁴, West Kapu, Merak-urak, Tuban.¹⁵

C. The History of Manuscript Writing

Kyai Nur Hisyam comes from a family that prioritizes the education, especially religious education. Since childhood, he has stayed in the *pesantren* for exploring religious science. Based on the data, he studied in *pesantren* of Sarang. He studied various classic books, from the level of *Ibtidāiyyah* to *Āliyah*. Like *Naḥwu*, *Taşawwuf*, *Āqīdah or Tauḥīd*, *Fiqh* and *Tafsīr*.

His granddaughter, Kuniyati said that one of his hobbies is writing. Many manuscript of Kyai Nur Hisyam are found in his home, including Qur'an, *al-Barzanjī* and its meaning, classical books and *rajaḥ*¹⁶. It is not surprising if found his manuscripts.

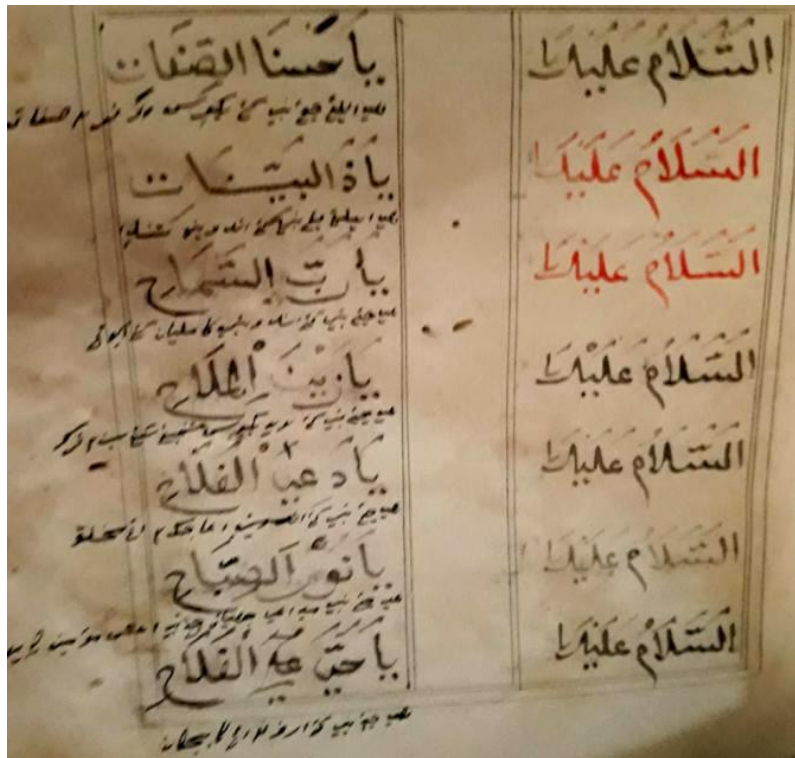
¹² Hadi, *Interview*, Tuban 10th March 2017.

¹³ Cynthia Wirantaprawira, *Menguak Tabir Peristiwa 1 Oktober 1965 Mencari keadilan*, (Heidelberg: Persahabatan Jerman-Indonesia, September-Oktober, 2005), 47.

¹⁴ Based on Kuniyati's statement, named *makam gedhe* because the graveyard is for great people, *priyai*, and *ulama* from one offspring.

¹⁵ Hadi, *Interview*, Tuban 9th March 2017 and field research.

¹⁶ The paper contains a series of *du'a* or *azimat*.



C.1 Barzanjī text

Besides that, the tradition of *pesantren* at that moment is different from today. The *pesantren* in the past requires the students to write the lesson. As well Kyai Nur Hisyam, he often rewrites the lesson or classical book although he had printed version. Usually, the students wrote or copied the classical book is for personality importance.

One of Kyai Nur Hisyam's manuscripts is *Jalālain*. It is probably written when he still stayed in the *pesantren*. The specific characteristic proves that his manuscript is his writing when he stayed in the *pesantren* is the existence of *ma'na gandul*. It appears from tradition of *pesantren*. Usually, the teacher reads classical book and translates it word by word by Javanese, and it namely *ma'na gandul* for making the reader easier to understand it.

At that moment, the writing mostly used paper. The European paper had spread in the archipelago around 18th century. Robson said that the Europe started to produce the paper about 13th century. Nevertheless, Indonesia has used the European paper on 18th and 19th century.¹⁷ The high quality of European paper makes it selling well and many people used it as a base for writing.

After Kyai Nur Hisyam passed away, all of his manuscripts and classical books were saved on the special cupboard in his *langgar*. His grandson, Juri always preserved it well.

¹⁷ Russels Jones, *European and Asian Papers in Malay Manuscript: A Provisional Assessment*, *Bijdragen tot de Taal*, no. 3. Leiden: 1993., 480.

Usually he clean and spray the anti-insect to protect the paper from the insects that usually damage the paper. The physical preservation of the script is more intended to save and care the physical script to keep the manuscript intact and lack of damage.

D. Philological Study

Based on *Kamus Besar Bahasa Indonesia*, the meaning of philology is knowledge about language, culture, regulation and history as that exists in written object¹⁸. The term philology comes from Greek “*philologia*”, consists of two words. The first is “*philos*” translated as “love” and the second is “*logos*” as “word”. The phrase means “loving word” or “loving speaking”.¹⁹ Then, the meaning developed and became “loving study” or “loving culture”.²⁰

The words philology are considered, critiqued, compared, explained the history of the script and others until the form and the meaning surely clear. The definition of philology is developed, from loving word to loving science. Philology is not only dealing with textual criticism, but also studying the culture of a nation based on the text or manuscript. Djamaris said in his book that through philology, we know the cultural background around the text or manuscript, such as religion, customs and tradition and vision of a nation in accordance with the contents of the text.²¹

1. Codicological Characteristics of the Manuscript

The term *codicology* is coming from Latin “*codex*”²². Based on *nusantara* scripture context, it is translated as “script”.²³ Therefore, it can be concluded that codicology is a science or knowledge discussing the scripture that related to material of handwriting that is reviewed from several aspects.

This part describes physical characteristics of the manuscript, including the condition of manuscript, writer, date of copying, paper, using of ink, language and character and another. The research of this part is considered important to do for knowing the manuscript physically.

¹⁸ Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2001), 317.

¹⁹ Oman Fathurohman, *Filologi Indonesia Teori dan Metode*, (Jakarta: Kencana, 2017), 13.

²⁰ Siti Baroroh Baried, dkk. , *Pengantar Teori Filologi*, (Jakarta: Pusat Pembinaan dan pengembangan Bahasa Departemen Pendidikan dan Kebudayaan, 1985), 1.

²¹ Edwar Djamaris, *Metode Penelitian Filologi*, (Jakarta: Manasco, 2002), 6.

²² Dwi Sulistyorini, *Filologi Teori dan Penerapannya*, (Malang: Madani, 2015), 22.

²³ Sri Wulan Rujati Mulyadi, *Kodikologi Melayu di Indonesia*, (Depok: Fakultas Sastra Universitas Indonesia, 1994), 1.

a. Manuscript Condition

The manuscript as the target of the research is still quite clear to read, although the paper has weathered and even there are some papers lost and broken. The damage of the papers is due to old age. In addition, the damage is because there is no special care for the manuscript. Every manuscript needs a preservation and care. There are two types of preservation, including preservation of the text and physical script. The physical preservation of the script is more intended to save and care the physical script to keep the manuscript intact and lack of damage.

The family just saves the manuscript on the opened cupboard without special preservations, like giving some care in order to protect the paper from the insects that usually damage the paper. The temperature condition also influences the paper endurance. Hence, the paper is the most sensitive material to the environment, including physical, and chemical or biotic.



D.1 The damage of the papers

b. Manuscript Storage

Kyai Nur Hisyam's family preserve the manuscript in Nur Hisyam *langgar*, exactly on the special cupboard with the other manuscripts and classical books. Based on the data, after Kyai Nur Hisyam passed away all of them were preserved in Imam Bisri's home. However when Kyai Imam Bisri passed away, his wife (Hani') sent them back to Kyai Nur Hisyam's home and she was the one who provided the

cupboard to keep his books. Finally, the family located the book in Nur Hisyam langgar.²⁴



D.2 Manuscript Storage

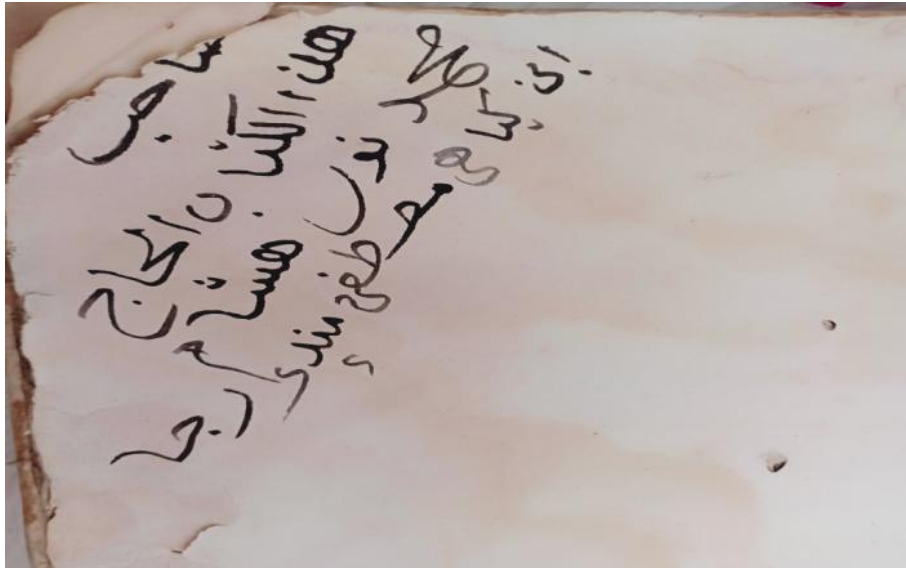
c. Manuscript Title

The title of the manuscript is *Tafsīr al-Jalālain*. This information is mentioned on the colophon. The writer said that he finished writing the text namely *Tafsīr al-Jalālain*.

d. Manuscript Writer

Based on the data, the writer of the manuscript was Kyai Nur Hisyam from Mandirejo. He wrote it by himself in two volumes. The researcher finds the data that his writing on the exegesis manuscript had similar style with the writing style on his other classical books. The writing layout of ownership name was also same with the others. He often wrote the ownership name of his classical books in the upper left corner and wrote it on oblique position. Those are evidences that convinced the researcher that Kyai Nur Hisyam was surely the writer of the manuscript.

²⁴ Hani?, *Interview*, Tuban 09th March 2017.



D.3 The Evidence of Manuscript Ownership

e. Place of Manuscript Writing

There is no information where he wrote *Jalālain* exegesis. He did not state any information clearly. Nevertheless, based on the date of manuscript writing most likely he wrote it when he stayed on the boarding. He finished writing the first volume in 1269 H. / 1852 M and the second volume in 1361 H. / 1942 M., while he ever wrote on one of his classical books that he studied that classical book in 1957 M. It means that between 1852 and 1942, he still stayed in *pesantren* and wrote the manuscript in the *pesantren*. The other possibility is that he wrote it at home while he still studied in the *pesantren* for particular times, such as once or twice in a week.

f. Date of Copying

There is no information when he starts writing and how long he wrote the manuscript. He just wrote when he finished writing it, however he did not write when he started writing it. He wrote it in detail. Based on the colophon, he finished writing the first volume of the manuscript at 'Isyā', Saturday, seventh *Ṣafar*, *sanah* ج الآخر, 1269 H. / 1852 M. The second volume was finished at 'Isyā', Sunday, *Robī' al-Awwal*, 18th *hilāl*, *sanah* ج, 1361 H. / 1942 M.

g. Paper

Fakhriati said that Malay and Indonesian manuscript is mostly written on paper²⁵. There are many kinds of paper used to write script. Such as *daluwang*, European, Chinese. For *daluwang* paper, Muslims of *nusantara* imitated and developed *daluwang* papermaking by borrowing Chinese technology.²⁶ *Daluwang* paper is made from some trees, like *saeh* tree (Sunda), *paper mulberry* or *beringin putih* which are considered from China, and these trees are archipelago.²⁷ The characteristic of *daluwang* is fibrous, because it was produced from the bark.²⁸ Generally, *kyai* and *santri* of Javanese *pesantren*, use it for writing religion classical books.²⁹

Based on Russell Jones research, a majority of Malay and Indonesian manuscripts were written on European paper. He said that it is beneficial. A paper made in Europe is very communicative to those who care to interrogate it.³⁰ The innovation of papermaker technology *considered* as the one of great innovation of classical Chinese nation except compass, gunpowder and print. Since that time, the necessity using paper spread rapidly to the corner of other world, including Islamic world and Europe on thirteenth century.³¹

The European paper has different characteristics from the other papers. Such as watermark that *can* only be seen by looking at it behind the light. The identification of watermark helped us to identify the age of the manuscript. The next characteristic of European paper is the horizontal and vertical lines. These lines are the result of mold pattern.³²

²⁵ Fakhriati, The Use of Papers in The Acehese Islamic Manuscripts and its Historical Context, *Heritage of Nusantara*, No. 1, Vol. 2, (June, 2013), 53.

²⁶ Josep Needham, *Science and Civilization in China, Chemistry and Chemical Technology, Part 1, Paper and Printing*, vol. 5, (Cambridge: Cambridge University Press, 1985), 333.

²⁷ Setia Gumilar, dkk. , “*Daluang: Rekayasa Teknologi Alas Tulis Dalam Proses Penyebaran dan Penyuburan Islam di Nusantara*”, (Penelitian di Universitas Islam Negeri Sunan Gunung Djati, Bandung, 2013), 15.

²⁸ Ali Akbar, “Kertas / Alas Tulis”, dalam <http://quran-nusantara.blogspot.com/2012/10/2-kertas.html>, (diakses pada 24th March 2017).

²⁹ Aseo Yudha Wirajaya, “*Daluang atau Dluwang dalam Prespektif Kodikologi*”, dalam <http://danupratamasetiawan.blogspot.com/2011/11/daluang-atau-dluwang-dalam-perspektif.html>, (diakses pada 24th March 2017).

³⁰ Russell Jones, *European and Asian Papers in Malay Manuscript: A Provisional Assessment*, *Bijdragen tot de Taal*, no. 3, (Leiden: 1993).

³¹ For further information, look at Jonathan M. Bloom, *Paper Before Print The History and Impact of Paper in the Islamic World* (2001).

³² Oman Fathurohman, *Filologi Indonesia Teori dan Metode*, 118-121.

The writer used European paper, because the characteristic of the paper is appropriate with the European paper characteristics. There is a watermark and countermark on the paper. The color of yellowish paper also indicates that it is a European paper, because one of papermaking material of European paper is fabric scrapes³³ that consists of acid, which causes the yellowing of paper.

h. Watermark and Countermark

Watermark is a picture, writing, or certain sign on the paper, as the paper mark³⁴. People can see it really and clearly when the paper seen in bright and shiny place. We also can find it on paper money and postage stamp.³⁵The following is Heawood's explanation about watermark:

Watermark, water mark, or water-mark is the term used to indicate the lighter lines or markings in paper, caused by wires on which the paper is made, the metal design from which the impression is made.³⁶

Based on the watermark, the paper of the manuscript was Pro Patria production. Pro Patria sign was produced to commemorate the Dutch liberation fight against the Spanish occupation in 1581, which fight against the Spanish invaders. The female symbolies the rule of the sea and the lion's arrows are the specific symbol for the united provinces.³⁷ The watermark contains the identification of papermill, *Pro Patria Ensonne Libertate*. There are two pictures as a symbol, a lion and a female. The lion symbolizes the united provinces while the female symbolizes the rule of the sea.³⁸ There is also a countermark AB.

³³ Voorn on Fakhriati, *The Use of Papers in The Acehese Islamic Manuscript and Historical Context*, 58.

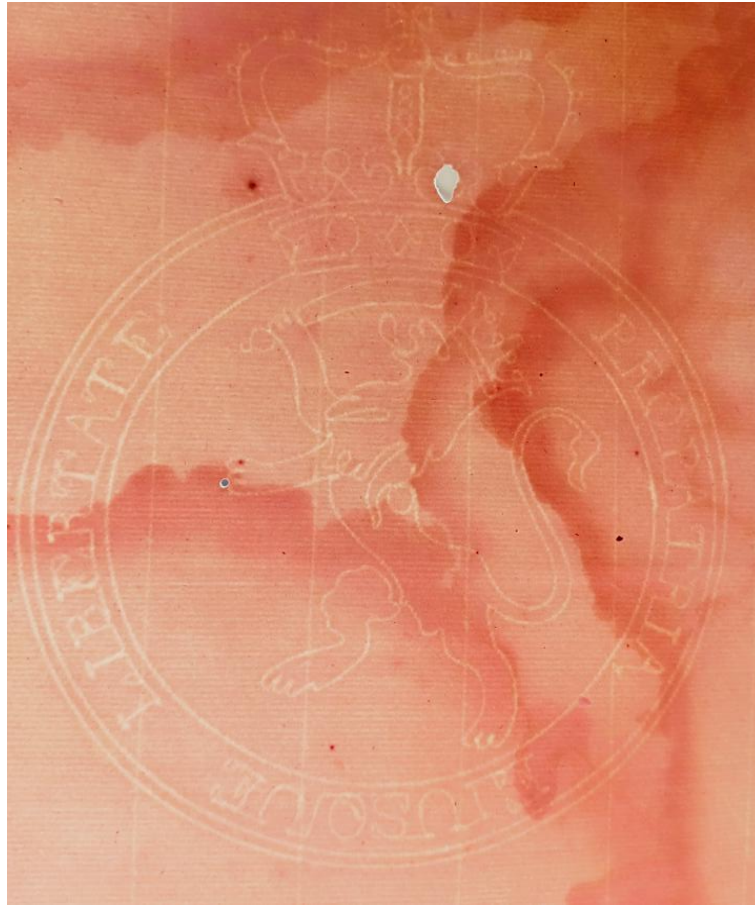
³⁴ Oman Fathurohman, *Filologi Indonesia Teori dan Metode*, 139.

³⁵ Sri Wulan Rujati Mulyadi, *Kodikologi Melayu di Indonesia*, 63.

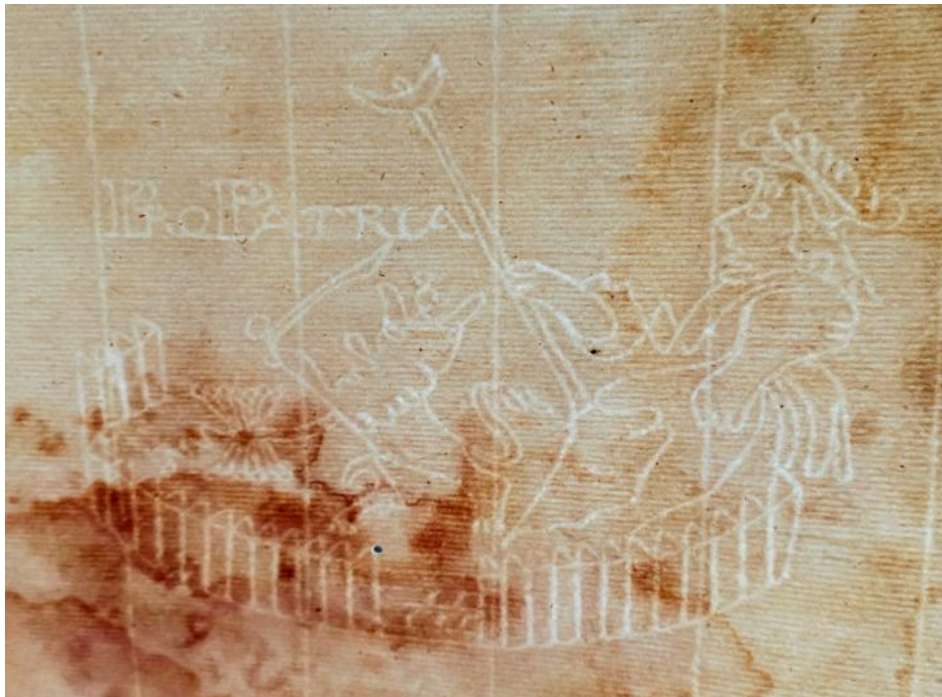
³⁶ Edward Heawood, *The Use of Watermarks in Dating Old Maps and Documents*, (t. t: t. p, 1924), 6.

³⁷ Leonard Ogierman, Phenomenon of Pro Patria Paper Expansion, *Bibliotheca Nostra*, (2017), 94.

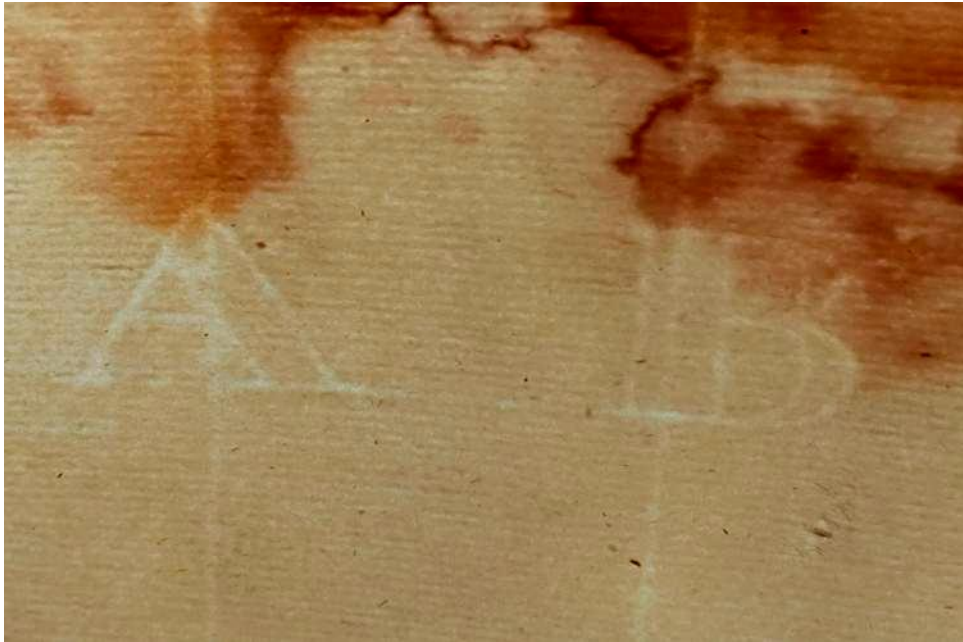
³⁸ Leonard Ogierman, Phenomenon of Pro Patria Paper Expansion, 94.



D.4 Watermark



D.5 Watermark



D.6 Countermark

i. Ink

The writer of the manuscript used two ink colors to write this manuscript, red and black. Black ink for writing the exegesis, *ma'na gandhul* and additional explanation (including *nahwu*, *i'lāl*, *ḥāshiyah*, and the story related to the verses or exegesis). He used red ink for rubrication. The rubrication (red ink) is for emphasizing the using of the word that considered important. In this manuscript, the rubrication is used for writing verses of Qur'an, *maqra'*, *juz*, and some information about *surah*.

Occasionally, when the writer forgot writing the word of verses, he wrote it in red ink. However, sometimes he wrote in black ink and crossed it in red ink to mark that it was verse of Qur'an. The writer used black ink for writing the exegesis, *ma'na gandhul* and additional explanation (including *nahwu*, *i'lāl*, *ḥāshiyah*, and the story related to the verses or exegesis). When he wrote a wrong word, he crossed it in black ink. He also used black ink for covering wrong word written in red ink.

j. Manuscript Content

Kyai Nur Hisyam's manuscript consists of Qur'anic exegesis, because the manuscript is a copy of *Jalālain* exegesis classical book created by *Jalāl al-Dīn al-Suyūṭī* and *Jalāl al-Dīn al-Maḥallī*. However, there are many additional information and explanation on the manuscript related to the text. Probably those are explanation

of Kyai Nur Hisyam's teacher when he studied the *Jalālain* exegesis in his *pesantren*, as well as *ma'na gandhul* on the difficult word of the text.

1) Rasm

The writing of manuscript text uses rule of *rasm imlāī* in general. It is probably the main script used as the guide to copy is using *rasm imlāī*.

2) Colophon Information

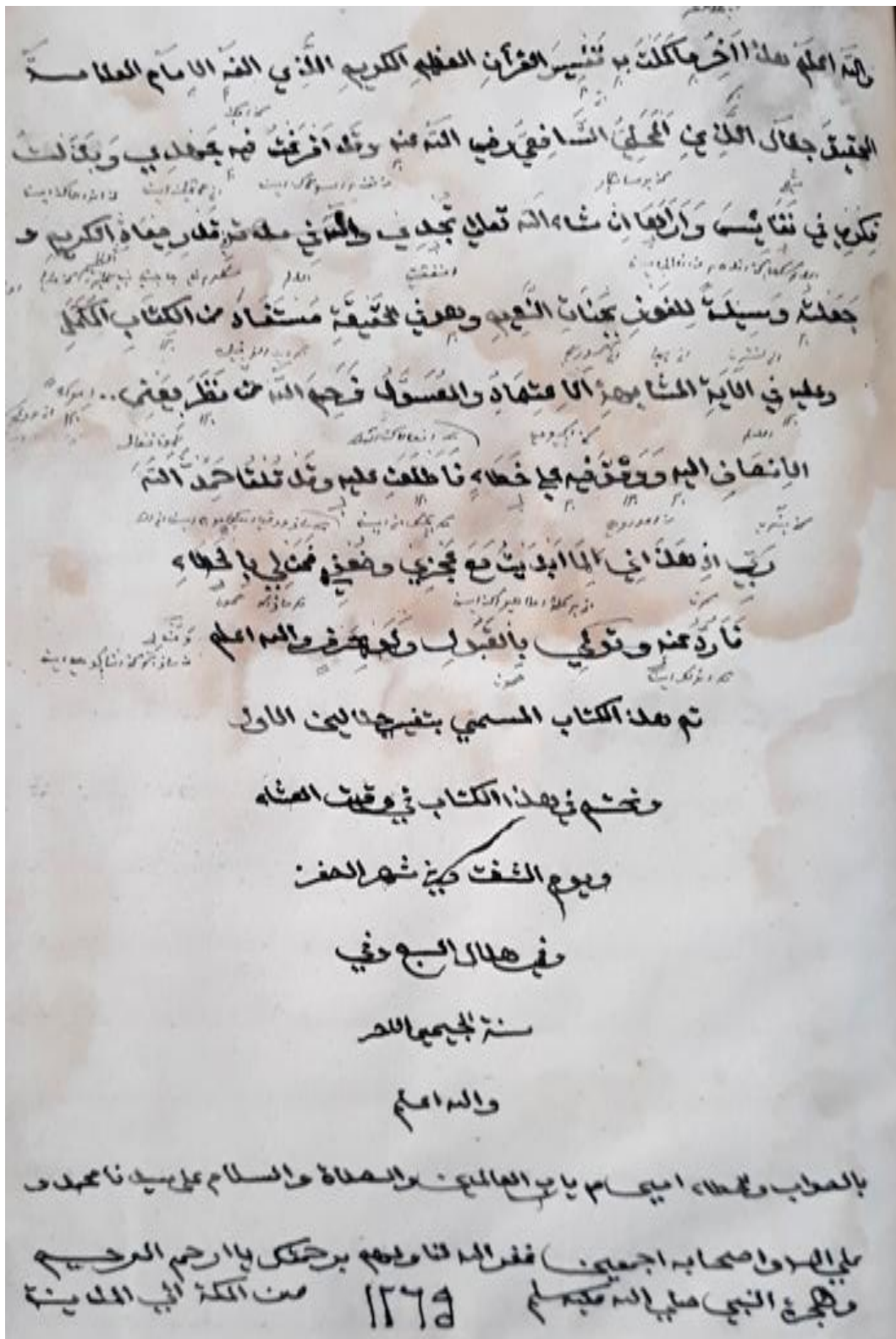
The colophon has significant position in philological study. However, through the colophon we will know the short history from the manuscript, who is the writer, the author and when the manuscript was written. Furthermore, probably the colophon is where the reader gets other information.

Based on colophon information, the writing of first volume of *Jalālain* exegesis manuscript was finished on *isyā'*, Saturday, *Ṣafar*, seventh *hilāl*, 1269 H. / 1852 M. and the second volume was finished on *isyā'*, Sunday, 18th *Robī'ul Awwal*. On the colophon of this manuscript, the writer also wrote his expectations after finishing it. For example, he pray for Allah to bless us *barakah* in the world and hereafter, forgive our mistakes and make us easy to read the manuscript. The following is the citation of the writer's *doa* on the colophon:

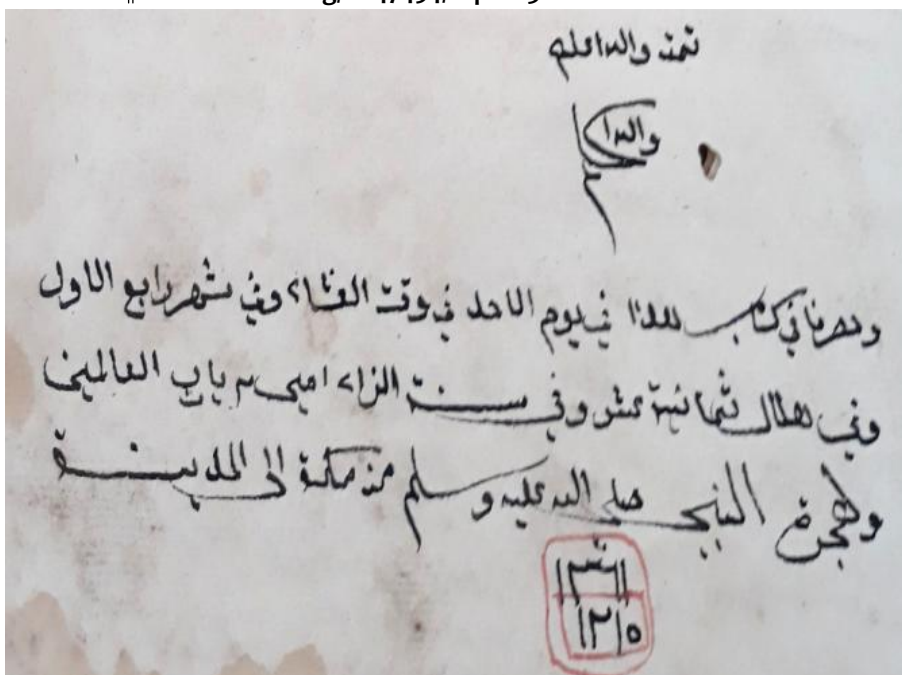
اللهم سهل لمن قرأ هذا الكتاب ونور قلبه اللهم ثبت إيماني وإيمان أبي وامي
وإيمان³⁹ علماء وإيمان ولدي وولدي وان اسفل وإيمان اخواتي⁴⁰ اللهم اغفر لي
ذنوبي الماضية واحفظ لي عن الذنب

³⁹ In the manuscript ان

⁴⁰ In the manuscript اخواتي



D.7 The First Colophon



D.8 the Second Colophon

k. Page

The first volume of the manuscript contains 173 pages. The second volume contains 300 pages. Those are just the written pages of exegesis. The author supplied some blank pages to write further explanations.

l. Rows per Page

In the first volume, there are 19 rows per page and in the second volume, there are 23 rows per page. The distance between rows is about 2 cm.

m. Textological Characteristics of the Manuscript

In textological analysis, the researcher will categorize the text analysis into two categories. Including, analyzing the additional aspects of the manuscript and text criticism. The categorization is expected to facilitate the understanding and in order to arrange the result of the analysis systematically.

n. Additional Aspects of the Manuscript

This manuscript has various and different characteristics than another. For the first research of the textological analysis, the researcher will analyze additional aspects of the manuscript. It will be categorized into three categories. The categorization is expected to facilitate the understanding and in order to arrange the result of the

analysis systematically. Including *ma'na gandhul pegon*, grammatical or *Naḥwu* and story related to the text. The following is the research finding of additional aspects of the manuscript.

1) Ma'na Gandhul Pegon

Generally, the learning of classical book in *pesantrens* use *ma'na gandhul* system. The writing style of *ma'na gandhul* is to write it under the word translated. It is beneficial for the readers, because through *ma'na gandhul* they will know the meaning of each word. Furthermore, they know the position of the word in a sentence, thus facilitate the understanding.⁴¹

2) Grammatical of *Naḥwu*

The writer often wrote the grammatical of the word clearly. That is very important to know, because those affect the meaning. The following are the examples of grammatical explanation of the manuscript:

a) كُلُّ لَهُ قَانِتُونَ (الروم : 26)

All the God creations surrender to him (the God).

On the verse, Kyai Nur Hisyam wrote the grammatical explanation, it is واللام في ل ثلاثة افادة للقصر وللأيجاد وللملك. It means that “ل” on the word “له” has three function, they are للقصر, للأيجاد, and للملك.

b) (أَوْ صَدَقَةٌ) بِثَلَاثَةِ أَصْع (البقرة: 196)

Or give alms three *ṣa'*.

Kyai Nur Hisyam wrote the explanation about the changing process of أصع, as follows:

اصع اصله اصْوَعُ قلبت الواو همزة فصار اصْوَعُ نقلت الهمزة الى ما

قبله فصار اصْعُ ثم قلبت الالف الفاء فصار اصْعُ

He explained that word اصْعُ comes from اصْوَعُ, then change و to ا and become اصْوَعُ, ا was moved to before and become اصْعُ, change ا to ا and become اصْع. The explanation was considered important to write. Thus, the reader can understand the origin of a word.

⁴¹ Islah Gusmian, Karakteristik Naskah Terjemahan al-Qur'an Pegon Koleksi Perpustakaan Masjid Agung Surakarta, *Ṣuḥuf*, Vol. 5, No. 1, (2012), 63.

3) Story Related to the Text

Kyai Nur Hisyam also wrote the story or other information a sentence, such as in al-Mā'idah : 5, he wrote the below explanation:

يعني اوليها اماتيني ردين قابيل اني ردين هابيل اعلم دينا ثلث

He explained that Qābīl killed Hābīl on Tuesday. That information is important to know, because the exegesis did not explain when Qābīl killed Hābīl.

E. Text Criticism

Text criticism is an important part of philology studies. Text criticism can also distinguish between philological studies and other studies, such as history.⁴² Based on *Kamus Besar Bahasa Indonesia*, criticism is description and consideration of good or bad for a work, opinion, and the capacity.⁴³ Jamaris explain that textual criticism is an assessment, consideration, comparison and determination of the original text, as well as cleaning the text from various errors. As repair accountability, the editor has to write all the differences in reading.⁴⁴

The term of criticism is also called as *tahqīq an-nuṣūṣ*. Abdus Salam Harun defines *tahqīq* etymologically as “correcting”. The term of correcting comes from:

حقق الرجل القول: صدقه أو قال: هو الحق

Someone corrects a saying or says “he is right”.

Furthermore, He explains that *tahqīq* is a term for special effort of the manuscript. According to his statement, a corrected book means that the book, title, author and classical book relationship to the author are correct. In other side, the content of the book has approached to the original production from the author.⁴⁵

In this part, the researcher compares two classical books of *Tafsīr al-Jalālain*. The manuscript is compared with the printed classical book that had corrected and copied from previous manuscript by Muḥammad Dhu al-Kifl Zain al-Dīn al-Waṭānī. It was printed by Dār al-Kutub al-Islāmiyyah January 2011 M. / Muḥarrām 1432 H.

⁴² Oman Fathurohman, *Filologi Indonesia Teori dan Metode*, 66.

⁴³ Tim Penyusun Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia*, 761.

⁴⁴ Edwar Djamaris, *Metode Penelitian Filologi*, 37.

⁴⁵ ‘abd al-Salām Muḥammad Hārūn, *Tahqīq al-Nuṣūṣ wa Nashrihā*, (t. t. : Muassasah al-Ḥalbī, 1965), 39.

The printed classical book is a main manuscript and reference comparison. The researcher will categorize the texts are critiqued.

1. Word Addition and Subtraction

No	A (Printed Version)	B (Manuscript Version)
1.	{الم} الله أعلم بمراده <u>بذلك</u> (البقرة: 1)	{الم} الله أعلم بمراده
	❖ (Alif Lām Mīm) Allah more knows the meaning <u>about it</u>	❖ (Alif Lām Mīm) Allah more knows the meaning
Based on the data, the exegesis of the manuscript did not write the word <u>بذلك</u> as on the printed version.		
2.	{وَتَعَاوَنُوا عَلَى الْبِرِّ} بِفِعْلِ مَا أُمرْتُمْ بِهِ {وَالتَّقْوَى} بِتَرْكِ مَا هُيئْتُمْ عَنْهُ وَلَا تَعَاوَنُوا فِيهِ حَذْفِ إِحْدَى التَّاءَيْنِ فِي الأَصْلِ {عَلَى الإِثْمِ} المَعَاصِي {وَالْعُدْوَانَ} التَّعَدِّي فِي حُدُودِ اللَّهِ (المائدة: 2)	{وَتَعَاوَنُوا عَلَى الْبِرِّ} بِفِعْلِ مَا أُمرْتُمْ بِهِ {وَالتَّقْوَى} <u>اي</u> بِتَرْكِ مَا هُيئْتُمْ عَنْهُ {وَلَا تَعَاوَنُوا} فِيهِ حَذْفِ إِحْدَى التَّاءَيْنِ فِي الأَصْلِ {عَلَى الإِثْمِ} المَعَاصِي {وَالْعُدْوَانَ} <u>اي</u> التَّعَدِّي فِي حُدُودِ اللَّهِ
	(Help ye one another in righteousness) by doing what was commanded to you (and piety) by leaving what was forbidden to you (but help ye not one another) actually, there is a throwing one of two <i>ta`s</i> in تعاونوا (in sin) wickedness (and rancour) violate the laws of Allah.	(Help ye one another in righteousness) by doing what was commanded to you (and piety) <u>it is</u> by leaving what was forbidden to you (but help ye not one another) actually, there is a throwing one of two <i>ta`s</i> in تعاونوا (in sin) wickedness (and rancour) <u>it is</u> violate the laws of Allah.
In manuscript version, there is an addition of <u>اي</u> when interpreted <u>وَالتَّقْوَى</u> and <u>وَالْعُدْوَانَ</u> . The addition does not change the meaning.		

No	A (Printed Version)	B (Manuscript Version)
3.	فَمَنْ اتَّقَى { الشَّرْكَ } وَأَصْلَحَ { عَمَلَهُ } فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ { (الأعراف: 35)	فَمَنْ اتَّقَى { الشَّرْكَ } وَأَصْلَحَ فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {
	(those who are righteous) false worship (and mend (their live)) his deed (on them shall be no fear nor shall they grieve)	(those who are righteous) false worship (and mend (their live) on them shall be no fear nor shall they grieve)
	The interpreter of exegesis manuscript does not interpret وَأَصْلَحَ as the exegesis of printed version.	
4.	{ أَوْلِيكَ يُجْزَوْنَ الْعُرْفَةَ } الدَّرَجَةَ الْعُلْيَا فِي الْجَنَّةِ { بِمَا صَبَرُوا } (الفرقان: 75)	{ أَوْلِيكَ يُجْزَوْنَ الْعُرْفَةَ } الدَّرَجَةَ فِي الْجَنَّةِ { بِمَا صَبَرُوا }
	(Those are the ones who will be rewarded with the place) highest place in heaven (because of their patient constancy)	(Those are the ones who will be rewarded with the place) place in heaven (because of their patient constancy)
	In the manuscript, the interpreter does add الْعُلْيَا for interpreting الْعُرْفَةَ. He just interpret that the meaning of الْعُرْفَةَ there is a place in heaven without saying that is the highest place.	

Based on the table, the researcher concludes that the exegesis style of manuscript more rarely give the further interpretation as an emphasized of the meaning. This research concludes that the pattern for interpreting verses of Qur'an on the manuscript often uses اى before giving interpretation to inform that it is the interpretation of the verse.

2. The Difference of *Domir* (Pronoun)

The second difference is about the using of *domir* (pronoun). In several interpretations, both of them have differences when using *domir*. Even sometimes, that cause changing the meaning.

No	A (Printed Version)	B (Manuscript Version)
1.	<p>مَا { زَيْنَ لِلنَّاسِ حُبَّ الشَّهَوَاتِ } تَشْتَهِيهِ النَّفْسُ وَتَدْعُو <u>إِلَيْهِ</u> (ال عمران: 14)</p>	<p>مَا { زَيْنَ لِلنَّاسِ حُبَّ الشَّهَوَاتِ } تَشْتَهِيهِ النَّفْسُ وَتَدْعُو <u>إِلَيْهَا</u></p>
	(Fair in the eyes of men is the love of things they covet) what loved by a passions and want to it (male).	(Fair in the eyes of men is the love of things they covet) what loved by a passions and want to it (female).
	There is a difference of using pronoun between both of them. The manuscript uses إليها that refers to الشَّهَوَاتِ while the printed version uses إليه that refers to حُبَّ الشَّهَوَاتِ. Although those are different, but have similar meaning and does not remove the meaning.	
2.	<p>{ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا } <u>يَعْمَلُونَ</u> { أَيَّ جَزَاءِهِمْ } (التوبة: 121)</p>	<p>{ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا } <u>يَعْمَلُونَ</u> { أَيَّ جَزَاءَهُ }</p>
	(that Allah may requite their deed with the best (possible reward)) it is their requite.	(that Allah may requite their deed with the best (possible reward)) it is his requite.
	The manuscript uses pronoun “his” (هـ), but that is not suitable with the verses above. The researcher assumes that the writer wrote the wrong word. Probably he would write “their” (هم) but he forgot or even was not aware writing “هـ”, while between “هـ” and “هم” have different meaning. Most likely, there is a mistake in copying process.	

Based on the research, the difference of using pronoun has two reasons. The first reason is writing or copying error. Probably in the process of copying, the writer is careless and even he has not corrected it yet. This kind of error should be taken care of, because the pronoun writing errors is very possible to change the meaning of the verse. This is harmful for the beginner who read the text, because he does not understand the

Arabic grammatical. If the reader has understood the Arabic grammatical, he surely knows the error and understands the verse of Qur'an in accordance to the right writing.

The second reason is the interpreter has different argument about the referenced word. Nevertheless, this difference does not damage the original meaning. This commonly happened among the scholars.

3. The Difference of the Word and Writing

The third difference is about the use of the word. The difference here means that between two objects are different in the use of the word. There are some kinds of the difference, like single or plural word, *i'rāb*, and the writing. The following are some result of the research:

No	A (Printed Version)	B (Manuscript Version)
1.	{ إِنَّ الَّذِينَ كَفَرُوا } كَأَبِي جَهْلٍ وَأَبِي هَبٍ وَنَحْوَهُمَا (البقرة: 6)	{ إِنَّ الَّذِينَ كَفَرُوا } كَأَبِي جَهْلٍ وَأَبِي هَبٍ وغيرهما
	(As to those who reject Faith) like Abū Jahl and Abū Lahab and as same as from both of them.	(As to those who reject Faith) like Abū Jahl and Abū Lahab and aside from both of them.
	The manuscript uses the different word from the printed version, but both of them have similar meaning and surely do not change the meaning of exegesis.	
2.	{ وَخَلَقَ مِنْهَا زَوْجَهَا } حَوَاءَ بِالْمَدِّ مِنْ ضِلْعٍ مِنْ أَضْلَاعِهِ الْيُسْرَى { وَبَثَّ } فَرَّقَ وَنَشَرَ { مِنْهُمَا } مِنْ آدَمَ وَحَوَاءَ (النساء: 1)	{ وَخَلَقَ مِنْهَا زَوْجَهَا } حَوَا بِالْمَدِّ مِنْ ضِلْعٍ مِنْ أَضْلَاعِهِ الْيُسْرَى { وَبَثَّ } فَرَّقَ وَنَشَرَ { مِنْهُمَا } مِنْ آدَمَ وَحَوَا
	(created of like nature of his mat) Hawwā` in long sound created from a rib of his ribs.	(created of like nature of his mat) Hawā in long sound created from a rib of his ribs.
	The manuscript uses word “Hawā” without giving <i>hamzah</i> while the printed version uses <i>hamzah</i> . However, both of them refer to same person (Adam's wife).	

No	A (Printed Version)	B (Manuscript Version)
3.	<p>وَهُمُ الْآتِبَاعُ {أَخْرَاهُمْ} <u>وَأَيُّ لَاجِلَاتِهِمْ</u> (الأعراف: 38)</p>	<p>وَهُمُ الْآتِبَاعُ {أُخْرِبُهُمْ} <u>وَأَيُّ لَاجِلِهِمْ</u></p>
	<p>(Saith the last) they are follower (about the first) it is for their leaders.</p>	<p>(Saith the last) they are follower (about the first) for them.</p>
<p>Based data above, there are two differences between both. The first difference is similar with data before, it is about the use of <i>rasm</i> in writing Qur'anic text. The writing of Qur'anic text of the manuscript uses <i>rasm 'uthmānī</i>. The second difference is about the use of the word for interpreting لا ولاهم. The printed version interprets it by لاجلاتهم. The meaning is "because they have become a guidance". لاجلاتهم is the explanation of the Last to the First as a form of their protest. Both of them are plural form. Meanwhile, the manuscript uses single form لاجلهم. The word اجل means سبب (reason). Thus, لاجلهم also as the explanation for their protest, but it just mention "because of them" without mention their First's guidance. Between printed and manuscript version is different in interpreting, but their meaning is same.</p>		
4.	<p>{الَّذِينَ يُقِيمُونَ الصَّلَاةَ} (الأنفال: 3)</p>	<p>{الَّذِينَ يُقِيمُونَ الصَّلَوَةَ}</p>
	<p>(Who establish regular prayers)</p>	<p>(Who establish regular prayers)</p>
<p>The difference is still same about writing style. The printed version uses الصَّلَاة (using <i>alif</i>), it means that is <i>rasm imlāī</i>. While the manuscript uses الصَّلَوَةَ (using <i>wawu</i>), it means that is <i>rasm 'uthmānī</i>. The position of <i>alif</i> changes to <i>wawu</i>.</p>		
5.	<p>{وَقَالَتْ أُولَاهُمْ لِأَخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ} لِمَ تَكْفُرُوا بِسَبِّبِنَا فَتَحْنُ وَأَنْتُمْ سِوَاءِ (الأعراف: 39)</p>	<p>{وَقَالَتْ أُولَاهُمْ لِأُخْرِبُهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ} لَا تَكْفُرُونَ بِسَبِّبِنَا فَتَحْنُ وَأَنْتُمْ سِوَاءِ</p>

No	A (Printed Version)	B (Manuscript Version)
	(Then the first will say to the last: "See then! No advantage have ye over us) Because you rejected Allah is not for us, we are the same.	(Then the first will say to the last: "See then! No advantage have ye over us) Because you rejected Allah is not for us, we are the same.
	<p>Both of them have two differences. The first difference is about writing style of أُخْرَا. Based on the table, printed version uses أُخْرَا (using <i>alif</i>). It means that is <i>rasm imlāī</i>. While, manuscript version uses أُخْرَى (using <i>alif layyinah</i>). It means that is <i>rasm 'uthmānī</i>. The difference of the use of writing style (<i>rasm</i>) is probably because both of them follow different <i>madhhab</i>. The position of <i>alif</i> change into <i>alif layyinah</i>.</p> <p>The second difference is about Arabic grammatical (<i>nahwu</i>). The printed version uses لَمْ تَكْفُرُوا, (<i>fi'il muḍāri</i>' influenced by <i>āmil nāṣib</i> لم), while the manuscript uses لَا تَكْفُرُونَ (<i>fi'il muḍāri</i>' influenced by لا نفي). Both of them have similar meaning.</p>	

Based on the research, there are some conclusions, as follows:

- a. The writing of manuscript text uses rule of *rasm imlāī* in general.
- b. If there is a difference of writing style between of them (using of *rasm*), the manuscript more likely used *rasm 'uthmānī*. Meanwhile, the printed version tends to use *rasm imlāī*.
- c. The exegesis in manuscript version is easier to understand.

Data's explanation above is a result of comparison study between interpretation of *Jalālain* exegesis in the form of manuscript and *Jalālain* exegesis in the form of printed book corrected by Muḥammad Dhu al-Kifl Zain al-Dīn al-Waṭānī. The researcher finds various differences by some aspects. Based on the research, both of them were copied from different main script. Because of limitation, the researcher does not find the main text used as the guide to copy the text of *Jalālain* exegesis of the manuscript.

Based on the research, the researcher concludes some patterned errors of manuscript writing, as follows:

- a. The writing of لا resembles لما, even sometimes same with ل (double lam). Previously, the researcher thinks that the writing error is unintentional, but by analyzing it deeply, it is a pattern of Kyai Nur Hisyam's writing.
- b. The writing of ه (ha`) in the last position always connect to the character before, thus it resembles و (wawu). Thus, the reader has to understand the writing style of the writer in order not to lead to a misunderstanding.
- c. He always gave two points under ا (alif layyinah), thus resembles ي (ya`). Like when he wrote الى (ilā) become الي (ilayya). Both of them have different meaning.

Three patterned errors above as the specific characteristics of Kyai Nur Hisyam's writing. His writing style in some characters is unsuitable to the guidelines of Arabic writing, thus the readers of his manuscript have to understand his style of Arabic writing. The patterned errors make this manuscript becomes more unique and interesting.

F. Conclusion

Based on the research codicologically, there are some conclusions about the physical characteristics of the manuscript. Kyai Nur Hisyam wrote the manuscript by using European paper. The manuscript used Arabic for verses, exegesis and other explanation and Javanese language for *ma'na gandhul pegon* (interlinier text). The writer used two color of ink, the red ink for writing the verses of Qur'an and the black ink for writing the exegesis and additional information. The writing of manuscript text uses rule of *rasm imlāi* in general.

Textologically, *Jalālain* exegesis manuscript of Kyai Nur Hisyam consists of Qur'anic exegesis fully. The writer also wrote *ma'na gandhul pegon* (interlinier text) as the translation of difficult words. There are other explanations related to the text. Including *nahwu* explanation of certain words or sentences and stories related to certain sentences in the exegesis. By comparing the manuscript and printed Book of *Jalālain* exegesis, it can be concluded that both of them are written from different main text. The interpretation system of Kyai Nur Hisyam's manuscript intends to add ا before interpreting the word as the confirmation. Nevertheless, it is not much addition word when interpreting. This research concludes that there are three patterned errors of manuscript writing, like about the writing of لا, ه (ha`) and ا (alif layyinah).

BIBLIOGRAPHY

Al-Qur'ān al-Karīm

Akbar, Ali. "Kertas / Alas Tulis". dalam <http://quran-nusantara.blogspot.com/2012/10/2-kertas.html>, diakses pada 24th March 2017.

Akbar, Ali. "Oman Fathurahman dkk., Filologi dan Islam Indonesia," dalam *Khazanah Mushaf Kuno Nusantara*. Jakarta: Puslitbang Lektur Keagamaan Balitbang Kemenag RI, 2010.

Baried, Siti Baroroh, dkk. *Pengantar Teori Filologi*. Jakarta: Pusat Pembinaan dan pengembangan Bahasa Departemen Pendidikan dan Kebudayaan, 1985.

Dhofier, Zamakhsyari. *Tradisi Pesantren Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia*. Jakarta: LP3S, 2015.

Djamaris, Edwar. *Metode Penelitian Filologi*. Jakarta: Manasco, 2002.

Fakhriati. The Use of Papers in The Acehnese Islamic Manuscripts and its Historical Context, *Heritage of Nusantara*. No. 1, Vol. 2, June, 2013.

Fathurohman, Oman. *Filologi Indonesia Teori dan Metode*. Jakarta: Kencana, 2017.

Fatoni, Nur. Kultur Pesantren: Relasi Kiai, Santri, dan Kitab Kuning. *Ibda'*, vol. 9, no. 2. Desember. 2011.

Gumilar, Setia, dkk. "Daluang: Rekayasa Teknologi Alas Tulis Dalam Proses Penyebaran dan Penyuburan Islam di Nusantara". Penelitian di Universitas Islam Negeri Sunan Gunung Djati, Bandung, 2013.

Gusmian, Islah. Karakteristik Naskah Terjemahan al-Qur'an Pegon Koleksi Perpustakaan Masjid Agung Surakarta, *Ṣuḥuf*, Vol. 5, No. 1, 2012.

Hārūn, 'abd al-Salām Muḥammad. *Tahqīq al-Nuṣūṣ wa Nashrihā*. t.t.: Muassasah al-Ḥalbī, 1965.

Heawood, Edward. *The Use of Watermarks in Dating Old Maps and Documents*. t.t: t.p,1924.

Jones, Russell. European and Asian Papers in Malay Manuscript: A Provisional Assessment, *Bijdragen tot de Taal*, no. 3. Leiden: 1993.

- Lubis, Nabilah. *Naskah, Teks dan Metode Penelitian Filologi*. Jakarta: Yayasan Media Alo Indonesia, 2007.
- Mulyadi, Sri Wulan Rujati. *Kodikologi Melayu di Indonesia*. Depok: Fakultas Sastra Universitas Indonesia, 1994.
- Mun'im, Abdul. *Silsilah Klop Telu Fersi Ali Shatho, Abdul Fattah Sumingan Santren Mandirejo Merak Urak*.
- Needham, Josep. *Science and Civilization in China, Chemistry and Chemical Technology, Part 1, Paper and Printing*. vol. 5, Cambridge: Cambridge University Press, 1985.
- Ogierman, Leonard. Phenomenon of Pro Patria Paper Expansion, *Bibliotheca Nostra*. 2017.
- Siregar, Insan Fahmi. Sejarah Pertumbuhan dan Perkembangan Partai Masyumi (1945-1960). *Thaqafiyat*.vol. 14, no. 1, 2013.
- Steenbrink, Karel A. *Pesantren Madrasah Sekolah, Pendidikan Islam dalam Kurun Modern*. Jakarta: LP3ES, 1991.
- Sulistiyorini, Dwi. *Filologi Teori dan Penerapannya*. Malang: Madani, 2015.
- Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa. *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka, 2001.
- Wahyuni, Sri, Rustam Ibrahim. Pemaknaan Jawa Pegon dalam Memahami Kitab Kuning di Pesantren, *Manarul Qur'an*, vol. 17, no. 1. Desember, 2017.
- Wirajaya, Aseo Yudha. "Daluang atau Dluwang dalam Prespektif Kodikologi". dalam <http://danupratamasetiawan.blogspot.com/2011/11/daluang-atau-dluwang-dalam-perspektif.html>. diakses pada 24th March 2017.
- Wirantaprawira, Cyntha. *Menguak Tabir Peristiwa 1 Oktober 1965 Mencari keadilan*. Heidelberg: Persahabatan Jerman-Indonesia, September-Oktober, 2005.

