

A CODICOLOGICAL AND TEXTOLOGICAL STUDY OF THE QUR'AN MANUSCRIPT MTJ/LT/87 FROM THE NAHDLATUT TUROTS COLLECTION

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Abstract: Indonesia is one of the countries with the richest manuscript collections in the world, including Islamic manuscripts such as Qur'anic manuscripts. These manuscripts hold significant historical and intellectual value, making their academic study increasingly important. This study analyzes the codicological and textological aspects of the MTJ/LT/87 Qur'anic manuscript from the Nahdlatut Turots Bangkalan collection, while contributing to the academic documentation of Nusantara Qur'anic manuscripts, particularly those from the Madura region. This qualitative study employs a descriptive-analytical approach, using the MTJ/LT/87 Qur'anic manuscript as the primary source and journals, books, and interview results as secondary sources. The findings of this study cover the codicological and textological aspects of the MTJ/LT/87 Qur'an manuscript. Codicological findings include the method of acquisition, storage location, paper type, number of pages, and the language and ink colors used. Textological findings encompass copying errors, scholia, punctuation, *waqf* marks, and symbols found in the manuscript. This study also produced several significant findings supported by strong arguments. First, copying errors that affect both reading and interpretation. Second, indications that the manuscript follows the *al-sajawandi waqf* system. Third, indications that the manuscript originates from Madura despite the absence of provenance data. Furthermore, this study supports Annabel Teh Gallop's findings on Qur'anic art in Java, including Madura, as evidenced by the use of minimally decorated daluang paper and verse-ending markers in the form of red circles with a black dot in the center.

Keywords: Codicological; MTJ/LT/87 Qur'an Manuscript; Nahdlatut Turots

Introduction

The tradition of manuscript writing by Islamic scholars has long been deeply rooted in the intellectual heritage of Islam in Indonesia. Generally, manuscripts left behind by Islamic scholars are divided into two major categories: scientific manuscripts and religious-literary manuscripts (Butar-Butar, 2015). Most of the manuscripts preserved in Indonesia are classified as Islamic manuscripts. This is due to the fact that when Islam arrived in the Indonesian archipelago, the tradition of writing was already quite well-developed (Bahri et al., 2013). The number of these Islamic manuscripts is also very large. One piece of evidence for this comes from Berg (1873) and Ronkel (1913), who noted that there were approximately 1,000 Arabic manuscripts at the National Library of the Republic of Indonesia in Jakarta. Meanwhile, according to estimates by the Ministry of Religious Affairs' Center for Research and Development of Religious Literature and Heritage (2012), approximately 10,000 Arabic manuscripts from the Indonesian archipelago are housed at Leiden University in the Netherlands. This data does not yet

include manuscripts that are held in private collections, Islamic boarding schools, and other places of worship (Nurdin, 2015).

One type of manuscript that falls under the category of religious manuscripts left behind by Islamic scholars is the Qur'an manuscript. The tradition of writing the Qur'an in Indonesia began around the 13th century, coinciding with the emergence of the first Islamic kingdom in Indonesia, namely the Samudra Pasai Kingdom (Ta'bori et al., 2024). Since that period, three groups have spearheaded the tradition of writing Qur'anic manuscripts: kingdoms, Islamic boarding schools (pesantren), and the social elite (Akbar, 2010). During the subsequent period, the purpose of copying the Qur'an was to preserve it throughout the processes of dissemination, memorization, writing, standardization, and printing. Furthermore, by fostering social interaction between culture and the Qur'anic text, the copying of the Qur'an also served as a means of da'wah. Consequently, each Qur'anic manuscript conveys a unique message, including royal objectives, Indonesia's geographical conditions, regional customs, and other factors (Rosa et al., 2023).

Tangible evidence of the preservation of these Qur'an manuscripts can be seen in one of the Nahdlatut Turots Bangkalan manuscript collections, namely the MTJ/LT/87 Qur'an manuscript. To uncover the value contained within it, this study employs philological theory as its analytical framework. The branches of philology employed are codicology, to examine the physical form of the manuscript, and textology, to analyze the text it contains (Supriatna, 2021). Thus, this study aims to analyze the MTJ/LT/87 Qur'an manuscript from the perspectives of codicology and textology. Through this analysis, this study is expected to contribute to the development of research on Nusantara Qur'an manuscripts. Furthermore, this study serves to support previous research in the field of Qur'an manuscript studies, while also enriching the academic catalog of Nusantara Qur'an manuscripts.

Based on the author's literature review, research on Qur'anic manuscripts using philological theory has been extensively conducted by several previous researchers. The studies conducted by these researchers can be classified into two categories. The first category consists of studies that focus solely on codicological aspects, particularly the historical and cultural aspects of illumination and calligraphy. The second category consists of studies that analyze both textology and codicology. Although some studies focus on analyzing textology, they still address codicological aspects, even if only to the extent of describing the physical characteristics of the manuscript.

Among the studies falling into the first category is a paper by Amnah Nur Izzah, John Supriyanti, and Sulaiman M. Nur titled "*Keindahan Iluminasi dan Kaligrafi dalam Manuskrip Mushaf Hj. Fatimah Siti Hartinah Soeharto*" (Izzah et al., 2022). This paper seeks to uncover the decorative and aesthetic elements of the Mushaf of Hj. Fatimah Siti Hartinah Soeharto. A journal article titled "*Manuskrip al-Qur'an di Alam Melayu: Kajian Terhadap Manuskrip al-Qur'an Terengganu*" by Riswadi Azmi and Mustaffa Abdullah also examines codicological aspects exclusively (Azmi & Abdullah, 2017). This article examines nine ancient manuscripts originating from Terengganu. One of the findings of this study is the discovery of similarities among the nine manuscripts in terms of illumination.

As for the second category, some of the studies included are those by Wendy Hermawan, Afriadi Putra, and Wilaela titled “*Manuscript of the Mushaf al-Qur'an from the Lingga Kingdom on Penyengat Island, Riau Islands: Analysis of History, Rasm, and Qira'at*” (Hermawan et al., 2023). This study focuses on a manuscript located on Penyengat Island with inventory number M. 1 24, analyzing the use of *rasm* and *qirā'at* as the research questions to be examined. Another study by Syania Nur Anggraini and Muhammad Makmun titled “*Telaah Kodikologi dan Tekstologi pada Manuskrip Mushaf Al-Qur'an Raden Soleh Lamongan*” also examines not only the codicological aspects but also the textological aspects (Anggraini & Makmun, 2022). In general, this study describes the manuscript and its textological aspects, such as corrupt, scholia, *rasm*, *qirā'at*, and others.

This classification indicates that the study of Qur'anic manuscript codices is increasingly expanding, not only in terms of physical aspects but also textology aspects. When categorized according to the classifications outlined above, this study falls into the second category. Several previous studies have also discussed manuscripts in the Madura region, such as the H. Abdul Ghaffar Quran manuscript (Rahmayani, 2019) and the Madura Quran manuscript (Khozinul Alim, 2023). However, no previous research has examined the Qur'an manuscripts in the Nahdlatut Turots Bangkalan collection. On the other hand, Annabel Teh Gallop has conducted research on Qur'anic art in Java, including Madura, which yielded several findings regarding the characteristics of Qur'anic manuscripts in the region (Gallop, 2012). Therefore, this study contributes to filling a gap in the study of Qur'anic manuscripts in the Nahdlatut Turots Bangkalan collection while also supporting Gallop's findings.

The research method used in this study is qualitative, employing a descriptive-analytical approach. The object of study in this research is a Qur'anic manuscript from the Nahdlatut Turots Bangkalan collection, cataloged as MTJ/LT/87. The primary source in this study is the Qur'anic manuscript MTJ/LT/87. The secondary sources in this study consist of several journals and books. Data related to codicology and textology were collected through three methods: observation, interviews, and documentation. Observation was used to collect data regarding the physical characteristics of the manuscript and all aspects related to the text. Interviews were used to gather data on how the manuscript was acquired. Documentation was used to collect data related to visual photographs of the manuscript, both in terms of its physical aspects and the text.

Data obtained through interviews and documentation were used directly as supporting data without undergoing further analysis. Meanwhile, data obtained through observation were analyzed differently depending on the aspect under study. In the codicological aspect, the data were presented descriptively, except for the type of paper, which was analyzed further to identify the characteristics of *daluang* paper and its relevance to previous research. In the field of textology, the analysis is conducted in several stages. First, the identification of all textological aspects across the entire manuscript, such as copying errors, scholia, punctuation marks, *waqf* marks, and symbols. Second, the presentation of the data resulting from this identification in the study. Third, a comparison with studies of other Qur'an manuscripts was conducted, except for the aspects of copying errors and scholia, which were not compared because no distinctive

or significantly different features were found in these two aspects within the MTJ/LT/87 Qur'an manuscript.

Philological Theory: Codicological and Textological Analysis

The concept of philology has a variety of definitions within the academic tradition. Some definitions capture the essence of philology, while others do not or only partially do so (Harahap, 2021). According to Pudjiastuti et al., philology is the study of historical works in the form of handwritten texts; its focus is on the texts or the content of manuscripts, and these works contain values that remain relevant to contemporary life (Pudjiastuti et al., 2018). According to Siti Baroroh Baried et al., etymologically, philology derives from the Greek word 'philologia' meaning 'love of words' or 'love of knowledge'. Philology has evolved into a discipline that studies the languages, literatures, and cultures of civilized nations as reflected in written works, languages, and religions (Baried et al., 1985).

According to Oman Fathurahman, philology is a discipline that focuses its study on written texts, particularly ancient manuscripts, with the aim of reconstructing and understanding the meaning and historical context underlying those texts (Fathurahman, 2015). Oman also subjectively states that *"philology is about reading manuscripts"* (Fathurahman, 2015). From these three definitions, it can be concluded that philology is the discipline that studies ancient handwritten texts containing linguistic and cultural values relevant to contemporary life.

In the field of philology, there are two branches of study that are frequently used in the analysis of manuscripts, particularly Qur'anic manuscripts. These two branches are codicology (the historical and physical study of manuscripts) and textology (the study of the text within manuscripts) (Yahya & Aini, 2017). Codicology is the discipline that specifically examines the physical form of manuscripts. The term is derived from the Latin word *"codex"* meaning the form of a manuscript, and the Greek word *"logos"* meaning knowledge; thus, it is the study of the physical form of manuscripts (Supriatna, 2021).

Codicological studies encompass the physical characteristics of manuscripts, including book structure, folio arrangement, binding techniques, signs of use, numbering systems, colophons, watermarks, chain lines, and laid lines (Fauji et al., 2025; Sobeki, 2023). In addition to the study of the physical aspects of manuscripts, codicology also encompasses historical aspects related to the culture of a particular region. These can be identified and analyzed through various styles of illumination and calligraphy, which serve as material evidence to aid in dating and tracing the origins of a Qur'anic manuscript. In addition to illumination and calligraphy, the materials used in writing manuscripts can also reveal the past culture of a region (Yahya & Aini, 2017).

Meanwhile, textological studies is the discipline that examines texts from various perspectives (Domokos, 2023; Supriatna, 2021, p. 28; Tarasova, 2020). Essentially, the scope of textological studies encompasses the texts contained within a manuscript. One aspect within the field of textological studies is orthography. The term "orthography" etymologically derives from a word meaning "correct writing". In the academic world, orthography has three main meanings. The first is the skill of writing words with accurate

letter sequences. The second is the standard for correct spelling. The third is the grammatical relationship between letters and their pronunciation (Yahya & Aini, 2017).

Within the scope of orthography, there is a field of study known as Qur'anic orthography. Qur'anic orthography is defined as a systematic set of guidelines governing the process of writing and copying texts in written form. In this regard, Qur'anic orthography has many points of intersection and connection with several aspects of Arabic grammar and the *'ulūm al-Qur'ān*, particularly the sciences of qiraat and tajwid (Rezvan, 2009). These connections are found in five areas (Rezvan, 2009).

The first is the graphic format of Arabic letters, with the scope of study being the science *of rasm*. The second is the system of diacritics, with the scope of study being *'ajm*, *i'jam*, and *naqt*. The third is vocalization, with the scope of study being *shakl*, *ishkal*, and *ḥarakat*. The fourth is the pronunciation of vowels, with its scope covering *dabt* and *nutq*. The fifth is the rules of recitation, with its scope covering *qawā'id al-qirā'at*.

Profile of Nahdlatut Turots and the MTJ/LT/87 Collection of Qur'an Manuscripts

Nahdlatut Turots is a scholarly consortium officially established in December 2021, during the 34th Nahdlatul Ulama (NU) Congress in Lampung Province. The founding of Nahdlatut Turots was driven by an initiative from the Lajnah Turots Ilmi Syaikhana Khalil, an institution also active in the field of manuscripts. This initiative emerged from a networking forum between various communities and manuscript enthusiasts from the Indonesian archipelago held in Bangkalan, Madura, in November 2021 (Sampurno, 2024).

Generally speaking, both Nahdlatut Turots and Lajnah Turots Ilmi Syaikhana Khalil are active in the field of ancient manuscripts. The difference is that Lajnah Turots focuses on manuscripts and artifacts related to Syaikhona Muhammad Kholil of Bangkalan. Meanwhile, Nahdlatut Turots has a broader scope, it is not limited to a single figure, and its community is larger, reaching people beyond the pesantren community in particular. Among the activities previously carried out by Nahdlatut Turots are Jelajah Turots Nusantara (JALANTARA) workshop (Karomi, 2025b), preservation activities at PP. Manbaul Hikam Bangkalan (Karomi, 2025a), technical guidance in collaboration with the National Library of Indonesia (Makrom, 2025), and many more.

In the field of manuscript preservation, Nahdlatut Turots has digitized (converted to digital format) and cataloged various manuscript collections, both those owned by individuals and Islamic boarding schools. The preserved manuscripts cover various academic fields, one of which is copies of the Qur'an. Lora Utsman Hasan Al-Akhyari, chairman of Nahdlatut Turots, stated that to date, Nahdlatut Turots's contribution to the preservation of Qur'an manuscript collections has focused on media conversion and cataloging, with the exception of the Syaikhona Kholil Qur'an manuscript, which had already undergone transcription at that time (Al-Akhyari, 2025). One of its collections is a catalog containing numerous Qur'anic manuscripts, including the MTJ/LT/87 Qur'anic manuscript.

The MTJ/LT/87 Qur'an manuscript is part of the Nahdlatut Turots Bangkalan collection, which was identified, digitized, and cataloged by students of the Merdeka

Belajar Kampus Merdeka (MBKM) program at the Sunan Ampel State Islamic University in Surabaya in 2025. The catalog contains 131 titles from 56 bundles of manuscripts. The code MTJ/LT/87 is the catalog code assigned during the process, ensuring its academic validity. The catalog is accessible online, although it has not yet been made available to the general public and is currently accessible only to authorized parties.

Codicological Aspects of the MTJ/LT/87 Qur'an Manuscript

In this study, the codicological aspects analyzed include the following:

Method of Acquisition and Storage Location of the Manuscript

Lora Ustman Hasan Al-Akhyari explained in an interview with the author that the MTJ/LT/87 Qur'an manuscript was acquired by Nahdlatut Turots through a secondhand manuscript market. The acquisition of this manuscript began when a collector of ancient manuscripts purchased a collection of such manuscripts and sought to resell them but was unable to secure a suitable price. Consequently, the ancient manuscripts were donated free of charge to Nahdlatut Turots (Al-Akhyari, 2025). Among these collections of ancient manuscripts is a Qur'an manuscript, MTJ/LT/87.

Based on this explanation, it is understandable why this manuscript lacks clear historical information, as it likely originated from an owner who had no scholarly background in the field of manuscript studies. The loss of several pages in the manuscript, particularly at the beginning and end, also explains the absence of a colophon. Consequently, it becomes even more difficult for readers to trace the historical origins of the MTJ/LT/87 Qur'an manuscript.

Nevertheless, the author assumes that the MTJ/LT/87 Qur'an manuscript originates from Madura. This assumption is supported by the author's analysis of the textological aspects of the MTJ/LT/87 Qur'an manuscript, particularly its punctuation, and by comparing it with several other Qur'an manuscripts. The analysis found that the MTJ/LT/87 Qur'an manuscript bears a strong resemblance to the H. Abdul Ghaffar manuscript from Madura (Rahmayani, 2019). This at least suggests that the MTJ/LT/87 Qur'an manuscript shares the same roots as the Maduran manuscript tradition.

The following images show the manuscript storage area at Nahdlatut Turots, including the MTJ/LT/87 Qur'an manuscript, which is the subject of this study:



Figure 1. Storage Location of the MTJ/LT/87 Qur'an Manuscript

As shown in Figure 1 above, a collection of ancient manuscripts, including the MTJ/LT/87 Qur'an manuscript, which was donated by an individual, is currently housed at the Nahdlatut Turots office in Bangkalan. These manuscripts have undergone digitization and cataloging and are now stored in a long cabinet with limited light exposure. This restriction is in place because light exposure is one of the factors causing damage to manuscripts (Saputra, 2025). Therefore, ideal preservation requires storage in a dark room (J.M. et al., 1990).

Naming and Inventory Codes for Manuscripts

As mentioned earlier, the MTJ/LT/87 Qur'an manuscript contains a copy of the Qur'an, without a colophon or illuminations. This copy covers QS. al-Baqarah (2): 127 through QS. Ali Imrān (3): 50. However, the contents of the manuscript are only legible up to QS. Ali Imrān (3): 37. This is due to damage to verses 38 through 50, rendering them illegible. This manuscript does not have a title or name because it is, in fact, a copy of the Qur'an. Nevertheless, for identification and cataloging purposes, the author has named this manuscript based on the code recorded in the Nahdlatut Turots Bangkalan collection, namely the Qur'an manuscript MTJ/LT/87.

Below are images of the first and last pages of the Qur'an manuscript MTJ/LT/87:

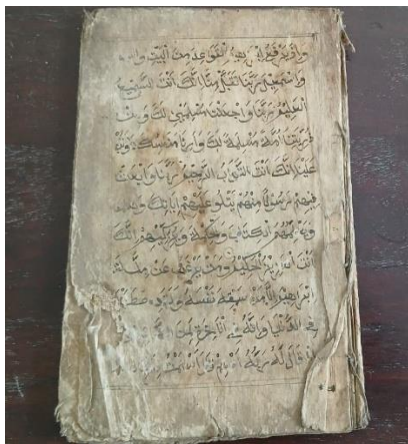


Figure 2. The first page of the manuscript



Figure 3. The final page of the manuscript

Figures 2 and 3 above show a comparative view of the manuscript's physical condition. Figure 2 displays the opening pages, which show well-spaced lines and text that remains relatively legible, although the edges of the paper are beginning to show signs of wear. Figure 3 shows the final page with more prominent damage in the form of creases, tears, and weathering along the edges and at the bottom of the page. This visual comparison indicates that the physical condition of the manuscript is uneven; therefore, the reading of the text and the codicological identification process must take into account the degree of preservation of each page.

Paper Type and Condition of the Manuscript

According to research by the Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ), the Research, Development, and Training Agency of the Ministry of Religious Affairs (Kemenag), there are many copies of the Qur'an in the Indonesian archipelago written on daluang paper and European paper (Permana, 2018; Wahidi et al., 2024). Meanwhile, the type of paper used in this manuscript is *daluang* paper. This is further supported by

the absence of a watermark when the manuscript is held up to the light, which is a characteristic feature of European paper (Fathurahman, 2015).

Syaifuddin and Musadad note that, according to Gallop, *daluang* paper as a medium for copying the Quran was more widely used in Islamic boarding schools (*pesantren*) and among the general public, while the royal courts of the Nusantara during that period tended to use European paper. This was most likely due to the higher cost of European paper compared to *daluang* paper (Syafuddin & Musadad, 2015). This indication suggests the possibility that this manuscript originated from a non-royal court environment or a local religious community, although further supporting evidence is still needed.

In terms of condition, the MTJ/LT/87 Qur'an manuscript is still in fairly good shape, although there is some damage in the form of tears and holes in some pages, particularly the last two pages of the manuscript. The text within it is still clearly legible, although some portions are illegible, as shown in Figures 4 and 5 below:

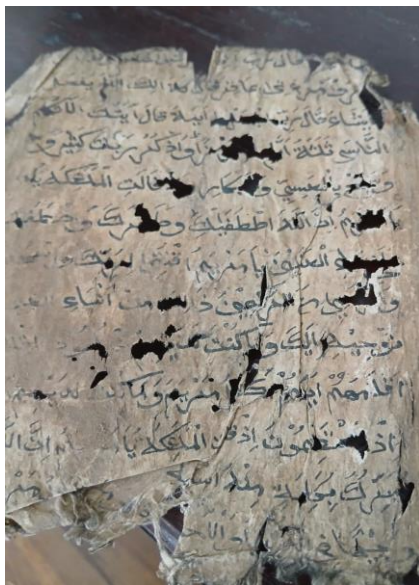


Figure 4. Damage to the manuscript



Figure 5. Damage to the manuscript

Figures 4 and 5 above illustrate the nature of the damage that directly affects the process of reading the text. In Figure 4, the damage appears more severe due to holes, tears, and paper deterioration that have obscured portions of the text in certain areas. Meanwhile, Figure 5 shows a section of the page that is relatively more legible, with line breaks, verse-end markers, and traces of red ink that are still recognizable. Thus, these two figures serve not only as visual documentation but also as a basis for assessing the limits of the manuscript's legibility and the caution required in textological analysis.

Number of Pages and Lines in the Manuscript

The total number of pages in the MTJ/LT/87 Qur'an manuscript is 26 folios or 52 pages, consisting of *recto* and *verso*.¹ Page numbers are not written on each page; therefore, this page count is the result of the author's calculation. Additionally, the catchword² is not included in this manuscript. Of all these pages, none are blank. Each page in this manuscript contains 11 lines. However, starting on page 40, there is an inconsistency in the number of lines. Pages 40 through 43 contain 13 lines. Pages 44 through 49 contain 12 lines. Pages 50 and 51 contain 13 lines. On the last page, there are 11 lines.

Manuscript Dimensions and Text Blocks

The MTJ/LT/87 Qur'an manuscript measures 21 cm in length, 15 cm in width, and 0.5 cm in thickness. The dimensions of the text blocks in this manuscript vary. At a glance, the most common text block dimensions in this manuscript are 17.3 cm in length and 12 cm in width. The largest text block in this manuscript measures 20.5 cm in length and 13 cm in width. Meanwhile, the smallest text block in this manuscript measures 16.8 cm in length and 12 cm in width. The measurements of this manuscript were taken using a standard ruler.

Language, Script, Calligraphic Style, and Ink Color

The language and script in the MTJ/LT/87 Qur'an manuscript are the same as those in most Qur'an manuscripts, namely Arabic. The script used in this manuscript is a simple *naskhi* style, or a local variation of *the naskhi* script. Most of the text in the MTJ/LT/87 Qur'an manuscript is written in black ink, while a small portion is written in red ink—specifically, the circular symbols marking the end of each verse.

Textological Aspects of the MTJ/LT/87 Qur'an Manuscript

In this study, the textological aspects analyzed include the following:

Copying Errors

The Qur'an has been copied into numerous manuscripts. Given the large number of copies, it is not unlikely that errors occurred during the copying process, including in the MTJ/LT/87 Qur'an manuscript. In the field of philology, if an error originates purely from the copyist, it can be categorized into three types: haplography (subtraction of a letter), ditography (duplication of a letter), or a copying error due to the similarity of word composition (Baried et al., 1985; Sadykhova, 2025).

In the context of copying the Qur'an, there are several general categories of copying errors, namely errors in copying punctuation marks, errors in copying letters within a word, and errors in copying words within a sentence. The copying errors analyzed by the author focus on textological differences between the Mushaf Al- Qur'an Indonesia (MAQSI) (Prasetiawati et al., 2024). The following is a presentation of the transcription error data based on the categories described in the previous section:

¹ *The recto* is the front side of a manuscript page, while *the verso* is the back side of a manuscript page (Fathurahman, 2015).

² A catchword is a word written on the back (*verso*) of a manuscript page, which serves to mark the first word on the front (*recto*) of the next page. If the word on the following *recto* page does not match, this may indicate that a page is missing from the manuscript (Fathurahman, 2015).

Copying errors in Punctuation Marks

The punctuation marks referred to in this section are *ḥarakat* and dots. The data listed in the table below is taken from pages 1 through 20 of the MTJ/LT/87 Qur'an manuscript. These pages contain QS. Al-Baqarah (2): 127 through 213. The table in question is as follows:

Table 1. Transcription Errors in Punctuation Marks

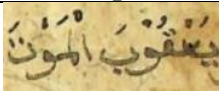
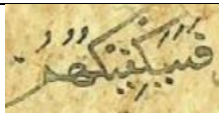
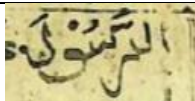
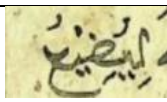
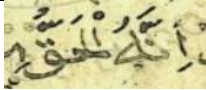
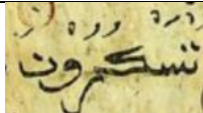
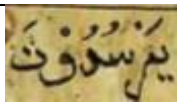
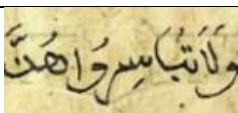
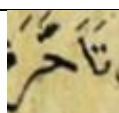
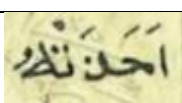
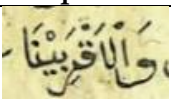
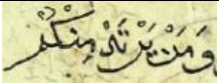
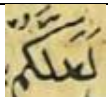
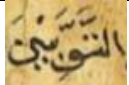
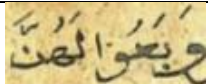
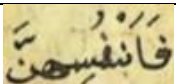
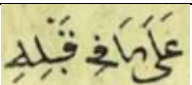
No	Form of the Text in the Manuscript	Position in the Manuscript	Form of the Text in MAQSI	Type and Location of Differences
1		Page 1 <i>verso</i> 4 th line from the top	يَعْقُوبُ الْمَوْتُ QS. Al-Baqarah (2): 133	Difference in punctuation marks on the letter ت
2		Page 2 <i>recto</i> 6 th line from the top	فَسَيَكْفِيكَهُمُ اللَّهُ QS. Al-Baqarah (2): 137	Difference in punctuation on the second letter ك
3		Page 3 <i>recto</i> Top line	الرَّسُولُ QS. Al-Baqarah (2): 143	Difference in punctuation marks for the letter ل
4		Page 3 <i>recto</i> 4 th line from the top	لِيُضَيِّعَ QS. Al-Baqarah (2): 143	Difference in punctuation marks for the letter ع
5		Page 3 <i>recto</i> 3 rd line from the bottom	أَنَّهُ الْحَقُّ QS. Al-Baqarah (2): 144	Difference in punctuation marks for the letter ا
6		Page 7 <i>recto</i> 3 rd line from the bottom	تَشْكُرُونَ QS. Al-Baqarah (2): 185	Subtraction of the ellipsis in the letter ش
7		Page 7 <i>verso</i> Top line	يُرْشِدُونَ QS. Al-Baqarah (2): 186	Subtraction of the ellipsis in the letter ش
8		Page 7 <i>verso</i> 5 th line from the bottom	وَلَا تُبَاشِرُوهُنَّ QS. Al-Baqarah (2): 187	Subtraction of the ellipsis in the letter ش
9		Page 9 <i>verso</i> 2 nd line from the bottom	تَاخَّرَ QS. Al-Baqarah (2): 203	Subtraction of a single dot in the letter خ
10		Page 10 <i>recto</i> 5 th line from the top	أَحَدُكُمْ QS. Al-Baqarah (2): 206	Subtraction of the single dot in the letter خ

Table 1 above clearly shows that copying errors in the MTJ/LT/87 Qur'an manuscript primarily appear in two forms: differences in vowel marks and the subtraction of dots. Findings in a number of words in QS. al-Baqarah (2) indicate that small graphic elements, such as dots and harakat, are the most vulnerable to change, whether due to the copying process or ink fading. Although some differences do not always alter the structure of a word entirely, changes to certain diacritics still have the potential to affect pronunciation, especially when they involve letters with similar basic forms. Therefore, the data in Table 1 above is important as a preliminary basis for assessing the accuracy of the copying process while also reinforcing the need for comparison with the MAQSI.

Copying errors of Letters Within Words

This section presents data on letter copying errors found within a word. These errors include additions, subtractions, transpositions, and replacements of letters. Below, the author includes a table whose contents are taken from pages 21 to 30 of the MTJ/LT/87 Qur'an manuscript. These pages contain QS. Al-Baqarah (2): 214 through QS. Al-Baqarah (2): 246. The table in question is as follows:

Table 2. Copying Errors in Letters Within Words

No	Form of the Text in the Manuscript	Position in the Manuscript	Form of the Text in MAQSI	Type and Location of the Difference
1		Page 11 <i>recto</i> 5 th line from the bottom	وَالْأَقْرَبِينَ QS. Al-Baqarah (2): 215	Addition of the letter ا after the letter ن
2		Page 11 <i>verso</i> 5 th line from the top	وَمَنْ يَرْتَدِدْ مِنْكُمْ QS. Al-Baqarah (2): 217	Subtraction of the letter د after the letter د
3		Page 12 <i>recto</i> Bottom line	لَعَلَّكُمْ QS. Al-Baqarah (2): 221	Replacement of the letters ك and ه
4		Page 12 <i>verso</i> 3 rd line from the top	التَّوَابِينَ QS. Al-Baqarah (2): 222	Subtraction of the letter ا after the letter و
5		Page 13 <i>recto</i> 4 th line from the top	وَيُعَوِّلُكُمْ QS. Al-Baqarah (2): 228	Subtraction of the letter ت after the letter ل
6		Page 15 <i>recto</i> 2 nd line from the bottom	فِي أَنْفُسِهِنَّ QS. Al-Baqarah (2): 240	Subtraction of the letter ي before and after the letter ف
7		Page 10 <i>recto</i> 2 nd line from the top	عَلَى مَا فِي قَلْبِهِ QS. Al-Baqarah (2): 204	Transposition between the letters ب and ل

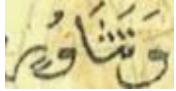
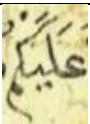
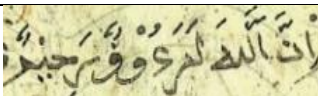
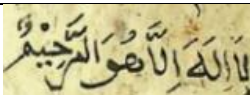
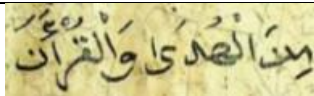
8		Page 14 <i>recto</i> 6 th line from the top	QS. Al-Baqarah (2): 233	وَتَشَاوُرْ	Replacement of the letters ث and ش
9		Page 14 <i>verso</i> 4 th line from the top	QS. Al-Baqarah (2): 235	صِرًا	Replacement of the letters ص and س
10		Page 15 <i>recto</i> 5 th line from the bottom	QS. Al-Baqarah (2): 239	عَلَيْكُمْ	Replacement of the letters ي and م

Table 2 above shows that copying errors involving letters within a word take the form not only of letter subtractions but also include additions, replacements, and transpositions. This pattern indicates that errors at the letter level have more significant consequences than vowel mark errors, as they can alter the form of the word and potentially affect its pronunciation. Some cases also suggest the possibility of confusion between similar-looking letters during manual copying. Therefore, the findings in this table underscore the need for careful reading and comparison with MAQSI so that any discrepancies can be identified as copying errors rather than mere variations in writing.

Copying errors of Words Within a Sentence

This section presents data on copying errors of words within a sentence. These errors include additions, subtractions, repetitions, and replacements of words. The explanations below are drawn from all pages of the Qur'an manuscript except for the last two pages. This is due to severe damage to the paper, which makes the text difficult to read. Therefore, the total number of pages analyzed is 50. These pages cover QS. Al-Baqarah (2): 127 through QS. Ali Imrān (3): 37. The table in question is as follows:

Table 3. Copying errors of Words Within a Sentence

No	Form of the Text in the Manuscript	Position in the Manuscript	Form of the Text in MAQSI	Type and Location of Differences
1		Page 3 <i>recto</i> 5 th line from the top	إِنَّ اللَّهَ بِالنَّاسِ لَرَّؤُوفٌ رَّحِيمٌ QS. Al-Baqarah (2): 143	Subtraction of the phrase النَّاسِ after the phrase الله
2		Page 4 <i>verso</i> 4 th line from the top	لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ QS. Al-Baqarah (2): 163	Subtraction of the phrase الرَّحْمَنُ after the word هُوَ
3		Page 7 <i>recto</i> 6 th line from the top	مِنَ الْهُدَى وَالْفُرْقَانِ QS. Al-Baqarah (2): 185	Replacement of the phrases وَ وَالْفُرْقَانِ and الْفُرْقَانِ

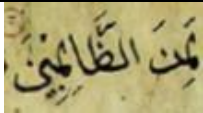
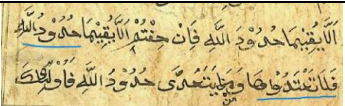
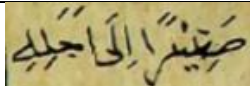
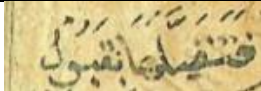
4		Page 9 <i>verso</i> 2 nd line from the top	لَمِنَ الضَّالِّينَ QS. Al-Baqarah (2): 198	Replacement of the phrase الضَّالِّينَ and الضَّالِّينَ
5		Page 12 <i>recto</i> 3 rd line from the top	وَيَسْأَلُونَكَ عَنِ الْيَتَامَى QS. Al-Baqarah (2): 220	The phrase وَيَسْأَلُونَكَ is repeated twice
6		Page 13 <i>recto</i> 2 nd line from the bottom	فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا QS. Al-Baqarah (2): 229	Subtraction of the phrase فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ الله after the phrase أَلَّا يُقِيمَا حُدُودَ اللَّهِ تَعْتَدُوهَا
7		Page 21 <i>verso</i> 3 rd line from the top	صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ QS. Al-Baqarah (2): 282	Subtraction of the phrase أَوْ كَبِيرًا after the phrase صَغِيرًا
8		Page 25 <i>verso</i> 5 th line from the top	فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ QS. Ali Imrān (3): 37	Subtraction of the phrase رَبُّهَا after the phrase فَتَقَبَّلَهَا

Table 3 above illustrates the textological differences between the MTJ/LT/87 and MAQSI Qur'an manuscripts, which may have far-reaching implications, including in terms of interpretation. One example is example number 3 above. The MAQSI manuscript contains the phrase *وَالْفُرْقَانِ*, whereas the MTJ/LT/87 Qur'an manuscript contains the phrase *وَالْقُرْآنِ*. These two phrases differ significantly in meaning, potentially leading to differing interpretations.

Not only do these textological differences between the MTJ/LT/87 Qur'an manuscript and the MAQSI affect interpretation, but they can also affect recitation. One example is example number 1 in Table 1. The difference in vowel marks on the letter *ت* can lead to significant differences in recitation. Moreover, this difference in vowel marks is not part of the rules of *qirā'at*. The author has verified this by consulting the Qur'an according to the seven imams of *qirā'at* in an application called *al-Bahits al-Qur'ani*.

From the data presented by the author, it can be seen that there are a great many copying errors based on MAQSI in the MTJ/LT/87 Qur'an manuscript. This data covers only some parts of the manuscript and does not encompass the entire text. Based on the author's analysis, the most common type of transcription error involves punctuation marks within letters. This is why the data provided consists only of samples and does not cover the entire manuscript.

Copying errors involving individual letters within a word are also quite common, though not as frequent as punctuation errors within letters. This is another reason why the author has included only a sample. Unlike the two previous types of errors, copying errors involving entire words within a sentence are relatively rare. Therefore, the author has included all examples of such errors from across the entire manuscript to ensure the research data is as comprehensive as possible.

Scholia

Scholia are interpretive notes added to each page of the manuscript, containing comments or discussions related to the same topic as the main text. In short, scholia can be defined as additional writings in a manuscript related to the text's content, whether serving to make corrections, mark the division of specific sections (such as the beginning of a juz), or for other purposes (Rahmayani, 2019). Scholia in the MTJ/LT/87 Qur'an manuscript are not found in large numbers. The only category of scholia found in this manuscript consists of additional text. Aside from these, no other scholia are present, such as explanations of surahs or juz. The following is a presentation of the scholia data in the MTJ/LT/87 Qur'an manuscript:

Table 4. Scholia in the Manuscript

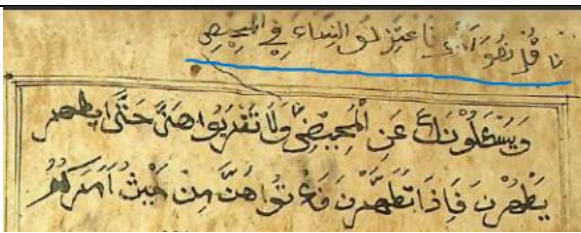
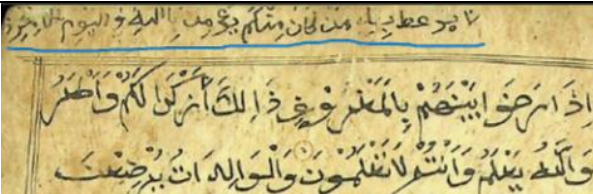
No	Examples in the Manuscript	Position in the Manuscript	Notes
1		Page 12 <i>verso</i>	Scholia additional phrase
2		Page 14 <i>recto</i>	Scholia additional phrase

Table 4 shows scholia in the form of additional phrases. In Example 1, the phrase *وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ* is added after the phrase *وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ*. Similarly, Example 2 adds the phrase *لَا رِعَاطَ لَهُ مَنْ كَانَ مِنْكُمْ يَوْمَ الْيَوْمِ الْآخِرِ* after the phrase *ذَلِكَ*. Upon closer inspection, these scholia consisting of additional phrases are also accompanied by a symbol that will be explained further in the next section.

Punctuation

The punctuation marks found in the MTJ/LT/87 Qur'an manuscript are not significantly different from those found in Qur'an manuscripts in general. This is because punctuation falls within the scope of the science of *dabt*. The science of *dabt* is the discipline that discusses the signs indicating the characteristics of a letter, such as *fathah*, *dammah*, *kasrah*, *sukūn*, *tashdīd*, *mad*, and the like (Al-Tunisi, 2009). As for the *tanwīn* diacritics, such as *fathatain*, *kasratabain*, and *dammahtain*, they are also found in this

manuscript because all three still fall under the discipline of *dabt* (Al-Tunisi, 2009). The following is a presentation of the data on punctuation marks in the MTJ/LT/87 Qur'an manuscript:

Table 5. Punctuation Marks in the Manuscript

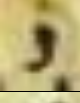
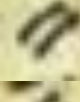
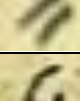
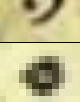
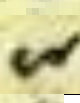
No	Example in the Manuscript	Description
1		The <i>fathah</i> is written with a slash placed above the letter.
2		Writing the <i>kasrah</i> with a slash placed below the letter.
3		Writing the <i>dammah</i> , which resembles a small <i>waw</i> (و) placed above the letter.
4		Writing the <i>fathatain</i> with two slashes placed above the letter.
5		The <i>kasratain</i> is written with two slashes placed below the letter.
6		The <i>dammahtain</i> is written in the form of two small <i>waw</i> letters (و) placed above the letter.
7		The writing of <i>sukūn</i> takes the form of a small circle placed above the letter.
8		The <i>tashdid</i> is written as a <i>horizontal</i> line resembling the number three placed above the letter.
9		The writing of the <i>mad</i> in the letter <i>mim</i> is similar in shape to the related letters. ³

Table 5 above shows similarities in the use of diacritics between the MTJ/LT/87 Qur'an manuscript and most other Qur'an manuscripts. However, one difference was found in the use of these diacritics, namely the *fathah* on the *lam* in *jalālah* (the word Allah), as shown in the table below:

Table 6. Vowel Marks on the Word "Allah"

Writing of the Word "Allah" in the Manuscript	Writing of the Word "Allah" in General Qur'an Manuscripts
	

As shown in Table 6 above, generally, the letter *ح* in the word Allah is written with an upright *fathah*. However, the MTJ/LT/87 Qur'an manuscript uses an italicized *fathah*. This slanted *fathah* is similar to the one found in the H. Abdul Ghaffar Qur'an manuscript (Rahmayani, 2019) and the Raden Soleh Lamongan Qur'an manuscript (Anggraini & Makmun, 2022).

³ Mad refers to the lengthening of a vowel sound. There are three conditions for *mad*: a *dammah* followed by a *waw sukūn*, a *kasrah* followed by a *ya' sukūn*, and a *fathah* followed by an *alif* (Qarabasy, 2019).

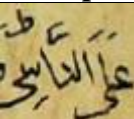
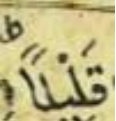
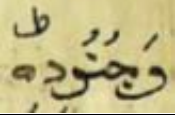
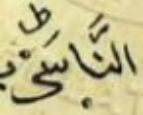
Waqf Marks

The general classification of *waqf* signs includes several symbols, namely م (*waqf lazim*), قلى (*waqaf kafī*), ج (*waqf tasawī*), صلى (*waqaf hasan*), لا (*waqaf mamnu'*), and ∴ (*waqf mu'anaqah*) (Nizhan, 2008). This classification is a system of *waqf* marks proposed by *Khalaf al-Husaini*, first published in 1918 CE (Rozi, 2020). This system was subsequently adopted officially in the Egyptian standard Quran printed in 1923 CE and was later used in the Indonesian Standard Quran (MAQSI), which was established in 1984 CE (Rozi, 2020).

Before MAQSI was established, the *waqf* marking system widely used in Indonesia was the one popularized by *Muhammad bin Taifur al-Sajawandi* through his work *Ilal al-Wuquf*. This system has 13 *waqf* marks, 9 of which are the most commonly used: ∴, م, ط, ز, ج, ص, ق, لا, قف (Rozi, 2020). Meanwhile, *Muhsin Hāshim Darwis*, in his critical edition of *Kitāb al-Waqf wa al-Ibtidā'*, notes that the *al-Sajawandi waqf* system contains only 6 symbols: لا, ص, ج, ز, ط, م (Al-Sajawandi, 2001, p. 5). Regardless, the tradition of using the *al-Sajawandi waqf* system developed concurrently with the evolution of the tradition of mushaf writing in Indonesia.

This is somewhat related to the textological condition of the MTJ/LT/87 Qur'an manuscript. The author found that the only *waqf* mark present in this manuscript is ط. This finding indicates that the source used by as a reference for transcription followed *al-Sajawandi waqf* marking system. Although this indication is not yet entirely conclusive and the occurrence of *waqf* marks remains sporadic, the fact that ط mark is not used in the *Khalaf al-Husaini* system, as well as the prevalence of the *al-Sajawandi waqf* marking system, which coincided with the development of the Qur'an manuscript writing tradition in Indonesia, can at least serve to strengthen this argument. The following is a presentation of data on the use of *waqf* marks in the MTJ/LT/87 Qur'an manuscript:

Table 7. *Waqf* Marks in the Manuscript

No	Example in the Manuscript	Position in the Manuscript
1		Page 15 <i>verso</i> 4 th line from the top
2		Page 16 <i>recto</i> Top line
3		Page 16 <i>verso</i> 3 rd line from the top
4		Page 16 <i>verso</i> 3 rd line from the bottom
5		Page 17 <i>recto</i> 3 rd line from the bottom

As shown in Table 7 above, the MTJ/LT/87 Qur'an manuscript contains no *waqf* marks other than ۞. The *waqf* marks ۞ are part of *al-Sajawandi's* theory, not that of *Khalaf al-Husaini*. Thus, the MTJ/LT/87 Qur'an manuscript most likely follows *al-Sajawandi's* theory, as do most ancient Qur'an manuscripts studied previously, such as the manuscript of H. Abdul Ghaffar (Rahmayani, 2019) and manuscripts 2, 3, 4, and 5 in the comparative study of ancient manuscripts from the Girigajah Gresik site (Syaifuddin & Musadad, 2015).

Symbols

The MTJ/LT/87 Qur'an manuscript does not contain a wide variety of symbols or markers. The only two symbols identified by the author are those used to mark verses and those used to correct textological errors. The following is a presentation of data regarding the use of symbols in the MTJ/LT/87 Qur'an manuscript:

Table 8. Common Symbols in the Manuscript

No	Examples in the Manuscript	Description
1		Symbol marking the end of a verse
2		Symbol for text corrections

The two common symbols listed in Table 8 above are standard and frequently used. The author can state that these symbols are frequently used because they have been found in several other Qur'anic manuscript objects. For the verse-ending marker, the author found three symbols in other Qur'anic manuscripts. The first symbol is a simple circle without a dot. This symbol can be found in the Qur'anic manuscript from Pallarangan Village (Amir et al., 2023).

The second symbol consists solely of a dot, without a circle. This symbol can be found in the Qur'an manuscript ALQ-02/BALAR-BALI/05/2019 (Putri & Khusniyah, 2023). The third symbol is the same as the one in the MTJ/LT/87 Qur'an manuscript, namely a circle with a dot in the center. This symbol can also be found in the Raden Soleh Lamongan Qur'an manuscript (Anggraini & Makmun, 2022). All three symbols are also found in a single manuscript, namely the ancient Ibrahim Ghozali Ponorogo Qur'an manuscript (Amrulloh & Hakim, 2021) and the H. Abdul Ghaffar Qur'an manuscript (Rahmayani, 2019). Meanwhile, the symbols used to mark textological corrections in the MTJ/LT/87 Qur'an manuscript are also the same as those found in the Raden Soleh Lamongan Qur'an manuscript (Anggraini & Makmun, 2022) and the H. Abdul Ghaffar (Rahmayani, 2019).

Based on the prevalence of these symbols, the author assumes that in the tradition of copying the Qur'an during that period, there was already a convention or consensus among scribes regarding the symbols marking the end of a verse. Consequently, these three symbols were subsequently used consistently in copies of the Qur'an. In addition to discovering commonly used symbols in the MTJ/LT/87 Qur'an

manuscript, the author also found unique and less commonly used symbols, as shown in the table below:

Table 9. Unique Symbols in the Manuscript

No	Example in the Manuscript	Description
1		This symbol marks the end of Juz 1
2		This symbol marks the end of juz two

Based on the author's observations, ancient mushafs often use scholia to indicate a change in juz. Examples include the Madura mushaf manuscript (Khozinul Alim, 2023) and the ancient Ibrahim Ghozali Ponorogo mushaf (Amrulloh & Hakim, 2021). However, in this MTJ/LT/87 Qur'an manuscript, there are no scholia for juz markers. There is only a form nearly identical to the verse-end marker, with slight modifications. Although rarely found, the three-circle form, as shown in Table 9 above, with a dot in each circle serving as the marker for the end of juz 2, can still be found in other ancient Qur'an manuscripts, such as the H. Abdul Ghaffar manuscript (Rahmayani, 2019).

The MTJ/LT/87 Qur'an Manuscript as Supporting Evidence for Previous Research

From a codicological perspective, the MTJ/LT/87 Qur'an manuscript serves as relevant evidence for a study previously conducted by Annabel Teh Gallop. As cited in a journal, Gallop argues that royal courts or social elites in the past tended to use European paper when copying the Qur'an. In addition to their ability to afford it, another factor supporting this is that European paper was easy to decorate and inscribe with symbols. In contrast, daluang paper is very rarely found with elaborate decorations because it is not well-suited for such embellishments (Syafuddin & Musadad, 2015).

This finding aligns with the condition of the MTJ/LT/87 Qur'an manuscript. This manuscript uses daluang paper and lacks ornamentation. Although the pages of this manuscript are incomplete, meaning the illuminations typically found on the first or last pages are absent, the conclusion regarding the absence of ornamentation is not based solely on the lack of such illuminations. The primary indicators of the absence of ornamentation are the lack of scholia and the use of a limited color palette throughout the manuscript. Thus, the findings of this study support the results of previous research on daluang paper.

From a textological perspective, specifically regarding the symbols marking the end of verses, this MTJ/LT/87 Qur'an manuscript also provides evidence relevant to Annabel Teh Gallop's research findings. In her journal article, Gallop writes that verse-end markers in most Qur'an manuscripts in the Java region use a plain red ink circle. In many manuscripts, a black dot is also visible in the center of the red circle. This dot was drawn first by the scribe while writing the text, and then encircled with red ink (Gallop, 2012).

This finding aligns with the characteristics of the MTJ/LT/87 Qur'an manuscript, which uses a red circle with a black dot in the center to mark the end of a verse. Although the origin of this manuscript from Madura remains speculative, this finding is still relevant to Gallop's research, given that Madura is also categorized as part of Java in his study.

Conclusion

This study analyzed the codicological and textological aspects of the MTJ/LT/87 Qur'an manuscript. The analysis revealed that this study can serve as supporting evidence for Annabel Teh Gallop's research on Qur'an manuscripts in Java, including Madura. Gallop noted that Qur'anic manuscripts on *daluang* paper in Java rarely feature decorative elements. Additionally, Gallop observed that verse-end markers in Javanese Qur'anic manuscripts frequently consist of red circles with a dot in the center. These two findings revealed by Gallop can be observed in the Qur'an manuscript MTJ/LT/87, available at . In addition to findings that support Gallop's research, this study also yielded several other findings. First, a number of copying errors that affect reading and interpretation. Second, there are indications that the MTJ/LT/87 Qur'an manuscript follows the *al-Sajawandi waqf* marking system, given that the *al-Sajawandi waqf* system emerged during the same period as the development of the Qur'an manuscript writing tradition in Indonesia. Third, this manuscript is believed to originate from Madura based on its similarities to the KH. Abdul Ghaffar Qur'an manuscript, particularly in terms of textological features.

This study has several limitations regarding its subject matter, including the absence of a colophon, the incomplete condition of the manuscript, and limited provenance data. These limitations imply that the study cannot definitively establish the identity of the scribe or the historical context of the manuscript; consequently, several findings in this study remain indicative. Furthermore, this study has not yet conducted laboratory analysis of the paper material, so certain aspects of codicology cannot yet be thoroughly examined. Therefore, this study remains open to further development and is expected to serve as a reference source for more comprehensive research on Qur'an manuscripts in the future.

CRedit Authorship Contribution Statement

Muhammad Luqman Hakim Al Qindi: Concept developer, theory selector, data collector, analysis executor, original article author, revised version author.

Declaration of Conflict of Interest

The author declares that they have no financial interests or personal relationships that could interfere with the performance of the individuals mentioned in this article.

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