

**A PHILOLOGICAL STUDY: OF THE MANUSCRIPT OF  
*TAFSĪR AL-JALĀLAYN* AT THE PESANTREN TEGALSARI  
PONOROGO**



**THESIS**

Submitted to Ushuluddin and Humanities Faculty in Partial  
Fulfillment of the thesis requirements for the Degree of S-1 of the  
Sciences of Qur'an and Tafseer

Submitted by:

**ANA RO'YATUL ULUM**

**NIM: 1904026066**

THE FACULTY OF USHULUDDIN AND HUMANITIES  
WALISONGO STATE ISLAMIC UNIVERSITY  
SEMARANG  
2023

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2023

## DECLARATION

I declare that thesis is definitely my own work. I am responsible for the whole content of this thesis. Other writer's arguments or findings included within it are quoted or cited in accordance with ethical standards.

Semarang, 7<sup>th</sup> March 2023

The writer,



Ana Ro'yatul Ulum

NIM: 1904026066

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## MOTTO

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ  
مَشْكُورًا. (سورة الاسراء: ١٩)

*“Whoever desires the life of the hereafter and strives earnestly towards it while believing, then they are the ones whose efforts are well rewarded.”*

(Q.S Al-Isrā’: 19)

## TRANSLITERATION

The transliteration of Arabic words used in writing this thesis is guided by the "Arab-Latin Transliteration Guidelines" based on the Joint Decree of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia number: 158/1987 and number 0543b/U/1987. dated January 22, 1988, as follows:

### 1. Consonant Words

Arabic consonant phonemes which in the Arabic writing system are denoted by letters, in this transliteration some are represented by letters and some are represented by signs and some by letters and signs at the same time.

Huruf Arab	Name	Latin word	Information
ا	Alif	Not symbolized	Not symbolized
ب	Bā'	B	Be
ت	Tā'	T	Te
ث	Šā'	Š	es (with dot above)
ج	Jīm	J	Je
ح	Hā'	Ḥ	ha (with dot below)
خ	Khā'	Kh	ka and ha
د	Dāl	D	De
ذ	Žāl	aŽ	zet (with dot above)
ر	Rā	R	Er
ز	Zai	Z	Zet

س	Sīn	S	Es
ش	Syīn	Sy	es dan ye
ص	Šād	ṣ	es (with dot below)
ض	Dād	ḍ	de (with dot below)
ط	Ṭā	ṭ	te (with dot below)
ظ	Zā'	ẓ	zet (with dot below)
ع	'Ain	‘	Inverted comma on top
غ	Gain	G	Ge
ف	Fā'	F	Ef
ق	Qāf	Q	Qi
ك	Kāf	K	Ka
ل	Lām	L	El
م	Mīm	M	Em
ن	Nūn	N	En
و	Wāw	W	W
ه	Hā'	H	Ha
ء	Hamzah	'	Apostrof
ي	Yā'	Y	Ye

## 2. Vowel

Arabic vowels like Indonesian vowels, consist of a single vowel or monphthong and multiple vowels or diphthongs.

### a. single vowel

The Arabic single vowel whose symbol is in the form of a sign or vowel, the transliteration is as follows:



Huruf Arab	Name	Latin word	Information
--◌◌--	Fathah	A	A
--◌◌--	Kasrah	I	I
--◌◌--	Dhammah	U	U

### b. Double Vowel

Arabic double vowels whose symbols are a combination of vowels and letters, transliteration in the form of a combination of letters, namely:

Huruf Arab	Name	Latin word	Information
--◌◌ي	Fathah and ya'	Ai	a-i
--◌◌و	Fathah and wau	Au	a-u

كَتَبَ kataba

بَيْنَكُمْ bainakum

فَعَلَ fa'ala

قَوْلٌ qaul

كَيْفَ kaifa

### 3. Maddah

Maddah or long vowels whose symbols are vowels and letters, transliteration in the form of letters and signs, namely:

Huruf Arab	Name	Latin word	Information
ا	Fathah and alif	Ā	A and the line above
ي	Fathah and ya	Ā	A and the line

			above
ي	Kasrah and ya	Ī	I and the line above
و	Dhammah and wau	Ū	U and the line above

جَاهِلِيَّةَ Jāhiliyyah

تَنْسَى tansā

كَرِيمِ karīm

فُرُوضِ furūd

#### 4. Ta'marbutah

There are two transliterations for ta marbutah:

a. Ta marbutah live

Ta marbutah who live or get harakat fathah, kasrah and dhammah, the transliteration is /t/

b. Ta marbutah dies:

Ta marbutah who dies or gets sukun, the transliteration is /h/

c. If the last word with ta marbutah is followed by a word that uses the article al and the reading of the two words is separate, then ta marbutah is transliterated with ha (h)

Example :

رَوْضَةُ الْأَطْفَالِ - raudah al- aṭfāl

رَوْضَةُ الْأَطْفَالِ - raudatul aṭfāl

## 5. Syaddah

Syaddah or tasydid which in the Arabic writing system is symbolized by a sign, shaddah sign or tasydid sign, in this transliteration the shaddah sign is denoted by a letter, which is the same letter as the letter marked with the shaddah.

Example :

رَبَّانًا	rabbanā
نَزَّلَ	nazzala
الْبُرِّ	al-birru

## 6. Article

Articles in the Arabic writing system are denoted by letters, but in this transliteration, articles are distinguished by articles followed by the letter syamsiyah and the word sandbag followed by the letter qomariah.

- a. The article is followed by the letter syamsiyah

The article followed by the letter syamsiyah is transliterated according to its sound, namely the letter /i/ is replaced with the same letter as the letter that immediately follows the article

السَّمَاءِ	As-Sama>'
الشَّمْسِ	Asy-Syamsu

- b. Articles followed by the letter qamariah

Articles followed by the letter qomariah are transliterated according to the rules outlined in front and

according to their sound. Whether followed by the letter syamsiyah or the letter qomariah, the article is written separately from the word that follows and is connected to the article.

الْقُرْآنُ al-Qur'ān

الْقِيَّاسُ al-Qiya>s

## 7. Hamzah

It is stated in advance that hamzah is transliterated with an apostrophe, but that only applies to hamzah which is located in the middle and at the end of the word. If the hamzah is located at the beginning of the word, it is not symbolized, because in Arabic it is an alif.

Example:

تَأْخُذُونَ ta' khuḏūna

أَكَلَ akala

النَّوْءُ an-nau'

## 8. Word writing

Basically every word, whether fi'il, isim, and harf, is written separately, only certain words written in Arabic letters are usually combined with other words because there are letters or vowels that are omitted, so in this transliteration the writing of these words is also arranged in other words following it.

وان الله هو خير الرازقين wa innallāha lahuwa khai arrāziqīn

والله على الناس حج البيت walillāhi nāsi ‘alan nāsi hjju al-baiti

## 9. Capital letters

Although in the Arabic writing system capital letters are not recognized, in this transliteration they are used as well. The use of capital letters is like what is done in EYD, including: capital letters are used to write the first letters of self-names and the beginning of sentences. If the personal name is preceded by an article, then what is written in capital letters remains the initial letter of the personal name, not the initial letter of the article.

Example:

وما محمد الا رسول wa mā Muhammadun illā rasul

الحمد لله رب العالمين alhamdu lillāhi rabbi al-ālamīn

Alhamdulillāhi rabbil ālamīn

The use of capital letters for Allah only applies if the Arabic script is complete and if the writing is combined with other words, so that letters or vowels are omitted, capital letters are not used.

Example:

الله الامر جميعا lillahi al-amru jami’an

Lillahi amru jami’an

والله بكل شيء عليم wallahu bikulli syai’in alim

## **10. Tajweed**

For those who want fluency in reading, this transliteration guide is an integral part of the Science of Tajweed. Therefore, the inauguration of the Latin Arabic transliteration guidelines (international version) needs to be accompanied by recitation guidelines.

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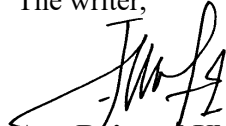
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provide benefits, especially to writers and readers in general, and can contribute to the world of education.

Semarang, 7<sup>th</sup> March 2023

The writer,



Ana Ro'yatul Ulum  
**NIM: 1904026066**

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## ABSTRACT

This research is a study of the manuscript of *Tafsīr al-Jalālayn* found in Tegalsari Islamic boarding school, Jetis sub-district, Ponorogo district, East Java province, which is then called "Manuscript of *Tafsīr al-Jalālayn* Tegalsari". This research will focus on the historical aspects of writing the Tegalsari *Tafsīr al-Jalālayn* manuscript and the characteristics of the Tegalsari *Tafsīr al-Jalālayn* manuscript in terms of philological aspects. This research is classified as a qualitative research model that is field research with descriptive analysis techniques. Based on the research that has been carried out, it produces two conclusions. *First*, the manuscript of *Tafsīr al-Jalālayn* Tegalsari was written by Muhammad Jalalain, the fifth descendant of Kiai Ageng Muhammad Besari. *Second*, from the codicological aspect, the manuscript of *Tafsīr al-Jalālayn* Tegalsari was written on paper produced in Tegalsari village around the 18th-19th centuries AD, called *gedhog* (*dluwang*) paper, written in red and black ink and using the type of *khat Riq'ah*. The manuscript consists of two volumes, the first volume is 36 cm long, 22.5 cm wide, 3.5 cm thick and has 406 pages. The second volume is 37.5 cm long, 13.5 cm wide, 4 cm thick and has 382 pages. Thus the total number of pages of this manuscript is 788 pages with each volume having 16 *kuras*. This manuscript has also been digitized and can be accessed through *the Endangered Archive Programme (EAP)* with code number EAP061-3. Based on the textological aspects in this manuscript, there are scholia of error correction in Tafsīr, scholia of additional verses in the Qur'an, scholia of additional verses in tafsīr, scholia of additional verses in the Qur'an and tafsīr, scholia of the word *alihan* and scholia of the beginning of *juz*. In addition, this manuscript also uses *syakl* or punctuation marks that are commonly used, there are *rukuk* symbols, reference symbols and symbols for correcting errors or adding *lafādz* to the text, and there are also some corruptions in letters, words, sentences and harakat.

**Keywords:** Philology, Codicology, Textology, Manuscripts, and Tafsīr.

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# CHAPTER I

## INTRODUCTION

### A. Background

The history of a nation can be traced through the study or research of authentic data sources. One of the data sources for teaching history is through manuscripts, these manuscripts are able to reveal a culture, language, history, and traditions in ancient times, which can be used as reinforcement, denial, or new discoveries today.<sup>1</sup> The same thing also applies to manuscripts in the form of religious texts, including those of the Islamic religion. The discovery of a manuscript of the *Tafsīr al-Jalālayn* book at the Bustanul Ulum Sedan Islamic boarding school, Rembang, for example, proves that Islam has developed in the Rembang area with the existence of a centre for writing and copying religious books, which developed rapidly throughout the 19th century AD. This was identified by calculating the years of paper production used; the paper used for the manuscript of the *Tafsīr al-Jalālayn* book was found to be countermarked by MV LIER & Zoon, which indicates that the paper was produced in 1830 AD. This discovery refutes the results of a survey conducted by Dutch scholars Van Der Chijs and Van Den Berg, who stated that in

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<sup>1</sup> Khabibi Muhammad Luthfi, “Kontekstualisasi Filologi dalam Teks-teks Islam Nusantara”, *Ibda'*, Vol. 14 No. 1, January-June 2016, p. 116.

the Rembang area there was not a single study of the book of interpretation studied in the 19th century AD.<sup>2</sup> This shows that research on manuscripts is something that needs to be researched.

Concerning this matter in Indonesia, research on religious manuscripts has been compiled by the Center for Research and Development (PUSLITBANG) of the Republic of Indonesia, with data reports that are always growing every year. This was stated by Atika Maulidia with reference to Fadhil Ar Bafadhal and Rosehan Anwar, who stated that PUSLITBANG had obtained 241 ancient manuscripts from various regions in the archipelago, such as East Java, Central Java, Yogyakarta, West Java, Banten, Bali, North Kalimantan, Aceh, Central Sulawesi, South Sulawesi, Southeast Sulawesi, Ternate, and North Sumatra in 2003–2005. In addition, from 2011 to 2014, there were 422 ancient manuscripts from various regions of the archipelago, that were collected from Aceh to Ambon.<sup>3</sup> However, there are also several manuscripts

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<sup>2</sup> Nasihatul Ma'ali dan Muhammad Asif, "Aspek Kodikologis dan Filologis Manuskrip Tafsir Pondok Pesantren Bustanul Ulum Sedan Rembang", *Al-Itqan*, Vol. 6 No. 1, 2020, p. 6.

<sup>3</sup> Atika Maulida, "*Karakteristik Manuskrip Al-Qur'an Desa Langgenharjo Pati Jawa Tengah (Kajian Kodikologi)*", Faculty of Ushuluddin and Islamic Thought Thesis, UIN Sunan Kalijaga Yogyakarta, 2019, p. 1.

that are still in private collections, so these manuscripts have not been collected by PUSLITBANG.

One of the manuscripts belonging to private circles is the manuscript of the book of *Tafsīr al-Jalālayn* which is located at the Tegalsari Islamic boarding school, Tegalsari Village, Jetis District, Ponorogo Regency. Based on the preliminary study on August 29, 2021, researchers obtained some data and problems that needed to be researched, so that an urgency could be found in the *Tafsīr al-Jalālayn* manuscript. Henceforth, the manuscript of *Tafsīr al-Jalālayn* is referred to as the "Tegalsari *Tafsīr al-Jalālayn* manuscript." The problems raised are, first, the historical aspects of the authorship of the manuscript of *Tafsīr al-Jalālayn* found in the Tegalsari Islamic boarding school. Second, the discovery of grammatical codes that are used as a language for understanding the meaning of *gundul (pegon)*, the existence of marginal notes in Arabic and Javanese *pegon*, and different writing styles in the manuscript of *Tafsīr al-Jalālayn* Tegalsari that can be revealed using philological studies. Apart from these problems, the manuscript of *Tafsīr al-Jalālayn* Tegalsari also has advantages, including more accurate explanations and information because it is obtained directly from the owner of the manuscript, who is one of the lineages of the author, and

because the manuscript of *Tafsīr al-Jalālayn* Tegalsari can be accessed by the general public.

The discovery of the manuscript of *Tafsīr al-Jalālayn Tegalsari* can be used as one of the supporting evidences of the research conducted by Fauziatu Shufiyah,<sup>4</sup> with his research entitled "*Eksistensi dan Varian Mushaf al-Qur'ān Kuno di Bumi Reog (Kajian Filologi atas Tiga Manuskrip di Tegalsari, Jetis, dan Sampung Ponorogo)*." Fauziatu Shufiyah stated, "When Kiai Ageng Muhammad Besari was the caretaker of the Tegalsari Islamic boarding school, the al-Qur'ān was still used as a system for understanding Islamic religious teachings, but after he died, around the 1970s, the manuscript of the al-Qur'ān was no longer used." In addition, Fauziatu Shufiyah also stated that the existence of the ancient manuscripts of the *al-Qur'ān Mushaf* existed before the 1950s; in fact, the Tegalsari Islamic Boarding School was founded around 1742 AD with the name *Gebang Tinatar Tegalsari* Islamic Boarding School.<sup>5</sup> As a result, researchers focused on discussing the manuscript of *Tafsīr al-Jalālayn*

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<sup>4</sup> Student at Sunan Kalijaga State Islamic University, Yogyakarta, Faculty of Ushuluddin and Islamic Thought, Al-Qur'ān and Interpretation Study Program.

<sup>5</sup> Fauziatu Syufiyah, "*Eksistensi dan Varian Mushaf Al-Qur'ān Kuno di Bumi Reog (Kajian Filologi atas Tiga Manuskrip di Tegalsari, Jetis, dan Sampung Ponorogo)*", Faculty of Ushuluddin and Islamiv Thought Thesis, UIN Sunan Kalijaga Yogyakarta, 2020, p. 36.

*Tegalsari's* book, which was used as one of the commentary books to understand the meaning of the Qur'an, in this study.

Research on past manuscripts or writings has an important meaning for conducting research. This is assumed because there are historical aspects that need to be disclosed, which the positive values can be obtained from the contents of the text of the manuscript, the culture that developed, and the teachings that were applied so that they can be applied in today's life.<sup>6</sup> Apart from that, ancient manuscripts also needed to be preserved by their culture so that they are useful for life, as accurate historical evidence, and so that they are not destroyed. The same is true for one of the manuscripts found by researchers, namely the manuscript of the *Tafsīr al-Jalālayn* book, which is in the Tegalsari Islamic Boarding School.

The manuscript of *Tafsīr al-Jalālayn* which is in the Tegalsari Islamic boarding school, has several peculiarities, one of which is that this manuscript is copied on *dluwang* paper, or local paper produced in Tegalsari village made from *dluwang* trees. The production of *dluwang* paper in the village

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<sup>6</sup> Abdul Mustaqim, *Metode Penelitian Al-Qur'ān dan Tafsir*, (Yogyakarta: Idea Press Yogyakarta, 2014), p. 94.

of Tegalsari developed in the 18th and 19th centuries AD.<sup>7</sup> So it can be ascertained that the manuscript of the *Tasir Jalalain* book in the Tegalsari Islamic boarding school was copied in the 18th–19th century AD as well; this shows that the age of the manuscript of the *Tafsīr al-Jalālayn* book has reached hundreds of years. However, the existence of this manuscript is not known by many people, and no one has conducted research on it until now.

Thus, based on the various problems that have been described, research on the manuscript of the *Tafsīr al-Jalālayn Tegalsari*'s book needs to be carried out as a form of embodiment of the assumptions that have been mentioned. In this study, researchers used the philological study method in conjunction with aspects of the study, namely aspects of codicology and textology as auxiliary sciences, in researching the manuscripts of *Tafsīr al-Jalālayn Tegalsari*'s book.

## **B. Research Question**

Based on the background that has been described above, there is a core problem as follows:

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<sup>7</sup> Ema Puji Lestari, “Dluwang Sejarahmu Kini: Upaya konservasi Kertas Tradisional Indonesia”, *Jurnal Pustaka Budaya*, Vol. 6 No. 2, July 2019, p. 23.



1. What is the history of the writing of the manuscript of *Tafsīr al-Jalālayn* at the Tegalsari Ponorogo Islamic Boarding School?
2. What are the characteristics of the manuscript of *Tafsīr al-Jalālayn* at the Tegalsari Ponorogo Islamic Boarding School in terms of philological studies?

### **C. Purpose and Benefit Research**

Based on several problems that have been identified, this research has the following objectives:

1. To find out the history of the manuscript of the *Tafsīr al-Jalālayn* at the Tegalsari Ponorogo Islamic Boarding School.
2. To find out the characteristics of the manuscript of *Tafsīr al-Jalālayn* at the Tegalsari Ponorogo Islamic Boarding School in terms of philological studies.

This research is useful in the following ways:

1. Theoretical, this research contributes to the preservation of the archipelago's scientific treasures, especially in the development of learning and interpretation of the al-Qur'ān. In addition, it also contributes to the scientific study of Philology by referring to the information contained in handwritten manuscripts, which is revealed through philological studies.

2. Practical, Adding knowledge to scientific treasures in the form of writing and scientific complements in the form of oral communication by providing historical information on the formation of culture, scholarship, and religion at the Tegalsari Ponorogo Islamic boarding school and providing information on previous cultures. In addition, it can be used as literature for further research.

#### **D. Literature Review**

A "literature review" is a study of previous studies related to one's research. A literature review was conducted to find out whether the research had been carried out or not. In addition, a literature review was also carried out to find out the differences between previous research and future research. As for this matter, the researcher presents some of the results of the research that has been done, which is related to the study of Philology in the aspects of codicology and textology.

Islah Gusmian, 2017, with the title *Manuskrip Keagamaan di Masjid Popongan: Kajian Kodikologi dan Pemetaan Isi*. The results of this study are that the manuscripts of the Popongan mosque were identified as intact and readable, but there were also several manuscripts that were damaged due to age. At the Popongan mosque, there are various forms of manuscripts, including copied text,

independent written works, notes taken while studying at Islamic boarding schools, and so on. Script, language, and various fields of knowledge written show the spread of knowledge that occurs in Islamic boarding schools. Thus, this research has similarities with the research that will be carried out in terms of manuscripts of religious books and codicological studies used, but there are differences in the manuscripts of religious books that are used, where the research that will be carried out focuses more on manuscripts of interpretation books, namely manuscripts of religious books *Tafsīr al-Jalālayn*. As well as with the location of the manuscripts, in this study they are in the Popongan mosque, Karanganyar, Central Java, while the research location to be carried out is in the Tegalsari Islamic boarding school, Jetis, Ponorogo, East Java.<sup>8</sup>

Nasihatul Ma'ali and Muhammad Asif, 2020, with the title *Aspek Kodikologi dan Filologis Manuskrip Tafsīr Pondok Pesantren Bustanul Ulum Sedan Rembang*. The result of this research is that the study of the book of interpretation has developed in the Rembang area since the mid-19th century, as evidenced by the existence of the manuscript of *Tafsīr al-Jalālayn* book, which has three characteristics in its copy,

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<sup>8</sup> Islah Gusmian, “Manuskrip Keagamaan di Masjid Popongan: Kajian Kodikologi dan Pemetaan Isi”, *Dinika*, Vol. 2 No. 2, Mey – August 2017, p. 270.

namely the use of bare meaning, the order of language levels in translation, and a short note written around the main text. Based on this short note (*syarah*: Arabic), one can understand that there are references to the arguments of the Qur'an, references to previous interpretations, as well as explanations of the main text writings that are difficult to understand the intent and meaning of. Thus, this research has similarities with the research that will be carried out in terms of object and research study, namely the research object is the manuscript of the *Tafsīr al-Jalālayn* book, which is studied with codicological aspects, but the place of this research is the Bustanul Ulum Sedan Islamic boarding school, Rembang, Central Java, while the place of the research to be carried out is the Tegalsari, Jetis, Ponorogo Islamic boarding school, East Java, this is what distinguishes it from previous research.<sup>9</sup>

Chilyatus Sa'adah, 2019, with the title *Kajian Interteks dalam Manuskrip Tafsīr al-Jalālayn Karangasem Sedan Rembang*. The results of this study are the manuscript of the *Tafsīr al-Jalālayn* book written in the 18th century AD, which was written by Kiai Sanusi, the father of Kiai Syarbani (the current owner of the manuscript), which was obtained from a kiai from Tuyuhan, Lasem, this is known from the colophon

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<sup>9</sup> Nasihatul Ma'ali dan Muhammad Asif, "Aspek Kodikologis dan Filologis Manuskrip Tafsīr Pondok Pesantren Bustanul Ulum Sedan Rembang"... p. 20.

found on the manuscript of the *Tafsīr al-Jalālayn*. The existence of this manuscript showed that interpretation efforts have existed and developed in the Lasem Rembang area since the 18th century AD. Thus, in terms of object and research study, this research is similar to the research that will be carried out, namely the manuscript of the *Tafsīr al-Jalālayn* book studied with aspects of codicology and intertext or textology. However, there are differences in the location of the research, which in this study took place in the Lasem Rembang area, Central Java, while the research to be conducted took place in the Tegalsari Ponorogo area, East Java.<sup>10</sup>

Umi Musyarofah, 2020, with the title *Mengomentari Tafsīr al-Jalālayn Studi terhadap Naskah Tafsīr di Jaken Pati*. The results of this study are based on philological studies through codicological aspects that show that the manuscript of the *Tafsīr al-Jalālayn* book in Jaken Pati was written in 1890 AD (end of the 19th century AD) and that in the manuscript of the *Tafsīr al-Jalālayn* book were found several letters from the Netherlands, comments containing a more complete explanation of the verses of the Qur'an, the meaning of bare with grammatical codes, the order of the level of use of the

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<sup>10</sup> Chilyatus Saadah, "Kajian Interteks dalam Manuskrip Tafsīr al-Jalālayn Karangasem Sedan Rembang", *Al-Itqan*, Vol. 5 No. 1, 2019, p. 81.

Javanese language, and *Hamish* or marginal notes. In the *hamish* contained in the *Tafsīr al-Jalālayn* Jaken Pati's book, it is found that there is an explanation that the *Tafsīr al-Jalālayn* book refers to the *Tibyān al-Asrar fi Qissati Yūsuf Li žawi al-Absār* interpretation book by Kiai Madyani Abu Ishaq, a scholar from the Rengel area, this shows that there has been a relationship between Javanese scholars in the interpretation of the Qur'an. Thus, this research has similarities with the research that will be carried out in terms of objects and research studies, namely the object of the manuscript of the *Tafsīr al-Jalālayn* book, which is studied from a codicological perspective. However, there is a difference that lies in the location of the research, where this research is in the village of Tamansari, Jaken, Pati, Central Java, while the research will be conducted in the village of Tegalsari, Jetis, Ponorogo, East Java.<sup>11</sup>

Tri Febriandi Amrullah, 2021, *Al-Qur'ān and Interpretation Study Program*, Faculty of Ushuluddin and Philosophy, State Islamic University Sunan Ampel Surabaya, with the title *Studi Kodikologi Manuskrip Mushaf Al-Qur'ān Ibrahim Ghozali*. The results of this study are the manuscripts of the al-Qur'ān Mushaf written by Ibrahim Ghozali in 1245 H/1829 AD. The manuscript of Ibrahim Ghozali's Qur'anic

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<sup>11</sup> Umi Musyarofah, "Mengomentari Tafsīr Jalalayn Studi terhadap Naskah Tafsīr di Jaken Pati", *Al-Itqan*, Vol. 6 No.1, 2020, p. 97.

mushaf is written on European paper with watercolours depicting a crown logo and a lion in it carrying a sword, the watercolour used is the type of *Pro Patria Eendracht Maakt Macht*, which contains information that the paper was produced in the 16th-18th centuries AD. Meanwhile, the paper was manufactured in the Heelsum area of the Netherlands under the name "W.W.H. PANNEKOEK." In general, the manuscript of the Mushaf of the Qur'an by Ibrahim Ghozali was written using the script of Naskhi, with *rasm Imla'i* and *rasm Usmani*. There is also scholia as a justification for writing errors in verses of the Qur'an, *juz* marks, and *maqra'* marks. As well as edits to manuscripts whose existence was caused by errors in writing vowels and errors in writing letters. Thus, this study has similarities in terms of study and research, namely both using codicological studies. This research is in Ponorogo district, where Ponorogo district is also the place of research to be conducted, but this research takes place in Polorejo, Babadan village, while the research to be conducted is in Tegalsari Jetis village. Besides that, the difference from this research lies in the object of study, where this research examines the manuscripts of the Mushaf of the Qur'an, while the research that will be carried out examines the manuscript of *Tafsīr al-Jalālayn*.<sup>12</sup>

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<sup>12</sup> Tri Febriandi Amrullah, "Studi Kodikologi Manuskrip Mushaf

Waqidatul Rohmah, 2021, *Al-Qur'ān and Interpretation Study Program, Faculty of Ushuluddin and Philosophy, Sunan Ampel State Islamic University Surabaya*, with the title *Karakteristik Manuskrip Mushaf Al-Qur'ān Kiai Asror Ponorogo*. The result of the study is an explanation of the characteristics of the manuscripts of the Mushaf al-Qur'ān Kiai Asror, which contain *scholia*, *rasm*, *syakl* (punctuation marks), *qira'at*, and letter names. *Scholia* refers to this as "writing *maqra*" and "correcting errors in writing the Qur'an and *juz* verses." *Rasm Imla'i* and *rasm Ustmani* are two types of *rasm* in this manuscript. The *qira'at* used is the *qira'at of Imam 'Asim* narrated by *Hafs*. There are 15 chapters of the Al-Qur'ān written in the 18th century manuscript of the Al-Qur'ān Mushaf, which are known from the watermarks and countermarks on the base of the manuscript, which used European paper produced in the 18th century AD. Based on the history of writing, many other Kiai Asror manuscripts were traded, with the price of one book being equivalent to the price of one goat or one cow. Thus, this research has similarities with the research that will be carried out in terms of research studies and research locations, namely using codicological aspects and taking place at Jetis, Ponorogo, but is different in terms of research objects and research villages,

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Al-Qur'ān Ibrahim Ghozali", Faculty of Ushuluddin and Filsafat Thesis, UIN Sunan Ampel Surabaya, 2021, p. 70.



namely that in this study the research object is manuscripts of the Al-Qur'ān Mushaf located in the village of Kutukulon, while the research to be carried out has a research object for the manuscript of the *Tafsīr al-Jalālayn* book, which is in the village of Tegalsari.<sup>13</sup>

Iskandar Mansibul A'la, 2019, with the title *Manuskrip Mushaf Al-Qur'ān Koleksi Ponpes Al-Yasir Jekulo: Kajian Kodikologi, Rasm, dan Qira'at*. The results of this study found that in the manuscripts of the al-Qur'ān mushaf, there are Javanese mushaf illuminations that are in 3 parts, namely the beginning, middle, and end. There are also verse symbols, the beginning of the *juz*, and bowing. This manuscript of the Mushaf of the Qur'an was written on European paper with proof of watermarks and longitudinal lines. As for the *rasm* used, it is *rasm Usmani* and *rasm Imla'i*, while the *qira'at* is *qira'at 'Ashim* narrated by *Hafs*. Thus, this research has similarities with the research that will be carried out in terms of study aspects, namely both using codicological studies. The difference is in the object and place of research, where the object of this research is the manuscript of the Mushaf of the Qur'an, which is in the Al-Yasir Jekulo Kudus Islamic boarding school, Central Java, while the object of study for

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<sup>13</sup> Waqidatul Rohmah, "Karakteristik Manuskrip Mushaf Al-Qur'ān Kiai Asror Ponorogo", Faculty of Ushuluddin and Filsafat Thesis, UIN Sunan Ampel Surabaya, 2021, p. 83.

the research to be carried out is the manuscript of *Tafsīr al-Jalālayn* book, which is in the Tegalsari, Jetis, Ponorogo boarding school.<sup>14</sup>

Fauziyah Shufiyah, 2020, Al-Qur'ān and Interpretation Study Program, Faculty of Ushuluddin and Islamic Thought, State Islamic University Sunan Kalijaga Yogyakarta, with the title *Eksistensi daan Varian Mushaf Al-Qur'ān di Bumi Reog (Kajian Filologi atas Tiga Manuskrip di Tegalsari, Jetis, dan Sampung Ponorogo)*. The results of this study show that there are differences and diversity among the manuscripts that lie in the histories of the locations where the three manuscripts were found and their religious rituals. The three manuscripts were found in the villages of Tegalsari, Jetis, and Sampung respectively. The manuscripts of the Mushaf al-Qur'ān from Tegalsari and Jetis are opened to anyone who wants to access them. It is different from the manuscript of the Al-Qur'ān from Sampung which is closed, with only certain people able to access it because of the condition of the manuscript, which is already very vulnerable. Thus, this research has similarities with the research that will be carried out in terms of study and research location, namely that both use philological studies with codicological aspects in their research, which is in the

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<sup>14</sup> Iskandar Mansibul A'la, "Manuskrip Mushaf Al-Qur'ān Koleksi Ponpes Al-Yasir Jekulo; Kajian Kodikologi, Rasm, dan Qira'at", *Al-Itqan*, Vol. 5 No. 2, 2019, p. 24.

Tegalsari area. However, there are differences in terms of the object of study, where the object of this research is the manuscript of the Mushaf of the Qur'an, while the object of the research to be carried out is the manuscript of the *Tafsīr al-Jalālayn*.<sup>15</sup>

Based on the description of the literature review above, it can be seen that the research that will be carried out on the manuscript of the *Tafsīr al-Jalālayn* book which is in the Tegalsari Jetis Ponorogo Islamic boarding school, using philological studies in the aspects of codicology and textology has never been done, so this research is important to do in order to find out the characteristics and circumstances of the manuscript.

## **E. Research Methods**

This study employs qualitative field research methods. Qualitative research models are used because this research seeks to reveal an image or knowledge that can be explained in a complex manner. While the nature of the research called for field research, it was chosen because the object of this research is a manuscript of the *Tafsīr al-Jalālayn* book, which is in the Tegalsari Islamic Boarding School, Jetis sub-district,

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<sup>15</sup> Fauziatu Syufiyah, "Eksistensi dan Varian Mushaf Al-Qur'an Kuno di Bumi Reog (Kajian Filologi atas Tiga Manuskrip di Tegalsari, Jetis, dan Sampung Ponorogo)"... p. 98.

and Ponorogo district. Because the object of this research is in the form of manuscripts or ancient handwritten manuscripts, this study also uses philological studies with aspects of codicology and textology. As for philological studies, there are several research methods used to examine manuscripts. Siti Baroroh Bared et al. (1985) said that among the research methods in philological studies are the intuitive method, the objective method, the combined method, the basic method, and the single edition method.<sup>16</sup> Thus, this study used the foundational method because several other manuscripts were found, thus establishing the *Tafsīr al-Jalālayn* book manuscript as the basis, which was stated to be a manuscript containing many good readings as well as providing a great opportunity to be identified with philological studies.

The primary data source in this research is the manuscript of *Tafsīr al-Jalālayn* Tegalsari, supported by secondary data sources in the form of books and scientific works related to philological research methods. The data collection method was observation, interview, and documentation. Observation was carried out by researchers by directly coming to the Tegalsari islamic boarding school to see, observe, and interact directly with manuscripts and

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<sup>16</sup> Siti Baroroh Baried dkk, “*Pengantar Teori Filologi*”, (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan. 1985). p. 67.

related sources, so that by making observations, it is hoped that it can directly apply research to philological studies. The interview was conducted to obtain information related to the manuscript of *Tafsīr al-Jalālayn*, this interview was conducted with the caretaker Kiai and the current owner of the manuscript, Kiai Syamsudin, as well as several community leaders around the Tegalsari Islamic boarding school and several old students who still live in Tegalsari Islamic boarding school. Meanwhile, documentation was carried out by collecting some data and various kinds of documentation related to the manuscript of *Tafsīr al-Jalālayn* as a final analysis of this research.

After conducting observations, interviews, documentation, and obtaining support from several sources of information from books and scientific works concerned, so produced a data analysis in the form of information conclusions that focused on the discussion of manuscripts of *Tafsīr al-Jalālayn* in philological studies. The results of data analysis in the form of information conclusions are obtained from the data analysis method used, namely revealing the content of the text using the study of textological aspects and conducting critical studies of the physical manuscript by describing the state of the manuscript based on the study of

codicological aspects.<sup>17</sup> The codicological aspect is basically a study of the physical condition of the manuscript, such as the type of manuscript base used, manuscript binding, manuscript copyist, year of copying, and so on. While the textological aspect is broadly a study of the writing contained in the manuscript, such as the type of text written, the state of the text, text notes on the manuscript, and so on, these are analyzed in accordance with the data analysis method based on philological studies with aspects of codicology and textology.<sup>18</sup> The conclusion is then presented with detailed descriptions in order to produce data that is easy to understand and is based on valid evidence.

## **F. Outline of Content**

The author compiled the writing system that contains the elements presented in each chapter to get the whole picture of the research.

The *first chapter* is an introduction, which contains the background of the problems that need to be researched. In addition, there is also a formulation of the problem to be raised in the research. Then, if the research objectives can provide benefits for readers or inspire further research. There

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<sup>17</sup> Oman Fathurahman, *Filologi Indonesia Teori dan Metode*, (Jakarta: Kencana, 2016), p. 96.

<sup>18</sup> Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir*. p. 82.

is also a literature review that contains previous research that is relevant to this research, as well as a research method that contains the types of research methods used to conduct research, data sources, data collection methods, and data analysis methods. Finally, the systematics of writing, which explains the arrangement of writing research results.

The *second chapter* explains the composition of the variables contained in the research title, namely explaining the definition of philology and the object of study as the main scalpels in this study, as well as explaining the interpretation book of the archipelago with sub-chapters on the definition of tafsīr, the history of the development of tafsīr, and the development of tafsīr books in the archipelago.

The *third chapter* begins by describing the history of the entry of Islam in the Ponorogo area, then describes the history of the establishment of the Tegalsari Ponorogo boarding school, and ends with an explanation of the history of the manuscript of *Tafsīr al-Jalālayn* in the Tegalsari Ponorogo boarding school.

The *fourth chapter* contains the results of the analysis of the manuscript of the *Tafsīr al-Jalālayn* Tegalsari from the aspects of codicology and textology, then describes some of the advantages, disadvantages, and uniqueness of the manuscript of *Tafsīr al-Jalālayn Tegalsari's* book.

The *fifth chapter* as a closing, contains conclusions from the entire description that has been presented by researcher in their research as well as suggestions formulated based on research results, which contain descriptions of the steps that need to be taken by parties related to the results of the research in question.



## CHAPTER II

### PHILOLOGY AND TAFSĪR

#### A. Philology and the Object of Study

##### 1. Definition of Philology

Philology is one of the scientific disciplines that can be used as a scalpel to understand handwritten manuscripts. This is obtained from the definition of the word philology which in the Big Indonesian Dictionary (KBBI) means "the science of language, culture, institutions, and history of a nation as found in written materials."<sup>1</sup> The word philology linguistically comes from Greece in the form of the word "*Philos*" which means "love," and "*Logos*" which means "word." The two words form the meaning of "love of words" or "love to speak." Then this meaning continues to develop into "love of learning," "love of science," "love of literature," or "love of culture."<sup>2</sup>

The discipline of philology is oriented towards all types of texts, including written texts, oral texts, and printed texts. Philology has many uses in its development, especially for experts in the field of philology known as philologists. This is obtained from the understanding that

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<sup>1</sup> Oman Fathurahman, *Filologi Indonesia Teori dan Metode*, p. 12.

<sup>2</sup> Siti Baroroh Baried, dkk. *Pengantar Teori Filologi*, p. 1.

philology in terms of the world's philologists, including philology in France, means the study of a language through written documents and the study of old texts and their transmission.<sup>3</sup> Philology in the Netherlands means a science related to the study of literary or cultural texts, where this discipline bases its work on written material with the aim of revealing the meaning of the text in terms of its culture.<sup>4</sup> Philology in Indonesia is a scientific discipline that studies the past culture of a nation as contained in written texts by tracing the source, validity of the text, characteristics, and history of birth and distribution.<sup>5</sup>

In the Arabic tradition, philology is known as *Tahqiq*, which evolved from the meaning of *Ihkam Al-Syai'* (judging or judging something). However, this definition of *tahqiq* has been adjusted to fit the procedures for determining something. *Tahqiq* is a careful study of a work that includes determining whether or not the content is correct with the author's *madzhab*, the level of truth of

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<sup>3</sup> Siti Baroroh Baried, dkk. *Pengantar Teori Filologi*, p. 3.

<sup>4</sup> Muhammad Ilham Muzhoffar, "*Mushaf Kuno di Buleleng Bali (Kajian Rasm Dalam Manuskrip Mushaf Al-Qur'an Pusaka Gusti Ngurah Ketut Jelantik Celagi*", Faculty of Ushuluddin and Humanities Thesis, UIN Walisongo Semarang, 2022, p. 16.

<sup>5</sup> Elit Ave Hidayatullah, "Studi Filologi Dunia Islam dan Barat dalam Menyelami Sejarah dan Membangun Peradaban", *Jurnal Saintifika Islamica*, Vol. 2 No. 1, January-June 2015, p. 29.

the material, *tahqiq* and *tahrij* all Qur'anic verses and hadith, mentioning their sources in footnotes, and providing explanations of things that are unclear.<sup>6</sup> Thus, philology is broadly understood as the science of knowledge that once existed, the science of literature, high literature, and the study of texts.

In its application, the science of philology is closely related to the aspects of codicology, textology, and paleography. These aspects are:

a. Codicology

The word codicology comes from Latin, namely *codex* (singular form) and *codices* (plural form) which means manuscript.<sup>7</sup> Baroroh Baried mentioned that codicology is a science that studies the ins and outs of manuscripts by describing the manuscript material, the age of the manuscript, the place of writing, and the estimated writing of the manuscript.<sup>8</sup> According to Endang Nurhayati et al., codicology is also called the science of manuscripts, where this science is used to

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<sup>6</sup> Muhammad Rijal Nasrullah & Ade Kosasih, "Substansi dan Metodologi Filologi dalam Naskah Kumpulan Mantra", *Jumantra*, Vol.9 No. 2, 2018, p. 284.

<sup>7</sup> Alifah Talitha Shabrina & Asep Yudha Wirajaya, "Perbandingan Karakteristik Ilustrasi Naskah Syair Saiban dan Zainab Asyamiyah dan Ghayat Al-Muna: Sebuah Kajian Kodikologi", *Jumantra*, Vol. 10 No. 2, 2019, p. 112.

<sup>8</sup> Siti Baroroh Baried, dkk. *Pengantar Teori Filologi*, p. 55.

study manuscripts.<sup>9</sup> The purpose of this codicology is to know all aspects of the manuscript under study, these aspects are aspects outside the content of a particular manuscript.<sup>10</sup>

Research using this aspect of codicology will reveal what components are contained in the manuscript. The focus of the study of this codicological aspect is the component or physicality of the manuscript which includes the place where the manuscript is stored, the title of the manuscript, the manuscript number, the type of manuscript, the language of the manuscript, the amount of text, the date of writing, the place of writing, the author or copyist, the owner of the manuscript, other catalogs, the material or base of the manuscript, the paper stamp (watermark), the colour of the ink, the condition of the manuscript, the number of pages, the number of lines per-page, the distance between lines, the number of pages written, the number of protective sheets or covers, number of curves or paper arrangement, page size, pias size, how to line, page numbering, front or

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<sup>9</sup> Endang Nurhayati, dkk. *Dunia Manuskrip Jawa: Teori, Metode dan Aplikasinya dalam Praktik Pernaskahan Jawa*, (Yogyakarta: Cantrik Pustaka, 2018), p. 21.

<sup>10</sup> Faizal Amin, "Preservasi Naskah Klasik", *Jurnal Kharulistiwa*, Vol. 1 No. 1, March, 2011, p. 93.

back cover, script, typeface or *khat*, number of authors, correction marks, rubrication, letter decoration, illumination, illustrations, cover material, cover size, binding, repair, cover motif, colophon, and manuscript history which includes how to obtain the manuscript, characteristics of manuscript ownership, manuscript use, other notes in the manuscript and so on.<sup>11</sup>

According to several sources, one of which was stated by Agus Supriatna, who referred to Sri Wulan Rujianti Mulyadi's writing, the term codicology was introduced by Alponso Dian, a Greek linguist in his work entitled *Les Manuscripts* and in several of his lecture classes in Paris in February 1949. Alponso Dian explains that codicology is the study of manuscripts rather than what is written in manuscripts.<sup>12</sup>

#### b. Textology

Textology is a science that studies the ins and outs of texts, starting from the processes of the birth and narration of texts to the interpretation and understanding of a literary work. The scope of textology includes additional texts, whether in the form

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<sup>11</sup> Muhammad Abdullah, *Pengantar Filologi*, (Semarang: UNDIP Press Semarang, 2018), p. 33.

<sup>12</sup> Agus Supriatna, *Tekstologi & Kodikologi: Sebuah Pengantar Pengkajian Naskah Kuno*, (Sulawesi Tenggara: UD. Al-Hasanah, 2021), p. 3.

of correcting errors, additions or information, signs of bowing, *washal* signs, punctuation marks, *rasm*, *qira'at*, tajweed, and so on, related to the text in the manuscript. In addition, this aspect of codicology is also oriented towards the mindset and norms that prevailed in its era.<sup>13</sup>

According to Siti Baroroh Baried, there are ten Lichacev principles used in textological research of monumental works of old Russian literature. The ten principles are as follows:

- 1) Textology is the science of investigating the textual history of a work. One of its practical applications is the scientific edition of the text in question.
- 2) Text research should take precedence over editing.
- 3) The text edition should describe its history.
- 4) There is no textological reality without explanation.
- 5) Methodically, conscious changes in a text (ideological, artistic, psychological, etc.) should take precedence over mechanical changes, such as unconscious mistakes by a copyist.

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<sup>13</sup> Achadiati Ikhrum, *Filologi Nusantara*, (Jakarta: Pustaka Jaya, 1977), p. 5.

- 6) The text should be studied as a whole (the principle of complexity in text research).
- 7) Materials that accompany a text (in a manuscript) should be included in the research.
- 8) It is necessary to research the reflection of the textual history of work in other texts and literary monuments.
- 9) The work of a copyist and the activities of certain scriptoria (writing or copying studios: monasteries, madrassas) must be thoroughly scrutinized.
- 10) Text reconstruction cannot replace the texts that are handed down in manuscripts.<sup>14</sup>

c. Paleography

Paleography is the science of ancient writings on stone, metal, or other materials. There are two objectives of the paleography aspect: *first*, to explain ancient writings because some ancient writings are very difficult to read. *Second*, to place various written relics in the framework of the general development of the writing and, on that basis, also determine the time, place, author, and so on contained in the writing. The paleographic aspect also determines other

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<sup>14</sup> Siti Baroroh Baried, dkk. *Pengantar Teori Filologi*. p. 57.

characteristics of the manuscript, such as line length and spacing, manuscript material, ink size, and so on.<sup>15</sup>

Thus, based on the description of each aspect, it can be understood that philology is more inclined to research the text or content of the manuscript, while textology is also related to the text or content of the manuscript, but the context of the discussion is only written text and does not apply to oral text. Codicology is research related to manuscripts (the physical condition of manuscripts), while paleography is research that tends to be oriented towards texts that are on stones, coins, and the like and not on manuscripts or paper.

## **2. Philology Study Objects**

The object of study of philology is old manuscripts and texts, this is based on the writings of Siti Baroroh Baried in her book *Pengantar Teori Filologi*, according to which, in the application of philological science oriented to old manuscripts and texts, it is necessary to have a deeper discussion about the ins and outs of manuscripts, texts, and

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<sup>15</sup> Nurul Fahmi, “*Urgensi Filologi dalam Penyebaran Islam dan Bahasa Arab*”, Proceedings ANCOMS 2017 1<sup>st</sup> Annual Conference for Muslim Scholars Kopertais Wilayah IV Surabaya, 13-14 May 2017, p. 971.



manuscript storage.<sup>16</sup> Old manuscripts and texts store information about the past, such as the history of a region, culture, science, or other information about ancient times. A manuscript text generally contains various information, which information can provide understanding as the most recent information, reinforcement, or denial of knowledge in the present.

Manuscripts and texts have interrelated differences. A manuscript is a text's container, a place to put the text so that it can be concrete. This manuscript can be in the form of paper, books, *dluwang*, or the like. The text is information in the manuscript that is abstract before it is written in it. This is written by Oman Fathurahman in his book *Filologi Indonesia Teori dan Metode*, the equivalent of the word manuscript in Arabic is called "*al-Makhtutat*" with its definition "*Al-Kutub al-Maktubah bil yad*" (books produced by handwriting), while in English, manuscripts are called "*Manuscript*" with the definition of a book, document, or other composition written by hand. Manuscript in Latin consists of *Manu* and *Scriptus*, which mean "handwriting."<sup>17</sup>

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<sup>16</sup> Siti Baroroh Baried, dkk. *Pengantar Teori Filologi*, p. 3.

<sup>17</sup> Oman Fathurahman, *Filologi Indonesia Teori dan Metode*, p.

There are many types of old manuscripts, texts or manuscripts that can be used as objects of study in philology, such as old treaty manuscripts, state document manuscripts, manuscripts about science, and manuscripts containing religious knowledge. Religious texts consist of three kinds of distinctions, namely that *math* (matan) is the main basic text in a text that becomes the basis for an author. *Syarah* (commentary) and *Hasyiyah* (explanation), which act as an explanation of the too concise *math* (matan) by explaining in detail based on the opinion of a trusted path and quality scientific *sanad* (path).<sup>18</sup> Manuscripts are one of the most authentic premier sources that can serve as a link between the past and the present, where manuscripts become one of the privileged shortcuts to learning about the intellectual treasures and social history of past community life. Thus, an understanding of old manuscripts needs to be done to find out how life was in the past by providing a better understanding for the present.

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<sup>18</sup> Oman Fathurahman, *Filologi Indonesia Teori dan Metode*, p. 28.

## B. Tafsīr in the Archipelago

### 1. Definition of Tafsīr

The science of tafsīr is known as one of the sciences that can be used to understand the Qur'an in depth. This is based on the meaning of interpretation in language and terms. The definition of tafsīr in language is بيان الشئى و ايضاحه in the book *Maqoyis al-Lughah* which means "explaining something and explaining it." Lafādz تفسير is a *masdar* form of lafādz فسر by following the *wazan* in *sharaf* science in the form of تفعل، يفعل، تفعيلا which indicates many meanings, including stating (*al-Ibānah*), explaining (*al-Idzhāru*), and opening (*al-Kasyfu*). The definition of the word tafsīr in terms expressed by Imam as-Suyuthi:

التفسير في الاصطلاح علم نزول الآيات وشئونها  
وأقاصيصها، والأسباب النازلة فيها ثم ترتيب مكيتها  
ومدنيها، ومحكمها ومتشابهها، ونسخها ومنسوخها،  
وخاصها وعامها، ومطلقها ومقيدها، ومجملها ومفسرها،  
وحلالها، وحرامها ووعدها ووعيدها، وأمرها ونهيها،  
وعبرها وأمثالها.

"Tafsīr is the science that explains the *nuzul* (descent) of verses, their particulars, their stories, the reasons for their *nuzul*, their *Makiyyah* and *Madaniyah* dates, *muhkam mutasyābih*, *nasikh* and *Mansukh*, *khās* and '*am*, *mutlaq*

and *muqayyad*, commands and prohibitions, halal and haram, *al-wa'ad* and *al-wa'id*, *tamsil* expressions, and so on."<sup>19</sup>

Based on the statement of Imam Az-Zarkasyi, tafsīr is a science by which it can be known how to understand the book of Allah SWT (al-Qur'ān) revealed to His prophet by explaining the meaning of the Qur'an and issuing its laws and wisdom.

Thus, to understand the Qur'an, an interpretation is needed. The interpretation of the Qur'an has developed since the time when the Prophet SAW was alive, where the Qur'an was delivered to the Prophet Muhammad SAW in the form of a core text that contains various laws, commands, prohibitions, and various pieces of information from Allah SWT, so that to convey each message, it requires interpretation or explanation to be easily understood.

## 2. History of Tafsīr Development

The interpretation of the Qur'an is an effort to understand the Qur'an that was revealed to the Prophet Muhammad SAW by containing all the problems and answers. In addition to containing all the problems and

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<sup>19</sup> Agus Salim Hasanudin dan Eni Zulaiha, "Hakikat Tafsir Menurut Para Mufassir", *Jurnal Iman dan Spiritualitas*, Vol.2 No. 2, 2022, h. 205-207.

answers, the Qur'an is also conveyed in a very high language, so the interpretation of the Qur'an has a very important role. The interpretation of the Qur'an evolves at each stage because it adapts to the development of the times, which also continues to develop so that the interpretation of the Qur'an is flexible by the provisions stipulated in the Qur'an with the evolving circumstances of the times. The development of Qur'anic interpretation has four stages, namely:

1) Tafsīr during the time of the Prophet Muhammad

The interpretation that developed during the time of the Prophet Muhammad SAW was explained directly by the Prophet SAW from difficult-to-understand verses or recitations of the Qur'an. At this time, it can be said that the need for interpretation has not been felt because the companions directly asked the Prophet SAW for things that were not understood. There are various opinions on the role of the Prophet Muhammad during this interpretation period. Imam Ibnu Taimiyah argued that the Prophet explained all the meanings contained in the Qur'an. According to al-Qhurtubī and as-Suyuthī, the Prophet SAW only explained a small

portion of the entire content of the Qur'an to the companions based on their questions.<sup>20</sup>

The interpretation carried out by the Prophet SAW has special properties and characteristics, namely as *bayān at-Tafsīr* (affirmation of meaning), *bayān tafsīl* (detailing of meaning), *bayān irsyād* (directive purpose) or *tatbiq* (application), and *bayān tashīh* (correction). In interpreting the Qur'an, the Prophet Muhammad SAW relied solely on Allah SWT's nature, namely, interpreting the Qur'an with the Qur'an and interpreting the Qur'an with hadith; in this case, the Prophet SAW interpreted with *al-hadīts al-qudsī*.<sup>21</sup> The Prophet SAW conveyed the interpretation of the Qur'an through the methods of *tikrar* (repeating) and *su'al* (question and answer). Thus, the interpretation of the

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<sup>20</sup> Hamdan Hidayat, "Sejarah Perkembangan Tafsir Al-Qur'an", *Al-Munir*, Vol. 2 No. 1, June 2020, p. 39.

<sup>21</sup> Hadith Qudsi is something whose meaning is from Allah SWT, while the redaction is from the prophet Muhammad himself in accordance with its meaning. Hadith Qudsi is obtained through inspiration while sleeping. As stated by Masyfuk Zuhdi by quoting the word of Abu Al-Baqa and Al-Thibi:

ماكان لفظه ومعناه من عندالله بوحى جلى، واما الحديث القدسي فهو ماكان لفظه من عند رسول الله ص.م. ومعناه من عند الله بالالهام او بالنام

"The Qur'an is something whose meaning and words are from Allah SWT through clear revelation. As for the hadith Qudsi, it is something whose pronunciation is from the Messenger of Allah SWT and whose meaning is from Allah SWT through inspiration or sleep." Look at Asep Herdi, *Memahami Ilmu Hadits*, (Bandung: Tafakur, 2014), p. 19.

Qur'an has developed when the Prophet SAW was alive, but theoretically, it has not become a mature science.

## 2) Tafsīr during the Companions

Interpretation during the Companions' period began after the death of the Prophet Muhammad, when the Companions also witnessed the revelation of the Qur'an directly to the Prophet Muhammad. Furthermore, the companions were people who were close to the Prophet Muhammad SAW and who possessed a high intellectual capacity supported by behaviour that they directly emulated from the Prophet Muhammad SAW. The companions such as Abu Bakar As-Shiddīq, Umar bin Khatāb, Uthmān bin Affan, and Ali bin Abi Tālib were the companions who during their lifetimes, were always side by side with the Prophet Muhammad SAW.<sup>22</sup>

The Companion's interpretation method starts with studying all revelations directly from the Prophet Muhammad, studying all verses, and then practising according to the instructions of the verse. The companions' interpretation is based on the Qur'an with the Qur'an, the Qur'an with the Prophet SAW's hadith,

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<sup>22</sup> Syarif Idris, "Sejarah Perkembangan Ilmu Tafsir", *Tajdid*, Vol. 3 No. 2, October 2019, p. 179.

the Qur'an with *ra'yi* or *ijtihād*, and the Qur'an with *'Ahl al-Kitāb*.<sup>23</sup> The position of the interpretation of the Companions is the same as the position of the *marfu'* hadith<sup>24</sup>, or at least *mauquf*. The interpretations made by the companions are known as *tafsīr bil ma'tsur*.<sup>25</sup>

### 3) Tafsīr during the Tabi'in

The interpretation of the Tabi'in period has brought the period of interpretation during the Companions to a close by giving birth to various developments derived from the Companions. The characteristics of the interpretation of the tabi'in are the beginning of the entry of *israiliyāt* stories, the interpretation began to be influenced by history or studies that are identical to the special identities with the place of study of each *mufassir*, and disagreements

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<sup>23</sup> Abdul Manaf, "Sejarah Perkembangan Tafsir", p. 152.

<sup>24</sup> Marfu's hadith is a hadith whose sanad position is based on the Prophet Muhammad SAW.

هو ما أضيف إلى النبي صلى الله عليه وسلم خاصة من قول أو فعل أو تقرير أو وصف  
"Hadith that is specifically attributed to prophet SAW, whether in the form of speech, action or pleasure, or as a description of the prophet's character." Look at Atho'ilhah Umar, *Ilmu Hadits (Dasar)*, (Jombang: LPPM Universitas KH. A. Wahab Hasbullah, 2020), p. 73.

<sup>25</sup> Muhammad Abu Salma, "Sejarah Tafsir dan Perkembangannya", *Academia*  
[https://www.academia.edu/19447992/Sejarah\\_tafsir\\_dan\\_perkembangannya?bulkDownload=thisPaper-topRelated-sameAuthor-citingThis-citedByThis-secondOrderCitations&from=cover\\_page](https://www.academia.edu/19447992/Sejarah_tafsir_dan_perkembangannya?bulkDownload=thisPaper-topRelated-sameAuthor-citingThis-citedByThis-secondOrderCitations&from=cover_page)



began to arise about the interpretation of the verses that speak of faith.

The figures of the *tabi'in mufasssir* are classified into three levels: *Makkah tabāqah* such as Mujahid bin Jabir, Ata' ibn abi Rabbah, Ikrimah, Sa'id bin Jubair, and Taus bin Kaisan, all of whom were Abdullah bin Abbas' students. The *Medina tabāqah* included Zaid ibn Aslam, Abu al-'Aliyah, and Muhammad ibn Ka'ab al-Qurzhi, they were all students of Ubai ibn Ka'ab. Finally, the *Iraqi tabāqah* such as Al-Qamah bin Qais, Masruq, Al-Aswad bin Yazid, Amr Ash-Shafī'i, Hasan al-Basri, and Qatadah were students of Abdullah bin Mas'ud. The sources of interpretation during this *tabi'in* period were the Qur'an, the hadith of the prophet, the *asar* of the companions, '*Ahl al-Kitāb*', and *ijtihad* or the power of *istinbāt*.<sup>26</sup>

#### 4) The Codification Period

After the period of the Companions and *Tabi'in* was completed, the *Tabi'in Tabi'in* period began to develop, which showed an increasing development of *tafsīr*, where in the previous three periods there was no official bookkeeping that collected the results of the

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<sup>26</sup> Abdul Manaf, *Sejarah Perkembangan Tafsir*”, p. 153.

interpretations until it came to this codification period by being grouped into three periods.

- i. The Period of the Mutaqaddimīn Scholars (3rd–8th Century AH/IX–XIII CE)

The period of the *mutaqaddimīn* scholars is the period of the first generation of Qur'anic commentators, and during this period, people began writing *tafsīr* books by separating *tafsīr* and *hadith*. The writing of this *tafsīr* is organised according to the systematic order of the letters in the Qur'an, starting from Surah *Al-Fātihah* to Surah *An-Nās*. The mention of the *sanad* from the Prophet Muhammad's *tabi'in*, or companions, is the specialty of this period of *tafsīr*. This period began from 150 AH (82 AD) to 656 AH (1258 AD), or from the second century to the seventh century AD, at the end of the *Tabi'in* period, until the end of the reign of the Abbasid dynasty.<sup>27</sup>

The sources of interpretation in this period are the Qur'an, the *hadith* of the prophet SAW, the history of the companions, the history of the *tabi'in*, the story of '*Ahl al-Kitāb*, and *ijtihad* or *istinbāt mufasssir*. The form of interpretation used is *al-ma'tsur*, which is based on the narration of the companions and the legacy of the

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<sup>27</sup> Idah Suaidah, "Sejarah Perkembangan Tafsir," *Al Asma*, Vol.3 No. 2, November, 2021, p. 186.

Prophet SAW, there is also a form of *Ar-ra'yu* interpretation, which is based on the reasoning of the *mufaasir*, *ijtihād*, and *istinbāt*. The method of writing the book of interpretation in this period was the *tahlilī* method, which explains the interpretation in detail, but not infrequently, one also found the *muqarran* (comparative) interpretation method, as in the book of *Durrah Al-Tanzil Wa Ghurrah Al-Ta'wil* by Al-Khatīb Al-Iskāfī (d. 420 H). During this period, the focus of the tafsīr book discussion is more dominant on certain topics, such as in Imam Zamakhsyari's *Tafsīr al-Kasysyāf*, which focuses on the field of language and theological thought, particularly on the *Mu'tazilah* group.<sup>28</sup>

There are many opinions on the *mufassir* figures who played a role in this period, as said by Az-Zahabī, a professor of tafsīr at the Faculty of Shari'ah, Al-Azhar University, that Sa'id bin Jabir (d. 64 AH) was the first *mufassir* to write a book of tafsīr but not complete. Al-Farra' (d. 207 AH) was the first *mufassir* who interpreted the Qur'an completely and separately from the hadith. Ibn Jarir at-Thabarī (d. 310 AH) was the first *mufassir* to write a book of tafsīr by narrating some

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<sup>28</sup> Nashruddin Baidan, *Perkembangan Tafsir Al-Qur'ān di Indonesia*, (Solo: Tiga Serangkai, 2003), p. 13.

opinions and giving *I'rab* (grammatical punctuation) to some verses. The *mufasssirs* who were contemporary with Ibn Jarir at-Thabarī were Ali Ibn Abi Talhah (d. 343 AH), Ibn Abi Hatim (d. 327 AH), and Ibn Majah (d. 273 AH).<sup>29</sup>

ii. The Period of the Mutakakhirin Scholars (9th–12th Century H/XIII–XIX CE)

The period of the Mutaakhirīn scholars is the period of the second generation, who wrote tafsīr separately from hadith. This period began from the seventh to the twelfth centuries, or from 656 AH (1258 AD), right after the fall of Baghdad until the rise of the Islamic revival movement in 1286 AH (1888 AD). Beginning here, the *mufasssir* in this period is not as extensive as in the Mutaqaddimīn period, but it is sufficient to produce a reasonably complete, numerous, and large book of tafsīr. Likewise, the explanation, review, and commentary (*hasiyah*) on the interpretation look more prominent.<sup>30</sup>

Judging from the form of interpretation used, it is the *Izdiwaj* form of interpretation, which is a

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<sup>29</sup> Nashruddin Baidan, *Perkembangan Tafsir Al-Qur'ān di Indonesia*, p. 16.

<sup>30</sup> Nashruddin Baidan, *Perkembangan Tafsir Al-Qur'ān di Indonesia*, P. 17.

combination of the *al-ma'tsur* and *ra'yu* forms. Similarly, the *tahlilī* and *muqarran* methods of interpretation were used during this time period. The systematic writing of the book of interpretation is the same as in the Mutaqaddimīn period, namely *tartib mushaftī*, which is more organised by giving titles and sub-titles. The book of tafsīr in this period is oriented to the specialisation of science, such as the book of *Tafsīr al-Jāmi' li Ahkām al-Qur'ān (Tafsīr Al-Qurtubī)* by Al-Qurthubīn (d. 671 AH), which discusses the field of *fiqh*, and the book of *Tafsīr al-Qur'ān al-Adzīm* by Ibnu Katsīr (d. 774 AH), which talks about the interpretation of the Qur'an.<sup>31</sup>

The foundation of interpretation in this period is the Qur'an, the hadith of the prophet SAW, the interpretation of companions, tabi'in, tabi'it tabi'in, developing science, ijtihad, or *istinbāt* from the opinions of previous *mufasssirs*. As for among the *mufasssir* figures in this period include Al-Baidhawi (w.692 H) with the book *Tafsīr Anwār al-Tanzīl wa Asrār al-Ta'wīl (tafsr Al-Baydawi)*, Fakhrudin ar-Razi (d. 606 H) author of the book of *Tafsīr Maḥatib al-Ghaib (Tafsīr Al-Kabīr)*, Imam Ibrahim bin Umar al-

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<sup>31</sup> Andi Miswar, "Sejarah Perkembangan Tafsir Al-Qur'ān Pada Abad Ke VII H", *Jurnal Rihlah*, Vol. 7 No. 1, 2017, p. 110.

Baqā'i (d. 885 H) with the book of *Tafsīr Nazhm ad-Durar fī Tanāsub al-Āyât wa as-Suwar*, Imam al-Alusi (d.1270 J) author of the book of *Tafsīr Ruh al-Ma'ani*. There is also a classic tafsīr written by Jalaludin al-Mahali in the IX century, namely the book of *Tafsīr al-Jalālayn*, which was completed by Jalaludin as-Suyutī and is included in the *ar-ra'yi* method of interpretation.<sup>32</sup>

iii. The Period of Modern Scholars (14th Century CE to the Present)

According to the historians of Arabic literature, the period of modern scholars began in the 19th century AD with the development of tafsīr in the 14th century AH, marked by the emergence of Imam Muhammad 'Abduh's tafsīr. The development of modern tafsīr emerged with the Islamic modernization movement in various regions, such as Egypt, spearheaded by Jamaluddin Al-Afghani (1896 AD), which was then continued by Muhammad 'Abduh (1905 AD) as his student. Then in Pakistan, spearheaded by Muhammad Iqbal (1938 AD), in India, spearheaded by Sayyid Ahmad Khan (1989 AD), and in Indonesia, famous for

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<sup>32</sup> Eko Zulfikar, "Historisitas Perkembangan Tafsir pada Kemunduran Islam: Abad Kesembilan dan Kesepuluh Hijriah", *Tribakti*, Vol.30 No. 2, July, 2019, p. 275.

various groups, including the Islamic Union led by H.O.S. Cokroaminoto, Muhammadiyah with the leadership of K.H. Ahmad Dahlan, Nahdlatul Ulama led by K.H. Hasyim Asy'ari (1367 AD), and Sheikh Sulaiman Ar-Rasuli with his PERTI (d. 1970 AD), in Sumatra. Tafsīr in this period is a form of renewal, transition, and development of Tafsīr, where the interpretation of this period prioritises social and historical analysis as a reformer of the previous period (classical), which relies on lexical meanings and describes many linguistic aspects.<sup>33</sup>

The source of interpretation used in this period is a combination of *al-ma'tsur* and *ra'yi*, although the use of *ra'yu* is more dominant, as found in the book of interpretation by Muhammad 'Abduh and Rasyid Rida, namely *Tafsīr Al-Manār*. The method of interpretation used in this period is the *tahlili* method, however, it is not uncommon to find the *muqarran* method of interpretation. In this period, a new method of interpretation emerged, namely the *maudhuī* (thematic) method of interpretation by interpreting selected verses, such as in *Tafsīr al-Insan fī al-Qur'ān* and *Al-Mar'ah fī*

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<sup>33</sup> Ahmad Agus Salim dan Hazmi Ikhamuddin, “Telaah Perkembangan Tafsir Periode Modern”, *Tanzil*, Vol. 4 No. 2, April, 2022, p. 97.

*al-Qur'ān* by Sheikh Abbas Mahmud Al-Aqqad. The systematic writing of the interpretation book in this period is *tartīb mushaftī*, which is written starting from Surah *Al-Fātihah* and ending with Surah *An-Nās*, except for thematic interpretation, which is only written on certain verses related to the topic of interpretation. In this period, too, the focus of the discussion of interpretation is more focused on the fields of literature, culture, and social society, especially politics and struggle.<sup>34</sup>

*Mufasssir* who played a role in this period, there is Muhammad 'Abduh (d. 1323 H / 1905 AD) with his *Tafsīr Al-Qur'ān Al-Hakim (Al-Manār)*, Muhammad Rasyid Rida (d. 1354 H / 1935 AD) with his *Tafsīr Al-Qur'ān Al-Hakim (Al-Manār)*, Muhammad Mustafa Al-Maraghī (d. 1371 H / 1952 AD) with his *Tafsīr Al-Maraghī*, Tantawi Al-Jauharī (d.1358 H / 1940 AD) with the book *Tafsīr al-Jawāhir fī Tafsīr Al-Qur'ān*, Sayyid Qutub with the book *Tafsīr fī Zhilalil Qur'ān*.<sup>35</sup>

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<sup>34</sup> Nashruddin Baidan, *Perkembangan Tafsir Al-Qur'ān di Indonesia*. p. 21.

<sup>35</sup> Syamsudin, “Perkembangan Tafsir Al-Qur'ān di Indonesia Periode Pra-Modern (Abad XIX M)”, *Jurnal Ilmiah Islamic Resources*, Vol. 16 No. 2, 2019. p. 24.



### 3. Development of Tafsīr in the Archipelago

People have been interpreting the Qur'an since it was revealed to the Prophet Muhammad SAW. This is a fact that cannot be denied by anyone. Likewise, the interpretation of the Qur'an in the archipelago developed starting with the entry of Islam into the archipelago. There are many opinions about Islam entering the archipelago, including the opinion expressed by Crawfurd, who states that "Islam entered the archipelago brought by Arab traders since the time of the Sriwijaya kingdom (7th century AD), which controlled trade routes in the western archipelago, including the Malacca strait." The Arab trade relationship with the Sriwijaya kingdom is proven by the existence of Arab traders for the Sriwijaya kingdom known as *zabak*, *zabay*, or *sribusa*. This opinion is expressed in the book *Islam in the History of Malay Culture*, which is also supported by Hamka and Abdullah bin Nuh.<sup>36</sup> Towards the end of the 17th century, the influence of Islam in the archipelago was almost evenly distributed, such as in Java, Ternate and Tidore, Kalimantan, Sulawesi, and Nusa Tenggara.

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<sup>36</sup> Fauziah Nasution, "Kedatangan dan Perkembangan Islam di Indonesia", *Mawa'iz*. Vol.11 No. 1, 2020. p. 32.

The entry of Islam into the archipelago was peaceful and friendly. Islam, as a religion of *rahmatan lil 'alamīn* with the Qur'an as its religious foundation, necessitates a more in-depth explanation of the Qur'an's contents. This requires a book of interpretation that can provide an explanation that is in accordance with the conditions of the people of the archipelago. The need for this tafsīr book gave birth to a new atmosphere contained in the tafsīr book that developed in the archipelago and gave birth to distinctive characteristics, including the doctrine of *taqlid* that still dominates, the teaching of the prohibition of translating into non-Arabic languages, the dependence on Arabic sources, and the high level of appreciation of the ulama figures for the science of *Sufism*. These characteristics influenced the development of Qur'anic tafsīr in the archipelago.<sup>37</sup>

According to Gusmian, tafsīr in the archipelago is divided into three periods of development, namely:

1) The Classical Period

The classical period began between the 8th century to the 15th century AD. Tafsīr in this period has several tendencies in its writing, including *first*, the

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<sup>37</sup> Mursalim, “Vernakulisasi Al-Qur’ān di Indonesia (Suatu Kajian Sejarah Tafsir Al-Qur’ān)”, *Jurnal komunikasi dan sosial keagamaan*, Vol. XVI N0. 1, January, 2014. p. 55.

writing of elementary interpretation, this is evidenced by the discovery of manuscripts of *Tafsīr surat al-Kahf* stored in the Cambridge museum, where the Arabic text of the Qur'an, translation, and tafsīr are on one page without any strict separation except for the colour of ink. The Arabic text of the Qur'ān is written in red ink, and the commentary is written in black ink.

*The second and third* tendencies are at the intersection of tafsīr and local culture. This is revealed based on the number of books written in *pegon* letters<sup>38</sup>. The process of using *pegon* letters in the interpretation of this period shows the adaptation of Islam to local entities in various regions of the archipelago that occurred at the end of the 16th century AD. Various languages were used in the writing of *pegon* letters, such as Javanese, Sundanese, and Malay. The writing of *pegon* letters is found, for example, in the book of *Tafsīr Tarjumān al-Mustāfid* by Abdurrauf as-Sinkilī. The intersection of tafsīr and local culture also occurs in Sufism, specifically the discovery of a clash of

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<sup>38</sup> *Pegon* letters are hijaiyah Arabic letters modified to write Javanese, Sundanese, or Malay as the meaning of the core Arabic writing, writing *pegon* letters starting from right to left. Look at Sri Wahyuni & Rustam Ibrahim, "Pemaknaan Jawa Pegon Dalam Memahami Kitab Kuning di Pesantren", *Jurnal Ilmiah Studi Islam*, Vol. 17 No. 1, December, 2017. p. 12.

differences between the heterodox Sufism interpretation of Hamzan al-Fansurī and Syam al-Din al-Sumantrani and the orthodox Sufism of Nurudin al-Ranirī, which resulted in the burning of his written works.<sup>39</sup>

## 2) The Modern Period

Entering the modern period that began in the early 20th century and lasted until the 1970s. The writing of tafsīr in this period began to meet the culminative point in terms of technical writing, namely by starting to separate the Arabic text of the Qur'an, translation, and tafsīr, placing tafsīr on a separate translation in the form of footnotes or marginal notes, as in the book of *Tafsīr Raudhatul 'Irfân fî Ma'rifāti Al-qur'ân* by Ahmad Sanusi. Likewise, the use of *pegon* letters as an explanation of tafsīr is not completely eliminated, as in the books of *Tafsīr Al-Ibrīz* (1980) by K.H. Bisri Musthafa and *Tafsīr Juz 'Ammā* by Hamka. In the modern period, there are also tafsīr that tend to interpret certain letters, such as in the book of *Tafsīr Al-Qur'ân Al-Karīm* by Yahya Lubis. As well as a writing system that includes how to read in Latin letters along

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<sup>39</sup> Ahmad Zayadi, "Lokalitas Tafsir Nusantara: Dinamika Studi Al-Qur'ân di Indonesia", *Al-Bayan*, Vol.1 No.1, 2018. p. 11.

with translation and tafsīr, as in the book *Tafsīr Tamsyiyah al-Muslimīn* (1934) by Ahmad Sanusi.<sup>40</sup>

### 3) The Contemporary Period

The contemporary period began in the 1980s until now, and the writing of tafsīr in this period has experienced a very rapid development, where there began to be a number of translations of the Qur'an into the form of *per-juz*, even the entire contents of the Qur'an, as in the book of *Tafsīr Al-Furqan* published in 1928. This happened because of the condition of the archipelago, which had begun to be conducive to the youth pledge in 1928.<sup>41</sup> It was during this period that the tafsīr of the Qur'an began to emerge with Indonesian translations.

After its first publication in 1928, in 1934 the book *Tafsīr Asy-Syamsiyah* by K.H. Sanusi was published. In 1938, the book *Al-Qur'ān al-Karīm* by Muhmud Yunus was published, and in 1942, Mahmud Aziz compiled *Tafsīr Qur'ān in Indonesian*. The publication of tafsīr books continued in 1969 with the publication of a tafsīr book entitled *Tafsīr Al-Qur'ān al-*

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<sup>40</sup> Anggi Wahyu Ari, "Sejarah Tafsir Nusantara", *Jurnal Studi Agama*, Vol.3 No. 2, 2019. p. 123.

<sup>41</sup> Rifa Roifa, Rosihon Anwar & Dadang Darmawan, "Perkembangan Tafsir di Indonesia (Pra Kemerdekaan 1900-1945)", *Al-Bayan*, Vol. 2 No. 1, June, 2017. p. 25.

*Karîm* by A. Halim Hasan, Zainal Arifin Abbas, and Abdurrahim Haitamî. In 1971, *Tafsîr Al-Bayân* was published, and in 1973, *Tafsîr Al-Qur'ân Al-Majid an-Nûr* was published, both compiled by Hasbi Ash-Shiddieqy. In 1975, the Translator Foundation published a tafsîr with the title *Al-Qur'ân dan Tafsîrnya*. Until the beginning of the 20th century, various works, such as *Al-Qur'ân dari masa ke masa* written in 1952 and *Sejarah dan Pengantar Al-Qur'ân* by Hasbi as-Shiddieqy written in 1954, did not miss the tafsîr using regional languages, such as *Tafsîr Al-Kitâb Al-Mubîn* by K.H. Muhammad Ramli in Sundanese published in 1974 and the book *Tafsîr Qur'an Kejawan* and *Qur'an Sandawiyah* by K.H. Bisri Musthafa in 1950 in Javanese.<sup>42</sup>

The method of interpretation in this contemporary period is to use the *tahlili* method as in the books *Tafsîr Tarjumân Al-Mustafîd* by Abdurrauf as-Sinkilî, *Tafsîr Al-Misbâh* by M. Quraisy Shihab, and *Al-Qur'ân al-Karîm* by Mahmud Yunus. However, it is not uncommon to find interpretation methods with *maudhu'î* (thematic) methods, such as in the books *Tafsîr Ayat-ayat Tahlilî* by M. Quraisy Shihab and

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<sup>42</sup> Anggi Wahyu Ari, "Sejarah Tafsir Nusantara", p. 125.

*Tafsīr Juz 'Amma* by Edham Syafi'i. Tafsīr that is thickly written under the influence of political power, compiled in a socio-cultural environment in Islamic boarding schools, tafsīr that tends to the socio-cultural context of Islamic society, written with a specific background, and usually the author is active in formal educational institutions is the style that develops.<sup>43</sup>

Based on the development of the interpretation of the Qur'an above, shows that the existence of the interpretation of the verses of the Qur'an continues to progress and develop rapidly. In the archipelago itself, several books of interpretation use local languages, such as the book of *Tafsīr Al-Qur'ān al-Karīm* by Mahmud Yunus written in Malay Jawi with Roman script published in 1922 AD, the book of *Tafsīr Al-Ibrīz li Ma'rifati Tafsīr Al-Qur'ān Al-'Azīz* by K.H Bisri Musthofa in Javanese *Pegon* script published in 1960 AD, the book of *Tafsīr al-Iklīl li Ma'ānī al-Tanzīl* by K. H. Misbah Zainul Musthofa in Javanese with Arabic script, the book of *Tafsīr Al-Huda* by H. Bakri Syahid in Javanese with Latin script published in 1979 AD, and two Sundanese books of interpretation, namely the book of *Tafsīr Nurul-Bajan* by Muhammad Romli

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<sup>43</sup> Abd. Latif, "Spektrum Historis Tafsir Al-Qur'ān di Indonesia", *At-Tibyan*, Vo.3 No.2, June, 2020. p. 58.

written around 1970 AD and the book of interpretation of Tafsīr *Ayat Suci Lenyepaneun* by Moh. E. Hasim was written around 1990 AD.<sup>44</sup>

In addition to Java, local language interpretation books were also found, namely the book of *Tafsīr Boegisnja Soerah Amma* in Bugis. The effort to interpret the Qur'an in the local language is one of the stages of cultural acculturation between the Qur'an and the languages, tribes, and traditions found in the archipelago. Thus, the existence of this local interpretation illustrates the existence of vernacularisations as an effort to show the uniqueness of the language in local interpretation, the term local interpretation as an effort to meet the literature of its time, and the wisdom of local language in Nusantara interpretation.<sup>45</sup> This has provided evidence that the Qur'an is understood by various regions and tribes in the archipelago through interpretation.

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<sup>44</sup> Jajang A Rohmana, "Ideologisasi Tafsir Lokal Bahasa Sunda: Kepentingan Islam-Modernis dalam Tafsir Nurul-Bajan dan Ayat Suci Lenyepaneun", *Journal of Qur'an and Hadith Studies*, Vol. 2 No. 1, 2013. p. 128.

<sup>45</sup> Irsyad Al Fikri Ys, "Kekhasan dan Keaneragaman Bahasa dalam Tafsir Lokal di Indonesia", *Jurnal Iman dan Spiritualitas*. p. 160-161.



### CHAPTER III

## HISTORY OF THE MANUSCRIPT OF TAFSĪR AL-JALĀLAYN TEGALSARI'S BOOK

#### **A. The Entry of Islam in the Ponorogo Region**

The introduction of Islam in the archipelago continues to develop in various parts of the archipelago, including the spread of Islam in the Java region carried out by the Walisongo. The spread of Islam in Java began in the 13th century AD, as evidenced by the tomb of Fatimah bint Maimun in Leran, Gresik, with a tombstone inscribed with the year 475 H/1082 AD. The entry of Islam in Java also coincided with the reign of the kingdom, one of the kingdoms that ruled at that time was the Majapahit kingdom, which was the last Hindu-Buddhist kingdom in Java. This kingdom was established in the 13th century AD under the leadership of Raden Wijaya.<sup>1</sup> The power of Majapahit began to weaken at the end of the 15th century AD, led by Prabu Brawijaya V, the father of Bathoro Katong and Raden Patah (different mothers). The decline of the Majapahit kingdom provided an opportunity for Raden Patah to establish the first Islamic

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<sup>1</sup> Kurnia Enggar Fitria, “Nilai-nilai Pendidikan Islam dalam Penyebaran Agama Islam Raden Katong di Ponorogo dalam Babat Ponorogo”, Faculty of Tarbiyah and Teacher Training Thesis, IAIN Ponorogo, 2020. p, 41.

kingdom in Demak, known as the Sultanate of Demak. Like a king, Bathoro Katong and Raden Patah lived in the royal environment by studying *kanuragan* (warrior) science, governance, and Islam by studying directly with Sunan Kalijaga and Sunan Kudus, both of whom were Walisongo who were tasked with spreading Islam in Java.

The establishment of the Demak sultanate provided a great opportunity for the development of Islam because the Demak sultanate was the first Islamic kingdom in Java. This is based on the process of Islamization of the Wengker region or Ponorogo duchy as one of the objectives of the region to be Islamized. It is known that at that time there were many people who were Hindu, Buddhist, Kapitayan, and some who practised animism and dynamism. The process of Islamization in the Wengker region was carried out by Bathoro Katong on the orders of Raden Patah, who at that time served as the leader of the Demak kingdom.<sup>2</sup>

Bathoro Katong was the 22nd son of the last king of Majapahit, Prabu Brawijaya V, with his wife Bagelan. Bathoro Katong was born in 1447 AD with his small name, Raden Joko Pinutur or Raden Harak Kali, but Bathoro Katong is often called by his real name, Lembu Kanigoro. The name

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<sup>2</sup> Ahmad Chorul Rofiq, "Patriotisme Masyarakat Ponorogo Menurut Penuturan Babad Ponorogo", *Dialogia*, Vol.14 No.1, June 2016. p. 138.

Bathoro Katong was given by Sunan Kalijaga as one of his strategies to spread Islam to the people of the Wengker region, who were predominantly Hindu. The word "*Bathara*" is a Hindu word used to refer to a Hindu god, so the intention of the name given by Sunan Kalijaga was for Lembu Kanigoro or Bathoro Katong to appear as a divine messenger who would bring protection to the people of Wengker.<sup>3</sup>

The Wengker region is flanked by Mount Wilis in the east, the Seribu Mountains in the south, and Mount Lawu in the west. This geographical condition is why the region was named Wengker. The word Wengker is a *Kerata Basa* of "*Wewengkon kang Angker*," a frightening region. Because it is not strategically located to be reached and used as a settlement center, the area is often used as a place to practise mystical teachings. Before Bathoro Katong came to the Wengker region, the Wengker region was the territory of the Majapahit kingdom, led by Kiai Ageng Kutu Suryangalam, a Majapahit kingdom figure who still upholds the values of Hindu-Buddhist beliefs, so that the Wengker region is still thick with Hindu-Buddhist teachings.<sup>4</sup>

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<sup>3</sup> Elfa Lusiana Tyas, "Perana Bathoro Katong Dalam Penyebaran Agama Islam di Ponorogo Pada Abad Ke XV Masehi", Faculty of Teacher Training and Education Thesis, University of Jember, 2018. p. 24.

<sup>4</sup> Saifuddin Alif Nurdianto, "Ponorogo: Menggali Jati Diri Untuk Membanagun Harmoni", *Jantra*, Vol. 13 No. 1, June 2018. p. 3.

Bathoro Katong was assisted by Kiai Ageng Mirah and Patih Selo Aji. Kiai Ageng Mirah was someone who had secretly spread Islam in the area around Wengker, while Patih Selo Aji was a student of Bathoro Katong who was sent by Raden Patah to escort Bathoro Katong. The arrival of Bathoro Katong received resistance from Kiai Angeng Kutu because the arrival of Islam was considered a destroyer of order and a remover of traditions that already existed and had developed in the Wengker community. In the end, there was a war between Bathoro Katong and Kiai Ageng Kutu. In the first war, Bathoro Katong suffered defeat, after experiencing defeat, Bathoro Katong, Kiai Ageng Mirah, and Patih Selo Aji tried to evaluate and motivate themselves until the second war, which was finally won by Bathoro Katong. However, in this second war, Kiai Ageng Kutu's defeat was not seen because Kiai Ageng Kutu died in battle, but because Kiai Ageng Kutu continued to flee and hide until finally Kiai Ageng Kutu never appeared again and found the keris, the source of Kiai Ageng Kutu's strength, on the hill, in an area now called "Kepuh Rebuh."<sup>5</sup>

After Bathoro Katong's victory, the power of the Wengker region was automatically under Bathoro Katong's

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<sup>5</sup> Naili Azizah, "Perancangan Museum Perkembangan Islam Di Ponorogo Dengan Pendekatan Regionalisme", Faculty of Science and Technology Thesis, UIN Maulana Malik Ibrahim Malang, 2022. p. 8.

leadership. The process of Islamization began to be carried out by Bathoro Katong. Before Bathoro Katong carried out widespread Islamization, Bathoro Katong first changed the name of the Wengker region to Ponorogo. There are three versions of the origin of the name Ponorogo, *first*, the name Ponorogo comes from the Babad Ponorogo, which explains that the word Ponorogo comes from the words “*Pramana*” and “*Raga*,” which mean "a hope that the people of Ponorogo have a strong physique, which is supported by determination as a result of mental exercise full of soul awareness and a high level of spirituality, which is devoted to God the ruler of nature."

*Secondly*, the name Ponorogo comes from folklore that tells that the word Ponorogo comes from the words "*Pono*," which means smart, and "*Raga*," which means body, with the hope that the people of Ponorogo have a strong physique and are balanced with good intellectual abilities. *Thirdly*, the word Ponorogo comes from a community legend that explains that the origin of the name Ponorogo is the result of a whisper from Kiai Prana, who is believed to be the result of the *moksha*<sup>6</sup> of Kiai Ageng Kutu towards Bathoro Katong.

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<sup>6</sup> Moksha is a cycle of death and rebirth where the level of life is free from the bonds of worldliness and free from reincarnation in a different form. People who practise Hinduism and Buddhism believe in

The whisper inspired the name Pranaraga, which evolved into Ponorogo.<sup>7</sup> Thus, since the Wengker region was ruled by Bathoro Katong, the region changed its name to the Ponorogo region.

The process of Islamization carried out by Bathoro Katong was very friendly by using the socio-theological approach, which is to maintain the conditions of society and the conditions of belief that live in society, as done by the Walisongo. Some of the strategies used in this socio-theological approach include, *first*, the strategy of utilising Reog art as a medium for da'wah. Reog art is an art inherent in the Ponorogo community since the time of Kiai Ageng Kutu, which was used as a medium of satire for the Majapahit government, where the use of gamelan in Reog art at the time of Kiai Ageng Kutu was used to accompany strength training between his students to find out the extent of supernatural power and the magic of his students against the teachings that had been taught by Kiai Ageng Kutu. After Bathoro Katong came, the gamelan in Reog art began to include Islamic elements, one of which is a gamelan instrument called "*Kenong*," which comes from the word "*Qana'a*" (which

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this state of moksha. Look at KBBI Online <https://kbbi.web.id/moksa> accessed on November 21, 2022, at 10.00 WIB.

<sup>7</sup> Saifuddin Alif Nurdianto, "Ponorogo: Menggali Jati Diri Untuk Membanagun Harmoni". p. 4.

means accepting fate), namely that all maximum efforts, if unsuccessful, must be accepted as reality with patience and always have good thoughts.

*Second*, the marriage strategy was carried out by Bathoro Katong, who had five wives, one of whom was Niken Gandhini, a daughter of Kiai Ageng Mirah, from the five wives, offspring were born who acted as *kiai*, *lurah*, and caretakers in the Bathoro Katong graveyard. *Third*, the educational strategy is to build mosques and boarding schools, where the two buildings need each other and can be used as a place to teach Islamic religious sciences and mosques that can be used as a place to pray five times in congregation. *Fourth*, the cultural strategy is the construction of mosques or other buildings in the style of Hindu-Buddhist cultural buildings, such as those with the characteristic cone-shaped roof, which gets smaller the higher it is arranged, similar to a pyramid shape. The construction of gates that artistically maintain Hinduistic building styles, such as those found at the entrance to the Bathoro Katong cemetery complex and Tegalsari cemetery, as well as the care of statues that contain historical values.<sup>8</sup>

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<sup>8</sup> Mohammad Hanifah Syafii Mudhofir dan Ahmad Mujib, "Peran Bathoro Katong Menyebarkan Agama Islam Di Ponorogo Tahun 1496-1517 M", *Prosiding Konstelasi Ilmiah Mahasiswa UNISULA (KIMU) 5*, Universitas Islam Sultan Agung , Semarang 23 March 2021. p. 255.



**Image 3. 1 The main entrance gate of the Bathoro Katong Cemetery Complex.**



**Image 3. 2 The entrance gate of the Bathoro Katong Tomb.**





**Image 3. 3 The entrance gate of Tegalsari Cemetery.**



**Image 3. 4 The roof of Tegalsari Jami Mosque.**

The various strategies used by Bathoro Katong to Islamize the Ponorogo area made Islam more widespread, one of the peaks of the development of Islam was the

establishment of the Gebang Tinatar Islamic boarding school (Tegalsari Islamic Boarding School) in 1742 AD as the first Islamic boarding school in East Java. After successfully Islamizing the Ponorogo region, Bathoro Katong died in 1517 AD. This is known based on the stone inscription in the courtyard of the Bathoro Katong tomb complex. Bathoro Katong died at the age of 70 due to illness and old age. Bathoro Katong was buried in the Setono area along with his 4 wives, and his 1 wife was buried behind the Kertosari mosque for violating a message from Bathoro Katong. The message was given to his wives not to remarry after Bathoro Katong died, and one of his wives violated the message.<sup>9</sup>

Currently, the Ponorogo region is located at the coordinates 111°17'-111°52' East and 7°49'-8°20' N-S, with an altitude between 92-2.562 metres above sea level. Ponorogo Regency has an area of 1,371.78 km<sup>2</sup>, which is located 220 km southwest of Surabaya, the capital of East Java Province. To the north of the district, Ponorogo is bordered by Madiun, Magetan, and Ngajuk districts. The south is bordered by Pacitan and Trenggalek districts, the west is bordered by Pacitan and Wonogiri districts (Central Java Province), and

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<sup>9</sup> Lutfi Zainal Abror, “Masuk dan Berkembangnya Islam di Ponorogo 1486-1517 (Tinjauan Historis)”, Faculty of Adab Thesis, IAIN Sunan Ampel Surabaya, 2011, p. 38.

the east is bordered by Tulungagung and Trenggalek districts. Ponorogo Regency currently has 21 sub-districts divided into 24 urban villages and 279 villages with 14 rivers as irrigation sources for farmers' land, most of the Ponorogo area is forested and has paddy fields.<sup>10</sup>

## **B. The Establishment of the Tegalsari Ponorogo Islamic Boarding School**

The process of Islamization carried out by Bathoro Katong in the Ponorogo region continued to grow. The process of Islamization was carried out by Bathoro Katong on the orders of Raden Patah, who was assisted by Kiai Ageng Mirah and Patih Selo Aji. According to Dawam Multazam, the process of Islamization in the Ponorogo region by Bathoro Katong was also followed by senior students from various regions, especially from Demak and Bagelan. Among these senior students was Pangeran Sumendhe Ragil, son of Sunan Tembayat, who was the second Duke of Semarang during the

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<sup>10</sup> Idham Wahyu Kurniawan, "Bathoro Katong dan Perannya dalam Pengembangan Agama Islam di Ponorogo Menurut Babad Ponorogo", Faculty of Adab and Humanities Thesis, UIN Sunan Ampel Surabaya, 2019. p. 18.

Demak Bintoro sultanate and also acted as a preacher who helped spread Islam.<sup>11</sup>

Pangeran Sumendhe Ragil also played a role in preaching in the Ponorogo region until the end of his life. Upon his death, Pangeran Sumendhe Ragil was buried in the Setono cemetery, which is located not far from the Bathoro Katong cemetery. The Setono cemetery complex in Setono village is a perdikan village because it contains the grave of a king's son who was sacred in his service to spread Islam in the Ponorogo region. One of the conditions of being a perdikan village is that the descendants of the person buried there are willing to take care of it, so for generations, the Setono cemetery has been managed by the children and grandchildren of Pangeran Sumendhe Ragil.<sup>12</sup>

In the early 18th century, Setono cemetery was managed by Kiai Donopuro, a descendant of the fourth Pangeran Sumendhe Ragil (*canggah*). When Kiai Donopuro was managing the Setono cemetery, which had the status of a civilised village and had several students studying there, two brothers from Caruban came to study with Kiai Donopuro,

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<sup>11</sup> Dawam Multazam, "Akar dan Budaya Tegalsari: Dinamika Santri dan Keturunan Kiai Pesantren Tegalsari Ponorogo", *Mozaic Islam Nusantara*, Vol. 4 No. 1, April 2018. p. 4.

<sup>12</sup> Muhammad Alwi Shiddiq, "Sejarah Pondok Pesantren Tegalsari Ponorogo Pasca Kiai Hasan Besari Tahun 1862-1964 M", Faculty of Adab and Humanities Thesis, UIN Sunan Ampel Surabaya, 2022. p. 29.

namely Muhammad Besari and Nur Shodiq. The two brothers were the children of Kuncen, Caruban, and Madiun Regency married couple Kiai and Nyai Anom Besari. Kiai and Nyai Anom Besari have a genealogy that is quite respected in the community, where Kiai Anom Besari is a descendant of the noble Prabu Brawijaya V, and Nyai Anom Besari is a descendant of the priyayi Sunan Ampel. The couple had three sons, Kiai Ageng Khotib Besari, Kiai Ageng Muhammad Besari, and Kiai Nur Shodiq.<sup>13</sup>

Young Muhammad Besari became Kiai Donopuro's favourite student because of his breadth of knowledge. This breadth of knowledge was recognised by Kiai Nur Salim, a respected and noble Kiai from Mantup hamlet, which is now included in the Ngasinan village area. After Muhammad Besari was married off to Kiai Nur Salim's daughter, Muhammad Besari was given land by Kiai Donopuro on the east side of Setono village, separated by the Keyang river. On the land given by Kiai Donopuro, Muhammad Besari was ordered to establish a pesantren by his teacher, where the land would later be named Tegalsari, which comes from the words "*tegal*," which means field, garden, or moor (Javanese), and

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<sup>13</sup> Kholid Karomi, M. Kharis Majid, Tonny Ilham Prayogo, "Konstruksi Makna Sosial Dalam Tradisi Keagamaan Di Makam Kiai Ageng Muhammad Besari Tegalsari Ponorogo", *Al-Adyan*, Vol. 17 No. 1, January-June 2022. p. 109.

the word "*sari*," which means flower or flower (Javanese), with the hope that this Tegalsari land could bring rapid development to the teachings of Islam.<sup>14</sup>

After Muhammad Besari received the land given by Kiai Donopuro, he then established a pesantren named Gebang Tinatar, because this pesantren was established on land named Tegalsari, it is better known as the Tegalsari pesantren. It is not known exactly when the Tegalsari pesantren was founded, there are several different opinions that explain when the Tegalsari pesantren was founded, including, according to Poernomo, that the Tegalsari pesantren was founded in 1700 AD along with the arrival of Muhammad Besari in Setono to study with Kiai Donopuro. This opinion is synchronised with Guillot's notes, which mention that the event occurred in the "early 18th century." Van Bruinessen, on the other hand, states that Tegalsari pesantren was founded in 1742 AD, where it was the first pesantren to be established, stating that "there is no evidence of the existence of pesantren before Tegalsari." Van Bruinessen's opinion is in line with Fokkens' opinion, which states that the establishment of the Tegalsari pesantren was

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<sup>14</sup> Muhammad Alwi Shiddiq, "Sejarah Pondok Pesantren Tegalsari Ponorogo Pasca Kiai Hasan Besari Tahun 1862-1964 M". p. 31.

related to the arrival of Pakubuwono II to Ponorogo as a result of fleeing from the *Geger Pecinan* event in 1742 AD.<sup>15</sup>

In contrast to the writing presented by Dawam Multazam, who explained that Pakubuwono II's evacuation to Ponorogo occurred by accident. This is based on Indonesianist records and Poernomo's records, which Dawam Multazam refers to, stating that before going to Ponorogo, Pakubuwono II hid in Madiun to isolate himself and intend to improve his inner connection with Allah SWT through *tafakur* and meditation. One night, Pakubuwono II took a walk to the south of Madiun and then heard the sound of praise chanted by the students of the Tegalsari pesantren. Hearing the sound of these praises made Pakubuwono II want to come to the pesantren in the hope of getting what Pakubuwono II wanted in the face of *Geger Pecinan*, namely, strength from Allah SWT to restore the rights and dignity of his sultanate. Before Pakubuwono II came, Tegalsari already had pesantren activities run by Muhammad Besari and his students. The arrival of Pakubuwono II was welcomed by Muhammad Besari, and Pakubuwono II expressed his request for prayer to

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<sup>15</sup> Dawam Multazam, “Akar dan Budaya Tegalsari: Dinamaika Santri dan Keturunan Kiai Pesantren Tegalsari Ponorogo”. p. 7.

Muhammad Besari and promised to make Tegalsari the village where Islam was born in Surakarta.<sup>16</sup>

Pakubuwono II's request was pursued by Muhammad Besari until, on June 30, 1742 AD, Muhammad Besari organised a force with troops led by Bagus Harundan and the rocks of the students, and Muhammad Besari's prayers managed to defeat the rebel army led by Mas Garendi, and on December 20, 1742 AD, Pakubuwono II was inaugurated to occupy the sultanate of Kartasura again. After regaining the sultanate, as a return of favour and to keep his promise, he made Tegalsari a civilised village (*perdikan*) that got the privilege of being free from the obligation to pay taxes to the kingdom and made Muhammad Besari the head of the Tegalsari civilised village.<sup>17</sup> Thus, based on the data submitted by Dawam Multazam, it can be concluded that the Tegalsari pesantren has existed since before 1742 AD.

After being made a *perdikan* village, Setono's students were ordered to move to the Tegalsari pesantren because of Kiai Donopuro's ageing condition. At this Tegalsari pesantren, Muhammad Besari was given the title "*Kiai Ageng*." The title "*Kiai*" was motivated by his position as the most central

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<sup>16</sup> Dawam Multazam, "Akar dan Budaya Tegalsari: Dinamika Santri dan Keturunan Kiai Pesantren Tegalsari Ponorogo". h. 8.

<sup>17</sup> Tutiek Ernawati, "Pewarisan Keberagaman dan Keteladanan Melalui Sejarah Lokal", *Sejarah dan Budaya*, Vol. 11 No. 2, December 2017. p. 208.



teacher in the pesantren, who is usually called a kiai, as a central figure who is a role model, and as one of the requirements for the establishment of a pesantren, namely the existence of a kiai who is qualified in all scientific matters, especially in the field of religious science. The title "*Ageng*" was given because Muhammad Besari was made the lurah, or leader, of Tegalsari village, which had the status of a perdikan village. With this, Muhammad Besari became famous as Kiai Ageng Muhammad Besari. Kiai Ageng Muhammad Besari married Nyai Mantup, who was the daughter of Kiai Nur Salim, a respected kiai in Ponorogo district, and had nine children. Kiai Ageng Muhammad Besari died in 1773 AD.<sup>18</sup>

Tegalsari Pesantren, during its establishment, was led by 12 *Kiai Pengageng Pesantren*, where these 12 *kiai pengageng* were still descendants of Kiai Ageng Muhammad Besari. The 12 *kiai pengageng* are as follows:

- 1) Kiai Ageng Muhammad Besari bin Kiai Anom Besari (Caruban) (1742–1773 AD) served as the leader of the Tegalsari Islamic boarding school and the Tegalsari perdikan village for approximately 31 years.

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<sup>18</sup> Hadi Kusnanto dan Yudi Hartono, "Masjid Tegalsari Jetis Ponorogo (Makna Simbolik dan Potensinya Sebagai Sumber Pembelajaran Sejarah Lokal)", *Gulawentah: Jurnal Studi Sosial*, Vol. 2 No.1, July 2017. p. 43.

- 2) Kiai Ilyas bin Muhammad Besari (1773–1800 AD) served as the leader of the Tegalsari Islamic boarding school and the head of the second Tegalsari perdikan village for approximately 27 years.
- 3) Kiai Hasan Yahya bin Ilyas (1800–1820 AD) served as the leader of the Tegalsari pesantren and lurah of the 3rd Tegalsari perdikan village for approximately 20 years.
- 4) Kiai Hasan Besari bin Ilyas (1820–1862 AD) served as the leader of the Tegalsari pesantren and the lurah of the 4th Tegalsari perdikan village for approximately 70 years.
- 5) Kiai Hasan Anom I bin Hasan Besari (1862–1875 AD) served as the leader of the Tegalsari pesantren and lurah of the 5th Tegalsari perdikan village for approximately 13 years.
- 6) Hasan Kholifah bin Hasan Besari (1875–1883 AD) served as the leader of the Tegalsari Islamic boarding school and the lurah of the 6th Tegalsari perdikan village for approximately 8 years.
- 7) Kiai Hasan Anom II or Kiai Shibabburramli bin Hasan Anom I (1883–1903 AD), served as the leader of the Tegalsari pesantren and the lurah of the 7th Tegalsari perdikan village for approximately 20 years.

- 8) Kiai Hasan Anom III (1903–1909 AD) served as the leader of the Tegalsari pesantren and the lurah of the 8th Tegalsari perdikan village for approximately 6 years.
- 9) Kiai Muhammad Ismangil bin Hasan Anom II (1909–1926 AD), served as the leader of the Tegalsari pesantren and the 9th lurah of the Tegalsari perdikan village, for approximately 17 years.
- 10) Kiai Ihsan Alim bin Muhammad Ismangil (1926-1931 AD), served as the leader of the Tegalsari pesantren and the 10th lurah of the Tegalsari perdikan village, for approximately 5 years.
- 11) Kiai Ahmad Alim Hadikusumo bin Hasan Anom II (1931–1960 AD), served as the leader of the Tegalsari pesantren and the 11th lurah of the Tegalsari perdikan village for approximately 29 years.
- 12) Kiai Alyunani bin Hasan Anom II (1960–1964 AD) served as the leader of the Tegalsari pesantren and the last lurah of the Tegalsari perdikan village for approximately 4 years.<sup>19</sup>

The heyday of the Tegalsari pesantren was under the leadership of Kiai Hasan Besari bin Ilyas bin Kiai Ageng Muhammad Besari, who led the Tegalsari pesantren for 70

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<sup>19</sup> Muhammad Alwi Shiddiq, “Pesantren Tegalsari: antara Eksistendi dan Dekadensi”, *Journal of Islamic Story*, Vol. 2 No. 2, December 2022. p. 120.

years. During the leadership of Kiai Hasan Besari, Kiai Hasan Besari had a student from the Kartasura Sultanate known as Raden Ngabehi Ronggowarsito, his small name was Raden Burhan. Raden Ngabehi Ronggowarsito, also known as Raden Burhan, is a Javanese poet from the Surakarta Sultanate who became famous for his literary works as a result of studying at the Tegalsari pesantren under the care of Kiai Hasan Besari. And based on the leadership periodization above, it can be seen that Tegalsari pesantren has lived as a pesantren and a perdikan village for approximately 222 years.<sup>20</sup> However, currently the Tegalsari pesantren is empty of students and has only a name, but it is still busy as a religious tourism site.

Pesantren Tegalsari, during its establishment, has given birth to many generations who have played an important role in society and politics, as well as several kiai who founded new pesantren. Among them is Kiai Muhammad Ishaq, the son of Kiai Ageng Muhammad Besari, who founded the Coper pesantren, Ponorogo. Pakubuwono II was the second sultan of Surakarta Sultanate, Raden Ngabehi Ronggowarsito a poet of Surakarta Sultanate who was famous for his works, Kiai Sulaiman Jamal the student and son-in-law of Kiai Hasan

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<sup>20</sup> Bayu Anggoro, “Eksistensi Tanah Perdikan Tegalsari Ponorogo 1830-1870 dan Relevansinya bagi Pengembangan Pembelajaran Mata Kuliah Sejarah Agraria”, Faculty of Teacher Training and Education Thesis, Universitas Sebelas Maret Surakarta, 2015. p. 89-90.

Kholifah (6th *pengangeng* of Tegalsari boarding school) who founded Gontor boarding school, K. H. Abdul Manan founder of Tremas boarding school in Pacitan, Kiai Ikhsan of Jampes Kediri boarding school, Kiai Marzuki son of Kiai Dahlan Lirboyo, K.H. Hasyim Sholeh founder of Darul Huda Mayak Ponorogo boarding school, RM. Adipati Cokronegoro the son of Kiai Hasan Besari with Bra. Murthosyah who served as Ponorogo Regent in 1856-1883 AD, and HOS Cokroaminoto the grandson of RM. Adipati Cokronegoro, who is known as an Indonesian National hero and one of the leaders of the Islamic Trade Union.<sup>21</sup>

Geographically, Tegalsari village is located at the northern end of the Jetis sub-district of Ponorogo district, which borders Jabung and Gandu villages in Mlarak sub-district to the north, Jetis and Wonoketro villages in Jetis sub-district to the south, Wonoketro village in Jetis sub-district to the west, and Mojorejo and Karanggebang villages in Jetis sub-district to the east. Tegalsari village has a total land area of 360 hectares, including 140 hectares of irrigated rice fields

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<sup>21</sup> Muhammad Hasyim, “Ketokohan Syekh Hasan Besari Ponorogo: Teladan Keberagamaan, Kebudayaan, Kebangsaan, (Literature Review)”, International Conference on Engineering, Technology and Social Science, October 2020. p. 24.

and 11.46 hectares of other fields, totalling 203 hectares. It has an altitude of 105 metres above sea level.<sup>22</sup>

### **C. The History of the Manuscript *Tafsīr al-Jalālayn* at the Tegalsari Ponorogo Islamic Boarding School**

In ancient times, the Indonesian people did not use paper as a writing medium, they used stones, bones, animal skins, palm leaves, and so on. This has led to the discovery of many inscriptions from the kingdoms that once stood in Indonesia. Long before the Indonesian people recognised paper, China had produced paper since 105 AD, but based on the history of its development, Chinese paper entered Indonesia around the 16th century AD. The writings found on stones, bones, or animal skins will eventually become an inscription that can provide information about the state of ancient times. The same thing happened with writings on palm leaves or Chinese paper that were discovered today and had become manuscripts. Whereas manuscripts themselves are original handwriting that is at least 50 years old and has significance for civilization, history, culture, and science.<sup>23</sup>

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<sup>22</sup> Mohammad Sam'ani, "Kiai Hasan Besari: Biografi dan Perannya Bagi Pondok Pesantren Gebang Tinatar Tegalsari Ponorogo (1797-1867 M)". Faculty of Ushuluddin Adab and Humanities Thesis, IAIN Salatiga, 2017. p. 43.

<sup>23</sup> Historism, *Arti dan Fungsi Naskah Kuno*, <https://museumpendidikannasional.upi.edu/arti-dan-fungsi-naskah->

In addition to the Chinese paper that was used in Indonesia in the 16th century AD, in Indonesia itself there are also several areas that produce local paper made from bark, among these areas are Tegalsari village, Jetis sub-district, Ponorogo district. Although Chinese paper has entered Indonesia since the 16th century AD, the Tegalsari community still uses their own paper. Tegalsari village, besides being famous for its Islamic boarding school that produced influential figures in the fields of religion, education, and politics, also developed in the industrial field, namely the production of local paper called "*dluwang*" or "Ponorogo paper."<sup>24</sup>

In Indonesia, there are 3 types of manuscripts that are commonly found, namely, *first*, Islamic manuscripts, which are manuscripts that are in Arabic and written in Arabic letters. *Second*, *Jawi* manuscripts, which are manuscripts written in Arabic letters using the Malay language, are given phonemes (sound units) to adjust the Malay accent. *Third*, *pegon* manuscripts, which are manuscripts written in Arabic letters with various regional languages, such as Javanese, Sundanese, Bugis, Banjar, Aceh, and others. Thus, the

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[kuno/#:~:text=Manuskrip%20adalah%20tulisan%20tangan%20asli,ada%20tiga%20jenis%2C%20yaitu%201. Publish on 11 September 2021, diakses pada 22 Februari 2023.](#)

<sup>24</sup> Muhammad Alwi Shiddiq, "Sejarah Pondok Pesantren Tegalsari Ponorogo Pasca Kiai Hasan Besari Tahun 1862-1964 M". p. 75.

manuscripts found by this author are the first type of manuscript, namely Islamic manuscripts. One type of manuscript that speaks and writes Arabic is in the form of a tafsīr book. The manuscript of *Tafsīr al-Jalālayn* found in Tegalsari Islamic boarding school, which is popular among Islamic boarding schools for understanding the Qur'an and is included in the book of interpretation by classical scholars, is estimated to be more than a century old. The manuscript of *Tafsīr al-Jalālayn* was found in a weathered condition on *dluwang* paper.<sup>25</sup>

Dluwang paper is better known by the Tegalsari community as "*gedhog or gedhong*" paper. The basic material for making this paper is the *dluwang* tree, or *galugu/glugu* tree (as the Tegalsari community calls it). Many *dluwang* trees are planted around the Tegalsari pesantren with the aim of making it easier for kiai and *santri* to make *dluwang* paper as a writing medium. The use of *dluwang* paper as a writing medium in the Tegalsari pesantren began when the Tegalsari pesantren was founded by Kiai Ageng Muhammad Besari, thus providing many possibilities that the learning process in the Tegalsari pesantren uses *dluwang* paper, such as the students recording

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<sup>25</sup> Historism, *Arti dan Fungsi Naskah Kuno*, <https://museumpendidikannasional.upi.edu/arti-dan-fungsi-naskah-kuno/#:~:text=Manuskrip%20adalah%20tulisan%20tangan%20asli,ada%20tiga%20jenis%2C%20yaitu%201.> Publish on 11 September 2021, diakses pada 22 Februari 2023.



their learning results on the *dluwang* paper. It is also mentioned that *dluwang* paper was used by kiai in the pesantren environment to write books, the Qur'an, and other works of art. Some sources mention that most of the works of the poet Raden Ngabehi Ronggowarsito were written on *dluwang* paper. However, the tradition of making *dluwang* paper in Tegalsari died out in 1960 AD. The works written on *dluwang* paper are now more commonly called manuscripts, which are ancient handwritten manuscripts that are centuries old.<sup>26</sup>

Based on the manuscripts of classical religious books found in the Tegalsari pesantren, it can be known what lessons are taught in the pesantren. According to Dawam M. Rohmatulloh in his research, among the manuscripts of classical books that are routinely studied in Tegalsari pesantren are *al-Sittin Mas-alah*, *Fathul Mu'in*, *Fath al-Qarib*, *Semerkindi*, *Miftahul Ulum*, *Tafsir al-Jalalayn*, and several other books of the type of *'Asl Al-Fiqh*, *Tajweed*, *Tafsir*, and so on. Dawam M. Rohmatulloh's statement refers to research conducted by Amiq Ahyad from LPAM Surabaya, who inventoried 69 manuscripts in the Tegalsari pesantren environment. The data mentioned by Dawam M. Rohmatulloh was cross-checked by researchers, who found the same results

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<sup>26</sup> Ema Puji Lesatri, "Dluwang Sejarahmu Kini: Upaya Konservasi Kertas Tradisional Indonesia", p. 23.

to be true. The manuscripts of religious books are still stored in Kiai Syamsuddin's house. This demonstrates that these manuscripts are cultural heritage as evidence of Tegalsari Pesantren's glory as a scientific centre with a significant influence in the Ponorogo district and its surroundings.<sup>27</sup>

Starting from the manuscripts of classical religious books, it can also be seen that Tegalsari pesantren uses books by classical scholars as a source of knowledge. The study of classical books is used in Tegalsari pesantren; in fact, Tegalsari pesantren can be considered the forerunner of pesantren institution systematization. The classical books taught at the Tegalsari pesantren are the books of the *Syafi'i* school of thought (*madzhab Stafî'i*). The learning method is applying the *Weton* and *Sorogan* methods. The *weton* and *sorogan* methods are two of the same learning methods, namely individual-centered learning methods, where a kiai or teacher is in front of or in the middle of the group and reads religious books while the students sit in front of or around the kiai or teacher. The difference is that *weton* is done based on the initiative of the kiai while *sorogan* is done at the request of the santri to the kiai.

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<sup>27</sup> Dawam M. Rohmatullah, "Local Muslim Heritage: Pelestarian Warisan Budaya Pesantren di Tegalsari Ponorogo". 2<sup>nd</sup> Proceeding Annual Conference For Muslim Scholars: Kopertais Wilayah IV Surabaya, 21-22 April 2018. p. 235

In addition, Pesantren Tegalsari also conducts grouping for the learning of its students. Among them, new students will be given lessons in reading and writing in Arabic, while students who already have advanced knowledge are given lessons in reading and explaining the *kitab kuning* in Arabic. This learning is carried out at 07.00–16.00 WIB for *Weton* and at 19.30–21.00 WIB for *Sorogan*. This system is an improvement from the previous system, where the learning process was carried out at certain times, such as after *Asar* or after *Maghrib*. The recitation of the classical books is carried out in the classroom or in the foyer of the mosque.<sup>28</sup> Thus, based on the discovery of the manuscript of *Tafsīr al-Jalālayn* in Tegalsari Pesantren, it can be widely known about the development of local paper production in Indonesia and also find out about the learning system that once ran in Tegalsari Pesantren.

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<sup>28</sup> Muhammad Hasyim, “Ketokohan Syekh Hasan Besari Ponorogo: Teladan Keberagamaan, Kebudayaan, Kebangsaan (Literature Review)”. p. 23.

## CHAPTER IV

### CODICOLOGICAL AND TEXTOLOGICAL ASPECTS OF THE MANUSCRIPT OF JALALAIN TEGALSARI'S BOOK

#### A. Review of the Codicological Aspects of Manuscripts of the *Tafsīr al-Jalālayn Tegalsari's Book*

The focus of the study of the codicological aspect is the component or physical manuscript, so in this study, the author used the codicological aspect to study the manuscripts of religious books in the Tegalsari pesantren. Given that there are many manuscripts of religious books in the Tegalsari pesantren, the researchers focused on the study of the Tegalsari *Tafsīr al-Jalālayn* manuscript after considering the flow of philological research proposed by Oman Fathurahman, namely starting from determining the text, inventarizing the manuscript, describing the manuscript, comparing the manuscript and text, editing the text, translating the text, and finally analysing the content.<sup>1</sup> The results of the codicological aspects are as follows:

##### 1. Manuscript Title

The title of this manuscript is not explicitly stated in the manuscript, where the initial page of this manuscript has an incomplete condition, starting from *Q.S Al-Baqarah*

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<sup>1</sup> Oman Fathurahman, *Filoloji Indonesia Teori dan Metode*. p. 65.

verse 9, the author concludes that this incompleteness is caused by several missing pages or has been weathered due to age. Kiai Syamsudin said that the title of this manuscript was a manuscript of *Tafsīr al-Jalālayn*,<sup>2</sup> this was reviewed by the author by matching the current *Tafsīr al-Jalālayn* book with the manuscript and giving results, that the manuscript was indeed a manuscript of *Tafsīr al-Jalālayn*. Thus the title of the manuscript is Tegalsari manuscript of *Tafsīr al-Jalālayn*.

## 2. Manuscript Inventory

Manuscript inventory is an initial activity carried out after determining the title of the text to be studied to trace and record the existence of manuscripts containing copies of the text. One of the manuscript inventories is carried out by digitizing manuscripts or manuscripts that cannot be physically collected. This digitization is done to avoid the extinction of existing manuscripts. In the archipelago, this manuscript inventory activity was carried out by Chambert Loir and Oman Fathurahman in 1999 AD, which was successfully summarised in his book entitled *Khazanah Naskah: Panduan Koleksi Naskah Indonesia Sedunia* (Chambert Loir). This book compiles all lists and catalogs

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<sup>2</sup> Interview with Kiai Syamsudin on August 29, 2021 at 16.02 WIB.

of manuscripts of all languages in Indonesia, such as Malay, Javanese, Acehnese, Arabic, Balinese, Batak, Dutch, Minangkabau, Sanskrit, Sundanese, East Indonesian languages, Kalimantan languages, and other languages in Indonesia.<sup>3</sup>

The manuscript of *Tafsīr al-Jalālayn* Tegalsari is a single manuscript that has been digitized. The digitization activity on the Tegalsari *Tafsīr al-Jalālayn* manuscript was carried out by Amiq Ahyad, a manuscript activist from UIN Sunan Ampel Surabaya. Amiq Ahyad and his team digitized the manuscripts of religious books at the Tegalsari Islamic boarding school, which was mostly funded by the British Library in London under the Endangered Archives Program and partly funded by LPAM Surabaya (*Lembaga Pengkajian Agama Masyarakat*) in 2006. In 2001, this activity was funded by the Ministry of Religious Affairs of the Republic of Indonesia. Furthermore, the results of the digitization are compiled in a database that can be accessed online, as with the manuscripts of religious books in the Tegalsari pesantren.

The digitization of religious book manuscripts at the Tegalsari Islamic Boarding School is included in research

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<sup>3</sup> Oman Fathurahman, *Filologi Indonesia Teori dan Metode*. p. 47.

that focuses on Islamic Manuscripts of Islamic Boarding Schools (MIPES). The manuscripts can be accessed on the British Library's Endangered Archives Program (EAP) online platform with the keyword "Islamic manuscript held at the Pondok Pesantren Tegalsari, Jetis, Ponorogo, Indonesia" (EAP061-3). The Tegalsari *Tafsīr al-Jalālayn* manuscript consists of two volumes, the first volume is registered under code number EAP061/3/40, which can be accessed via <https://eap.bl.uk/archive-file/EAP061-3-40> while the second volume is registered under code number EAP061/3/33, which can also be accessed via <https://eap.bl.uk/archive-file/EAP061-3-33>. Although the manuscripts of religious books in Tegalsari pesantren have been digitized, the original manuscripts, especially the manuscripts of *Tafsīr al-Jalālayn*, are still kept in Tegalsari pesantren, Jetis, Ponorogo.

### **3. Copyist, Place of Retention, and Year of Copy**

Tegalsari manuscript is not explicitly written or mentioned, but judging from the history of the establishment of the Tegalsari pesantren, the learning system at the Tegalsari pesantren, and the activities of the *dluwang* papermaking industry in the Tegalsari area, it can be estimated that the copying of the *Tafsīr al-Jalālayn* Tegalsari manuscript was contemporaneous with these

activities, namely the 18-19th century AD. Regarding the copyist of the manuscript of *Tafsīr al-Jalālayn* Tegalsari, it is also not written or mentioned in detail, but based on the writings of Dawam M. Rohmatulloh, it states that the copying of these books was carried out by Muhammad (Jalalain) bin Hasan Ibrahim bin Hasan Muhammad bin Hasan Yahya bin Hasan Ilyas bin Muhammad Besari, known as Muhammad Jalalain. Dawam M. Rohmatulloh's statement refers to Ishom el-Saha and Ahmad Mujib's notes in the book *Pesantren Intellectualism*, based on information from Kiai Syamsudin.<sup>4</sup>

#### 4. Script Number

Manuscript numbers are given for the purpose of facilitating access to manuscripts, and manuscript numbers are usually given to manuscripts that are stored collectively in museums or libraries. Given that the manuscript of *Tafsīr al-Jalālayn* Tegalsari is a manuscript kept individually by the heirs of the Tegalsari pesantren, it does not have a manuscript number. However, the manuscript of *Tafsīr al-Jalālayn* Tegalsari was successfully digitised by LPAM Surabaya (*Lembaga Pengkaji Agama Masyarakat*) in collaboration with the British Library in 2006 and given

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<sup>4</sup> Dawam M. Rohmatulloh, "Local Muslim Heritage: Pelestarian Warisan Budaya Pesantren di Tegalsari Ponorogo". p. 233.



the number code EAP061/3/40 for the first volume and EAP061/3/33 for the second volume.

## **5. Origin and Ownership of the Manuscript**

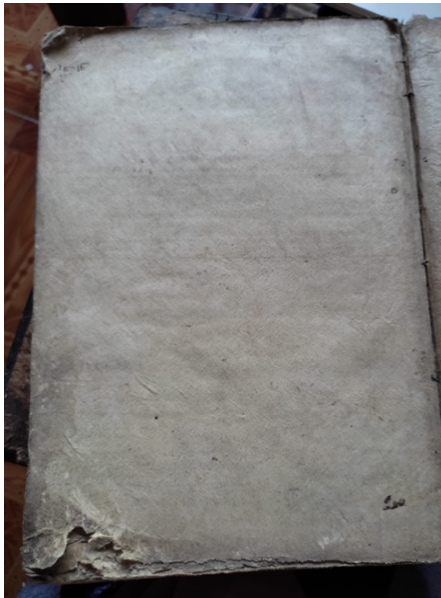
The manuscript of *Tafsīr al-Jalālayn* Tegalsari was found in Tegalsari village. Based on existing history, in Tegalsari village there is an old pesantren that has been established for centuries. The existence of this Tegalsari pesantren left a lot of history, one of which is the manuscripts of religious books that were used as a source of learning in the Tegalsari pesantren in the past. These religious book manuscripts were copied by several kiai and santri who were at the Tegalsari pesantren. However, regarding who owns the manuscripts, it is not known with certainty because it is not written down or mentioned in detail. However, the manuscripts of religious books, especially the book of *Tafsīr al-Jalālayn*, are now owned by Kiai Syamsudin as the heir of the Tegalsari pesantren.

## **6. Type of Script Base**

The text of *Tafsīr al-Jalālayn* is written on a manuscript base that is made of the local paper produced in Tegalsari village, namely *dluwang* paper or what the local people call *gedhog* paper. This paper is made from the *dluwang* tree, which has strong fibbers. The cover of the manuscript is made of cowhide.



**Image 4. 1 Manuscript cover made of cowhide.**



**Image 4. 2 Manuscript base of Gedhog/dluwang paper.**

## 7. Physical condition

The manuscript of *Tafsīr al-Jalālayn* Tegalsari, kept by Kiai Syamsudin, is placed in a glass cabinet in the living room. The condition of the manuscript has mostly been affected by weathering and tearing. In addition to the age factor, the room temperature factor also influenced its storage, where it was detected that the air temperature was humid and lacked diligent maintenance, resulting in many papers becoming mouldy and eventually torn.



Image 4. 3 Perforated Paper Condition.



Image 4. 4 Weathered paper condition.

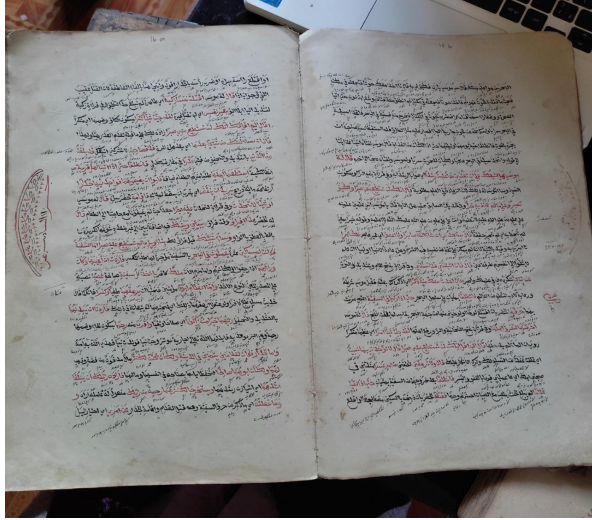
## 8. Watermark

The manuscript of *Tafsīr al-Jalālayn* Tegalsari is written on paper mats produced by the local village, made from *dluwang* trees. The *dluwang* tree is cultivated by the local community and some of the *kiai pengangeng* of the Tegalsari pesantren, which are also planted around the pesantren. The *dluwang* tree is then harvested for its fibres and processed to make paper in a traditional way. Because

it is processed traditionally, there is no paper stamp or watermark included in the process. As a result, no paper stamp or watermark was discovered in this manuscript of *Tafsīr al-Jalālayn*.

## **9. Thick and Thin lines**

Based on estimates, the manuscript of *Tafsīr al-Jalālayn* Tegalsari was written around the 18th to 19th century AD, and the copying of this manuscript was mostly done by kiai and *santri* who studied at the Tegalsari pesantren. This copying process was carried out due to limited access to the original books, so the copying process was carried out in a makeshift manner and paid less attention to the neatness or correctness of the writing. Thus, in the manuscript of *Tafsīr al-Jalālayn* Tegalsari, there is no line as a writing divider in each line or a line as a border of the manuscript page.



**Image 4. 5 Pages from manuscripts without bold and thin lines.**

## 10. Binding, *Kuras*, Sheets, and Manuscript Pages

The manuscript of *Tafsīr al-Jalālayn* Tegalsari consists of two volumes. Based on the analysis of the author, the part of the first volume usually starts from *Q.S. Al-Fātihah*, but due to the age factor and the temperature of the storage room, there are several pages from the first volume that have been damaged and lost, so that the first volume consists of *Juz* 1–15 starting from *Q.S. Al-Baqarah* verse 9 to *Q.S. Al-Isra'* verse 34 without a cover. While the second volume consists of *Juz* 15–30, starting from *Q.S. Al-Kahfi* to *Q.S. An-Nass*, on the previous sheets there are several blank

and uncovered manuscripts. In each volume, there are 16 *kuras* sewn with thread. Because the manuscript of *Tafsīr al-Jalālayn* Tegalsari does not have page numbers written directly by the copyist, the author does a manual count to find out the number of pages in each *juz* and volume. The following are the results of manual calculations on the manuscript of *Tafsīr al-Jalālayn* Tegalsari done by the author.

**Table 4. 1 Page count of the first volume**

<b>First Volume</b>			
No.	Juz	Number of Pages	Script Code
1.	1 (Q.S. Al-Baqarah: 9)	26	1a – 13b
2.	2	37	14a – 32b
3.	3	33	33a – 49a
4.	4	33	49b – 65b
5.	5	30	66a – 80b
6.	6	27	81a – 94a
7.	7	30	94b – 109a
8.	8	25	109b – 121b
9.	9	24	122a – 133b
10.	10	26	134a – 146b
11.	11	26	147a – 159b
12.	12	25	160a – 172a
13.	13	27	172b – 185b
14.	14	29	186a – 200a
15.	15 (Q.S Al-Isra': 1-34)	8	200b – 204a

Total	406
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**Table 4. 2 Page count of the second volume**

<b>Second Volume</b>			
No.	Juz	Number of Pages	Script Code
1.	Back cover	2	-
2.	Empty paper	21	1a – 11a
3.	15 (Q.S Al-kahfi)	9	11b – 15b
4.	16	21	16a – 26a
5.	17	19	26b – 35b
6.	18	22	36a – 46b
7.	19	23	47a – 58a
8.	20	21	58b – 68b
9.	21	17	69a – 77a
10.	22	21	77b – 87b
11.	23	23	88a – 99a
12.	24	18	99b – 108a
13.	25	22	108b – 119a
14.	26	24	119b – 131 a
15.	27	24	131b – 143a
16.	28	19	143b – 152b
17.	29	23	153a – 164a
18.	30	36	164b – 182a
19.	Empty paper	15	182b – 189b
20.	Reverse back cover	2	-
Total		382	



**Table 4. 3 Total page count**

Total number of pages	
First Volume	406
Second Volume	382
<b>Total</b>	<b>788</b>

### **11. Number of Lines Per Page, Page Numbering, and Headlines**

The manuscript of *Tafsīr Jalālayn* Tegalsari has two volumes, with the classification in the first volume being that each page has 19 lines, and in the second volume, each page has 21 lines. Page numbers in the manuscript of *Tafsīr al-Jalālayn* Tegalsari are not given directly by the copyist, but there are page numbers written with a pencil. Based on information from Kiai Syamsudin, the pencil numbering was given by several researchers from UIN Sunan Ampel Surabaya to facilitate the digitization process.<sup>5</sup> Meanwhile, the manuscript of *Tafsīr al-Jalālayn* Tegalsari also has several *alihan* words at the top of the page. However, the word *alihan* is not always written on all pages of the manuscript, and the writing of the word *alihan* is written from the last *lafādz* of the previous manuscript.

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<sup>5</sup> Interview with Kiai Syamsudin on April 02, 2022 at 14.23 WIB.



Image 4. 6 Number of lines in the first volume.

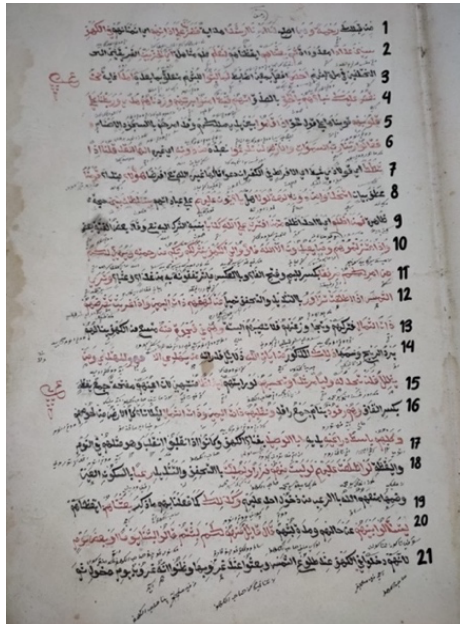
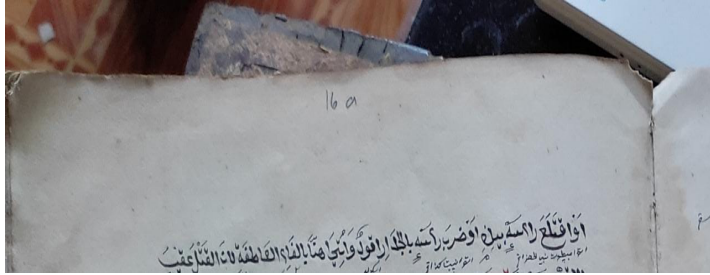


Image 4. 7 Number of lines in the second volume.



**Image 4. 8 Numbering in pencil by the LPAM Surabaya digitization team.**

## 12. Manuscript Size and Writing

Based on research conducted by the author, it shows that the manuscript of *Tafsīr al-Jalālayn* Tegalsari in the first volume is 36 cm long, 22.5 cm wide, and 3.5cm thick. The second volume is 37.5 cm long, 13.5 cm wide, and 4 cm thick. While the size of the manuscript page used for writing in the first volume is 25.5 cm long and 13.5 cm wide, the second volume has a length of 28 cm and a width of 14 cm. The writing contained in the manuscript of *Tafsīr al-Jalālayn* Tegalsari is Arabic writing in the form of verses of the Qur'an as the core text (*matan*), Arabic writing as an explanation (*syarah*) or interpretation of the core text, and Javanese *pegon* writing as the meaning or commentary of the *syarah*.

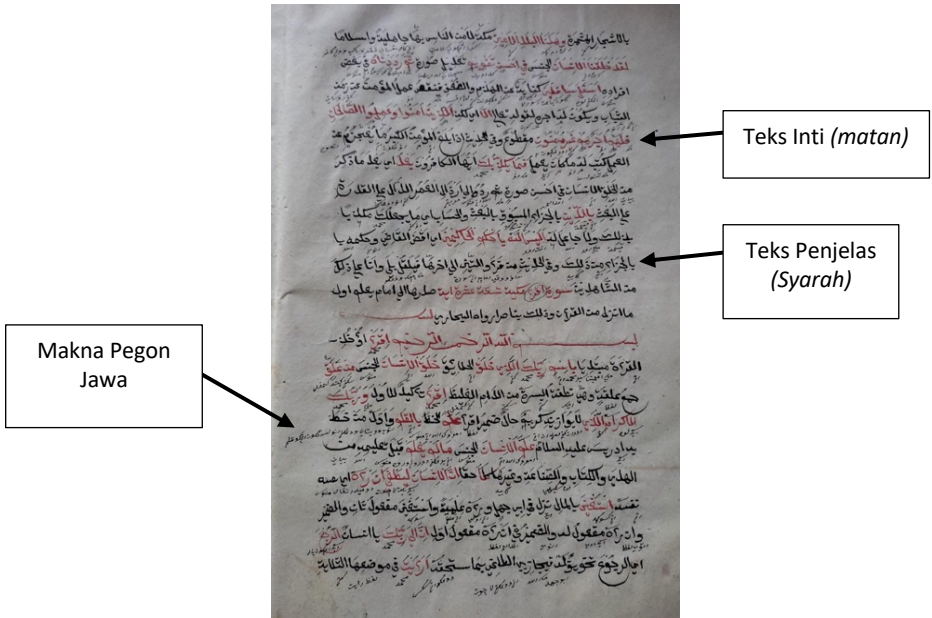


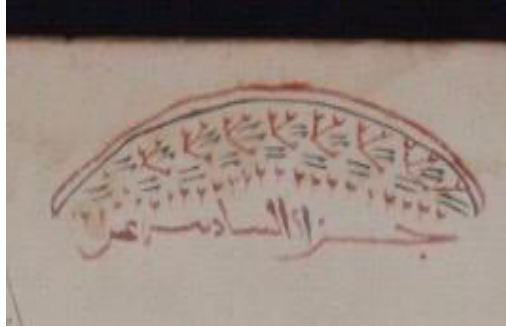
Image 4. 9 Writing on the manuscript.

### 13. Illumination

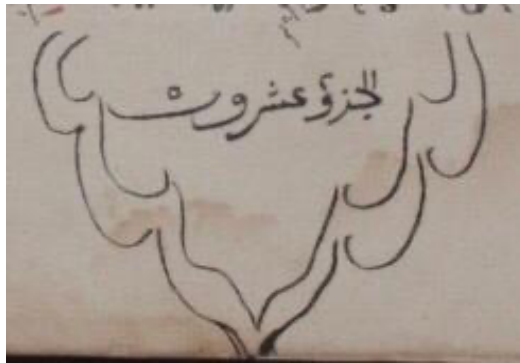
Illumination is a term used to refer to gold decoration in a manuscript that is usually found in Qur'an manuscripts, but over time this illumination has taken on the meaning of all forms of images, habits, or decorations in the manuscript.<sup>6</sup> In the manuscript of *Tafsīr al-Jalālayn* Tegalsari, there is no illumination, but there are several

<sup>6</sup> Oman Fathurahman, *Filologi Indonesia Teori dan Metode*. p. 137.

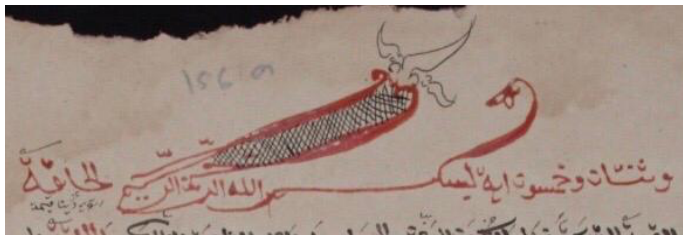
ornaments as a sign of the beginning of the *juz* and several ornaments on "*Bismillāhir-rahmānir-rahīm(i).*"



**Image 4. 10 Ornament at the beginning of juz 16.**



**Image 4. 11 Ornament at the beginning of juz 20.**



**Image 4. 12 Ornamentation on the Lafādz "*Bismillāh*" Q.S Al-Haqqah.**

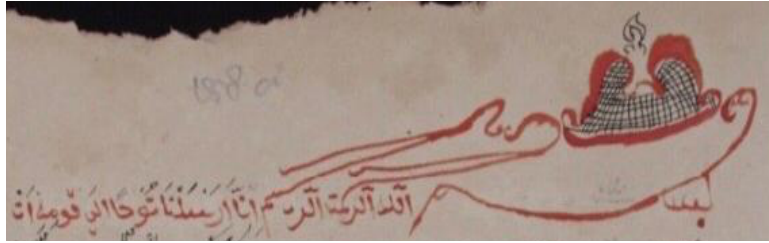


Image 4. 13 Ornamentation on the Lafādz "Bismillāh"  
Q.S Nuh.

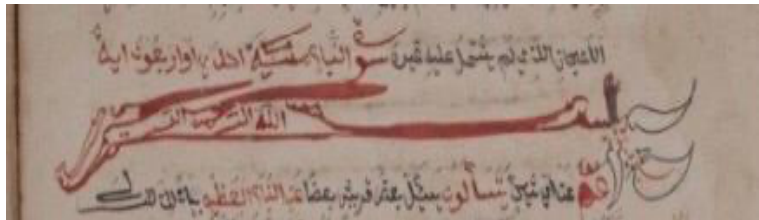


Image 4. 14 Ornamentation on the Lafādz "Bismillāh" Q.S  
An-Naba'.

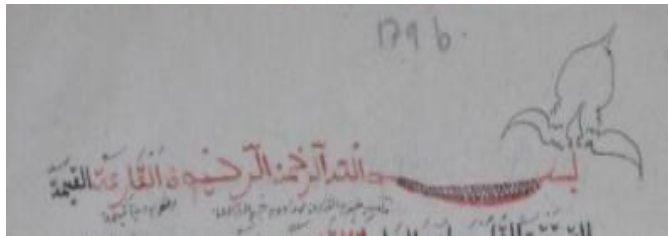


Image 4. 15 Ornamentation on the Lafādz "Bismillāh" Q.S Al-  
Qari'ah.

#### 14. Language, Script, and Type of Khat

The manuscript of *Tafsīr al-Jalālayn* Tegalsari is written in Arabic, where the core text (*matan*) is a verse of the Qur'an and an explanation (*syarah*) is given in Arabic. As the book of *Tafsīr al-Jalālayn* Tegalsari is a book of

Qur'anic interpretation, the *santri* and *kiai* understand this book using the language used daily by writing *pegon* in Javanese. The type of khat used in the manuscript of *Tafsīr al-Jalālayn* is *khāt Riq'ah*, which is easily and quickly scratched, which indicates that the copyist was in a hurry to write it.<sup>7</sup>

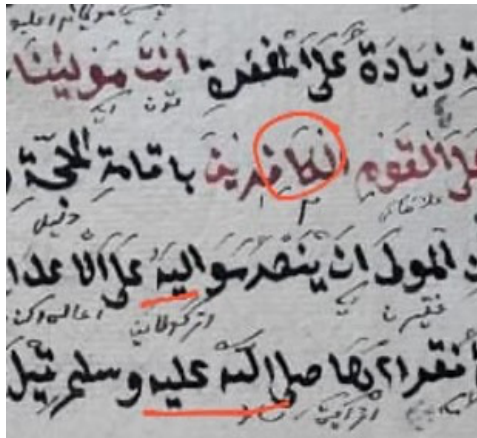


Image 4. 16 The characteristics of khat Riq'ah.

## 15. Ink Colour

Before the existence of ballpens or other writing tools, in ancient times, writing activities were carried out with several sharp objects, such as wood, nails, or others that had sharp edges. As with the ink used, the ink was homemade. The manuscript of *Tafsīr Jalālayn* Tegalsari is written using

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<sup>7</sup> Sirojuddin A.R, *Seni Kaligrafi Islam*, (Jakarta: Amzah, 2016). p. 340.

two colours of ink, namely, red ink, which dominates the writing of Al-Qur'ān verses, letter names, the number of verses, and the initial mark of the *juz*. While black ink dominates to write Arabic explanations (*syarah*). The *pegon*, or Javanese explanation, is written in black ink. However, there are some writings that are not in accordance with the existing dominance, namely, the red colour for tafsīr and the black colour for Qur'anic verses. This can be motivated by the author's negligence, his own intentions, or other things that are needed.

## **16. Marginalia**

The manuscript of *Tafsīr al-Jalālayn* Tegalsari was found in a state of writing that did not comply with the rules correctly, so that in this manuscript no marginalia were found as the text distance limit with the upper, lower, right side, and left side distance limits on the manuscript.

## **17. Manuscript Trade**

The manuscript of *Tafsīr al-Jalālayn* Tegalsari is a copy made by one of the students who studied at the Tegalsari pesantren. Based on the author's interview with the current owner of the manuscript, K.H. Syamsudin mentioned that there were no manuscript trading activities in the Tegalsari pesantren area because the majority of the people around the pesantren at that time had sufficient economic



conditions, considering that the Tegalsari area was a *perdikan* village and a local paper production village that was advanced in the industrial field.

## **18. Social Function of Manuscripts**

The copying of *Tafsīr al-Jalālayn* can be motivated by several factors, including a person's desire to have his own manuscript, the condition of the original manuscript that has begun to deteriorate, or because of concerns about something happening with the original manuscript, such as lost, burned and so on. This copying also has various purposes, including education, religion, and politics.

## **B. Review of the Textological Aspects of Manuscripts of the *Tafsīr al-Jalālayn Tegalsari's* Book**

The textological aspect is one of the aspects applied in philology, where this textological aspect is oriented to the ins and outs of the text contained in the Tegalsari *Tafsīr al-Jalālayn* manuscript. This aspect of textology identifies the text contained in the manuscript. The results of the textological aspects of the Tegalsari *Tafsīr al-Jalālayn* manuscript are as follows:

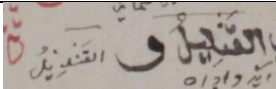
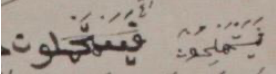
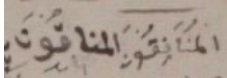
### **1. Scholia**

Scholia, or marginal notes, are a type of study contained in a book, where the scholia function as notes

from the copyist while studying to provide an explanation of the material based on the teacher's explanation or his own understanding. Usually this scholia is in the form of Arabic or Javanese *pegon* writing around the core text (*matan*) and *syarah*. In the manuscript of *Tafsīr al-Jalālayn* Tegalsari, several scholia were found, as follows:

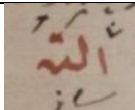
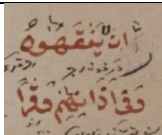
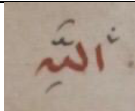
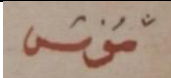
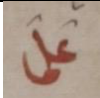
1) Scholia of Error Correction in Tafsīr

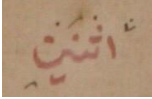
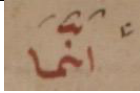
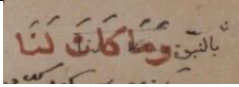
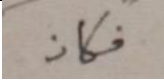
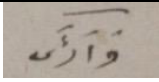
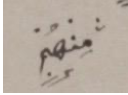
**Table 4. 4 Scholia of Error Correction in Tafsīr.**

No.	Letter Name: Verse Number	Correction of Misinterpretation of the Manuscript of <i>Tafsīr al-Jalālayn</i> Tegalsari	Script Code	Correction	Interpretation
1	An-Nūr: 35		43a Volume 2	هي القنديل	Container for lamp
2	Al-Lukmān: 7		73b Volume 2	فيسلمون	The people of Makkah endured
3	Al-Ahzāb: 59		80b Volume 2	المنافقون	Hypocritical people

2) Scholia of Additional verses in the Qur'an

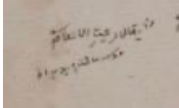
**Table 4. 5 Scholia of Additional verses in the Qur'an.**

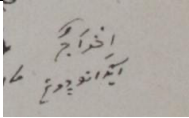
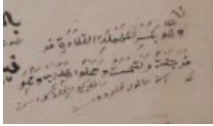
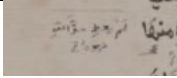
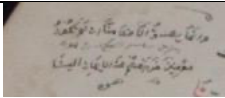
No.	Letter Name: Verse Number	Additional Lafādz Verse of the Qur'an on the Manuscript of <i>Tafsīr al-Jalālayn</i> Tegalsari	Script Code	Correction	Interpretation
1	Al-Māidah: 44		90a Volume 1	الله	Allah
2	Al-An'ām: 25		100b Volume 1	أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقَرًا	They don't understand and their hearing is closed. They = the poltheists
3	Al-A'rāf: 32		117a Volume 1	الله	Allah
4	Al-A'rāf: 143		124b Volume 1	مُوسَى	Prophet Moses
5	Al-Anfāl: 41		134b Volume 1	عَلَى (عَبْدِنَا)	To (the servant)

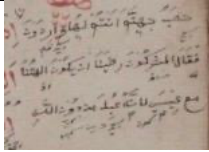
6	Ar-Ra'd: 3		177b Volume 1	(رَوْجَيْنِ) اثنین	Married couple
7	Ar-ra'd: 19		179b Volume 1	انما	Really
8	Ibrāhim: 11		182b Volume 1	وَمَا كَانَ لَنَا	It should not be for us
9	Al-Kahf: 80		16a Volume 2	فَكَانَ (أَبَوَاهُ)	so the little boy's parents
10	Tāhā: 46		22b Volume 2	وَأَرَى	And look
11	Al-Qasas: 6		61a Volume 2	مِنْهُمْ	And some of Fir'aun, Haman, and his soldiers

### 3) Scholia of Additional Lafādz in Tafsīr

**Table 4. 6 Scholia of Additional Lafādz in Tafsīr.**

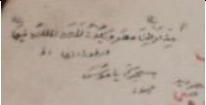
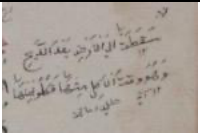
No.	Letter Name: Verse Number	Additional Lafādz Tafsīr on the Manuscript of <i>Tafsīr</i> <i>al-Jalālayn</i> Tegalsari	Script Code	Correction	Interpretation
1.	Tāhā: 54		23a Volume	يقال رعت الأنعام	The animals (camels, cows,

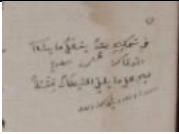
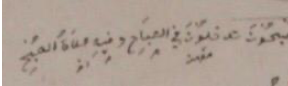
			2		goats) have fed themselves
2.	Al-Hajj: 40		33b Volume 2	به إخراج	Expel (without right)
3.	An-Nūr: 11		40b Volume 2	هو بكسر المهملة القاعدة فرجعت ألتمسه وحملوا هو دجي مو ما...	But I found that my necklace had been cut off, so I went back to where I had defecated to look for it. They lifted my saddle onto my camel mount. I = Aisyah
4.	Asy-Syu'arā': 58		52a Volume 2	لم يعط حق الله	Not giving Allah his due
5.	As-Sāfāt: 29		91a Volume 2	وإنما يصدق الصلاة منا أن لو كنتم مؤمنين	Indeed, they justify misguidance

				فرجعتم عن الإيمان إلينا	and at the first they believe but they go away from faith (apostatize)
6.	Az- Zukhruf: 57		114b Volume 2	حصب جهنم فقال المشركون: رضينا أن تكون الهِتْنَا مع عيس لأنه عبد من دون الله	Those who do not worship Allah will be counted for <i>Jahanam</i> , so then the polytheists said "I am willing for God to be with Isa, because Isa is equal to God."

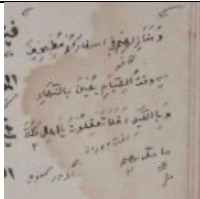
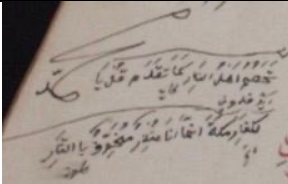
4) Scholia of Additional lafādz in Qur'anic Verses and Tafsīr

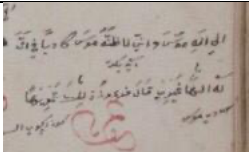
**Table 4. 7 Scholia of Additional lafādz in Qur'anic Verses and Tafsīr.**

No	Letter Name: Verse Number	Additional verse of the Qur'an and Tafsīr on the Manuscript of <i>Tafsīr al-Jalālayn</i> Tegalsari	Script Code	Correction	Interpretation
1	Tāhā: 57		23a Volume 2	(مِنْ أَرْضِنَا) مصر ويكون لك الملك فيها (بِسِحْرِكَ) (يَأْمُوسَ)	<b>(from our land)</b> that is, the land of Egypt, then you became king thereof <b>(with your magic, hi Moses?)</b>
2	Al-Hajj: 36		33b Volume 2	سقطت إلى الأرض بعد النحر وهو وقت الأكل منها (فَكُلُّوا مِنْهَا)	after it has been slaughtered, that is, it has died and is ripe for eating

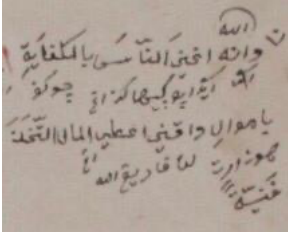
					(so eat some of it)
3	Al-Hajj: 53		34b Volume 2	في تمكينه منه بفعل ما يشاء (لِيَجْعَلَ مَا يُقِي الشَّيْطَانَ فِتْنَةً)	In giving devil the opportunity to be able to breathe his temptation to the Prophet SAW. He does whatever He pleases (so that he makes what the devil breathes out a temptation)
4	Ar-Rūm: 17		71a Volume 2	(وَجِيئَ تُصْبِحُونَ) تدخلون في الصباح وفيه صلاة الصبح	(and when you are in the time of Fajr) when you enter the morning, in this time there is the Fajr



					prayer.
5	As-Sāfāt: 137- 138		93b Volume 2	...ومنازلهم في أسفاركم (مُصْبِحِينَ) أي وقت الصباح يعني بالنهار (وَبِاللَّيْلِ أَفْلا تَعْفَلُونَ) يا أهل مكة ما حل بهم...	... And their dwellings when you travel <b>(in the morning)</b> means in the daytime <b>(and in the night, so do you not think?)</b> O people of Makkah, about what has befallen them in the form of punishment
6	Sād: 64-65		97a Volume 2	(تَخَاصُمُ أَهْلِ النَّارِ) كما تقدم (قُلْ) يا محمد لكفار مكة (إِنَّمَا أَنَا مُنذِرٌ) مخوف بالنار...	<b>(the quarrels of the inhabitants of hell)</b> as described earlier <b>(say)</b> O Muhammad,

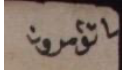
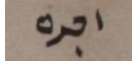
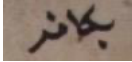
					to the disbelievers of Makkah <b>(verily I am only a warner)</b> who warns you of hell
7	Gāfir: 37		103b Volume 2	(إِلَىٰ إِلَهِ مُوسَىٰ وَإِنِّي لِأَظُنُّهُ) أَي موسى (كَاذِبًا) فِي أَن لَّهُ إِلَهًا غَيْرِي قَالَ فِرْعَوْنُ ذَلِكَ تَمْوِيهَا	<b>(The Lord of Moses and indeed I look upon him) i.e. Moses (a liar)</b> because he has said that he has a Lord besides me, Pharaoh said so to deceive his followers

8	Al- Jāsiyah : 21		118b Volume 2	... (الَّذِينَ اجْتَرَحُوا) اكتسبوا (السَّيِّئَاتِ) الكفر والمعاصي (أَنْ نُجْعَلَهُمْ كَالَّذِينَ...	<b>(presume those who do)</b> those who commit <b>(the crime of)</b> disbelief and disobedience <b>(that we will make them ...</b>
9	Al- Fath: 15		125a Volume 2	(لِنَأْخُذُوا هَازِرُونَ) أتركونا (تَتَّبِعْكُمْ) لنأخذ منها (يُرِيدُونَ) بذلك أَنْ يُبَدِّلُوا...	<b>(to take it: "Let us) do not prevent us (from following you)</b> so that we can take some of the <i>ganimah</i> <b>(they intend)</b> by their attitude <b>(to change...</b>

10	An- Najm: 49		135b Volume 2	(وَأَنَّهُ هُوَ أَغْنَى) الناس بالكفاية بالأموال (وَأَقْنَى) أعطى المال المتخذ قنية...	<b>(and that, He who gives wealth) to man in the form of property (and who gives sufficiency) gives property to meet the needs of the person...</b>
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5) Scholia of the Alihan Words

**Table 4. 8 Scholia of the Alihan Words.**

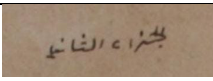
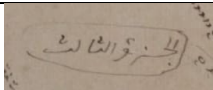
No	Juz	Alihan Word	Script Code
1.	1		7a
2.	1		9a
3.	2		16a
4.	2		19a

5.	2		30a
6.	2		31a
7.	2		32a
8.	3		40a
9.	3		42a
10.	4		52a
11.	4		55a
12.	4		57a
13.	5		68a
14.	5		77a
15.	6		89a
16.	7		100a
17.	7		104a
18.	8		114a
19.	8		117a

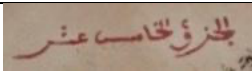
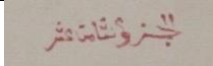
20.	9		126a
21.	10		136a
22.	11		150a
23.	12		162a
24.	13		176a
25.	14		188a

6) Scholia of the Beginning of Juz

**Table 4. 9 Scholia of the Beginning of Juz.**

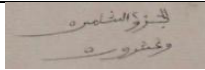
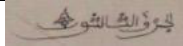
No.	Juz Description	Scholia Beginning of the Juz on the Manuscript of <i>Tafsīr al-Jalālayn</i> Tegalsari	Script Code	Writing in manuscript	Correct writing
1	Juz 1	-	-	-	-
2	Juz 2		14a Volume 1	الجزء الثاني	الجزء الثاني
3	Juz 3		32b Volume	الجزء الثالث	الجزء الثالث

			1		
4	Juz 4		40a Volume 1	جزء الربع من القرآن...	الجزء الرابع
5	Juz 5		65b Volume 1	الجزء الخامس	الجزء الخامس
6	Juz 6		80b Volume 1	الجزء السادس	الجزء السادس
7	Juz 7		94a Volume 1	الجزء السابع	الجزء السابع
8	Juz 8		109a Volume 1	الجزء الثامن	الجزء الثامن
9	Juz 9		121b Volume 1	الجزء التاسع	الجزء التاسع
10	Juz 10		134a Volume 1	الجزء العاشر	الجزء العاشر
11	Juz 11		146b Volume	الجزء الحادي عشر	الجزء الحادي عشر

			1		
12	Juz 12		159b Volume 1	الجزء الثاني عشر	الجزء الثاني عشر
13	Juz 13		172a Volume 1	الجزء الثالث عشر	الجزء الثالث عشر
14	Juz 14		196a Volume 1	الجزء الرابع عشر	الجزء الرابع عشر
15	Juz 15		200b Volume 1	الجزء الخامس عشر	الجزء الخامس عشر
16	Juz 16		16a Volume 2	جزء السادس عشر	الجزء السادس عشر
17	Juz 17		26b Volume 2	الجزء السابع عشر	الجزء السابع عشر
18	Juz 18		36a Volume 2	الجزء الثامن عشر	الجزء الثامن عشر
19	Juz 19		47a Volume	الجزء التاسع عشر	الجزء التاسع عشر



			2		
20	Juz 20		58b Volume 2	الجزء عشرون	الجزء العشرون
21	Juz 21		69a Volume 2	الجزء الحادي وعشرون	الجزء الحادي والعشرون
22	Juz 22		77b Volume 2	الجزء الثاني وعشرون	الجزء الثاني والعشرون
23	Juz 23		88a Volume 2	الجزء الثالث وعشرون	الجزء الثالث والعشرون
24	Juz 24		99b Volume 2	الجزء الرابع وعشرون	الجزء الرابع والعشرون
25	Juz 25		108b Volume 2	الجزء الخامس وعشرون	الجزء الخامس والعشرون
26	Juz 26		119b Volume 2	الجزء السادس وعشرون	الجزء السادس والعشرون
27	Juz 27		131b Volume	الجزء السابع والعشرون	الجزء السابع والعشرون

			2		
28	Juz 28		143b Volume 2	الجزء الثامن وعشرون	الجزء الثامن والعشرون
29	Juz 29		153a Volume 2	الجزء التاسع والعشرون	الجزء التاسع والعشرون
30	Juz 30		164b Volume 2	الجزء الثلاثون	الجزء الثلاثون

Based on the author's correction, errors were found in the writing of *juz* 12, where the copyist wrote *الجزء الثاني عشر* which should have been written with *الجزء الثاني عشر* and in *juz* 20 by writing *الجزء عشرون* which should have been written with *الجزء العشرون*, because when seen in the writing of *juz* 2 with *الجزء الثاني*, it can be seen that the writing of this *juz* uses the ordinal number model to indicate rank. No specific reason was found from the copyist regarding the errors in his copy, but referring to the writings of Siti Baroroh Baried, et al. mentioned that errors in copying can occur because, perhaps the copyist lacks understanding of the language or subject matter in the copied manuscript, perhaps the condition of the writing is

not clear so that it is difficult to read, or perhaps because of the copyist's inaccuracy and inadvertence in copying so as to cause errors.<sup>1</sup>










## 2. *Asy-Syaki* or Punctuation Mark

*Asy-Syaki* or punctuation marks, are given to make it easier to read Arabic text. In the manuscript of *Tafsīr al-Jalālayn* Tegalsari, it is known that *asy-syaki* or punctuation marks, are given to the main text (*matan*) with bullpen ink, based on the analysis conducted by the author, *asy-syaki* or punctuation marks are given when teaching or recitation of the book takes place. When the teacher reads the tafsīr book, followed by the students, they give *asy-syaki* or punctuation marks, and then write the meaning of *pegon* in Javanese as an explanation of the main text (*matan*). However, some *asy-syaki* or punctuation marks were also found at the end of the Arabic *syarah*. The *asy-syaki* or punctuation marks used in the manuscript of *Tafsīr al-Jalālayn* Tegalsari are broadly the same as the *asy-syaki* or punctuation marks in general, namely:

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<sup>1</sup> Siti Baroroh Baried, dkk. *Pengantar Teori Filologi*, p. 59.

**Table 4. 10 *Asy-Syaki* or punctuation marks.**

No	<i>Syaki</i> or punctuation marks	Description
1		Fathah
2		Kasrah
3		Dlomah
4		Fathah Tanwin
5		Kasroh Tanwin
6		Dlomah Tanwin
7		Tasydid
8		Sukun
9		Fathah <i>Bergelombang</i>

### 3. Symbols

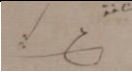
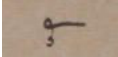
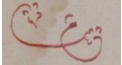
The manuscript of *Tafsīr al-Jalālayn* Tegalsari has special symbols that serve as markers for some of the wrong words in the writing, the addition of words, the

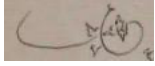
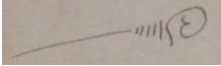



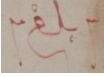
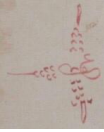
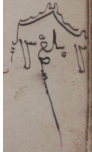
addition of interpretations, and several other uses. Among these symbols are:

1) *Rukuk* Symbol

The *rukuk* symbol with the *hijaiyah* letter  $\xi$  is a familiar symbol that is often found in the Al-Qur’ān mushaf, as the function of this *rukuk* symbol is as a barrier for verses that discuss the same theme and is usually used as a place to stop reading the Qur'an, so that when reading the Qur'an, it does not stop in the middle of the theme or where it is forbidden to stop. However, in the manuscript of *Tafsīr al-Jalālayn* Tegalsari, a *rukuk* symbol is found that is different from the current *Tafsīr al-Jalālayn* book, where the current *Tafsīr al-Jalālayn* book does not have a *rukuk* symbol. The *rukuk* symbol contained in the manuscript of *Tafsīr al-Jalālayn* Tegalsari has several different forms, including:

**Table 4. 11 *Rukuk* Symbol.**

No.	<i>Rukuk</i> Symbol	Script Code
1		24a Volume 1
2		68b Volume 1
3		24a Volume 2

4		158a Volume 2
5		137a Volume 2
6		95b Volume 2
7		72b Volume 2
8		67b Volume 2
9		66b Volume 2
10		83a Volume 2
11		115b Volume 2

## 2) Symbol of Referral (Return of Meaning) on Tafsīr

The manuscript of *Tafsīr al-Jalālayn* Tegalsari is a type of religious book that discusses the interpretation of the verses of the Qur'an so that they can be understood properly. In addition to the core text in the form of Al-Qur'ān verses (*matan*), there is also an explanatory text

(*syarah*) in Arabic as an explanation of the core text. Kiai and *santri* understand the book of *Tafsīr al-Jalālayn* using colloquial Javanese, which is written in the form of *pegon*. To shorten the meaning or writing of *pegon* in the *syarah*, several symbols are used, such as (ﷲ), (ﷻ), (﷼), (﷽), and (﷾) as reference symbols or symbols of returning meaning or having the same meaning. There are no specific guidelines for using these symbols; these symbols are usually created by the *santri* or the owner of the book based on their understanding of *Tafsīr al-Jalālayn* during recitation or teaching.

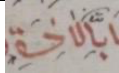
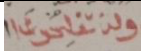
3) Symbol of Error Correction or Addition of Lafādz to the Text

The manuscript of *Tafsīr al-Jalālayn* Tegalsari in the copying, there are several *lafādz* that are wrongly written or left behind, so the copyist provides additions or justifications that are outside the ranks of the core text, both in the form of Qur'anic verses and *tafsīr syarah*. To symbolise that the *lafādz* outside the text is an additional *lafādz* or justification, the copyist used the symbol (﷿) as a sign. The symbol has been found on several pages of the manuscript as a reference (sign of return) to the scholia outside the core text.

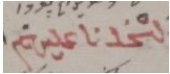
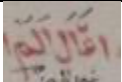
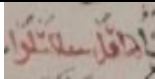
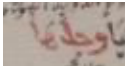
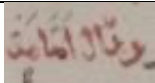
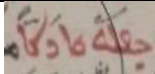
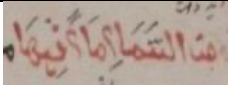
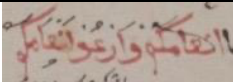
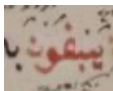
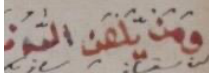
#### 4. Corrupt

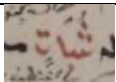
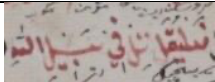
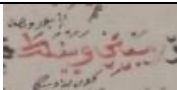
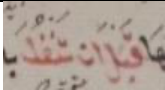

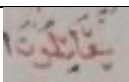

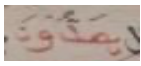
There are several corruptions found in the manuscript of *Tafsīr al-Jalālayn* Tegalsari. Corrupt is an error contained in the manuscript that occurs due to the weathered condition of the manuscript or errors in copying. Corrupt in the manuscript of *Tafsīr al-Jalālayn* is the impact of repeated copying, so that writing errors occur due to the inaccuracy of the copyist or even because the copyist lacks understanding of the language or subject matter of the copied text. The errors can be in the form of errors in writing letters, *harakat*, as well as errors in the excess or lack of letters and *lafādz*. Here are some examples of corrupt contained in the manuscript of *Tafsīr al-Jalālayn* Tegalsari.

**Table 4. 12 Corrupt on the Manuscript of *Tafsīr al-Jalālayn* Tegalsari.**

No.	Latter Name: Verse Number	Corrupt on the Manuscript of <i>Tafsīr al-Jalālayn</i> Tegalsari	Description	Justification
1.	An-Nisā': 70		Lack of letter ر	بِالْآخِرَةِ
2.	Al-Kahf: 20		Excess letter ن	وَلَنْ نَقْلِحُوا
3.	Al-Kahf: 21		Lack of letter ت,	



			wrong letter ذ, lacks <i>tasydid</i> punctuation (◌ِ), Lack of letter ا	لَتَنْخِذَنَّ
4.	Al-Kahf: 75		Excess letter ا	قَالَ اَلَمْ
5.	Al-Kahf:83		Excess letter ما	فَلَنْ سَأَلْتَلُوا
6.	Al-Kahf: 86		Lack of letter و and excess letter ها	وَوَجَدَ
7.	Al-Kahf: 89		Excess letter قَال	وَأَمَّانٌ
8.	Al-Kahf: 98		Excess letter كا and Lack of letter ء	جَعَلَهُ دَكَّاءَ
9.	Tāhā: 53		Excess lafādz فيها	مِنَ السَّمَاءِ
10.	Tāhā: 54		Excess lafādz انعمكم	وَارْغُوا اَنْعَامَكُمْ
11.	Al-Māidah: 50		Lack of letter ن and wrong letter غ that resembles ف	يَبْفُونَ
12.	An-Nisā': 56		Wrong letter ع that resembles ف	وَمَنْ يَلْعَنَ اللّٰهَ

13.	An-Nisā': 71		Miswrite letters ث	ثُبَاتٍ
14.	An-Nisā': 74		Miswrite letters ي	فَلْيُقَاتِلْ
15.	Al-Kahf: 78		Wrong harakat on letters ن	بَيْنَ وَبَيْنِكَ
16.	Al-Kahf: 109		Wrong harakat on letters ف	أَنْ تَنْفَذَ
17.	Al-Hjj: 54		Wrong harakat on letters ا	أَنَّهُ
18.	Al-Hajj: 39		Wrong harakat on letters ت	يُقَاتِلُونَ
19.	Az-Zukhruf: 230		Wrong harakat on letters ض	وَلَمَّا ضُرِبَ
20.	Az-Zukhruf: 230		Wrong harakat on letters ص	يَصِدُونَ

Based on the data above, it shows that in the manuscript of *Tafsīr al-Jalālayn* Tegalsari there are several common errors, namely, a lack or excess of *lafādz*, letters, and punctuation marks, as well as errors in writing *harakat*. These errors can be the result of pure mistakes or mistakes made by the copyist, or they can be motivated by the haste and carelessness of the copyist.

## C. The Uniqueness, Advantages, and Deficiency of the Manuscript *Tafsīr al-Jalālayn Tegalsari's* Book

### 1. Uniqueness

The study of manuscripts, which has become one of the necessary studies, has had a major impact on the world of education, where these manuscripts hold a lot of information that shapes the awareness of educated people about history, culture, and religion for the better.<sup>2</sup> In every study of manuscripts, it is certain that each manuscript has its own uniqueness that was formed in its day. Starting with this uniqueness, you can create a distinct feature and different information that will provide readers and researchers with a breath of fresh air. The same is the case with the manuscript found by this author, namely the manuscript of *Tafsīr al-Jalālayn* Tegalsari.

*Tafsīr al-Jalālayn* Tegalsari's manuscript has a uniqueness that was created at the time of its writing, such as the *alihan* word, which is located in the upper right corner. The writing of the *alihan* word is different from the writing of the *alihan* word in general, where in general the writing of the *alihan* word is in the bottom corner of the right page by writing the next *lafādz* on the next page. This

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<sup>2</sup> Nur Ahmad, *Filologi Naskah-Naskah Islam Nusantara*, (Semarang: Lawwana, 2020). p. 7.

is different from the *alihan* word in the manuscript of *Tafsīr al-Jalālayn* Tegalsari, where in this manuscript the *alihan* word is written in the upper right corner by writing the last *lafādz* of the previous page or the *lafādz* before the next page. The word allusion written on the manuscript of *Tafsīr al-Jalālayn* Tegalsari can be in the form of a verse of the Qur'an (*matan*) using red ink or in the form of a verse of Arabic explanation (*syarah*) using black ink. However, the writing of the *alihan* word in this manuscript is not written consistently on every page, but there are several pages where the *alihan* word is dominant in the first volume of the manuscript of *Tafsīr al-Jalālayn* Tegalsari.

Another distinguishing feature of *Tafsīr al-Jalālayn* Tegalsari's manuscript is the *rukuk* sign. In the Al-Qur'ān Mushaf, the *rukuk* symbol functions as a place to stop when reading the Al-Qur'ān, so that when reading the Al-Qur'ān, one does not stop in the middle of the discussion theme or in a place where it is forbidden to stop. The sign of *rukuk* in the manuscript of *Tafsīr al-Jalālayn* Tegalsari has a different form, but still uses the symbol of the *hijaiyah* letter "ع" with some additional ornamental styles that can be seen in the scholia of the *rukuk* symbol. In addition to the *alihan* word and the sign of *rukuk*, the

manuscript of *Tafsīr al-Jalālayn* Tegalsari is written on locally produced paper, paper produced by the Tegalsari area itself, which is commonly referred to by the local community as *gedhog (dluwang)* paper. The uniqueness contained in the Tegalsari *Tafsīr al-Jalālayn* manuscript is not found in the current *Tafsīr al-Jalālayn* book, this is the difference between the Tegalsari *Tafsīr al-Jalālayn* manuscript and the current *Tafsīr al-Jalālayn* book.

## 2. Advantages

In addition to the uniqueness that attracts the study of ancient manuscripts, an advantage contained in the manuscript is also a plus that supports the study of manuscripts. This is also found in the manuscript of *Tafsīr al-Jalālayn* Tegalsari. The manuscript of *Tafsīr al-Jalālayn* Tegalsari is written on locally produced paper, and history says that paper production in the Tegalsari area developed in the 18th-19th centuries AD.<sup>3</sup> This can provide evidence that the manuscript of *Tafsīr al-Jalālayn* Tegalsari was also written in the 18th-19th centuries, considering that there is no definite information or writing that states when the manuscript was written. In addition to providing evidence of when the manuscript was written, the use of local paper

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<sup>3</sup> Dawam M. Rohmatullah, "Local Muslim Heritage: Pelestarian Warisan Budaya Pesantren di Tegalsari Ponorogo". p. 233.

also shows that this paper-making material is a durable material that can last for centuries later, although it cannot be denied that the condition of the manuscript of *Tafsīr al-Jalālayn* Tegalsari at this time has begun to be alarming due to a very old age factor.

The manuscript of *Tafsīr al-Jalālayn* Tegalsari also has advantages in its consistency in writing the initial *juz* mark, naming the letter, the number of verses, and the type of *Makiyyah* or *Madaniyyah* letter group. The initial *juz* mark as a sign of a new *juz* that is outside the main text line (see the scholia at the beginning of the *juz*) is consistently written by the copyist, although the writing is sometimes only written with bullpen without ornaments, written with red ink, until it is written with red ink accompanied by ornaments as decoration. Meanwhile, the writing of the name of the letter, the number of verses, and the type of letter group are placed in the main text line at the very beginning before the "*Bismillāh*" of the opening of the letter. The writing is dominated by the use of red ink, but there are several letters written in black ink. Based on the author's observation, the writing with black ink does not have a special purpose or is only in these letters, but the use of black ink is purely the desire or oversight of the author himself. The writing of the initial *juz* mark, the

naming of the letter, the number of verses, and the type of letter group that is consistently written make it easier for writers, readers, or researchers to interact more deeply with the Tegalsari *Tafsīr al-Jalālayn* manuscript.

### 3. Deficiency

After describing the uniqueness and advantages of a manuscript, of course, it is necessary to explain the shortcomings contained in the manuscript as material for consideration and improvement for further study. This is also found in the manuscript of *Tafsīr al-Jalālayn* Tegalsari. After researching the manuscript of *Tafsīr al-Jalālayn* Tegalsari, the author found several deficiencies that exist in the manuscript, including less careful writing, the absence of symbols or end marks for verses, and inconsistent use of ink colour.

Inaccurate writing, such as the letter ش which is written with only one curve so that it resembles the letter ث and several other writings that cannot be read clearly. Then there is no symbol or sign of the end of the verse, which can cause confusion about the location of the beginning or end of one verse compared to the next. Similarly, the use of ink colours is inconsistent, where in its dominance, red ink is used to write Qur'anic verses as the core text (*matan*) and black ink is used to write Arabic explanations

(*syarah*). However, the inconsistency of using red ink for Arabic explanations (*syarah*) and black ink for Qur'anic verses (*matan*) causes confusion if one is not really careful and thorough when reading. The shortcomings of the inconsistency in the use of ink colour are found on several pages in the manuscript of *Tafsīr al-Jalālayn* Tegalsari, and the shortcomings contained in the manuscript of *Tafsīr al-Jalālayn* Tegalsari occur due to the oversight or negligence of the author himself.



## CHAPTER V

### EPILOGUE

#### A. Conclusion

Based on the description that has been presented in the previous chapters, conclusions can be drawn, namely:

1. The manuscripts in the Tegalsari pesantren come from the writings of students and kiai who studied at the Tegalsari Ponorogo pesantren. In particular, the manuscript of *Tafsīr al-Jalālayn* Tegalsari was written by Muhammad Jalalain bin Hasan Ibrahim bin Hasan Muhammad bin Hasan Yahya bin Hasan Ilyas bin Muhammad Besari, who is the fifth descendant of Kiai Ageng Muhammad Besari. It is known that Kiai Ageng Muhammad Besari was the founder of the Tegalsari pesantren in 1742 AD as well as a student of Kiai Donopuro. Kiai Donopuro is the fourth descendant of Pangeran Sumandhe Ragil, a santri who joined Bathoro Katong on an expedition to spread Islam in the Ponorogo region.
2. The codicological aspect of the manuscript of *Tafsīr al-Jalālayn* Tegalsari is that it is written on paper produced in Tegalsari village around the 18th-19th centuries AD, which is called *gedhog (dluwang)* paper written in red and black ink and uses the type of *khat Riq'ah*. This manuscript consists of two volumes, the first volume is 36 cm long,

22.5 cm wide, 3.5 cm thick, and has 406 pages. The second volume is 37.5 cm long, 13.5 cm wide, 4 cm thick and has 382 pages. So the total number of pages of this manuscript is 788 pages with each volume having 16 cursives. This manuscript has also been digitised and can be accessed through the Endangered Archive Programme (EAP) with code number EAP061-3. The first volume can be accessed through <https://eap.bl.uk/archive-file/EAP061-3-40>, and the second volume can be accessed through <https://eap.bl.uk/archive-file/EAP061-3-33>. As for the textological aspects in this manuscript, scholia is found in the form of scholia of error correction in tafsīr, scholia of additional *lafādz* in the Qur'an, scholia of additional *lafādz* in tafsīr, scholia of additional *lafādz* in the Qur'an and tafsīr, scholia of the *alihan* word and scholia of the beginning of *juz*. In addition, this manuscript also uses *asy-syaki* or punctuation marks that are commonly used, there are symbols such as the *rukuk* symbol, the symbol of reference, and the symbol of error correction or the addition of *lafādz* to the text, and there are also several corrupt or writing errors in letters, words, sentences, and *harakat*. This manuscript is unique in the *alihan* word and the *rukuk* sign found on some of its pages. It has advantages in the use of manuscript bases, which are the

production of the Tegalsari area itself and the consistent writing of the initial mark of the *juz*, the naming of the letter, the number of verses, and the type of letter group. Meanwhile, the disadvantages of this manuscript include less careful writing, which makes it difficult to read, the lack of symbols or end marks for verses, and the inconsistent use of ink colours.

## **B. Advice**

After conducting research, there are suggestions that need to be considered by future researchers who want to study the manuscript of *Tafsīr al-Jalālayn* Tegalsari. This research has discussed the history of writing, codicological aspects, and textological aspects of the manuscript of *Tafsīr al-Jalālayn* Tegalsari. However, there are several aspects of textology that need further research, namely the corrupt aspect, the type of writing (*khat*), and the *qirā'ah* used in the manuscript of *Tafsīr al-Jalālayn* Tegalsari. Because, in this study, the author has not written thoroughly about the corrupt aspects, types of writing (*khat*), and *qirā'ah* used in the manuscript of *Tafsīr al-Jalālayn* Tegalsari.

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Interview with Kiai Syamsudin on August 29, 2021

Interview with Kiai Syamsudin on April 02, 2022

## ATTACHMENTS

### A. Report on Informant List

1. K.H Syamsudin. He is one of the heirs of the Tegalsari pesantren and now acts as the imam of the Tegalsari jami' mosque. He is also the owner of the manuscript of *Tafsīr al-Jalālayn* Tegalsari and several other manuscripts stored in his house in Tegalsari village, Jetis sub-district, Ponorogo district, East Java province. East Java.
2. Kunto Pramono. He is the head of the *takmir* of the Tegalsari jami' mosque.

### B. List of Interview Questions

1. What is the history of the establishment of this Tegalsari pesantren?
2. What is the biography of Kiai Ageng Muhammad Besari and his relationship with the Bathoro Katong Setono Ponorogo cemetery complex?
3. Who were the caretakers of the Tegalsari pesantren, when the Tegalsari pesantren still had many students?
4. How was the manuscript of *Tafsīr al-Jalālayn* Tegalsari discovered?
5. Who is the author of the manuscripts in the Tegalsari pesantren, especially the manuscript of *Tafsīr al-Jalālayn* Tegalsari?

### C. Documentation



Appendix 1. The grave of Kiai Ageng Muhammad Besari.





**Appendix 2. The grave of Bathoro Katong, Ki Ageng Mirah and Patih Selo Adji (leaders of the Islamization of the Ponorogo region).**



36. PESANTRIN VAN DE MOSKEE TE TEGALSARI (EEN MOHAMMEDAANSCH OXFORD)





**Appendix 3. Tegalsari Islamic Boarding School, the old Tegalsari Cemetery, and the Bathoro Katong Jami' Mosque.**







**Appendix 4. Manuscript of Tafsīr al-Jalālayn Tegalsari, Kiai Syamsudin, and the author while analysing some manuscripts.**



**KEMENTERIAN AGAMA REPUBLIK INDONESIA  
UNIVERSITAS ISLAM NEGERI WALISONGO SEMARANG  
FAKULTAS USHULUDDIN DAN HUMANIORA**

Jalan Prof. Hamka Km.2 Semarang 50185  
Telepon 024-7601295, Website: www.fuhum.walisongo.ac.id, Email: fuhum@walisongo.ac.id

Nomor : B-4663/Un.10.2/D/PP.00.9/12/2022 Semarang, 06 Desember 2022  
Lamp : Proposal Penelitian  
Hal : Permohonan Izin Penelitian

Kepada Yth.  
**Bapak K.H Syamsudin  
di Tempat**

*Assalamu'alaikum Wr. Wb.*



Dalam rangka penyusunan Skripsi untuk mencapai gelar kesarjanaan pada Fakultas Ushuluddin dan Humaniora UIN Walisongo Semarang, dengan ini kami mohon kesediaan Bapak/Ibu untuk memberikan izin penelitian kepada:

Nama : Ana Ro'yatul Ulum  
NIM : 1904026066  
Jurusan : Ilmu Al-Qur'an dan Tafsir  
Semester : 7  
Judul Skripsi : "Kajian Kitab Tafsir Jalalain di Pesantren Tegalsari Ponorogo Abad ke-19 (Kajian Kodikologi)  
Lokasi Penelitian : Pondok Pesantren Tegalsari, Jetis, Ponorogo, Jawa Timur.

Bersama ini kami lampirkan Proposal Penelitian dan Instrumen Pengumpulan data yang bersangkutan.

Demikian atas perhatian dan terkabulnya permohonan ini kami ucapkan banyak terima kasih.

*Wassalamualaikum Wr. Wb*

An. Dekan,  
WD 1  
  
  
Sulaiman

Tembusan:  
Dekan Fakultas Ushuluddin dan Humaniora

## Appendix 5. Research Cover Letter to K.H Syamsudin.



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Nomor : B-4663/Un.10.2/D/PP.00.9/12/2022 Semarang, 06 Desember 2022  
Lamp : Proposal Penelitian  
Hal : Permohonan Izin Penelitian

Kepada Yth.  
**Bapak Kunto Pramono**  
di Tempat

*Assalamu'alaikum Wr. Wb.*

Dalam rangka penyusunan Skripsi untuk mencapai gelar kesarjanaan pada Fakultas Ushuluddin dan Humaniora UIN Walisongo Semarang, dengan ini kami mohon kesediaan Bapak/Ibu untuk memberikan izin penelitian kepada:

Nama : Ana Ro'yatul Ulum  
NIM : 1904026066  
Jurusan : Ilmu Al-Qur'an dan Tafsir  
Semester : 7  
Judul Skripsi : "Kajian Kitab Tafsir Jalalain di Pesantren Tegalsari Ponorogo Abad ke-19 (Kajian Kodikologi)  
Lokasi Penelitian : Pondok Pesantren Tegalsari, Jetis, Ponorogo, Jawa Timur.

Bersama ini kami lampirkan Proposal Penelitian dan Instrumen Pengumpulan data yang bersangkutan.

Demikian atas perhatian dan terakbulnya permohonan ini kami ucapkan banyak terima kasih.

*Wassalamualaikum Wr. Wb*

An. Dekan,  
WD 1  
  
Sulaiman

Tembusan:  
Dekan Fakultas Ushuluddin dan Humaniora

## Appendix 6. Research Cover Letter to Mr. Kunto Pramono.



KEMENTERIAN AGAMA REPUBLIK INDONESIA  
UNIVERSITAS ISLAM NEGERI WALISONGO SEMARANG  
FAKULTAS USHULUDDIN DAN HUMANIORA

Jalan Prof. Hamka Km.2 Semarang 50185  
Telepon 024-7601295, Website: www.fuhum.walisongo.ac.id, Email: fuhum@walisongo.ac.id

Nomor : B-4663/Un.10.2/D/PP.00.9/9/2022 Semarang, 06 Desember 2022  
Lamp : Proposal Penelitian  
Hal : Permohonan Izin Penelitian

Kepada Yth.  
**Juru Kunci Pemakaman Setono (Bathoro Katong)  
di Tempat**

*Assalamu'alaikum Wr. Wb.*


Dalam rangka penyusunan Skripsi untuk mencapai gelar kesarjanaan pada Fakultas Ushuluddin dan Humaniora UIN Walisongo Semarang, dengan ini kami mohon kesediaan Bapak/Ibu untuk memberikan izin penelitian kepada:

Nama : Ana Ro'yatul Ulum  
NIM : 1904026066  
Jurusan : Ilmu Al-Qur'an dan Tafsir  
Semester : 7  
Judul Skripsi : "Kajian Kitab Tafsir Jalalain di Pesantren Tegalsari Ponorogo Abad ke-19 (Kajian Kodikologi)  
Lokasi Penelitian : Kompleks Pemakaman Bathoro Katong, Setono, Ponorogo, Jawa Timur.

Bersama ini kami lampirkan Proposal Penelitian dan Instrumen Pengumpulan data yang bersangkutan.

Demikian atas perhatian dan terakbulnya permohonan ini kami ucapkan banyak terima kasih.

*Wassalamualaikum Wr. Wb*

An. Dekan,  
WD 1  
  
Sulaiman

Tembusan:  
Dekan Fakultas Ushuluddin dan Humaniora

**Appendix 7. Research cover letter to the caretaker of Setono  
cemetery  
(Bathoro Katong).**

## **CURRICULUM VITAE**



Name : Ana Ro'yatul Ulum  
Nim : 1904026066  
Department : Qur'an and Tafseer Sciences  
Place and Date of Birth: Madiun, 23 June 1999  
Adress : jl. Tambak Boyo Ngrawan,  
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Name of Parents : 1. Father : Sudarno  
2.Mother : Nur Malikah

### **EDUCATION**

1. SD/MI : MI Thoriqul Huda Madiun Graduate on 2012
2. SMP/MTs : MTs Darul Huda Ponorogo Graduate on 2015
3. SMA/MA/SMK: MA Al-Mahrusiyah Kota Kediri  
Graduate on 2018

### **NON-FORMAL EDUCATION**

1. Darul Huda Ponorogo Bording School, Ponorogo.
2. Al-Mahrusiyah Lirboyo Kediri City Bording School,  
Kediri City.

### **ORGANIZATION**

Education Division of Walisongo English Club (WEC) on 2019-2020