

**THE CHARACTERISTICS OF *JALĀLAİN* EXEGESIS MANUSCRIPT
FROM MANDIREJO : PHILOLOGICAL STUDY**



THESIS

Submitted in a Partial Fulfillment of Requirements
for the Degree of *Sarjana Agama (S.Ag.)*
in the *Ilmu al-Qur'an dan Tafsir* Program

By:

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2016.01.01.645

ILMU AL-QUR'AN DAN TAFSIR PROGRAM
AL-ANWAR STATE ISLAMIC UNIVERSITY
SARANG-REMBANG
2019 M. / 1440 H.

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Dengan hormat, bersama surat ini kami beritahukan bahwa setelah membaca, menelaah, membimbing, dan mengadakan perbaikan seperlunya, kami mengambil keputusan bahwa skripsi saudari: Siti Mir'atul Af'idah dengan Nomor Induk Mahasiswa: 2016.01.01.644 yang berjudul **THE CHARACTERISTICS OF JALĀLAIN EXEGESIS MANUSCRIPT FROM MANDIREJO: PHILOLOGICAL STUDY** sudah dapat dimunaqasahkan sebagai salah satu syarat guna memperoleh gelar Sarjana Agama (S.Ag). Oleh karena itu, dengan ini kami mohon agar skripsi di atas dapat dimunaqasahkan dalam waktu dekat.

Demikian atas perhatian dan diperkenankannya, kami ucapkan terima kasih.

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TRANSLITERATION GUIDELINES

The transliteration of Arabic to Indonesia that has been settled by Al-Anwar State Islamic University of Sarang as follows:

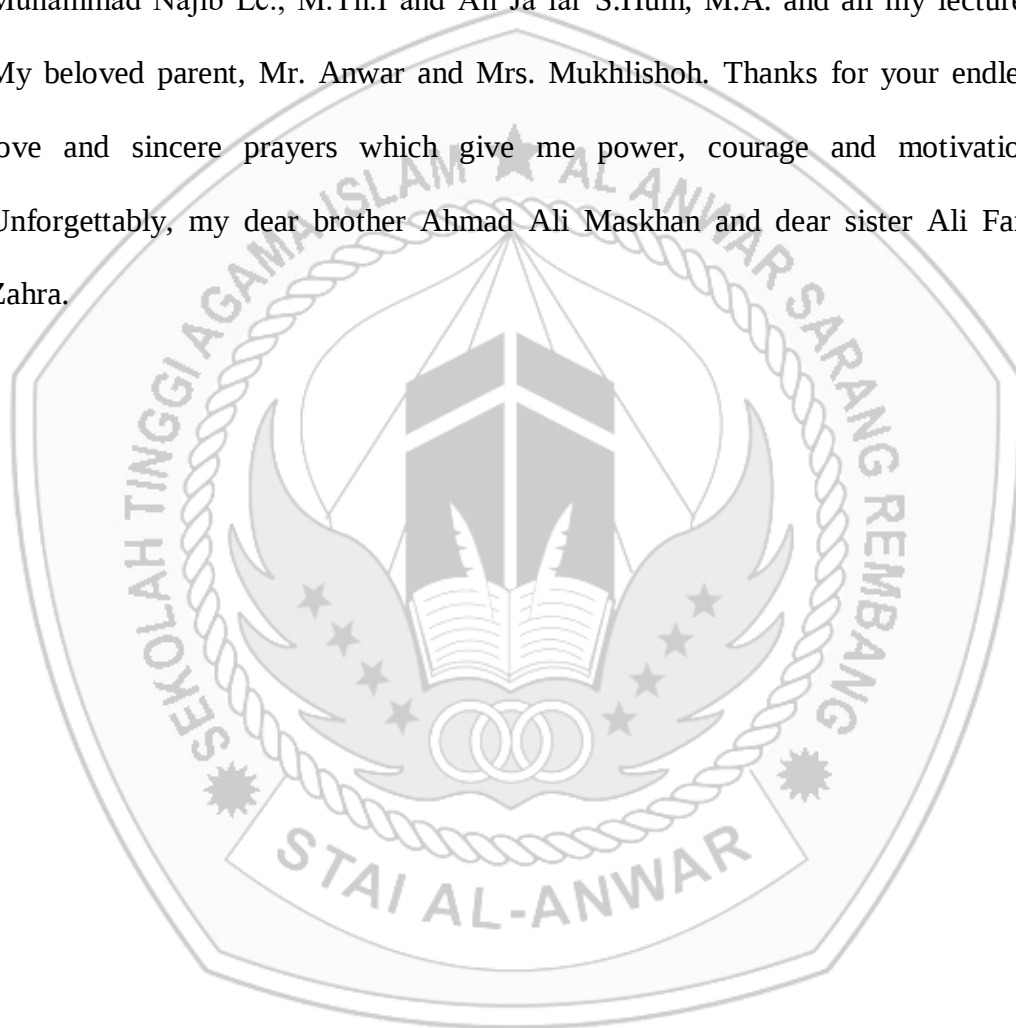
Arabic	Indonesian	Arabic	Indonesian
ا		ط	ṭ
ب	B	ظ	ẓ
ت	T	ع	‘
ث	Th	غ	Gh
ج	J	ف	F
ح	ḥ	ق	Q
خ	Kh	ك	K
د	D	ل	L
ذ	Dh	م	M
ر	R	ن	N
ز	Z	و	W
س	S	هـ	H
ش	Sh	ء	’
ص	ṣ	ي	Y
ض	ḍ		

To mark the long sound (*madd*) is by writing horizontal mark above the letter, such as ā, ū, ō, such as *qāla* (قال), *qīla* (قيل), *yaqūlu* (يقول). Double Arabic vowel sounds (diftong) transliterated by combining two letters “ay” and “aw”, such as *kawn* (كون) and *kaifa* (كيف). *Tā` marbūṭah* that is functioned as *ṣifah* (modifier) or *muḍāf ilayh* transliterated by “ah”, while that is functioned as *muḍāf* transliterated by “at”.



DEDICATION

This Thesis is dedicated to Al-Anwar State Islamic University of Sarang. Especially, for the chief of STAI Al-Anwar, Dr. KH. Abdul Ghofur Maimoen Lc., M.A. and his beloved wife Nadia Lc., M.S.I. Honorable my advisors Mr. Muhammad Najib Lc., M.Th.I and Ali Ja'far S.Hum, M.A. and all my lectures. My beloved parent, Mr. Anwar and Mrs. Mukhlisah. Thanks for your endless love and sincere prayers which give me power, courage and motivation. Unforgettably, my dear brother Ahmad Ali Maskhan and dear sister Ali Fana Zahra.



ACKNOWLEDGEMENTS

In the name of Allah *Subhānahu wa Ta'ālā* the Almighty, my gratitude and worship goes to Allah for His love and blessing so that I could have the strength to finish this thesis. Thank You for giving me strengths to solve every problem in my life. Thank You for giving me such a beautiful and wonderful life. My gratitude and prayers are also for the beloved Prophet Muhammad *Ṣalla Allahu 'Alaihi wa Sallam*, who has guided human beings to the brightest way of life called Islam, and unforgettably, for his family and all of his followers.

I would like to present my special thanks to Dr. KH. Abdul Ghofur Maimoen, MA. and his beloved wife, Nadia Jirjis, Lc. as the pioneer and caretaker of Al-Anwar State Islamic University. Thank you for giving me much meaningful knowledge and broadening my view of life. I also want to say thanks for giving me inspiration to pursue my dreams and get the better future. All of you have broadened my knowledge so that I could face every challenge in my life. Thank you so much.

My deepest gratitude goes to my first advisor, Muhammad Najib Lc., M.Th.I. for his guidance, support, patience, criticism and suggestions during the thesis writing process. You have helped me a lot and I know that I get much knowledge from you. Thank you very much Sir. I really owe you. I also present my deepest thanks to my second advisor Ali Ja'far S.Hum, M.A. for the guidance, criticism, and suggestions. Thank you so much for broadening my knowledge, Sir. I also really owe you.

A special gratitude also goes for Bajuri and Kunyati who have given me permission to conduct my research there. I like to say thank you for Hani', Hadi, Fatimah, Kasuan, Nur Saidah, and Anwar for permitting me to do interview in their homes.

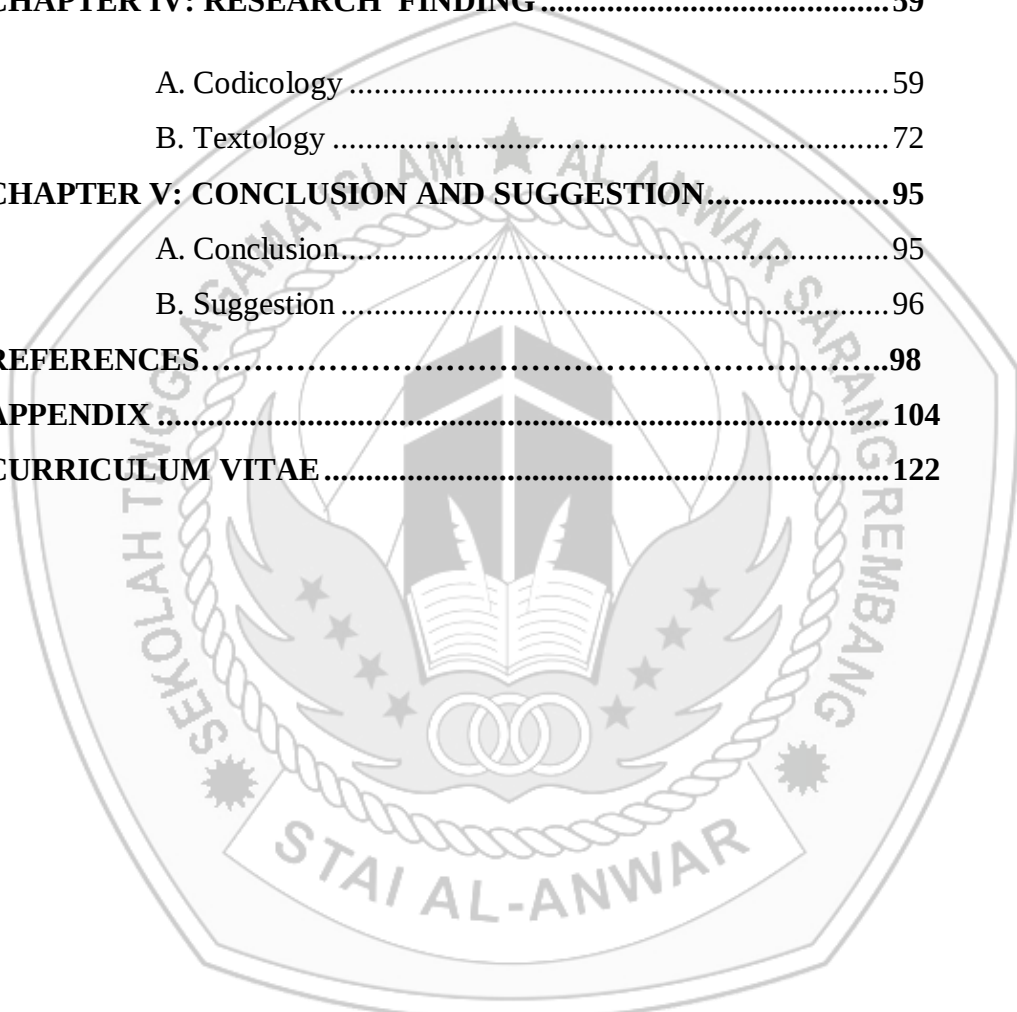
The countless gratitude is dedicated to all of the people I love. Firstly, thanks to my beloved parents, Mr. Anwar and Mrs. Mukhlishoh. Thank you for your endless love and sincere prayers, which give me power, courage and motivation in facing the problem in the journey of my life. Thank you very much Abi and Ummi, I am nothing without you. Secondly, my special thanks is also addressed to my beloved brother, Ahmad Ali Maskhan and my beloved sister Ali Fana Zahra. Thanks for making me feel better when I am down and always giving me support and strength in my life. The last, unforgettably, I would like to say thank you to mrs. Najwa Kumala Sari. Thanks for helping me working on this thesis and all my beloved friends, especially my classmates. Thanks for your support and motivation during finishing my thesis. Thank you my friends. I love you.

The writer

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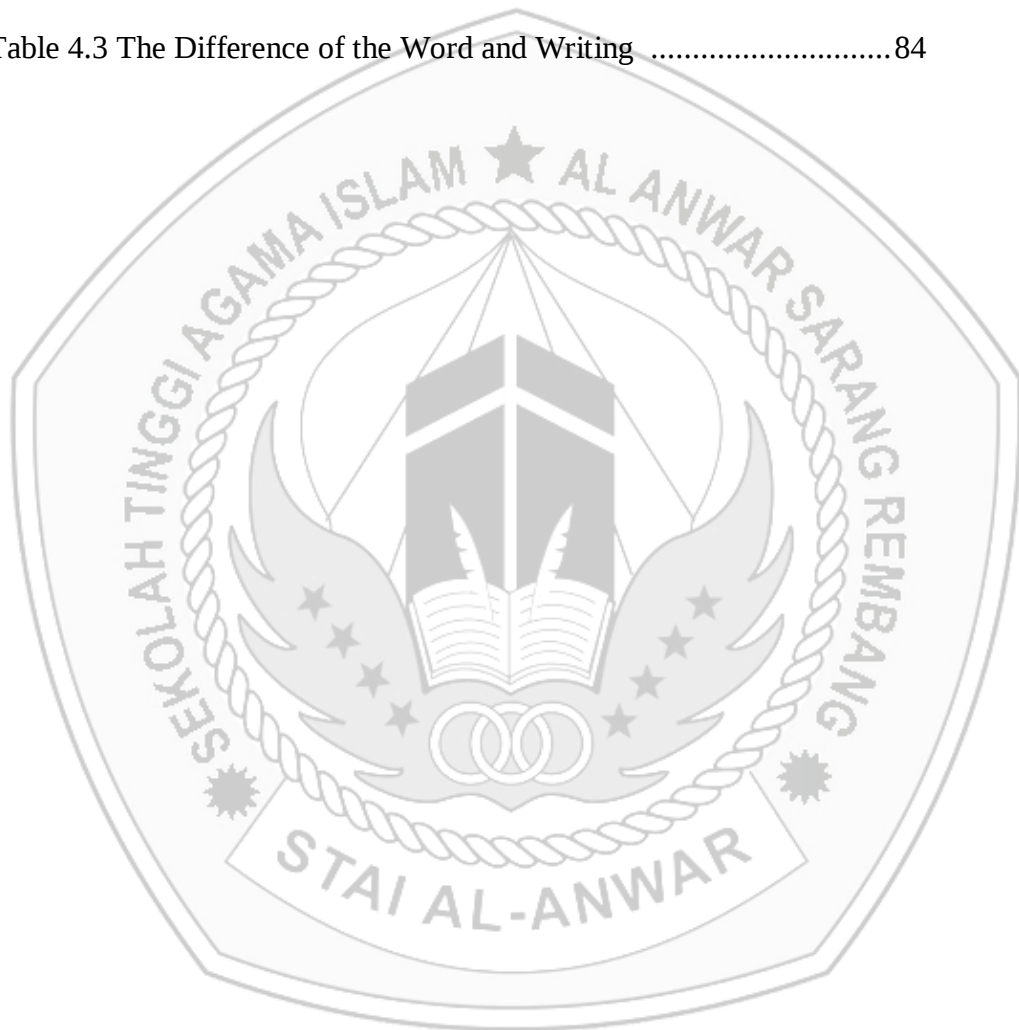
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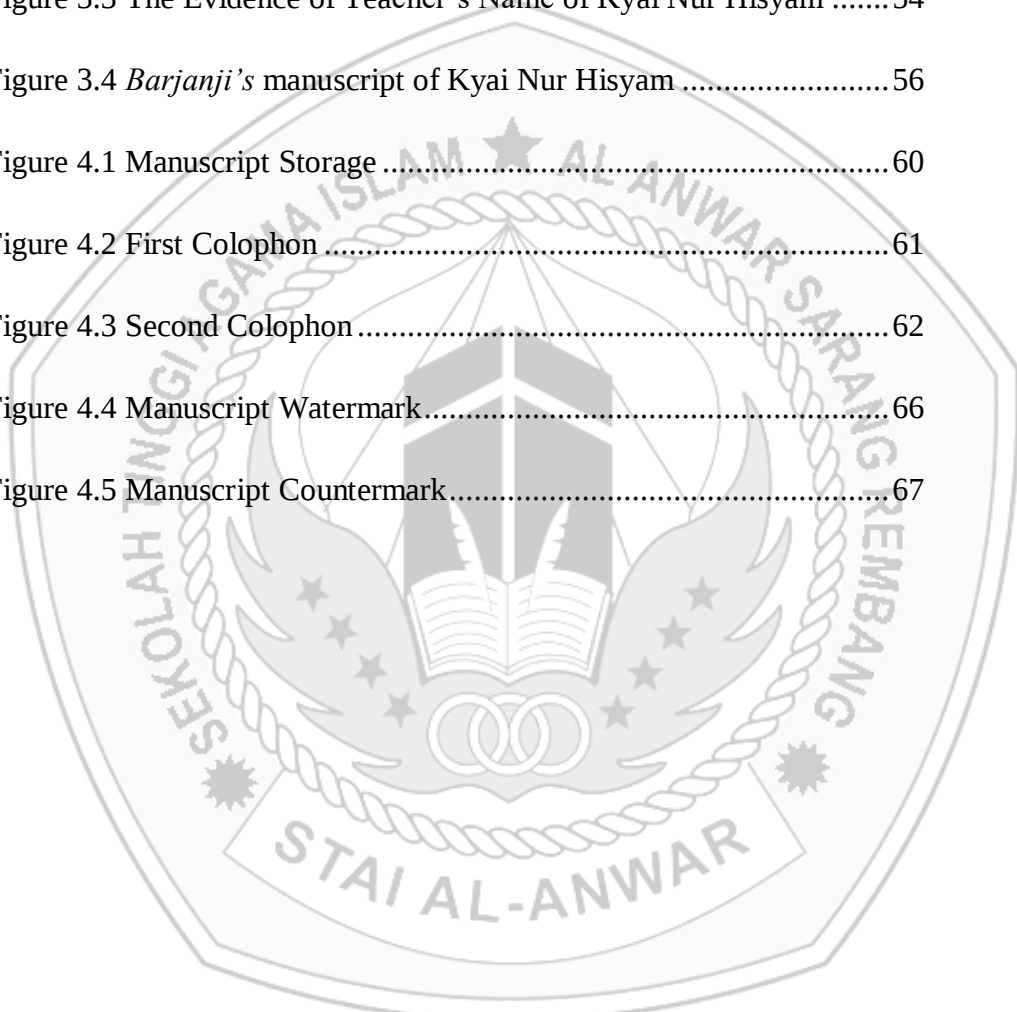
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ABSTRACT

Afidah, Siti Mir`atul. 2019. *The Characteristics Of Jalālain Exegesis Manuscript From Mandirejo : Philological Study*. Thesis. Ilmu Al-Qur'an Dan Tafsir Program. Al-Anwar State Islamic University Sarang. Advisor. Muhammad Najib, Lc., M.Th.I.

This research focuses on the codicological and textological study of *Jalālain* exegesis manuscript from Mandirejo, East Java. This research is important since the existence of exegesis manuscript is so limited. Furthermore, the age of manuscript is too old, it is about more than 160 years. By studying the manuscript, the researcher expects to preserve the cultural heritage. The researcher will analyze the manuscript codicologically and textologically. Using codicological discourse analysis, this research reveals that *Jalālain* Exegesis Manuscript from Mandirejo was written by Kyai Nur Hisyam. He wrote the manuscript for studying and learning significance into two volumes. The manuscript was written by using European paper. He finished writing the first volume in 1269 H. and the second volume in 1361 H. By using critical discourse analysis, this research reveals that the manuscript consists of various additional information, such as grammatical or *nahwu* explanation of certain words, stories related to certain sentences in the exegesis and *ma'na gandhul pegon* (interlinier text). He has applied the term *utawi*, *iku*, *kelawan*, and soon so forth, but he did not applied yet the abbreviation. By comparing the manuscript to *Jalālain* Exegesis of printed version that corrected by Muḥammad Dhu al-Kifl Zain al-Dīn al-Waṭanī, it was printed by Dār al-Kutub al-Islāmiyyah on January 2011th M. / Muḥarrām 1432 H. The researcher reveals that both of them are similar text but have different main text for the guidelines copying process. Some differences found in several sides of study. This research concludes that there are three patterned errors of manuscript writing, like about the writing of لا, هـ (*ha`*) and ع (*alif layyinah*).

Keywords: *Jalālain* Exegesis, manuscript, Kyai Nur Hisyam

ABSTRAK

Afidah, Siti Mir`atul. 2019. *Karakteristik Manuskrip Tafsir Jalālain dari Mandirejo: Kajian Filologi*. Skripsi. Program Ilmu Al-Qur'an Dan Tafsir. STAI Al-Anwar Sarang. Pembimbing. Muhammad Najib, Lc., M.Th.I.

Penelitian ini focus pada kajian kodikologi dan tekstologi terhadap manuskrip Tafsir *Jalālain* dari Mandirejo, Jawa Timur. Penelitian ini dianggap penting karena keberadaan manuskrip tafsir begitu terbatas. Lebih lanjut, karena usia manuskrip yang terlalu tua, kira-kira 160 tahun. Melalui kajian terhadap manuskrip ini, peneliti berharap mampu melestarikan warisan budaya. Peneliti akan menganalisis manuskrip secara kodikologi dan tekstologi. Dengan menggunakan diskursus analisis kodikologi, penelitian ini mengungkapkan bahwa manuskrip Tafsir *Jalālain* dari Mandirejo ditulis oleh Kyai Nur Hisyam. Beliau menulis manuskrip ini untuk kepentingan belajar menjadi dua jilid. Manuskrip ini ditulis menggunakan kertas Eropa. Beliau menyelesaikan penulisan manuskrip jilid pertama pada 1269 H. dan jilid kedua pada 1361 H. Melalui diskursus analisis kritis, penelitian ini mengungkapkan bahwa manuskrip ini berisi berbagai informasi tambahan, seperti penjelasan *nahwu* dari beberapa kata tertentu, cerita yang memiliki relasi dengan kalimat-kalimat tertentu dalam tafsir dan *ma'na gandhul pegon*. Beliau menggunakan istilah *utawi*, *iku*, *kelawan*, dan yang lainnya, namun belum mengaplikasikan singkatan untuk istilah-istilah tersebut. Melalui perbandingan antara teks versi manuskrip dengan Tafsir *Jalālain* versi cetakan yang ditashih oleh Muhammad Dhu al-Kifl Zain al-Dīn al-Waṭanī, diteritkan oleh Dār al-Kutub al-Islāmiyyah pada Januari 2011 M. / Muḥarram 1432 H. Peneliti mengungkapkan bahwa keduanya merupakan teks yang sama namun berasal dari teks induk yang berbeda sebagai panduan proses penyalinan. Beberapa perbedaan ditemukan dari berbagai sisi kajian. Penelitian ini menyimpulkan bahwa terdapat tiga kesalahan berpola dalam penulisan manuskrip, yaitu penulisan هـ, و (ha`) dan ع (alif layyinah).

Kata kunci: Tafsir *Jalālain*, manuskrip, Kyai Nur Hisyam