

**CHARACTERISTICS AND PRESERVATION OF
THE *KAMUS MU'JAM AL-QUR'AN*
MANUSCRIPT: A STUDY OF
THE MANUSCRIPT IN THE MINISTRY OF
RELIGIOUS AFFAIRS COLLECTION**

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ABSTRACT

This article examines the manuscript *Kamus Mu'jam al-Qur'an*, a collection of the Ministry of Religious Affairs of the Republic of Indonesia. The manuscript is not merely a source of religious texts, but it also embodies certain characteristics that reflects the history, traditions and values encapsulated within it. This study aims to describe the characteristics of the manuscript using philology as the primary method, with codicology and textology as the two main approaches. The codicological aspects of this manuscript indicates that *Kamus Mu'jam Al-Qur'an* encompasses vocabulary found in the Qur'an. It is written in Arabic and consists of a single piece with 37 pages. The manuscript, threaded and non-uniform in paper and text size (21 x 17 cm), employs *khat naskhi* with black ink as the primary color, while certain marks utilize green and red ink. Additionally, textual aspects of it describes *Kamus Mu'jam al-Qur'an* including several scholia, such as corrections for written errors, vocabulary, letter descriptions, reading marks, *wakaf* signs and lists of invalid texts. The major finding of this study is the eight keywords: *al-Asrār*, *dīnu yusr*, *ihsān*, *abrār*, *sulḥ*, *ilm*, *'adamu taqlīd*, and *al-'amal* that were not typical to other dictionaries. This study contributes significantly by providing fresh insights into the importance of the *Kamus Mu'jam al-Qur'an* as a source of knowledge and understanding how this manuscript

has been preserved over time. It also sheds light on the evolution of Quranic studies in Indonesia.

Keywords: *Manuscript Preservation, Digitalization, Islamic Heritage, Qur'anic Studies*

ABSTRAK

Artikel ini mengkaji karakteristik manuskrip Kamus Mu'jam al-Qur'an koleksi Puslitbang Lektur dan Khazanah Keagamaan Kementerian Agama Republik Indonesia. Manuskrip ini tidak hanya berfungsi sebagai sumber teks agama, tetapi juga memiliki ciri khas tertentu yang mencerminkan sejarah, tradisi, dan nilai-nilai yang terkandung di dalamnya. Tujuan penelitian ini mendeskripsikan karakteristik manuskrip. Metode penelitian yang digunakan adalah filologi dengan dua pendekatan yakni kodikologi dan tekstologi. Hasil dan temuan Kamus Mu'jam al-Qur'an memuat kosa kata yang terdapat dalam Al-Qur'an. Manuskrip ini dijilid dengan benang dan ditulis dalam aksara Arab. Manuskrip ini terdiri dari satu kuras dan terdiri dari 37 halaman. Kertas dan teks tidak seragam (21 x 17 cm). Jenis khat yang digunakan adalah khat naskhi dengan tinta hitam mendominasi pada keseluruhan manuskrip, meskipun ditemukan juga tinta hijau dan merah. Manuskrip Kamus Mu'jam Al-Qur'an mengandung beberapa scholia, seperti koreksi kesalahan tulis, kosa kata, keterangan surat, tanda baca, tanda wakaf, dan teks yang tidak sesuai. Temuan utama dalam manuskrip ini ada delapan kosa kata kunci yang berbeda dengan jenis-jenis kamus lainnya. Manuskrip Kamus Mu'jam al-Qur'an ini disusun tidak berdasarkan urutan abjadiah Arab namun berdasarkan kaidah şulaşi, ruba'î, khumasi yakni al-Asrâr, dînu yusr, ihsân, abrâr, sulh, 'ilm, 'adamu taqlîd, dan al-'amal. Penelitian ini memberi kontribusi besar pada konteks kamus-kamus al-Qur'an dalam khazanah warisan Islam sebagai sumber pengetahuan dan pemahaman agama, serta pengembangan studi ulumul Qur'an di Indonesia.

Kata kunci: *Pelestarian Naskah, Digitalisasi, Warisan Islam, Studi Al-Qur'an*

INTRODUCTION

Indonesia has a rich collection of ancient manuscripts, which serve as invaluable cultural heritage from the past, offering insights into religious practices, social norms, and indigenous wisdom¹.

¹ Nofrizal Nofrizal, "Pelestarian Manuskrip Kuno Melayu Nusantara Perspektif Industries," *Al-Adyan: Jurnal Studi Lintas Agama* 15, no. 2 (November 2, 2020): 163–94, <https://doi.org/10.24042/ajsla.v15i2.6110>. 164,

Scholars and researchers continue to explore these manuscripts, unraveling their significance and preserving their legacy for future generations. Studies on ancient texts are therefore crucial and should receive attention from various disciplines. The richness of the Nusantara's texts is mostly written in local languages in almost every region of Indonesia. These languages include Arabic, Malay, Sundanese, Javanese, Balinese, Batak, Lampung, Bugis, Makassar, Madura and so on. The scripts used are quite diverse, such as Batak, Lampung, Rencong, Bugis, Makassar, Old Javanese, Old Sundanese, Balinese, Arab Jawi/Javanese, and Arab Pegon/Malay². This wealth of manuscripts can be demonstrated by the variety of life aspects presented, such as social, political, economic, religious, cultural, linguistic and literature³. This brief description shows that the Indonesian society of the past had a high level of literacy in the tradition of writing. The writing of these scripts was an effort by past writers to meet the needs of society according to each locality. This was a step by the manuscript writers so that what was written could be easily understood by the Indonesian society.

Manuscripts are cultural heritage that must be protected. This is in line with the mandate of the Cultural Heritage Law (UU Cagar Budaya) No. 11 of 2010, where ancient texts containing various noble values of a nation's civilization must be protected. The Research and Development Agency and the Ministry of Religious Affairs' through the Centre for Religious Literature and Heritage is one of the institutions that have systematically responded to this mandate since 2008, especially in terms of conserving classical or ancient texts. Various conservation efforts to preserve the intellectual content of documents, including researching and disseminating them seriously. The studies and dissemination include the physical aspect of the text, by transferring documents from their original form to other

² Nuning Damayanti and Haryadi Suadi, "Ragam dan Unsur Spiritualitas pada Ilustrasi Naskah Nusantara 1800-1900-an," *ITB Journal of Visual Art and Design* 1, no. 1 (2007): 66–84, <https://doi.org/10.5614/itbj.vad.2007.1.1.6.68>.

³ Yona Primadesi, "Peran Masyarakat Lokal dalam Usaha Pelestarian Naskah-Naskah Kuno Paseban," *Komposisi: Jurnal Pendidikan Bahasa, Sastra, dan Seni* 11, no. 2 (July 2, 2012), <https://doi.org/10.24036/komposisi.v11i2.88>. 34

forms, temperature regulation and fumigation, so that they remain well maintained⁴.

The conserved and preserved manuscripts have a variety of diverse contents. Among the variety of manuscript contents are religion, history, law, customs, medicine, engineering, monotheism, mysticism, religious orders, jurisprudence and hadith that reveal the past conditions that still guide and reference religious life in Indonesia today⁵.

Among manuscripts whose contents have religion theme is the *Kamus Mu'jam Al-Qur'an*, which in Arabic is called *Qāmūs* and in Indonesian is called *Kamus*⁶. A *Kamus* (dictionary) is understood as a book that contains a list of vocabulary and terms, both general and specific, arranged alphabetically along with explanations of meaning, usage, pronunciation, formation, other equivalents, or the language used⁷. In historical literature, three nations have compiled dictionaries. First, the Assyrians compiled a dictionary as they were worried about losing their language. Second, the Chinese once compiled two dictionaries, namely *Yu Pien*, printed in 530 AD, and *Show Wan*, printed in 150 BC. Third, the Greeks compiled vocabulary related to speeches, philosophy and medicine.

Historically, the Arabs were not the first nation to successfully compile and collect their linguistic phenomena in a dictionary, however, the Arabs were the first nation to compile a dictionary completely and accurately in the sense known today.

⁴Nopriani & Rhoni Rodin, konservasi Naskah Manuskrip Sebagai Upaya Menjaga Warisan Budaya Bangsa Di Era Industri 4.0, *Jupiter* Vol XVII No.1 Juni 2020, 21.

⁵ Nasrullah Nurdin, "Apresiasi Intelektual Islam terhadap Naskah Klasik Keagamaan," *Jurnal Lektur Keagamaan* 13, no. 2 (December 20, 2015): 497, <https://doi.org/10.31291/jlk.v13i2.237>. 449.

⁶ Ryan Nurdiana, "Komponen Mu'jam Al Lughah Al Arabiyyah Al Mu'ashiroh (Studi Analisis Ditinjau dari Ilmu Leksikografi)," *Tarling: Journal of Language Education* 7, no. 1 (June 30, 2022): 97–112, <https://doi.org/10.24090/tarling.v7i1.8184>.

⁷ Agus Hidayat Taupik and Luthfiah Hakim, "Penataan Penyusunan Mu'jam," *TSAQQAFA: Journal of the Center for Islamic Education Studies (CIES)* Vol.01 No.01 2023, 1-6.

The compilation of the Arabic dictionary began after the revelation of the Qur'an when Muslims faced difficulties in understanding some words in the Qur'an. Ibn Abbās is the person who is most meritorious and most knowledgeable about these difficulties⁸. The dictionary of *gharīb al-Qur'an* was attributed to him even though he never wrote it⁹. The process of meaning making of Arabic vocabularies was initially done through the method of hearing and in subsequent development shifted to the method of analysis (*qiyas*) later gave birth to a phonetic dictionary¹⁰.

The scientific development during the Abbasid Dynasty fostered the growth of the Arabic language¹¹. Consequently, experts in linguistics emerged in Basrah. Along with this, the need for a word list became increasingly pressing, leading to the emergence of dictionaries that compiled various words. Lexicography in the Arab world appears unique because its language experts compiled dictionaries in very diverse forms, which were then called dictionaries/*Mu'jam*¹². Thus, almost in every century, works about the *Qamus garīb al-Qur'an* always emerged, to the point that as-Suyūthi said, "Those who write about it are countless." However, not all of these works survived to date, as many of these works have been lost over time¹³.

⁸ Sugeng Sugiyono, *Jejak Bahasa Arab dan Perubahan Semantik Al-Qur'an*. Yogyakarta: Suka Press, 2023.

⁹ Akhmad Saehudin, "Tradisi Penyusun Kamus Arab" 11, no. 3 (2005), <https://doi.org/10.15408/bat.v11i3.4201.221>

¹⁰ Fitra Hayani, "Leksikografi Arab (Sebuah Kajian Linguistik Terapan)," *Shaut al Arabiyyah* 7, no. 1 (June 27, 2019): 1, <https://doi.org/10.24252/saa.v1i1.7786>.

¹¹ Afif, Moh. "Perkembangan Ilmu Pengetahuan dan Lahirnya Tokoh Muslim Pada Masa Dinasti Abbasiyah," *Jurnal Pemikiran, Pendidikan dan Penelitian KeIslaman*, 6(1), 91-100.

¹² Balkis Aminallah Nurul Mivtakh, "The Origin of The Emergence of Arabic Lexicology And Its Characters / Cikal Bakal Munculnya Leksikologi Arab Dan Para Tokoh-Tokohnya," *ATHLA: Journal of Arabic Teaching, Linguistic and Literature* 3, no. 1 (June 12, 2022): 37-52, <https://doi.org/10.22515/athla.v3i1.5139>.

¹³ Muchlis Muhammad Hanafi, "Leksikografi Al-Qur'an Ke Arah Penyusunan Kamus Al-Qur'an," *SUHUF* 2, no. 1 (November 21, 2015): 36-37, <https://doi.org/10.22548/shf.v2i1.96>.

In today's digital era, the use of the *Kamus Mu'jam Al-Qur'an* as a source of knowledge and understanding of religious texts is becoming increasingly important. The *Kamus Mu'jam Al-Qur'an* manuscript, a physical form of religious text, has unique characteristics that distinguish it from other *Mu'jam* dictionaries. The presence of this manuscript collection at the Centre for Literature and Religious Heritage at the Ministry of Religious Affairs of the Republic of Indonesia is one of the scholarly works that have become an invaluable cultural treasure of the nation today.¹⁴

The *Kamus Mu'jam Al-Qur'an* manuscript not only serves as a source of religious texts but also as a medium of artistic and cultural expression. Each manuscript has certain characteristics that reflect the history, traditions and values contained therein. The collection of *Kamus Mu'jam Al-Qur'an* manuscripts at the Centre for Literature and Religious Heritage at the Ministry of Religious Affairs of the Republic of Indonesia is the focus of this research, with the aim of examining the specific characteristics of these manuscripts.

After conducting a search for *Mu'jam* dictionaries in various literature, no other manuscript was found besides the *Kamus Mu'jam Al-Qur'an* manuscript. It can be concluded that this manuscript is classified as a single manuscript (*codex unicus*)¹⁵. This manuscript does not find its author and its copies. This commentary manuscript is still in good and intact condition, although there are some corrupt keywords due to technical errors. The good condition of the manuscript, in the sense that the physical condition of the manuscript allows for examination and is intact in the sense that its pages are still complete, so in general, this manuscript is very possible to be studied thoroughly.

After conducting a search for previous research, two research articles were found about the *Kamus Mu'jam*. First, an article about the "Components of *Mu'jam Al Lughah Al-Arabiyyah Al-Mu'ashirah* (Analytical Study Reviewed from

¹⁴ Oman Fathurahman, *Filologi Indonesia: teori dan metode*, Edisi pertama (Jakarta: Kencana : UIN Jakarta Press, 2015). 57 & 85

¹⁵ Harimurti Kridalaksana, *Kamus linguistik*, Ed. 4 (Jakarta: Gramedia Pustaka Utama, 2008). 42.

Lexicography Science)” by Ryan Nurdiana. This dictionary under study was written by Ahmad Mukhtar Umar. In general, this article highlights the components within the dictionary are very important to show that the related dictionary is worthy of being categorized as a dictionary. The *Kamus Mu'jam Al-Lughah Al-Arabiyyah Al-Mu'asirah* is an influential work whose components are adequate enough to be said as an ideal dictionary¹⁶.

Second, an article titled “Imam Al-Kholil Bin Ahmad and His Work, Mu'jam Al-‘Ain, Review of Al-Kholil Bin Ahmad’s Method in Writing the Dictionary al-‘Ain”. This article briefly describes the biography of Imam al-Kholil bin Ahmad and mu'jam al-‘Ain. Specifically in the description of this mujam, it reveals the characteristics of the book mu'jam al-‘Ain, the method and approach used in presenting the mu'jam entry, the influence of its emergence on the development of single Arabic language dictionaries afterwards.

The manuscript *Kamus Mu'jam Al-Qur'an*, as far as the author’s search, has not yet been researched. Research on works or relics of the past such as manuscripts requires special auxiliary sciences related to the subject of research. The appropriate science to study and research the *Kamus Mu'jam Al-Qur'an* manuscript is philology. In philology itself, there are two sciences that discuss manuscripts and texts, namely codicology and textology. Codicology is the science of codex which is a handwritten material. Meanwhile, textology is a science that discusses the ins and outs of the text both from the content of the text and also interpretation and understanding¹⁷. The main purpose of this study is to explore the information on the characteristics of the *Kamus Mu'jam Al-Qur'an* as a legacy of a society’s past contained in writing.¹⁸ Thus, the research on the *Kamus Mu'jam Al-*

¹⁶ Ryan Nurdiana, “Komponen Mu'jam Al Lughah Al Arabiyyah Al Mu'ashiroh (Studi Analisis Ditinjau dari Ilmu Leksikografi).”

¹⁷ Elis Suryani N. S, *Filologi dan Seluk Beluknya: Materi Perkuliahan Filologi, Sejarah Naskah, Metode Penelitian, Sejarah Perkembangan Filologi, Aksara, Seminar Filologi, dan Kajian Budaya*, Edisi revisi (Bandung: Situseni, 2016). 48.

¹⁸ Siti Baroroh Baried et al, *Pengantar Teori Filologi*, vol. 1994 (Yogyakarta: BPPF UGM, 1994). 57.

Qur'an manuscript will significantly contribute to the context of Quranic dictionaries within the Islamic heritage as a source of knowledge and religious understanding, as well as the development of Qura'nic studies in Indonesia.

METHOD

This article employs a qualitative library research method.¹⁹ The “library” referred to in this article involves examining manuscripts or cultural products in the form of written works, in this case, the manuscript of the *Kamus Mu'jam Al-Qur'an* from the collection of Research Center for Religious Literature and Heritage (Puslitbang Lektur dan Khazanah Keagamaan) of the Ministry of Religion of the Republic of Indonesia. The approach used in this research is philology with two analyses, codicology and textology. In this research, philology is used as a tool to describe manuscripts, translate languages and critique texts²⁰. The research is carried out by identifying the manuscript under study, then analyzing the aspects of the manuscript and the contents of the manuscript, followed by text criticism, and text interpretation.

The philological approach on *Kamus Mu'jam Al-Qur'an* manuscript follows the following stages: (1) *Information Gathering*. This initial step involves collecting information through literature review, utilizing the catalogue available on the website of Puslitbang Lektur dan Khazanah Keagamaan Kementerian Agama RI, (2) *Comprehensive Manuscript Examination*. The researcher reads the entire manuscript, exploring its codicological and textual characteristics. This examination provides insights into the physical features, layout, and textual arrangement, (3) *Descriptive Analysis*. Detailed descriptive analysis focuses on the discovered information related to content and text structure. Linguistic analysis includes examining language style, vocabulary, and other linguistic features, (4) *Annotations and Corrections*: The researcher records findings, performs further analysis, and provides corrections and comments on the studied manuscript.

¹⁹ M Nazir, *Metode Penelitian* (Jakarta: Ghalia Indonesia, 1988). 30.

²⁰ Fathurahman, *Filologi Indonesia*. 86.

FINDINGS AND DISCUSSION

The Characteristics of *Kamus Mu'jam al-Qur'an* Manuscript

This study has examined the characteristics of *Kamus Mu'jam al-Qur'an* manuscript that distinguish it from other similar dictionaries. The revelation of these characteristics not only serves to know the uniqueness of the manuscript under study but also to understand the complete description of the manuscript from the philological aspects, namely codicology and textology. These two aspects then give birth to the characteristics, uniqueness, strengths, and weaknesses of the *Kamus Mu'jam Al-Qur'an* manuscript.

Codicological Aspects

Codicology is a field that studies every physical aspect of a manuscript, including materials, age, place of writing and estimated author. This activity includes reviewing the exterior of the manuscript to obtain information about various details, such as manuscript number, manuscript size, manuscript condition, manuscript writing, and an outline of the text content. In addition, codicology also studies information about the paper used, the age of the manuscript, the identity of the author or copier, and the location of writing²¹. Codicology is a crucial branch of philology for research and understanding of classical manuscripts and history.²²

Codicological research studies the material aspects of the manuscript to obtain information about the process of making the manuscript, the use of the manuscript by copiers, owners, and copiers, including the scriptorium. With the connection to the aspect of manuscript creation, this research can produce classifications in the form of authors, copiers, materials, writing patterns, genres, and history (place, management, and collection). In addition, the selection of the scriptorium helps to limit and determine the research field related to the application of codicology science²³.

²¹Dede Hidayatullah, "Naskah Mantra Mistik: Kodikologi, Suntingan Dan Isi Teks," *UNDAS: Jurnal Hasil Penelitian Bahasa dan Sastra* 12, no. 2 (December 22, 2016): 117, <https://doi.org/10.26499/und.v12i2.562>.

²² Sangidu, *Tugas Filolog: Teori Dan Aplikasinya Dalam Naskah-Naskah Melayu*, Cetakan pertama (Yogyakarta: Gadjah Mada University Press, 2016). 22.

²³ Kholifatu Nurlaili Mahardhika and Dewaki Kramadibrata, "Sanksi Pidana dalam Teks Naskah Undang-Undang Hukum Laut," *Manuskripta* 10, no. 2 (December 21, 2020): 254

Among the codicological aspects of the *Kamus Mu'jam al-Qur'an* manuscript, the first aspect is manuscript inventory. The intended manuscript inventory is the activity of registering all manuscripts found in various university libraries or museums that usually store manuscripts. The list of manuscripts can be seen based on the available manuscript catalogues²⁴.

The *Kamus Mu'jam Al-Qur'an* manuscript is one of several manuscript catalogues in Puslitbang Lektur and is listed in the manuscript catalogue with the registration number LKK_YOGYA2017_ISLAH25. The manuscript is in good condition and still readable. The content of the manuscript is about the vocabulary of the Qur'an. It is equipped with the name of the surah, verse number and keywords of the verse. This manuscript is written in Arabic.

Second, the storage location of the manuscript. Generally, the intended manuscript storage location is a library or museum where the manuscript is stored²⁵. In its development, the manuscript storage location can be conventional and digital. The storage of manuscripts is an important aspect of the conservation and preservation of the nation's cultural heritage, especially in the digital era. Manuscripts as a nation's cultural heritage should be preserved because this manuscript contains high-value information. The activity of saving information from ancient manuscripts has valuable original information and physical value as a nation's cultural heritage. If the information is saved, then the physical form of the ancient manuscript is used as proof of the accuracy of the information²⁶. One form of manuscript preservation effort is by manuscript conservation activities, both by converting documents from their original form to another form²⁷.

The conservation of manuscript texts involves activities aimed at preserving the physical and content aspects of the manuscript from various factors and preventing damage so that it can last for a long

²⁴ Fathurahman, *Filologi Indonesia*. 87.

²⁵ Prastiani, Intan, and Slamet Subekti. "Digitalisasi Manuskrip sebagai Upaya Pelestarian dan Penyelamatan Informasi (Studi Kasus pada Museum Radya Pustaka Surakarta)," *Jurnal Ilmu Perpustakaan*, 6(3), 2019, 141-150.

²⁶ Handayani, Fitri. "Local Wisdom dalam Hakikat Preservasi Naskah Kuno sebagai Pelestarian Warisan Budaya Bangsa," *Prosiding Fakultas Ushuluddin Adab dan Dakwah IAIN Kerinci* Vol. 1 No. 1 (2023): 135.

²⁷ Fatmawati, Endang. "Preservasi, Konservasi, dan Restorasi Bahan Perpustakaan" *LIBRIA*, Vol. 10, No. 1, Juni 2018, 15-16

time²⁸. The digitization of this manuscript is included in the transformation component because the purpose of digitization is to convert conventional materials into microfilm or digital form, thus producing new media in the form of a CD²⁹. This manuscript is a collection of the al-Manshur mosque in the Popongan Islamic Boarding School complex, Klaten. The *Kamus Mu'jam al-Quran* manuscript has been converted from printed/manuscript collections to digital media. This manuscript can be accessed through the website of the Puslitbang Lektur and Khazanah Keagamaan of the Ministry of Religion of the Republic of Indonesia through the website address: <https://lektur.kemenag.go.id/manuskrip/web/koleksi-zoom/67081.html>.

Third, the aspects of size of the manuscript and the type of paper. This manuscript is written on lined paper with black ink. It is bound with thread. It consists of 1 quire with a total of 36 pages. Each page varies and this manuscript does not come with page numbers or transition words. The paper size is 21x17 cm while the text size is irregular.

Fourth, the aspects of language, script, type of *khat* and color of writing. This manuscript was written using Arabic language and script, and the type of *khat* used is *naskhi khat*, and it was not written according to good or perfect writing rules. Color is an important element in a work. Color has a very strong appeal in various things³⁰. This is also the case with the *Kamus Mu'jam al-Quran* manuscript, which is dominated by black ink. Writings in the manuscript using green ink and red ink are also found on certain signs.

Fifth, the aspect of number of lines and vocabulary. It is found that each page of the manuscript has a different number of lines. The same goes for the vocabulary in the manuscript. The following is an explanation of the number of lines and vocabulary mentioned in the *Kamus Mu'jam Al-Qur'an* manuscript.

²⁸ Prastiani and Subekti, "Digitalisasi Manuskrip Sebagai Upaya Pelestarian Dan Penyelamatan Informasi (Studi Kasus Pada Museum Radya Pustaka Surakarta)." *Jurnal Ilmu Perpustakaan*, 6(3), 2019, 54.

²⁹ Dewaki Kramadibrata, ed., *Aksara, Naskah, Dan Budaya Nusantara*, Cetakan I (Sukasari, Tangerang: Indigo Media, 2017), 71.

³⁰ Ahmad Ghozali Syafii. "Penulisan Huruf dan Warna dalam Islam." *Jurnal Risalah*, vol. 26, no. 3, 15 Sep. 2015, p. 107.

Table 1. Number of lines and key words in *Kamus Mu'jam Al-Qur'an* manuscript

No	Key words	Number of lines
1	الاسرار	14 lines
2	الاسرار	12 lines
3	دين يسر	16 lines
4	دين يسر	15 lines
5	دين يسر	15 lines
6	دين يسر	15 lines
7	دين يسر	15 lines
8	دين يسر	8 lines
9	احسان	18 lines
10	احسان	17 lines
11	احسان	16 lines
12	احسان	7 lines
13	ابرار	18 lines
14	ابرار	15 lines
15	ابرار	15 lines
16	صلح	15 lines
17	صلح	10 lines
18	العلم	16 lines
19	العلم	19 lines
20	العلم	17 lines
21	العلم	18 lines
22	العلم	19 lines
23	العلم	16 lines
24	العلم	19 lines
25	العلم	18 lines
26	العلم	17 lines
27	عدم التقليد	18 lines
28	عدم التقليد	19 lines
29	عدم التقليد	17 lines
30	عدم التقليد	18 lines
31	عدم التقليد	16 lines

No	Key words	Number of lines
32	العمل	16 lines
33	العمل	21 lines
34	العمل	19 lines
35	العمل	22 lines
36	العمل	19 lines
37	العمل	10 lines

From the table above, it can be seen that there is a difference in the number of lines on each page. This happens because the *Kamus Mu'jam Al-Qur'an* manuscript is written in a simple form and does not adhere to standard writing rules. Nevertheless, this manuscript has 8 (eight) keywords and is not based on the Arabic alphabetical order. The keywords are *al-Asrār*, *dīnu yusr*, *ihsān*, *abrār*, *sulh*, *'ilm*, *'adamu taqlīd* and *al-'amal*. Further, this manuscript does not include page numbering on each page, but only adjusted to the order of themes determined by the author. In the context of philology research, the number of manuscript pages can be an indicator of the manuscript's age³¹.

Textological Aspects

The science that studies and discusses the intricacies of texts is called textology. In other words, the science related to texts preserved in manuscripts is called textology³². Textology examines the embodiment and descent of the text of a literary work, its interpretation, and understanding. A very useful guide is the ten principles of Lichacev for textological research of monumental works of old Russian literature. Within a limited scope, the writing of this introduction to philology theory serves as a comprehensive guide³³. Textology, according to the variety of text descent, is textology that studies the history of oral

³¹ Kamidjan Kamidjan, "Penentuan Usia Naskah pada Penelitian Filologi," *Jumantara: Jurnal Manuskrip Nusantara* 9, no. 1 (August 7, 2019): 147.

³² Uka Tjandrasasmita, *Naskah klasik dan penerapannya bagi kajian sejarah Islam di Indonesia*, ed. Asep Saefullah, Cetakan kedua (Jakarta: Puslitbang Lektur dan Khazanah Keagamaan, Badan Litbang dan Diklat, Kementerian Agama RI, 2012). 5

³³ *Pengantar Teori Filologi*. 77.

texts; textology that studies manuscript texts; and textology that studies the history of printed books³⁴.

Among the textological reviews is *scholia*. The term *scholia* appeared in the Eastern Roman Empire³⁵. During this period, the habit of writing interpretations of manuscript content on the edge of the page, or so-called *scholia*, emerged. Procopius of Gaza has accustomed to writing manuscripts directly accompanied by scholia with material taken from other writings in discussing the same problem. Because Procopius's writings generally concern Bible teachings, this writing method is known as a new writing in Bible studies. However, when the study of Greek texts developed in the Eastern Roman Empire, a lack of experts in this activity was felt, so philology lecture podiums emerged in universities to obtain philology experts³⁶. *Scholia* itself means the text written by the author or copier on the edge of the page. *Scholia* includes additional information, correction of writing errors, or important directions related to the scattered text³⁷.

Among the scholia content in the *Kamus Mu'jam al-Qur'an* manuscript is on error correction. In this manuscript, errors were found in writing sentences, words and letters such as errors in writing *harakat* in the middle of sentences and at the end of sentences, differences in the use of punctuation, errors in the lack of letters and dots on letters, and errors in placing the end of sentence marks. Writing errors are marked with a strikethrough line by the author of this manuscript.

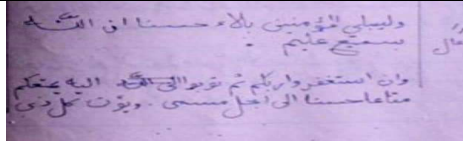
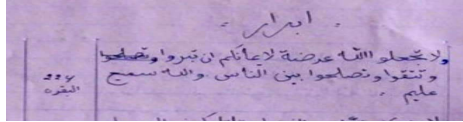
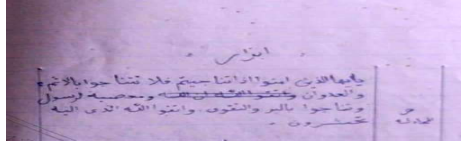
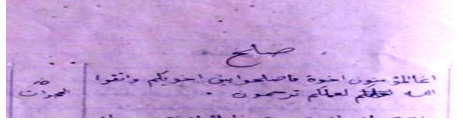
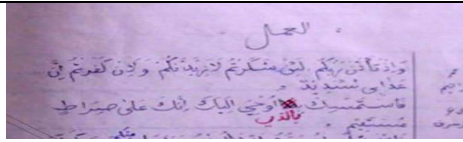
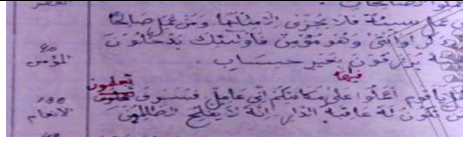
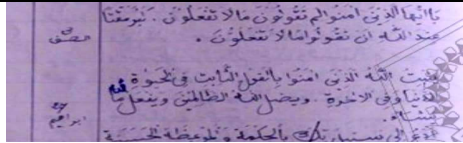
³⁴ I Nengah Duija, "Tradisi Lisan, Naskah, dan Sejarah Sebuah Catatan Politik Kebudayaan," *Wacana, Journal of the Humanities of Indonesia* 7, no. 2 (October 1, 2005): 115, <https://doi.org/10.17510/wjhi.v7i2.296>. 115.

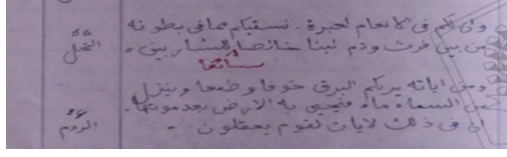
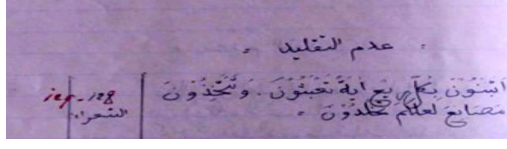
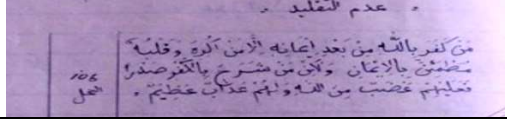
³⁵ Tedi Permadi, "Naskah Nusantara dan Berbagai Aspek yang Menyerainya," n.d.

³⁶ Nabilah Lubis, *Naskah, Teks, Dan Metode Penelitian Filologi* (Jakarta: Forum Kajian Bahasa & Sastra Arab, Fakultas Adab IAIN Syarif Hidayatullah, 1996). 9.

³⁷ Tri Febriandi Amrulloh and Muhammad Naufal Hakim, "Karakteristik Mushaf Kuno Ibrahim Ghazali Ponorogo," *Nun: Jurnal Studi Alquran dan Tafsir di Nusantara* 7, no. 1 (August 8, 2021): 209–42, <https://doi.org/10.32495/nun.v7i1.234>.

Table 2. Examples of errors in the manuscript

Key words	Surahs and ayahs	Errors in writing
احسان	QS. Al-Anfal	
ابرار	QS. Al-Baqarah verse 224	
ابرار	QS. Al-Mujadalah verse 9	
صلح	QS. Al-Hujarat verse 10	
العمل	QS. Al-Zukhruf verse 43	
العمل	QS. al-Mukminun verse 40	
العمل	QS. Ibrahim verse 27	
العلم	QS. Al-Maidah verse 105	

العلم	QS. Al-Nahl verse 66	
عدم التقليد	QS. Al-Syu'arā verse 128-129	
عدم التقليد	QS. Al-Nahl verse 106	

Textological analysis found an interesting feature of key words in the *Kamus Mu'jam al-Qur'an* manuscript, which can be categorized into eight types.

Table 3. Keywords in the *Kamus Mu'jam al-Qur'an* manuscript

No	Vocabulary
1	الاسرار
2	دين يسر
3	احسان
4	ابرار
5	صلح
6	العلم
7	عدم التقليد
8	العمل

In the *Kamus Mu'jam al-Qur'an* manuscript, each vocabulary is classified based on the number of letters or the form of its word (*abniyah*). It starts with the *Ṣunā'i* vocabulary that has two letters, followed by the *Ṣulaṣi* vocabulary that has three letters, such as the word *shāhih*, *Ṣulaṣi*, *mu'tal*, *lafīf*. Then, the *ruba'ī* vocabulary that has four letters, and the *khumasi* vocabulary that has five letters.

Based on this categorization, it is known that there are eight types of vocabularies in the *Kamus Mu'jam al-Qur'an* manuscript. One, the *ruba'ī* vocabulary of *Asrār*, found in 11 verses: Q.S. Ar-Ra'd

verse 10, Q.S. Yāsīn verse 76, Q.S. Al-Mulk verse 13, Q.S. Al-Baqarah verse 274, Q.S. Thāhā verse 7, Q.S. Az-Zukhruf verse 80, Q.S. Al-Mumtahanah verse 1, Q.S. An-Naml verse 74, Q.S. Qaf verse 16, Q.S. Al-Ahzab verse 56, Q.S. Al-Mu'min verse 19, Q.S. Isra' verse 110, Q.S. An-Nisa' verse 94.

Two, *khumasi* vocabulary of *abrār* found in 1 verse, namely Q.S. Al-Mujadalah verse 9. Three, *Ṣulaṣi* vocabulary of *shulh* was found in 13 verses: Q.S. Ma'idah verse 39, Q.S. Asy-Syura' verse 40, Q.S. Muhammad verse 2, Q.S. Al-Ahzab verse 71, Q.S. Al-Hujurāt verse 10, Q.S. An-Nahl verse 97, Q.S. Al-Kahf verse 110, Q.S. Fāthir verse 10, Q.S. Al-Anbiya' verse 105, Q.S. An-Nisa' verse 114, Q.S. Al-A'rāf verse 168, Q.S. Hūd verse 114.

Four, *khumasi* vocabulary of *al-'Ilm* word was found in 38 verses, namely: Q.S. Al-'Alaq verse 1-5, Q.S. Yūsuf verse 76, Q.S. Fāthir verse 28, Q.S. Al-Mujadalah verse 11, Q.S. Ar-Rūm verse 36, Q.S. Al-'Ankabūt verse 43, Q.S. Al-'Ankabūt verse 49, Q.S. Al-Hujurāt verse 16, Q.S. Al-Isra' verse 107, Q.S. An-Nisa' verse 82, Q.S. An-Nisa' verse 83, Q.S. Ali 'Imran verse 7, Q.S. Al-Ma'idah verse 105, Q.S. Al-An'am verse 50, Q.S. Az-Zumar verse 9, Q.S. Hūd verse 46, Q.S. Al-A'rāf verse 52, Q.S. Thāhā verse 114, Q.S. Ali 'Imran verse 18, Q.S. Al-Isra' verse 85.

Five, *khumasi* vocabulary of *al-'amal* word was found in 20 surahs, namely: Q.S. Al-Jinn verse 16, Q.S. Al-Zalzalah verse 7-8, Q.S. At-Taubah verse 105, Q.S. Hūd verse 112, Q.S. Muhammad verse 15, Q.S. Al-Ma'idah verse 39, Q.S. Al-Baqarah verse 139, Q.S. Al-Baqarah verse 195, Q.S. Al-An'am verse 54, Q.S. An-Nahl verse 97, Q.S. Al-Ashr verse 1-3, Q.S. Al-Mu'min verse 40, Q.S. Al-An'am verse 130, Q.S. Al-Baqarah verse 42, Q.S. Al-Hajj verse 77, Q.S. Al-Isra' verse 9, Q.S. Al-Ankabut verse 69, Q.S. Al-Hijr verse 94-95, Q.S. Ibrahim verse 7, Q.S. Az-Zukhruf verse 43, Q.S. Ali 'Imran verse 195, Q.S. An-Naml verse 69, Q.S. Al-Baqarah verse 148, Q.S. Al-Isra' verse 84, Q.S. Al-Anbiya' verse 94, Q.S. An-Nur verse 37, Q.S. Fāthir verse 10, Q.S. Al-A'rāf verse 153, Q.S. Saba' verse 37, Q.S. At-Taghabun verse 9, Q.S. Yunus verse 61, Q.S. Al-Jatsiyah verse 29, Q.S. Al-An'am verse 153, Q.S. An-Nisa' verse 110, Q.S. Yunus verse 103, Q.S. Asy-Syura' verse 13, Q.S. Al-Jinn verse 16, Q.S. Hūd verse 102.

Six, the *Ṣumani* vocabulary of the words *dīnu yusrin* is found in the 24 surahs, namely: Q.S. Al-Hajj verse 78, Q.S. Al-Ahzab verse 98, Q.S. Al-Ma'idah verse 6, Q.S. Al-A'rāf verse 2, Q.S. Al-Muzammil verse 20, Q.S. Al-Qamar verse 22, Q.S. Ad-Dukhan verse 53, Q.S. Al-

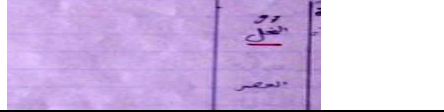

Baqarah verse 185, Q.S. Al-A'la verse 8, Q.S. Al-Lail verse 7, Q.S. Al-Kahf verse 88, Q.S. At-Thalāq verse 4, Q.S. At-Thalāq verse 7, Q.S. Thāhā verse 1, Q.S. An-Nisa verse 27, Q.S. At-Taubah verse 41, Q.S. Ali 'Imran verse 159, Q.S. Thāhā verse 44, Q.S. Az-Zumar verse 22, Q.S. As-Syarah verse 1, Q.S. An-Nahl verse 127, Q.S. An-Naml verse 70, Q.S. Al-Hijr verse 98, Q.S. Thāhā verse 28.

Seven, the *khumasi* vocabulary of the word *abrār* is found in 5 verses, namely Q.S. al-Baqarah verse 224, Q.S. al-Mumtahanah verse 8, Q.S. al-Baqarah verse 176, Q.S. Ali Imran verse 92, and Q.S. al-Maidah verse 2.

Eight, the *khumasi* vocabulary in the word *ihsān* is found in 7 surahs including: Q.S. al-Nahl verse 125 and 54, Q.S. al-Qasaa verse 77, Q.S. Q.S. al-An'am verse 160, Q.S. al-Baqarah verse 195, Q.S. al-Ankabut verse 69, Q.S. al-Nisa verse 69, Q.S. al-A'raf verse 144, Q.S. al-Furqan verse 70, Q.S. Hud verse 4, Q.S. al-Ahzab verse 21, Q.S. al-Mumtahanah verse 4, Q.S. al-Baqarah verse 251, Q.S. al-Nisa verse 40, Hamim Sajdah verse 34, Q.S. Yunus verse 26, Q.S. al-Nahl verse 30, Q.S. al-Nisa verse 125, Q.S. al-Syūrā verse 23, Q.S. al-Baqarah verse 245, Q.S. al-Anfal verse 17.

From internal reviews of the *Kamus Mu'jam Al-Qur'an manuscript*, it was found that some surahs were renamed. In the manuscript, the names of surahs were explained with the numbers of ayahs. This was to ease the readers to read the manuscript. The renamed surahs are shown in Table 4 below.

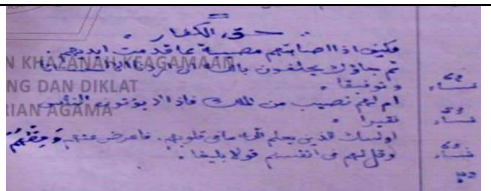
Table 4. Renamed surahs and verses in *Kamus Mu'jam Al-Qur'an manuscript*

No	Names of surah	Illustration
1	Qs. Al-Nahl verse 97	
2	Qs. Al-Nisa verse 100 and Qs. Yunus verse 152	

After careful observation based on the description of the image above, the writing of the surah name and verse is in the form of a table with the surah name written larger than the verse number and written underneath it in a smaller size.

From internal reviews of the *Kamus Mu'jam Al-Qur'an manuscript*, another important finding is the type of ink color.

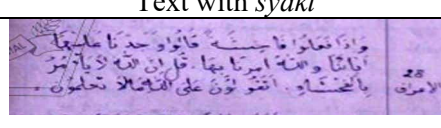
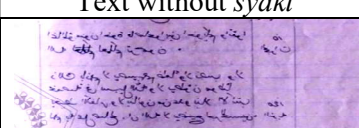
Table 5. Different colored texts in *Kamus Mu'jam Al-Qur'an* manuscript

Name of surah	Illustration
Qs. Al-Nisa verse 62-63	

Generally, the ink color in the manuscript is black, but a different color was found, namely green. No valid argument was found regarding this ink color difference, however, only this one text (Table 5) is different from the other texts. Among the reviews of internal or textological aspects of the *Kamus Mu'jam Al-Qur'an* manuscript, one is punctuation. In the discourse of Qur'anic studies, research on *harakat* and punctuation usually falls within the discussion of *dabt/asy-Syaki* science³⁸.

In the *Kamus Mu'jam Al-Qur'an* manuscript, not all verses are punctuated (*syakl*). The punctuation in the form of *syakl* in this manuscript is generally the same as *syakl* in other manuscripts. However, in this manuscript, there are verses that are punctuated (*syakl*) and some are not punctuated (*syakl*). Among the verses that are not given *harakat* on the keywords *al-Asrār*, *dīnu yusr*, *ihsān*, *abrār*, *sulh* and 'ilm. While the verses with *harakat* are on the keywords 'adamu taqlid and al-'amal. Here are examples that have punctuation (*syakl*) and those that do not have punctuation (*syakl*).

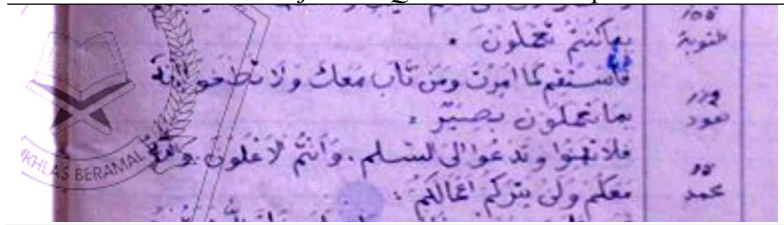
Table 6. *Syakl* and without *syakl* texts

Text with <i>syakl</i>	Text without <i>syakl</i>
	

³⁸ Zaenal Arifin Madzkur, "Harakat dan Tanda Baca Mushaf Al-Qur'an Standar Indonesia dalam Perspektif Ilmu Dabt," *SUHUF* 7, no. 1 (November 8, 2015): 1–23, <https://doi.org/10.22548/shf.v7i1.20.4>.

From the reviews of internal or textological aspects in the manuscript of the *Kamus Mu'jam Al-Qur'an* manuscript, one finding is the provision of *wakaf* (pause) marks. In the Qura'nic *mushaf*, punctuation was first used by Abū al-Aswād al-Duwali in the form of a dot³⁹. The *fathah* is symbolized by a dot above the letter, the *kasrah* sign is a dot below the letter, the *ḍammah* sign is a dot at the end of the letter, and the *sukūn* sign is two dots. The manuscript of the *Kamus Mu'jam al-Qur'an* does not include *wakaf* signs and only uses a dot (.) as a *wakaf* mark, as shown below.

Table 7. Incorrect waqaf sign in
Kamus Mu'jam Al-Qur'an manuscript



In the image above, a *waqaf* in the form of a dot (.) is found in Surah Hūd, verse 112, where in the rules of *waqaf* signs, there is none that takes the form of a dot (.)

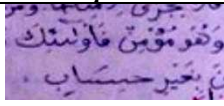
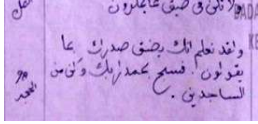
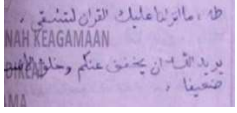
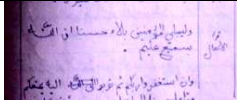
Among other internal or textological reviews of the *Kamus Mu'jam Al-Qur'an* manuscript is the corrupted texts. The term “corrupt” is defined as an error. Every manuscript writing is very likely to have errors. These errors can be due to the writer’s mistake or the editor’s mistake caused by the damaged condition of the manuscript. If the error is caused by the writer’s mistake, they can be included in one of several categories: *haplography* (where the composition of words is reduced), *dittography* (where words are written twice), or *incorrect duplicates* due to the same word composition⁴⁰. The most common text errors in a manuscript writing include punctuation errors, dots in

³⁹ Muhammad ‘Abd al-‘Azim Zarqāni, *Manāhil ‘Irfān Fī Ulūm al-Qur’Ān*, vol. 2021 (Beirut: Dār el-Hadīth, n.d.). 211.

⁴⁰ Adrika Fithrotul Aini, “Identifikasi Naskah dan Klasifikasi Corrupt Manuskrip Mushaf al-Qur’an Koleksi Perpustakaan Pondok Pesantren Tebuireng,” *AL QUDS: Jurnal Studi Alquran dan Hadis* 4, no. 1 (May 11, 2020): 19, <https://doi.org/10.29240/alquds.v4i1.1173>.

letters, excess letters, or lack of letters. Below are some examples of errors seen in the *Kamus Mu'jam Al-Qur'an* manuscript.

Table x,

No	Corrupted texts	Revision	Notes
1		حِسَابٍ	Written in the manuscript: the letter <i>ba'</i> (ب) with <i>harakat kasrah</i> , while it should be <i>kasratain</i> (Qs. al-Mukmin verse 40)
2		يَضِيقُ	Written in the manuscript without the letter <i>ya'</i> (ي) with <i>sukun</i> while it should be letter <i>ya'</i> (ي) with <i>sukun</i> (Qs. al-Hijr verse 97)
3		لِتَشْقَى	Written in the manuscript without the letter <i>syin</i> (ش) while it should be letter <i>syin</i> (ش) (Qs. Thāhā verse 2)
4		مِنْهُ بَلَاءٌ	Written in the manuscript without the sentence <i>minhu balā'an</i> while there should be <i>minhu balā'an</i> (Qs. al-Anfāl verse 17)

Strengths and Weakness of the Manuscript

The *Kamus Mu'jam Al-Qur'an* manuscript has several strengths. First, it contains a number of keywords about vocabulary terms in the Qur'an that can be applied in a contemporary context. Second, the combination of Arabic language and Malay Arabic script, as well as Indonesian language in the manuscript writing, describes the writer's ability to relate with the Arab nation and Nusantara Islam. Third, the manuscript serves as an important data source for researchers studying aspects of history, culture, and past knowledge.

However, the *Kamus Mu'jam Al-Qur'an* manuscript also has some weaknesses. First, there is unclear and difficult-to-read writing on some letters. Second, there is incomplete sentence writing in one keyword, where the deficiency is not realized by the manuscript writer, so there is no justification as there is for corrupt texts. Third, there are no *waqaf* and *tajwid* signs in this manuscript. Fourth, not all verses written are given vowel marks. Fifth, there is a lack of precision in letter writing, often written with a lack of dot marks, which can shift to other letters and can change the meaning. Sixth, there is verse numbering using Arabic numerals and Indonesian numerals.

From the discussion above, the contributions of this present study lies on the aspects of codicology and textual criticism in preserving Islamic heritage manuscripts. This manuscript of *Kamus Mu'jam Al-Qur'an* is written in Arabic script and use classical Arabic as the primary medium for disseminating and preserving Islamic teachings, scholarly works and the Islamic intellectual tradition. They also serve as invaluable primary sources for the study of Islam, history and Muslim civilization. Thus, Islamic manuscripts represent a precious intellectual and cultural treasure for Muslims and all of humanity. Efforts to preserve and study these manuscripts are crucial for understanding and appreciating the rich and diverse heritage of Islamic civilization.

CONCLUSION

This study has identified the characteristics of the *Kamus Mu'jam Al-Qur'an* which can be concluded in two aspects. First, from the codicological aspect, the *Kamus Mu'jam Al-Qur'an* manuscript contains vocabularies found in the Qur'an. This manuscript is written in Arabic and bound with thread. The manuscript consists of one quire with a total of 37 pages. The paper size is 21x17 cm and the text size is irregular. The type of script used is *naskhi* script and the ink color is dominated by black, with green and red ink used for certain signs. Second, from the textological aspect, the *Kamus Mu'jam Al-Qur'an* manuscript contains several scholia, such as providing corrections for writing errors, vocabulary, letter descriptions, punctuation, *waqaf* signs, and corrupt texts. In this manuscript, eight keywords were found that distinguish it from other *Mu'jam* dictionaries, namely *ruba'ī*, *khumasi*, *Ṣumani* keywords and based on the Arabic *abjādiah* order, namely *al-Asrār*, *dīnu yusr*, *ihsān*, *abrār*, *sulḥ*, *'ilm*, *'adamu taqlīd*, and *al-'amal*.

The results of this study call for further research related to the lexical meaning and context of vocabulary in the *Kamus Mu'jam Al-Qur'an*, which can contribute to the treasure of interpretation in Indonesia. The presence of the *Kamus Mu'jam Al-Qur'an* manuscript represents the criteria of modern Qura'nic dictionary types, making it not only a local or contemporary phenomenon but also closely aligned with theories related to the terms used in the Qur'an dictionary context.

The results of this study call for further research related to the lexical meaning and context of vocabulary in the *Kamus Mu'jam Al-Qur'an*, which can contribute to the treasure of interpretation in Indonesia.

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