

CHARACTERISTICS OF THE QUR'ĀNIC MANUSCRIPT OF SYEIKH SURAU TANJUANG

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Abstarct:

This study aims to determine the characteristics of the Qur'ānic manuscripts of Syeikh Surau Tanjung and it's differences from the Qur'ān rasm usmani. This research is a library research with a philological and codicological approach. The primary source of this research is the Qur'ānic manuscripts of Syeikh Surau Tanjung and the secondary sources used are books that are directly related to the discussion. The results of this study indicate that three manuscripts of the Qur'ān were found as relics of Syeikh Surau Tanjung. The manuscripts were collected by Hayatun Nufus and Datuak Trans as the Tanjung tribe. The characteristics of the Qur'ānic manuscripts of Syeikh Surau Tanjung generally do not have a cover and are written in naskhi script. The condition is quite apprehensive because it is no longer intact, many pages are missing, the paper is torn, even eaten by termites, and the paper has started to turn yellow. The comparison of the Qur'ān Syeikh Surau Tanjung manuscripts with the Qur'ān rasm utsmani can be seen from several aspects, including the aspect of rasm, punctuation (*syakl*), tajwid sign, waqaf sign which in general has clear differences. Besides that, there were also some errors in writing.

Keywords: *Manuscript, Al-Qur'ān, Syeikh Surau Tanjung*

Abstrak:

Penelitian ini bertujuan untuk mengetahui karakteristik manuskrip muṣḥāfal-Qur'ān Syeikh Surau Tanjung dan perbedaannya dengan muṣḥāfal-Qur'ān *rasm usmani*. Penelitian ini adalah penelitian kepustakaan (library research) dengan pendekatan filologi dan kodikologi dengan sumber primer muṣḥāfal-Qur'ān

Syeikh Surau Tanjuang serta sekunder buku-buku yang terkait langsung dengan pembahasan. Hasil penelitian ini menunjukkan bahwa ditemukan tiga muṣḥāf al-Qur'ān sebagai peninggalan Syeikh Surau Tanjuang. Mushaf-muṣḥāf tersebut dikumpulkan oleh Hayatun Nufus dan Datuak Trans selaku kaum suku Tanjuang. Karakteristik muṣḥāf al-Qur'ān Syeikh Surau Tanjuang secara umum tidak memiliki sampul dan ditulis dengan khat naskhi. Kondisinya cukup memprihatinkan karena tidak lagi utuh, banyak halaman yang hilang, kertas yang robek, bahkan dimakan rayap, dan kertas sudah mulai menguning. Perbandingan muṣḥāf al-Qur'ān Syeikh Surau Tanjuang dengan al-Qur'ān Muṣḥāf *Utsmani* dapat dilihat dari beberapa aspek, di antaranya aspek *rasm*, tanda baca (*syakl*), tanda tajwid, tanda waqaf yang secara umum memiliki perbedaan yang tampak jelas. Di samping itu, juga terdapat beberapa kesalahan dalam penulisan.

Kata Kunci: *Manuskrip, Al-Qur'ān, Syeikh Surau Tanjuang*

Introduction

The manuscript is an old scripture that is part of human culture for every legacy community.¹ Referring to The Indonesian Bill of Library Act No. 43rd of 2007, In Chapter 1, Act 1, verse 4, it is outlined the old scripture is a written document which is not employed by printing method to multiply or by any way necessary, not only locating in but also outside of the country region, Raging age at least 50 (fifty) years old, and delivering nationality cultural, historical, and scientific value.² Consequently, a manuscript, which delivering a philology study, is a handwritten document through pen-brush stroke or even typing, but not a printed document.³ The study of manuscripts is broader than old scriptures, which is called a manuscript in the Indonesian Bill of Library Act. Therefore, it draws interest to conduct a further study, the study extends to uncover the stated contents within the Qur'anic scriptures, instead of the scripture philology only.

There are several classes of a preserved manuscripts in Nusantara, the Qur'anic scriptures have the most copy of handwritten documents by the local society. It is also ordinarily related to the local society tradition acceptance for the Qur'ān as a prominent religion core in reciting, teaching, and preserving.⁴ In 2011, the Ministry of Religious Affairs (MORA) institution of manuscript study, the *Lajnah Pentashihan Muṣḥāf al-Qur'ān Badan Litbang and Diklat Kementerian Agama Republik Indonesia*,

¹ Hirma Susilawati, "Preservasi Naskah Budaya Di Museum Sonobudoyo," *AL Maktabah* 2, no. 2 (4 Desember 2017), <https://doi.org/10.29300/mkt.v2i2.2323>.

² Zulfitri Zulfitri, "Perhatian Pemerintah Dan Peran Pustakawan Dalam Pemeliharaan Naskah Kuno," *AL-MAKTABAH* 13, no. 1 (1 Desember 2014), <http://103.229.202.71/index.php/al-maktabah/article/view/1583>.

³ Zulfitri.

⁴ Jajang A. Rohmana, "Empat Manuskrip Alquran Di Subang Jawa Barat (Studi Kodikologi Manuskrip Alquran)," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 3, no. 1 (31 Agustus 2018): 1–16, <https://doi.org/10.15575/jw.v3i1.1964>.

discovered 128 scriptures in Indonesian (40 in Aceh, 9 in South of Sulawesi, 14 in Surakarta, 15 in Semarang, 6 in South East of Sulawesi, 18 in Cirebon, 7 in Surabaya, 8 in Madura, and 11 in Jakarta).

In 2012, the institution was continued to overview the manuscript for the other regions. The institution identified and recovered the 95 old Qur'anic manuscripts. In addition, around 2013 to 2015, the research continued to discover another 97 manuscripts in mostly the Sumatera Island. In 2014, the institution's research attempt discovered 102 manuscripts, then in total for these last four years, 2011 – 2014, there are 422 manuscripts. Then, for a research attempt in 2005, the institution was tasked to commit contextual research for its historical timeline aspects.⁵

Considering the collective of 97 manuscripts, which are discovered in Sumatra, there are 14 manuscripts which are originated from West Sumatra, the southern coastline of Padang,⁶ and Padang Pariaman.⁷ In the research attempt on the Southern coastline of Padang, the institution discovered Qur'anic manuscripts which belong to *Surau Tanjuang*. The *Surau* is located in Kenagarian IV Koto Hilie, District *Batang Kapeh*, and the Southern coastline of the Padang region.⁸ The *Surau* is a local public space structure for teaching-learning, praying, and preaching of Islamic Tradition activity.⁹ These local activities initiated to commit the manuscript written in the *surau*. Therefore, these activities proved the discovery of the legacy manuscript of *Surau Tanjuang*, i.e. Qur'anic manuscripts and other religious books.

Although the 3 (three) Qur'anic manuscripts are discovered from *Surau Tanjuang*, the scriptures are no longer intact and complete. The other books which also discovered in the *surau*, *nahwu ṣarāf*, *tauhid*, *fiqih-muāmalah*, *fiqih-munākahāt*, *fiqih-tahārah*, *fiqih-ṣalat*, *fiqih-zakat*, *fiqih-sunnah*, *haji*, and *Ibdah*. These manuscripts have been exhibited in the Museum of Adityawarman, cooperated with Poetika Fakultas Sastra UNAND group in 2005.¹⁰

Considering The Indonesian Bill of Library Act No. 43rd of 2007, In Chapter 1, Act 1, verse 4, the Qur'anic manuscripts of *Syeikh Surau Tanjuang* is considering as old scripture and legit to be taken on the study. Considering the written preservation of the Qur'anic manuscripts were conducted around the end of the 13th to the end of 19th Century AD. These 3 (three) manuscripts of *Syeikh Surau Tanjuang*, precisely were discovered in *Batang Kapeh*, Southern coastline. The writer focuses on the manuscript

⁵ “Artikel - Lajnah Pentashihan MuṣḥāfAl-Qur’an,” diakses 26 April 2021, <https://lajnah.kemenag.go.id/artikel>.

⁶ Diantara salah satu naskah di Padang adalah sebagaimana ditulis oleh Ridhoul Wahidi. Silahkan baca *Syaikh Abdul Latief Syakur's View on Moral Values in Tafṣīr Surah Al-Mukminūn* ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin Vol 19 No 1 2018, *Konsep Nasionalisme Perspektif Syaikh Abdul Latief Syakur*, Relegia: Jurnal Ilmu-Ilmu Keislaman Vol 22 no 2 2019.

⁷ “Artikel - Lajnah Pentashihan MuṣḥāfAl-Qur’an.”

⁸ “Surau Tanjuang - Sumatera Barat - Pesisir Selatan,” diakses 27 April 2021, <https://petalokasi.org/Kabupaten-Pesisir-Selatan/Surau-Tanjung-510927/>.

⁹ saharman Saharman, “Surau Sebagai Lembaga Pendidikan Islam Di Minangkabau,” *Pendidikan Islam* 1, no. 2 (19 September 2017): 53–75.

¹⁰ Izzati Dkk., *Surau Tanjuang Batang Kapeh di Pesisir Selatan* (Padang: Pemerintah Provinsi Sumatera Barat Dinas Pariwisata Seni dan Budaya UPTD Museum Adityawarman, 2008).

study on these 3 (three) documents. The study essentially reveals historical value legacy and local cultural preservation as further study committed.

The study of Qur'anic manuscripts is not new research approach. It has been discussed by other Islamic Scholars; *Manuskrip Al-Qur'an dari Sulawesi Barat Kajian Beberapa Aspek Kodikologi* by Ali Akbar.¹¹ “*Beberapa Karakteristik Muṣḥāf Kuno Jambi Tinjauan Filologis-Kodikologis*” by Syaifuddin.¹² “*Karakteristik Manuskrip Muṣḥāf Abdul Ghaffar di Madura* by Tati Rahmayani . “*Kajian Naskah Muṣḥāf Kuno Di Aceh: Potensi Dan Prospeknya*” by Sayrifuddin, “*Muṣḥāf Al- Qur'ān Kuno di Museum Institut PTIQ Jakarta Kajian Beberapa Aspek Kodikologi terhadap Empat Naskah*” by Jonni Syatri.¹³ There are Islamic tradition and culture journal articles; “*Empat Manuskrip al- Qur'ān di Subang Jawa Barat (Studi Kodikologi Manuskrip al- Qur'an)*” by Jajang A. Rohmana,¹⁴ “*Characteristics of the Qur'anic Manuscript from Menoreh Magelang*” by Hanifatul Asna,¹⁵ “*Profil Pelestarian Naskah Kunominangkabau, Sumatera Barat*” by Yona Primadesi.¹⁶ “*Manuskrip Al- Qur'ān di Thailand Selatan koleksi Dan Migrasi*” by Ali Akbar,¹⁷ and “*Upaya Pelestarian Naskah Kuno di Badan Perpustakaan dan Arsip Daerah Provinsi Sulawesi Selatan*” by Hijrana Bahar dan Taufiq Mathar.¹⁸

The article projected to inquire a detail and preserved historical value of The 3 (three) manuscripts of *Syeikh Surau Tanjung*, to find a distant comparison and contrast with the Qur'anic Usmany muṣḥāf, which is considered the standard of the Qur'anic manuscript as a complement the following manuscripts studies and journals above.

The article project the conducted library research with philological¹⁹ and cardiological²⁰ approaches. The study primer resource is manuscripts of *Syeikh Surau Tanjung* and the secondary is the associated books with the contexts. The writer

¹¹ Ali Akbar, “Manuskrip Al-Qur'ān dari Sulawesi Barat Kajian Beberapa Aspek Kodikologi,” *SUHUF* 7, no. 1 (30 Juni 2014): 101–23, <https://doi.org/10.22548/shf.v7i1.123>.

¹² Syaifuddin Syaifuddin, “Beberapa Karakteristik Muṣḥāf Kuno Jambi,” *SUHUF* 7, no. 2 (2014): 199–219, <https://doi.org/10.22548/shf.v7i2.126>.

¹³ Jonni Syatri, “Muṣḥāf Al-Qur'ān Kuno Di Museum Institut PTIQ Jakarta,” *SUHUF* 7, no. 2 (28 November 2014): 221–47, <https://doi.org/10.22548/shf.v7i2.127>.

¹⁴ Rohmana, “Empat Manuskrip Alquran Di Subang Jawa Barat (Studi Kodikologi Manuskrip Alquran).”

¹⁵ Hanifatul Asna, “Characteristics of the Qur'anic Manuscript from Menoreh Magelang,” *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 4, no. 2 (31 Desember 2019): 202–13, <https://doi.org/10.15575/jw.v4i2.5957>.

¹⁶ Yona Primadesi dan S Sos, “Profil Pelestarian Naskah Kuno Minangkabau, Sumatera Barat,” t.t., 16.

¹⁷ Ali Akbar, “Manuskrip Al- Qur'ān Di Thailand Selatan,” *SUHUF* 12, no. 2 (31 Desember 2019): 373–92, <https://doi.org/10.22548/shf.v12i2.488>.

¹⁸ “Upaya Pelestarian Naskah Kuno di Badan Perpustakaan dan Arsip Daerah Provinsi Sulawesi Selatan Bahar Khizanah al-Hikmah : Jurnal Ilmu Perpustakaan, Informasi, dan Kearsipan,” accessed June 17, 2022, <http://103.55.216.56/index.php/khizanah-al-hikmah/article/view/590>.

¹⁹ Oman Fathurahman, “Filologi dan Penelitian Teks-teks Keagamaan,” *Bulctin Al-Turas* 9, no. 2 (2003): 107–22, <https://doi.org/10.15408/bat.v9i2.4106>.

²⁰ Tri Febriandi Amrulloh, “Studi Kodikologi Manuskrip Muṣḥāf Al- Qur'ān Ibrahim Ghozali” (undergraduate, UIN Sunan Ampel Surabaya, 2021), <http://digilib.uinsby.ac.id/46758/>.

settled the primer resource as main document and is supported with the complemented data.

The Historical of *Syekh Surau Tanjuang* Qur'anic Manuscripts

The *surau* was founded by a Sheikh in Batang Kapeh, Pesisir Selatan Regency. This surau is estimated to have existed in the 17th century AD. Regarding the name of Sheikh Surau Tanjuang, it cannot be known with certainty. The naming of Sheikh Surau Tanjuang was obtained based on information compiled from a book entitled *Surau Tanjuang Batang Kapeh on the South Coast*. This book was compiled by the Provincial Government of West Sumatra, the Department of Tourism, Arts and Culture, UPTD Museum Adityawarman.

There are three Qur'an manuscripts as relics of Sheikh Surau Tanjuang. The name *muṣḥāf*-Qur'an Sheikh Surau Tanjuang is due to the discovery of the *muṣḥāf* in Surau Tanjuang. Currently, the *muṣḥāf* has been numbered to become a useful archive for researchers. Previously, *mushaf-muṣḥāfini* were not well maintained so that the condition and number of pages of the *muāf* became incomplete. From the information that the author got, these *muāfs* have been collected by Hayatun Nufus and Datuak Trans as the Tanjuang tribe, but during the process of collecting *muāf* and other books, there was an incident that caused the process of collecting these manuscripts to be hindered. In addition, some people also take the pieces of the *muṣḥāf* as a talisman.

Referring to the author's interview with a resource person, it is said that *Muṣḥāf al-Qur'ān* Sheikh Surau Tanjuang was written around the 18th century. The occurrence of the writing of the Qur'an by Surau Tanjuang was driven by the desire of the community to be able to read the Qur'an and study the Qur'an more deeply, in addition to also studying the tarekat.²¹

According to Hayatun Nufus as the resource person, who wrote and where the Qur'an was written is not known for certain. However, the person who taught the Qur'an at that time was Tuanku Madun, a master from Punjuang Island, Dharmasraya. He taught the Qur'an from surau to surau, ended and settled to teach the Qur'an at Surau Tanjuang. While teaching the Qur'an, Tuanku Madun was assisted by Syair, the *niniak mamak* of the Tanjuang people was a student of Sheikh Surau Tanjuang, as well as the brother-in-law of Tuanku Madun.²²

The collection of *muṣḥāf al-Qur'ān* Sheikh Surau Tanjuang also coincided with the collection of books in Surau Tanjuang. The books are separated from the remaining *muṣḥāf*. The *Muṣḥāf* collected consisted of three *muāf*, *Muṣḥāf al-Qur'ān* 1 was coded with number MM.01 STBK.01, *Muṣḥāf al-Qur'ān* 2 was coded with number MM.01 STBK.02, and *Muṣḥāf al-Qur'ān* 3 is coded with the number MM.01 STBK.03.

²¹ Jismal Chan, Interviewed with the Holder of the *Muṣḥāf Al-Qur'ān* Surau Tanjuang, August 2020.

²² Hayatun Nufus, Interviewed with the Holder of the *Muṣḥāf Al-Qur'ān* Surau Tanjuang, August 2020.

In 2005, researchers from Andalas University conducted a study on the Muṣḥāf al-Qur'ān manuscripts as well as numbering each muṣḥāf as a manuscript. The research carried out resulted in conclusions that showed a glimpse of the condition of muṣḥāf and numbering.

Furthermore, in 2008 the Department of Art and Culture of the UPTD Museum Adityawarman issued a book what its discussed about Surau Tanjung as well as collaborating with researchers in the Poetics study of the Faculty of Letters, Andalas University which was conducted in 2005. Based on the research conducted, it is also unknown who and where the muṣḥāf was written.

The Characteristic Of *Syeikh Surau Tanjung* Qur'anic Manuscripts

There are three manuscripts of *Surau Tanjung*; the 1st *Muṣḥāf al-Qur'ān*, the 2nd *Muṣḥāf al-Qur'an*, and the 3rd *Muṣḥāf al-Qur'ān*.

The 1st *Muṣḥāf al-Qur'ān*

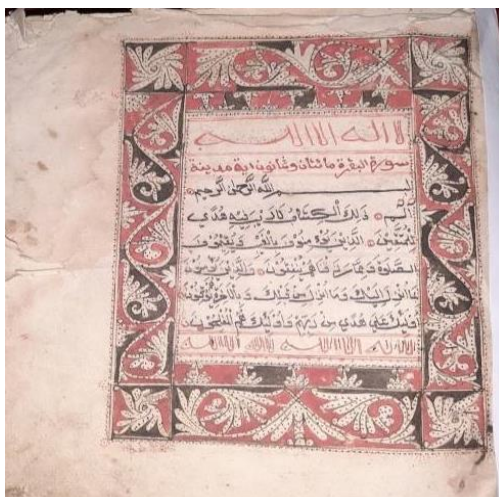


Figure.1 The front page of the 1st *Muṣḥāf al-Qur'ān*

The manuscript, the 1st *Muṣḥāf al-Qur'ān*, sized in 21.8 x 18 cm, with text block of 16 x 10 cm, was written on the European contra-marks paper of Zoonen and J Honic. Each volume contains 18 grafts per 12 sheets of paper, 1 graft contains 24 pages, each page contains 15 lines of writing, and some pages were missing; the page of *al-Fatihah*, *al-Baqarah*, and Surah *al-Lahab*, and *An-Nas*.

The manuscript was written in the 18th century, without some background of who wrote the manuscript, and yet, the informants cannot confirm the person. Moreover, the informants also cannot confirm when and where the place of the manuscript was being written. For the manuscript's condition, it already does not have a cover page, the paper is a little old, and the bottom of the sheets is slightly crushed.

The manuscript was written mostly with black ink, some red ink at the end of the verse with the decorated black dot in the middle. The first page is decorated with a combination of red and black illumination.

The text field frames 2 bonded red lines surrounding the text, and there are somewhere do not use it as well. The manuscript was written by hand and in Arabic. The manuscript did not have page numbers. According to the informants, there are several pages have been faded because they have been got wet. The manuscript overall employs *khat Naskhi*-one of the Arabic fonts, which is mostly used in scripting the Qur'an.

The shortcoming lies in the *waqf*-stop- marks which particularly did not have a distance or other sign that it uses. The mark is a separator between one letter and another is marked with the name of the letter written in red and not spaced or made on a new line. In contrast to *muṣḥāf* in general, which has a separator from one letter to another by making a new line. The division of the text (*Hizb*), *rubu'* and *juzu'* the author finds that the Qur'an is marked in red.

The 2nd Muṣḥāf Al-Qur'ān



Figure 2. The front page of the 2nd Muṣḥāf al- Qur'ān

The manuscript, the 2nd Muṣḥāf al- Qur'ān, sized in 24 x 15.5 cm, with text block of 17.5 x 10.3 cm, was written on the European. Each volume contains 20 grafts per 12 sheets of paper, 1 graft contains 11 sheets and 24 pages. The letters are ordinary Arabic letters, and the language used is Arabic. Each page contains 15 lines of writing, the pages are incomplete because some letters are missing.²³

The manuscript coded with MM.01 STBK.02, there is a fragment of the letter on the first page of *Al-Baqarah* with a little illumination left due to tearing apart. Furthermore, the manuscript begins with the letter *al-Baqarah* verse 14, complete to the letter *An-Nas*, there is a prayer for completing the Qur'an at the end of the

²³ Nufus, Interviewed.

manuscript. The current condition of the manuscript is not covered, the letters al-Fatihah are missing. The bottom edge of the muṣḥāf paper is slightly perforated as if eaten by termites and the last sheet of the muṣḥāf is slightly torn apart.

The Qur'an was written in the 18th century. Regarding who wrote it cannot be known because no information was obtained, even the informant who was the object of the interview could not confirm who wrote this muṣḥāf al-Qur'ān 2. When this muṣḥāf al-Qur'ān was written is also unknown and also the place where this muṣḥāf was written. The writing of the Qur'an generally uses Naskhi khat, which is a type of Arabic calligraphy. As for the muṣḥāf condition, the paper has aged a little and is starting to turn yellow.

The illumination on the first page is not very clear due to the large torn condition, there is a little left which shows that the illumination on this muṣḥāf is dominated by red and black, looks a little green. The text field frame is limited by 2 red lines that surround the text. Beside the column, there are some small notes explaining the letters that are not clear in the muṣḥāf but not on all the pages. This manuscript is written by hand and in Arabic. Regarding the numbering of each page, muṣḥāf does not have page numbers.

The ink used in this muṣḥāf is black. Between one letters to another, there is no limit, only limited to the naming of the letter written in red ink. At the end of the verse, there is a red round mark with a black dot in the middle, on another page, there is a red round mark with 3 black dots on the circle as a sign of the end of the verse. There is no page numbering in this Qur'an.

The division of the manuscript text (*Hizb*), *rub* 'or *juz*,' in the Qur'ān, it is marked in red. As for waqaf signs, there are several waqaf signs used in this 2nd muṣḥāf including *waqaf jaiz* (ج), *waqaf mutlaq* (ط), and *waqaf la washal* (لا).

The 3rd Muṣḥāf al- Qur'ān

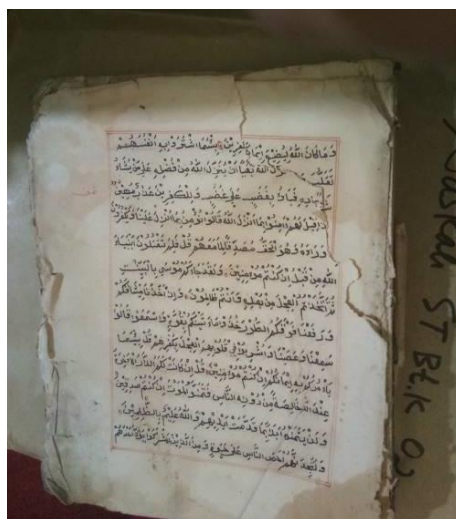


Figure 3. The front page of the 3rd Muṣḥāf al- Qur'ān

The manuscript, the 2nd *Muṣḥāf al- Qur'ān*, was written on the BHP Contra-mark European paper without the frontpage and incomplete pages of verses; the leftover form the *Ali Imran* to *Al Isra*. It is sized in 20 x 16 cm, with a text block of 15 x 10 cm, there 12 grafts for every volume, for 1 graft contains 11 sheets and 24 pages. There 13 lines for one page.²⁴

The manuscript coded MM.01 STBK.03 with incomplete of *Al Baqarah* verse, it starts from the 90th *ayat*, there an upper page which torn apart, nevertheless several *ayat* is stretched out. The last of the manuscript is torn apart as well, however, the *Al Kahfi* still have 5 fully completed *ayat* and cut out for the 6 *ayat*. The manuscript the *muṣḥāfi* each page consists of 13 lines, but in Surah al-Kahf it only consists of 9 lines. There is an illumination in Surah al-Kahf which is made simply using red ink. In the form of a framework like the dome of a mosque, semi-circle at the bottom and top.

The text field frame is limited by 2 red lines that surround the text. While this manuscript is written by hand and uses Arabic, generally with Naskhi-khat. Regarding the numbering of each page, the manuscript does not have page numbers. The manuscript is written in black ink, while the end of the verse is red with a round shape with a black dot in the middle. There is no numbering at the end of each verse, only a red circle with a black dot in the middle. The red color is also used to write the division of *maqra'*, *juz*, and *tsumun*. No sign of waqf was found in the manuscript.

Similar to the previous al-Qur'ān, this manuscript is also thought to have been written in the 18th century. Regarding who wrote it cannot be known because no information was obtained, even the informant who was the object of the interview could not confirm who wrote this manuscript. When the manuscript was written is also unknown and also the place where was written.

The Comparison of Between *Syekh Surau Tanjuang* and 'Uṣmāni Rasm Qur'ān Manuscripts

If its examined more deeply and compared the Qur'ān manuscripts of Sheikh Surau Tanjuang with the Utsmani the Qur'ān manuscripts there are several differences between the two, including aspects of rasm, punctuation (*syakl*), tajwid signs, waqaf signs which generally have obvious difference. Below, the researcher will explain about these differences.

Rasm

The conclusion of several studies that have been carried out over the past few years covered various aspects of *Rasm* which used in the ancient Qur'ān manuscripts employed *Imla'i Rasm*, the writing of words in the Qur'ān scripting based on the scholars' pronunciation or reciting.

²⁴ Nufus, Interviewed.

The conclusion of several studies that have been carried out over the past few years covered various aspects of *Rasm* which used in ancient al-Qur'an manuscripts employed *Imla'i Rasm*, the writing of words in the Qur'an scripting based on the scholars' pronunciation or reciting.²⁵

Although the following three the Qur'an manuscripts in this study employed the *Imla'i Rasm*, the third has dominantly referred to *Ustmani Rasm*. To figure out the principle of *Rasm*, the writer applied the 6th principle of *Ustmani Rasm*; *hadzf, ziyadah, hamz, badal, fash* and *washl*.²⁶ Overviewing this principle, the writer applied the Qur'an referenced from the Indonesian Ministry of Religious Affairs:

Table 1. The Comparisson of Rasm in the manuscripts

No.	Utsmani Rasm	1 st Muṣḥāf	2 nd Muṣḥāf	3 rd Muṣḥāf
1	الكتب			
2	يغشى الليل			
3	الايه			
4	الصلوة			
5	الحيوه			
6	باليل			
7	ذلك			
8	والمملكه			

Table 1 projected the clear comparison of *Rasm* for the manuscripts with *Ustmāni Rāsm*, there are several words are settled to the standard of *Ustmāni Rāsm* transcripts. For instance; the word *الكتب*; in the 1st and 2nd manuscripts is written

²⁵ “Ratusan Muṣḥāf Al-Qur’ān Kuno di ASEAN, Pemerintah Perlu Jaga dan Kenalkan ke Publik,” 15 Juni 2019, <https://mitra.nu.or.id/post/read/107980/ratusan-mushaf-al-quran-kuno-di-nusantara-pemerintah-perlu-jaga-dan-kenalkan-ke-publik>.

²⁶ “Kaidah Rasm Utsmani Dalam Muṣḥāf Al-Qur’ān Indonesia Sebagai Sumber Belajar Baca Tulis Al-Qur’ān Tadris: Jurnal Penelitian Dan Pemikiran Pendidikan Islam,” diakses 17 Juni 2021, <http://ejournal.iainutuban.ac.id/index.php/tadris/article/view/73>.

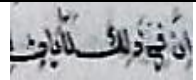
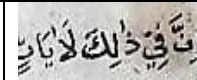
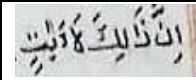
with the *alif*(l) letter, after the “ta” (ت) as stated on the above, however, if it adjusts to *Ustmāni Rāsm*, the *alif*(l) letter after the “ta” (ت) have to be omitted, it was changed with the *alif fathah* to the letter “ta” (ت), Therefore, the *Imla'i Rasm* the word الكتاب was changed to be الكُتُب in *Ustmāni Rāsm*.

The *Syaki* (Qur'anic Punctuation Marks)

The marks of *Syeikh Surau Tanjuang* manuscripts employed the standard of Qur'anic Punctuation Marks. The *fathah* with *alif* marks with italic character above the letter (◌), the *kasrah* with *alif* marks with italic character bellow the letter (◌), the *ḍammāh* with small *waw* above the letter (◌), the *fathatāin* with double *alif* marks with italic character above the letter (◌), the *kasrahtāin* with double *alif* marks with italic character bellow the letter (◌), and the *ḍammahtāin* with double small reverse *waw* above the letter (◌).

Although there is vowel level inconsistency with the standard of Qur'an, for the words; *ذلك* and *كذلك*, in the Qur'an, these words vowels on standing *fathah* (◌) the above of *za* (ز) letter, the 1st and 3rd manuscripts employed a normal vowel of fathah (◌).

Table 2. The comparison of *ذلك* word

Utsmani Muṣḥāf	1 st Muṣḥāf	2 nd Muṣḥāf	3 rd Muṣḥāf
ان في ذلك لايت			

The *ḍammahtāin* for several *ayat* in the 3rd Muṣḥāf mark on the level with the small *waw* above the letter, not similarly to two other manuscripts, which one of it employed reverse *waw*. The *sukun*–stop marks- of these 3 manuscripts employed level small o (◌).

The *Tajwid* mark (Qur'anic Recitation Marks)

The usage of *tajwid* mark of these 3 manuscripts not clearly visible.²⁷ The regulation of *Tabi'i Mad* signed with standing *alif fathah*, however, in the 1st and 2nd manuscripts conversely also employed the leveled *alif*, the 3rd manuscript employed standing *alif fathah* to indicate leveled recitation.

Furthermore, the *Mad* regulation of *Jaiz Munfasil*²⁸ and *Wajib Muttashil*²⁹ for these 3 manuscripts employed the wavy marks (◌) to indicate extended recitation

²⁷ Sukaiyah Sukaiyah, “Al Muqaranah Baina Ilm Al Tajwid wa Ilm Al Ashwat Fi Makhariji Al Huruf, Dirasah Muqaranah” (undergraduate, UIN Sunan Ampel Surabaya, 2013), <http://digilib.uinsby.ac.id/10536/>.

²⁸ Diana Rahmawati, “Peningkatan Prestasi Belajar Siswa Pada Pelajaran Al- Qur'an Hadits Pokok Bahasan Mad Wajib Muttasil Dan Mad Jaiz Munfasil Pada Surat al-Bayyinah Dan al-Kafirun Menggunakan Metode Reading Aloud Dan Indeks Card Match Pada Siswa Kelas III Madrasah Ibtidaiyah (Studi Tindakan Kelas Pada Siswa Kelas III MI Kalisidi 02 Kcc. Ungaran Barat Kab.

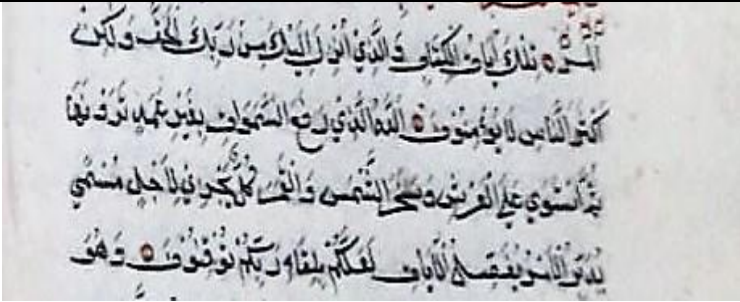
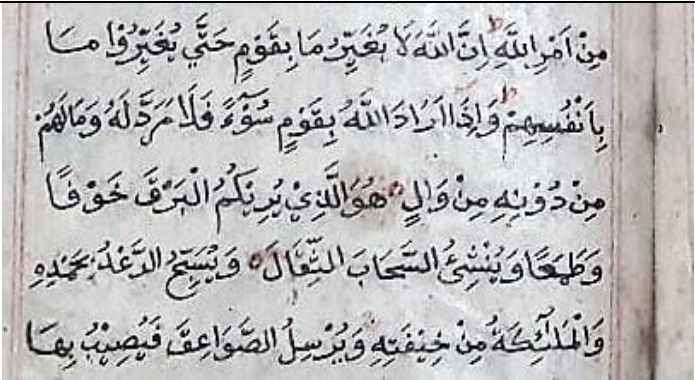
level, however, these 3 manuscripts writers were falling inconsistency to apply the wavy marks. The writer found several ayat which did not apply at all for the Tajwid mark of *Jaiz Munfasil* and *Wajib Muttashil*.

The *Waqf* mark (Qur'anic Stopping Marks)

The usage of *Waqf*³⁰ mark in the 1st and 3rd manuscript posted in a red circle shape with a black dot within. The *waqf* mark of the 2nd manuscript is indicated with the shape of *waqf* (ط) which is classified as absolute *waqf* or recommended stop in. The *waqf* (ج) is classified as *jaiz* for allowing to stop but not required, and the *waqf* (قف) is the common mark in the 2nd manuscript. The writer believed that the *waqf* (قف) marks *waqf* (ق) sign, which is commonly found in the Qur'an.

The numbering mark of the last for *ayat* for each manuscript is indicated by red circle with a black dot within. However, the 2nd manuscript indicated the last of *ayat* with 3 (three) black dots within.

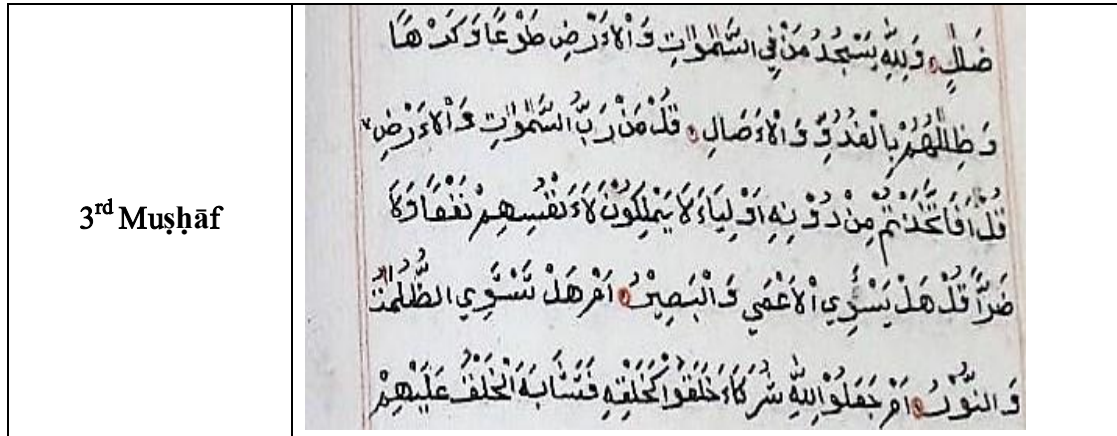
Table 3. The application of *Waqf* and numbering verses

<p>1st Muṣḥāf</p>	
<p>2nd Muṣḥāf</p>	

Semarang Tahun Pelajaran 2010/2011)” (undergraduate, IAIN Walisongo, 2011), <https://doi.org/10/2011>).

²⁹ 14311315 Anis Zaidatul Nikmah, “Peran Guru Pendidikan Agama Islam dalam Meningkatkan Pemahaman Hukum Bacaan Mad Jaiz Munfashil pada Surah Al Kafirun (Studi Kasus Kelas VI Regular Madrasah Ibtidaiyah 1 Kota Tangerang Selatan),” 2018, <http://repository.iiq.ac.id/handle/123456789/566>.

³⁰ “Kemampuan menerapkan tanda waqaf ketika membaca Al- Qur’ān bagi mahasiswa prodi PAI Angkatan 2015 - Digital Library IAIN Palangka Raya.”



The Errors

The writer identified the errors of *Syeikh Surau Tanjuang* manuscript mostly by the leftover punctuation marks, letters, double letters, and the misplaced, and replying letters in one ayat. The writer argued that these errors have happened in the scripting; less carefully and thoroughly process. The errors were revised by referencing with adding information on the paper edge, where the existed errors are located, however, there are directly corrected by adding letters to the paragraph that is left behind. The writer projected the errors within table 4.

Table 4. The errors of *Syeikh Surau Tanjuang* manuscripts

No.	Errors	Notifications
1.	Left word of كل on ما تحمل كل أنتى	The 8 th of <i>Q.S. Ar-Ra'd</i> on the 1 st manuscript
2.	يوقد written with يوقد	The 17 th of <i>Q.S. Ar-Ra'd</i> on the 1 st manuscript
3.	الحساب written with الحساب	The 18 th of <i>Q.S. Ar-Ra'd</i> on the 1 st manuscript
4.	وعدالله written with وعدالله	The 31 st of <i>Q.S. Ar-Ra'd</i> on the 1 st manuscript
5.	Left word of أم on فى الارض أم بظاهر	The 33 rd of <i>Q.S. Ar-Ra'd</i> on the 1 st manuscript
6.	الاخرة written with الاخرة	The 34 th of <i>Q.S. Ar-Ra'd</i> on the 1 st manuscript
7.	اشرك written with اشرك	The 36 th of <i>Q.S. Ar-Ra'd</i> on the 1 st manuscript
8.	أدعوا written with أدعوا	The 36 th of <i>Q.S. Ar-Ra'd</i> on the 1 st manuscript
9.	ننقصها written with ننقصها	The 41 st of <i>Q.S. Ar-Ra'd</i> on the 1 st manuscript

10.	تغيظ written with تغيظ	The 8 th of <i>Q.S. Ar-Ra'd</i> on the 2 nd manuscript
11.	يستوى written with يستوى	The 16 th of <i>Q.S. Ar-Ra'd</i> on the 2 st manuscript
12.	Not complete 43 lost over	The last 2 word of last of 19 th and 43 rd of <i>Q.S. Ar-Ra'd</i> on the 2 st manuscript.
13.	Left word of ان في ذلك في	The 4 th of <i>Q.S. Ar-Ra'd</i> on the 3 rd manuscript
14.	من يشاء written with من يشاء	The 13 rd of <i>Q.S. Ar-Ra'd</i> on the 3 rd manuscript
15.	Left word of قل الله قل on افاخذتم	The 16 th of <i>Q.S. Ar-Ra'd</i> on the 3 rd manuscript
16.	نقصها written with نقصها	The 41 st of <i>Q.S. Ar-Ra'd</i> on the 3 rd manuscript
17.	الكفر written with الكفر	The 42 st of <i>Q.S. Ar-Ra'd</i> on the 3 rd manuscript
18.	قل كفى written with قلأ	The 43 st of <i>Q.S. Ar-Ra'd</i> on the 3 rd manuscript

The errors are mostly happened on the leftover punctuation marks, letters, double letters, and the misplaced, and replying letters in one ayat of these three of Syeikh Surau Tanjung manuscripts. It is really vital errors for its leftover punctuation marks which shifts the meaning of the scriptures, words, and so on.

The written of وَعَدَ اللَّهِ for the 31st of *Q.S. Ar-Ra'd* on the 1st manuscript scripted with *fathah* of 'ain letter, it drastically shifted the meaning of the original words. The word وَعَدَ اللَّهِ is the *Madhi fi'il*, past verb, for translation to Allah the Almighty gave His promise, however, the word actually *isim mashdar*, functioned as the noun not a verb, then, it is translated as Allah's promise. Therefore, it is a fatal error that is not identified unless on a deep study about the words of the manuscript.

The existence errors induced the obsolete status of *Syeikh Surau Tanjung* manuscripts to use apply in daily life. Therefore, the writer suggested it essential to commit a further revision to preserve these manuscripts.

The writer believes that the result of the investigation for these three manuscripts was scripted by three different Islamic scholars. The philological of the manuscripts; the 1st manuscript has a well-ordered, trifling, and a narrow space writing, the 2nd manuscript has a bulky, wide distance, and clear words separation writing, and the 3rd has medium, well-ordered, proper words separation writing.

The projected fact of the *Syeikh Surau Tanjung* manuscripts are the handwriting scriptures, which are different from today Qur'an; printed, and standardized. Moreover, the *Syeikh Surau Tanjung* manuscripts were finished by collective work without the numbering on the last ayat as the today Qur'an.

The *Tajwid* marks, the *Syeikh Surau Tanjung* manuscripts were not consistently applying the marks. It is projected by several verses that should be marked with

tajwid *Wajib Muttasil* or *Jaiz Munfasil Mad*, but in the three manuscripts, it is not found. Unlike the current manuscript, which has complete recitation markings, some even mark them with several colors to distinguish between *tajwid* signs.

The *Hizb* of these 3 manuscripts were marked by red inks. There is the word of *rubu'* which signifies a quarter of the *hizb*. The word *tsumun* on the edge of the manuscript signifies one-eighth of the *juz*. For the *waqf* sign, it is only found in the 2nd manuscript, the manuscript 1st and 3rd did not have it, only a red circle with a black dot in the middle. This deficiency is no longer found in the Qur'an now because every sheet and page already contains all aspects, both aspects of the *waqf* sign or others. So that the information contained in the Qur'an is now different from the information used by the *Sheikh Surau Tanjuang* manuscript. The explanation of the Qur'an is now more structured and conventional.

The *Sheikh Surau Tanjuang* manuscript is proof of enthusiasm in studying the Qur'an, in addition to practicing the *tarekat* and doing routine worship for the local community. This is the reason for writing manuscripts for the local community, considering that in the past there were no printed versions that could be obtained easily. Therefore, the three *muāf* were used by the sheikhs and my masters to teach the Qur'an to the local community.

The cessation of all activities at Surau Tanjuang around the 20th century resulted in Surau Tanjuang no longer being maintained as it used to be, as were the manuscripts and *muāf* al-Qur'ān in the surau. Many manuscripts are scattered and damaged, such as wet with water or eaten by termites. Around the 18th and 19th centuries, of course, this *muāf* al-Qur'ān Sheikh Surau Tanjuang was very necessary and had a huge influence on the surrounding community. With this *muṣḥāf*, the surrounding community can learn the Koran so that they can read and write the Qur'an.

The recent condition of the manuscripts is no longer maintained, even when the process of collecting the manuscript, and other scriptures. There are events that cause the process of collecting these manuscripts to be hindered, as the author explained earlier. Currently, the Qur'ān manuscripts of *Sheikh Surau Tanjuang* are at the house of one of the *Tanjung* head community, Hayatun Nufus. He is a descendant of the influential figures at *Surau Tanjuang*, Sheikh Karim, he was also an Islamic scholar who collecting the manuscripts and Qur'ān in *Surau Tanjuang*. The Qur'ān was put in a large brown envelope, then stored in a cupboard complete with preservatives.

Conclusion

The results of the study indicated that there are three *muāf* al-Qur'ān as relics of Sheikh Surau Tanjuang. These *muāfs* were collected by Hayatun Nufus and Datuak Trans as the Tanjuang community. The characteristics of the *muāf* al-Qur'ān of Sheikh Surau Tanjuang generally do not have a cover and are written in naskhi script. The condition is quite worrying because it is no longer intact, many pages are missing, the paper is torn, even eaten by termites, and the paper has started to turn yellow.

Comparison of the *Sheikh Surau Tanjung* manuscripts with the Ustmani manuscripts can be seen from several aspects, including aspects of rasm, punctuation (*syakl*), tajwid signs, waqf signs which in general have clear differences. Thus, there are also some errors in writing.

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