THE HOLY KORAN MANUSCRIPT (CHAPTER 11-20); A REVIEW OF PHILOLOGY

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ABSTRACT

The research aimed at showing the edited Koran text from Chapter 11 to Chapter 20 which considered close to its original Holy Book. Koran was the holy book of Moslem which was considered perfectly true. However, at the first step of research was found various kinds of writing mistakes namely additions, omissions, and substitutions from one verse to another. It was presumed that in the next juz would be found the same mistakes. Those mistakes were very fatal because it can appear different meaning.

The research was the combination between field and library research. The researchers used interview and focus group discussion method in collecting data. The result of field data showed that the manuscript in Soppeng was not Koran manuscript as was found in Selayar district but it was a manuscript of exclamation of passage of Koran in Bugis language with lontara script. Based on the fact, the method of plural script edition was canged to singular script edition. This method was used in order to avoid various kinds of mistake and deviance during the period of writing.

The result of the research shows that there are many differences in juz 11 to 20, namely lacuna is 80 words, adisi is 158 words, ditografi is 23 words, substitution is 332 words, and omission is 396 words. The amount of differences are 992 words. It is very different from juz 1 to 10 with the amount of differences are 218 words besides other different which is only the difference of rule.

Key words: Manuscript, Text, The Koran, Islam

1. BACKGROUND

Papers in the past are heritages that are able to inform ideas, feeling and information of aspects of life. One of which is a manuscript. The manuscript is able to reveal a variety of life aspects such as political, social, culture and religion aspects that are still in relation with nowadays. The manuscript can also be a witness which is able to speak through languages written in it. Therefore, the existence of old manuscripts in a certain area and a community group is closely related with the skill of reading and writing as well as the advance in civilization in the past time.

The manuscripts were spread all over the archipelago and written in many languages and scripts as Munawar said (1996: 8) that manuscripts were written in a variety of scripts and local languages in beginning from ancient and new scripts, for instance, Arabic script in Acehness, Sundanese, Javanese, Madura, Buginese languages etc. In addition, there are also scripts written in local languages of Moluccas, Nusa Tenggara, Irian, etc. The diversity in languages and scripts used in manuscript shows us the richness of Indonesia not only in natural resources but also in culture. The diversity is certainly a pride of Indonesia as it has writings from old ancestors in many local areas although the writers are no longer existed.

The heritage of manuscripts will certainly disappear gradually due to human carelessness, unfriendly climate and ages. Therefore, the efforts are needed to conserve and preserve it. One of which is a carrying out as many researches as possible in the field of manuscripts. According to Mulyadi (1991:94) researches have mostly been carried out in the museums and libraries, meanwhile researches on manuscripts spreading among the society have not much been done due to society understanding that consider manuscript as something scared. As a result, there will be a difficulty in determining number of manuscripts spreading all over the archipelago. This difficulty according to Ekadjati (1988:7-8) is caused by 1) many manuscripts have been often handed to many different hands more than twice from the first owner. 2) Manuscripts were found unexpectedly in the place that was unknown previously. 3) The owner of the manuscript did not allow his /her manuscript to be studied and 4) as the manuscripts are the ancestor legacy, many of which were strictly confidentially kept. Another effort is to take care of the manuscript to avoid the damage.

One of the regencies that still has old manuscripts in South Sulawesi is the Regency of Selayar Islands. According to the information from Pak Salman, the manuscript was inherited by his grandfather named Syekh Abdullah. In addition, Syekh Abdullah himself received the manuscript from someone coming from Persia’s nationality. The manuscript was written in Arabic. According to the manuscript owner, the manuscript was used by Syekh Abdullah to spread Islamic teachings. Besides, it was used to swear people in the court. The
problems found in the first observation on the manuscript were misspelling including adding, reduction, verses writing jump over the other verses, missing verses, verses written twice such as adding and reducing on vowels, for instance

<table>
<thead>
<tr>
<th>Manuscript Text</th>
<th>Text Edition</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Image" /></td>
<td><img src="image2.png" alt="Image" /></td>
</tr>
</tbody>
</table>

The manuscript is no longer complete. Therefore, in the first step, researchers will do manuscript descriptions, transliterations, translations as well as critique text analysis of chapter 11-20. The result of this first step showed the differences that caused inaccuracies. Thus accuracies were 15 lacuna, 19 additions, 105 substitutions 8 dithographies and only 1 transposition. Besides, there also several differences that did not caused any inaccuracy but the writing style. The inaccuracy was greatly fatal as caused different meanings. The function of the Holy Koran was to be a tool of 1) pledging people who committed sins in the society, 2) a fetish, c) the most valuable heritage. Moreover, the function of its texts was a guidance in the family, and a reminder, as well as information source.

The second step, the same step will be implemented as previous but it in different location which was in the Regency of Soppeng. This was based on the information in the first step that there was another manuscript in the Regency, Ternate, North Maluku and Buton, Southeast Sulawesi. The result of manuscript exploration, it was found that there were differences between the Regency of Selayar which was a manuscript written in Buginese by K.H. Daud Ismail.

1. **Purpose**
   1) To describe the Koran manuscript
   2) To transliterate and translate the Koran manuscript of chapter 10.
   3) To describe the manuscript and text role in Selayar society in the past and nowadays.
   4) To show text edition either original or considered close to it.

2. **Benefits of Research**
   Benefits expected from this research ar as follow:
   1) Those members of society who are not involved in the field of manuscript and feel unfree to read old manuscripts due to the lack of understanding with scripts and languages used through latin transliteration and are translated into Indonesian language may lead to hem to easiness in understanding the content of the manuscripts.
   2) General society, manuscript lover in particular may understand the cultural values in the past.

3. **Methods**
   a. **Data Sources**
      - Data collection was done in two ways such as library and field study. In the first step was exploring through manuscript catalog. The next step was site visit to the Regency of Selayar Island by contacting members of society that know the place of the manuscript such as religious and traditional leaders, culturalist, as well as members of aristocracy. The part was done to find out a variety of manuscripts in several places.
      - The Holy Koran script was a collection of Drs Muhammad Ridwan as a prime script. Meanwhile, the secondary data was information from the society. In addition, any further writing related to the script was also considered as secondary data.

4. **Method**
   Methods used varied based on the step as follow:
   1) Data collection such is manuscript inventory by using library study through script catalog exploration.
      Field study was done to find out the script that was in hand of society. The result of this was list of scripts.
   2) Manuscript description: after the inventory was describing the manuscripts such as number of manuscript, colophon, size, language, script, writer, author, storage, number of pages, writing method and manuscript role in the society as well as manuscript synopsis.
   3) Transliteration and translation. Transliterating manuscript from Arabic into Latin letters and translating the manuscript into the language used by the targeted society.
   4) Text editing. Method used was single manuscript editing. This was done after manuscript exploration in the field. According to the society explanation, it was found another manuscript in Buton, Southeast Sulawesi. Therefore, this is method chosen for single manuscript standard editing. This method enables the researchers to correct some mistakes and unclearance. The correction was done and compared with Qur'an Player. The difference appeared was explored and determined whether it was a mistake or the style in writing. The differences are: a) **Lakuna** (missing alphabets/words/syllables). There was over writing that caused missing alphabet, syllables, word or sentence in the text. b) **Adisi** (addition): is addition of alphabet/ word/
sentence in one text, c) Ditografi (repetitions): is repeating alphabet, word or sentence that should be written once, d) Omisi (omission): the switch of several alphabets or word order changes, e) Subtitusi (substitute): Changing alphabets or certain syllables with other alphabetical or other syllables.

**Presentation techniques as follow:**

1. Sign (…..): used to identify damaged text that leads to unreadable.
2. Sign /: used to identify mistakes from the text in vowel/word/sentence writing, penghilangan, penambahan, dan peloncatan/melompat (saut du même au de même).
3. Sign [.....]: used to identify correction from mistyping.
4. Sign  a part of manuscript as singnifier to mistyping, jumping, adding and repeating.
5. Sign  a part of manuscript to identify differences but it is not mistake.
6. Sign  (stabilo): a reference from the Koran that can identify mistyping.

6. **Critique on the Koran Text**

In this part, researchers identified a number of differences such as lakuna, adisi, ditografi, transposisi as wellas substitute in the manuscript. Likewise, when translation, researchers presented symbols to identify the position mistyping or only a writing style. The following are examples of mistyping in the Koran

1. **Lakuna (missing alphabets/word/sentences)**

| Table 1.1. Lakuna |

<table>
<thead>
<tr>
<th>S/V</th>
<th>MANUSCRIPT</th>
<th>THE KORAN TEXT</th>
<th>LATIN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Al-hij/30</td>
<td><img src="image1.png" alt="Image" /></td>
<td>/Fasajada al- mala&gt;ikatu ajma&gt;na/[fasaj ada al- mala&gt;ikatu kuluhum ajma&gt;in]</td>
<td></td>
</tr>
<tr>
<td>Al-hij/68</td>
<td><img src="image2.png" alt="Image" /></td>
<td>/djayfa- talf&gt;ah&gt;u&gt;ni/[ja ya fala&lt;f taldjah&gt;uni]</td>
<td></td>
</tr>
<tr>
<td>An-nahl ayat 15</td>
<td><img src="image3.png" alt="Image" /></td>
<td>Wa alqa&gt;</td>
<td></td>
</tr>
<tr>
<td>An-nahl ayat 27</td>
<td><img src="image4.png" alt="Image" /></td>
<td>u&gt;tu&gt; [ulaf’lima]</td>
<td></td>
</tr>
<tr>
<td>Al-hij/74</td>
<td><img src="image5.png" alt="Image" /></td>
<td>/min[mmin] sijjo&gt;lin</td>
<td></td>
</tr>
</tbody>
</table>

**Notes:**

SV= Surah/verse, AB= al-Baqarah, AI= Ali Imran, AA= al-A’raf

Examples of **Substitusi (Substitute)**: Changing alphabets or certain syllables with other alphabetical or other syllables.
### Table 1.2. Substitusi (Substitute)

<table>
<thead>
<tr>
<th>S/V</th>
<th>MANUSCRIPT</th>
<th>THE KORAN TEXT</th>
<th>LATIN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yusuf/12</td>
<td><img src="image1.png" alt="Image" /></td>
<td>Ma' [a]na&gt;</td>
<td></td>
</tr>
<tr>
<td>Yusuf/16</td>
<td><img src="image2.png" alt="Image" /></td>
<td>/gi</td>
<td>sya</td>
</tr>
<tr>
<td>Ar-Rad / 8</td>
<td><img src="image3.png" alt="Image" /></td>
<td>Wama&gt; ta</td>
<td>n</td>
</tr>
</tbody>
</table>

**Notes:**

AB = al-Baqarah, AN = Anisaa, AM = al-Maidah, ANM = al-An`am, AF = al-An`faal

Examples of **Adisi (Addition)**, addition of alphabet/word/sentence in one text

### Table 1.3. Adisi (Addition)

<table>
<thead>
<tr>
<th>S/V</th>
<th>MANUSCRIPT</th>
<th>THE KORAN TEXT</th>
<th>LATIN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yusuf: 9</td>
<td><img src="image4.png" alt="Image" /></td>
<td>Wa`a</td>
<td>hu</td>
</tr>
<tr>
<td>Yusuf: 11</td>
<td><img src="image5.png" alt="Image" /></td>
<td>A</td>
<td>la&gt;</td>
</tr>
<tr>
<td>An-nahl: 3</td>
<td><img src="image6.png" alt="Image" /></td>
<td>Ta</td>
<td>la&gt;</td>
</tr>
</tbody>
</table>

**Notes:**

AA = al-A`raf, ANM = al-An`am, AA = al-A`raf.

4. Examples of **Ditografi (Repetition)**, repeating alphabet, word or sentence that should be written once.

### Table 1.4. Ditografi (Repetition)

<table>
<thead>
<tr>
<th>S/V</th>
<th>MANUSCRIPT</th>
<th>THE KORAN TEXT</th>
<th>LATIN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Al-hijr: 28</td>
<td><img src="image7.png" alt="Image" /></td>
<td>min min[min] h</td>
<td>amma&gt;in</td>
</tr>
<tr>
<td>Thaahaa: 41</td>
<td><img src="image8.png" alt="Image" /></td>
<td>was</td>
<td>jas</td>
</tr>
</tbody>
</table>

**Catatan:**

AB = al-Baqarah, AM = al-Maidah

Examples of **Omisi (Omision)**, omitting one letter/word/sentence
### Tabel 1.6. Omisi (Omission)

<table>
<thead>
<tr>
<th>S/V</th>
<th>MANUSCRIPT</th>
<th>THE KORAN TEXT</th>
<th>LATIN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Al-AR/205</td>
<td></td>
<td>/wakh/ur[+]yatan/ [wakh/ur[+]]lutan</td>
<td></td>
</tr>
<tr>
<td>Yusuf/23</td>
<td></td>
<td>Lao yullihu aj-[z]a-[z]a-[z]a-[l]mu-n</td>
<td></td>
</tr>
<tr>
<td>Ar-ra’d/1</td>
<td></td>
<td>Min/r[a-]</td>
<td>r(a-]</td>
</tr>
</tbody>
</table>

**Notes:** = AR = al-A’raf

**Table:** Example of difference but not a mistake

<table>
<thead>
<tr>
<th>S/V</th>
<th>MANUSCRIPT</th>
<th>THE KORAN TEXT</th>
<th>LATIN</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yusuf/1</td>
<td>A[ya-]ju</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Al-Hijj/47</td>
<td>A[a-]a</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>An-Nahl/49</td>
<td>Assama-[a-]a</td>
<td></td>
</tr>
</tbody>
</table>

**Notes:**
AI – Ali Imran, AN = Annisa, AF = Al- Anfaal

According to the table above, it is found in the differences that appear the mistakes are a) *lakuna* Lakuna (missing alphabets/words/syllables) is 80 while in juz 1 to 10 is 85. b) Word addition or adisi is 158 while in juz 1 to 10 is 19. c) *Substitusi* (substitute): Changing alphabets or certain syllables with other alphabetical or other syllables is 332 while in juz 1 to 10 is 105. d) Word repetition or ditografi is 23 while in juz 1 to 10 is 8. Move of a word or more (transposition) is not found, while in juz 1 to 10 is 1. Word omission or omisi is 396. Beside that, there are some differences that do not appear mistakes but rather writing style. It can be more specific in table below:

<table>
<thead>
<tr>
<th>No.</th>
<th>Jenis Kesalahan Tulis</th>
<th>Jumlah</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Lakuna</td>
<td>80</td>
</tr>
<tr>
<td>2.</td>
<td>Substitusi</td>
<td>332</td>
</tr>
<tr>
<td>3.</td>
<td>Adisi</td>
<td>158</td>
</tr>
<tr>
<td>4.</td>
<td>Omisi</td>
<td>396</td>
</tr>
<tr>
<td>5.</td>
<td>Ditografi</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td><strong>Jumlah</strong></td>
<td><strong>989</strong></td>
</tr>
</tbody>
</table>

It can be seen in chart below:
5. CLOSING

5.1. Conclusion
Based on the research, it can be concluded some points as follows:
1) The function of Koran manuscript in the past time was a tool to: a) curse people who did wrong in the society, b) as a talisman, c) as a great heritage that is different from any other valuable things, meanwhile its function of text is as guide book in the family, as a reminder and teaching as well as information source.
2) The method that is used is descriptive analysis, meanwhile the method of single manuscript editing is standard edition. This method is used to correct the text from any mistake during the writing process. In addition, transliteration method used refers to transliteration guide book of Arab-Latin vowel based on decision letter No 158 in 1987 Number 0543 b/u/19867 (19874-6) between The Minister of Religious Affairs and The Minister of Education and Cultura of the Republic of Indonesia. Besides, the translation process refers to The Koran in digital.
3) The result of text critique shows differences that cause mistakes. The mistakes are lakuna 80, adisi (addition) 158, omisi (omission) 396 and ditografi (Repetition) 23. Moreover, there are some differences that don’t cause mistakes but the style in writing. Therefore, the difference may lead different meaning on the text.

6.2 Suggestions
1) This research is a beginning of three planned steps. The first step focuses on Chapter 1-10, the second step focuses on Chapter 11-20 and the last is Chapter 21-30. Based on the research that had been conducted in Selayar, there is also another The Koran Manuscript in Buton, Southeast Sulawesi, in Bone and Soppeng, both South Sulawesi. Therefore, it is important to continue the research to the third step.
2) The result of The Koran Manuscript needs to be followed up by establishing cooperation with other parties to publish in journal, so the manuscript can be accessed by the society.

REFERENCES


