



The Paratextual Analysis of *Majmu 'Al-Masa'il*'s Manuscript of Aceh: A Study of Philology

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Abstract— This article aims to analyze the paratext elements contained in the book *Majmu 'Al-Masa'il*. The term paratext is defined as a concept that helps readers interpret the main text of a book except for the body of the text, such as covers, pages, and marginal notes. *Majmu 'Al-Masa'il* is a book that contains the teachings of fiqh in paratextual analysis. However, this paper does not focus on discussing the teachings of fiqh but only focuses on the interpretation of the marginal notes on the pages of the book. Genette's paratext theory was used to analyze other material found in marginal notes on book pages. Paratext Genette is a theory used in analyzing main texts in philological studies.

Keywords— Paratext; *Majmu 'Al-Masa'il* manuscript for Aceh; Philology

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I. INTRODUCTION

Ancient manuscripts or regular manuscripts are collections of classical handwritten texts. These manuscripts are usually found in various world languages such as Arabic, Jawi, Chinese, Japanese, and/or other regional languages. Baried et al (1994) stated that ancient texts are also writings that express thoughts, feelings, and information about various aspects of life. In addition, ancient manuscripts are a source of knowledge and culture of a nation. The manuscript contains the values of religious teachings, literature, customs, and much more.

The contents of ancient manuscripts are the result or cultural product of past humanitarian actions. To find out the previous civilizations of society, Philology is the science of humanity that can bridge the expression of the contents of the text through several aspects, such as information about written works, the values contained in the text, the physical condition of the text, social facts that cause the emergence of written works, and understanding. accurate about its content.

The literary output in the manuscript is an oral transition, which turns into writing when people are accustomed to writing. As it is known that oral literature is not the object of philological research but oral literature. One part of oral literature or folklore is folk literature, oral literature, or traditional literature. Literary results in the form of manuscripts containing folk tales or others can be said to be the main source of ancient literature (Djamaris, 2002: 5).

Ancient manuscripts containing Islamic teachings reflect the triumph of Islam in the archipelago in the past. Likewise with the acceptance and development of Islam in

Aceh which was marked by the spread of Islamic teachings by traders from the Arabian Peninsula and the rise of the Samudra Pasai kingdom in Pereulak, Aceh. This teaching did not spread because of colonialism but trade, education, and culture. What distinguishes Islam from other teachings is that it took a long time to be accepted by society. Syafrizal (2015) states that as for the knowledge taught in the form of aqidah (the basis of Muslim belief, sharia (Islamic law or doctrine), and morals, Islam has begun to develop scientific sciences such as medicine, Mathematics, Physics, Chemistry, Sociology, Astronomy. , Geography. Islamic teachings can be found in several manuscripts written by people in the past who were familiar with Islam. The manuscripts are widely distributed throughout the archipelago from Sumatra to Papua and even abroad, the manuscripts are stored in museums, libraries, and even abroad. private collection.

The *Majmu 'Al-Masa'il* book or manuscript was written in Malay and is now stored in The British Library with manuscript number 16766. Other information about the manuscript is completed on 9 Zulkaidah 1234 H or 30 August 1819 The physical condition of the manuscript is considered good and has been digitized. so that it is easily accessible. The digitization of the book "*Majmu 'Al-Masa'il*" indicates that it is one of the ancient manuscripts that cannot be photocopied due to its fragile condition. Therefore, the best way to make a script legible is to digitize it. This paper focuses on the paratextual elements contained in the *Majmu 'Al-Masa'il* manuscript which is related to the text. Paratext is the study of elements outside the content of the text, such as notes on the margins, calendars, introductions, cover pages, and also illumination.

The outermost part of the manuscript studied is the margins of the manuscript pages which contain small writings written in Malay Arabic which contain mantras. So it is clear that there is a strong relationship between Arabic and Islam through several factors, such as the use of Arabic in the Koran and Al-Hadith, and the use of Arabic as an international language. This borrowed form from Arabic to regional languages in the archipelago is commonly used by Indonesians. Arabic is closely related to literary texts in Indonesia. The relationship between Arabic and regional languages can run harmoniously through the mediation process of translation.

II. METHOD

It is important to bring a sense of novelty to research to fill knowledge gaps. Research on paratextual analysis on manuscripts has not been widely studied and is still limited. Previous research related to this research was conducted by Rokib & Mudzakkir (2016) and Suharjo (2013). Their research uses a paratext approach to analyze literary works. The following sections summarize the results of their research. "Negotiation of Islam and Local Culture in Translation of Stories of One Thousand and One Nights: Kajian Paratext" by Rokib & Mudzakkir (2016) published in the Islamic Cultural Journal discusses paratext elements, such as symbols in book titles, short descriptions of novels, and pictures. -the images are closely related to Islamic symbols.

The purpose of displaying symbols on novel covers is to attract Indonesian readers when reading Arabic novels. Meanwhile, Suharjo (2013) in his thesis entitled "Paratextual Analysis of Wayang Arjuna by Muhammad Bakir" published by Gadjah Mada University, revealed rubrics as elements of new paratext though. Genette who put forward the paratext theory did not classify it in paratext elements. However, rubrics make it easier to rent text and sharpen text.

Research on philology was, however, conducted by Binarung [2], Said (2016), and Muslim (2009). The three studies took the manuscript as the object of research and analyzed it using philological theory. The following sections summarize each research result. Binarung [2] in his thesis research entitled "The Story of the King of China in the Manuscript of Ki Sarahmadu Brajamakutha: Corps Studies, Philology, and Aesthetic Responses" published by the Faculty of Letters, Gadjah Mada University revealed that the literary tradition in Malay is influenced by the integration of Persian and Arabic Islamic cultures. and also Chinese culture in Malay long before Islam (before the 12th century). After becoming Muslim, Tajussalatin first appeared in the 15th century in Malaysia.

Said (2016) in an article entitled "Strengthening Islamic Harmony through a Philological Approach" published in the Journal of Fikrah: Journal of Aqidah Studies in Science and Religion, Vol. 4, No. 2, 2016 suggests that the text as a product of philological research contributes to science in discovering the Islamic identity of the archipelago which is known to have a friendly and harmonious relationship with God, fellow humans, and the environment. It will also require ancient text sources that are full of scientific, authentic, and classical dynamics.

Muslim (2009) in his thesis entitled "Surat Yusuf Mangunpawira: Philology Studies and Reception Analysis"

published by the Indonesian Literature Department, Gadjah Mada University, explains that the manuscript of Surat Yusuf by Mangunpawira is one of the old literary forms. Works that contain noble teachings and values that are beneficial to today's society who have experienced an exemplary crisis. Yusuf's letter was delivered orally in the community. The transformation in the oral form is carried out by master students at MACA by using certain rituals to support people who love their culture.

From the previous studies listed above, the author wants to sharpen the paratextual analysis in the Majmu 'Al-Masa'il manuscript by using Genette's philological studies and paratextual theory in uncovering the marginal notes of the manuscripts which are classified into paratextual elements.

As quoted directly, "As a literary theorist, Gerard Genette defines paratext as things in a published work accompanying the text. These are things that contain the author's name, title, introduction or introduction, or illustration. Genette explains, "More than just a threshold or sealed limit, the text of the text is more precisely a threshold." It is the "zone between text and non-text, a zone of not only transition but also transaction: a place of pragmatic and idiosyncratic strategy, influence on the public, and influence that ... serves better reception for more relevant texts and reading." Furthermore, quoting Phillippe Lejeune, Genette described the paratext as "the edge of the printed text which in fact controls the entire reading of the text." This threshold consists of a peritext, which consists of elements such as a title, chapter title, introduction, and notes. It also includes the epitext, which consists of elements such as interviews, publicity announcements, reviews by and addresses for critics, personal letters, and other author and editorial discussions - 'outside' the text at issue. Paratext is the sum of peritext and epitext (Graham, 2002, Genette, 1982, 1997)."

III. RESULT AND DISCUSSION

In the theory conceptualized by Gérard Genette in his book entitled *Palimpseste. Die literature auf zweiter stufe* (1982). He wrote that what is meant by Paratext is the part that appears along with the text, but is not actually included as part of the text, for example, such as headings, subtitles, remarks, epilogue notes to the reader, preface, margin notes, footnotes. , additionally; illustration; book covers, and other sections that support text. In other words, not only are things the author adds directly, elements added by editors and publishers are also part of Paratext.

Paratext in the realm of philology is part of codicology, paratext and codicology are disciplines that study texts. Codicology itself is a science that studies text from a physical point of view, not discussing what is contained by the text itself, be it its history, its conditions, the process of copying it, and so on. And each manuscript must have paratext elements both peritext such as the title of the manuscript, the cover, side notes that have absolutely nothing to do with what the eye itself is talking about, the name of the copyist, the name of the author, etc., as well as the epitext such as trade manuscripts, manuscript binding techniques, manuscript cataloging, manuscript copies, translated manuscripts, manuscript preservation, and others. Thus, it can be said that paratext is not only found in books, but manuscripts also have paratext elements which are the object

of codicological study itself. The difference is if Codification studies the ins and outs of all aspects of the manuscript, including material, age, place of writing, and the author's estimate. Meanwhile, Paratext is a part that appears from the text itself but does not include its content.

In this study, the paratext element that will be discussed is the edge of the page where the mantra is written. Because this mantra is still categorized as a classic literary work. The manuscripts of Majmu 'Al-Masa'il which contain mantras are treated like other cultural heritages, such as kris or spears. This was because the text related to spells was considered very powerful at this time. Therefore, although the location of the mantra in the Majmu 'Al-Masa'il manuscript is only at the edge of the page, even though the writing is very small, it still plays an important role for the writer or reader of this manuscript. The outermost element of this manuscript which is included in the paratext study is its periphery.

The mantras written on the side of the page contain Islamic elements, because they use the words of prayer, apart from that the purpose is different. Based on its purpose, the incantations contained in the text include the mantra to make it easier and open the mind, then the spell of obedience or allure, and the spell to become strong. In each mantra, the words of a prayer, the name of the prophet, and the name of the nymphs illustrate that this mantra was influenced by the entry of Islam into the archipelago. The entry of Islam into the archipelago was marked by the transformation of literary works of Hindu, Buddhist, and ancestral spirits into Islamic patterns.

A. The Content of Text Edge

Majmu 'Al-Masa'il is one of the books of fiqh originating from Aceh. The book does not include the author's name. As a religious guidebook, it only mentions the time of writing. On the page of the colophon, it is stated that the book was completed on the 9th of Zulkaidah 1234 H or 30 August 1819. The contents of the book were written in Jawi letters. The anomaly in the book on which this paper is focused is the mantra of some marginal notes. Paratextual is a section that discusses things outside the content of the text. Literary work in the form of mantras is presented as an effort to re-identify various aspects of culture contained in it, so as to accelerate the growth and development of National culture. The study of mantras is a benchmark for research on spells and other ancient texts to enrich research, both for Philology, Linguistics, Anthropology, and Literature. The contents of the spell are as follows.

Page 27r contains "Yanafiya Allah yanuru-llah moved the door of nuru-llah you entered me I entered into you fatah naalaka fatah naamubiin thanks to La ila ha illallah ..."

Page 27v contains "Aku berkirim kepada angin ya Jibrail ya Mikail ya Israfil ya Izrail turun cahaya kepada aku jikalau malam aku di mimpi-mimpinya jikalau sore siang aku di hatinya jikalau tidur aku di mata-matanya ya Allah ya rabbi ya tuhan putarkan aku hati si anu kepada aku seperti tiung melagau anaknya berkat La ila ha illallah...."

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Page 28r contains "Mayang kusima yang angina aku berpesan kepada angin air kusimudum kasa-i membasuhku bintang berseri-seriseri Allah seri Muhammad baginda Rasullullah naik kamu kang kuberkat Rabbul 'AlamiinRabbil 'Alamiin..."

Page 28v, contains "Lapar tapisan tunduk kasih kepada aku berkat doa aur kuning pelepah hijau kusandar di kaki kota apa kutilik apa kutinjau aku memakai doa mandariah ia kutilik rebah ia kupandang jatuh ia kutantang datang ia tenggiling melatah-latah padamkan aku hatinya."

Page 29r contains "Si anu berkat aku memakai doa sanggah bunuh dahulu kalau tidak tunduk kasih kepada aku sedang harimau beranak muda berkaki tunggal tunduk kasih kepada aku sedang gajah putih di negeri seberang lagi tunduk kasih kepada aku baya."

Page 30r contains "memakai doa kukang berkata La ila ha illallah... bayan Allah bayan kasih baginda Rasullullah pisang sisir kada daku ular sinta mani meliput di pingganku kinta barahi di hadapanku cahaya Allah naik di mukaku berkat doa La ila ha illallah..."

From the description above, it can be seen that all the mantras on each page are related. The page margins that contain the mantra are the focus of paratext research. Because paratext checks things beyond content. The pages containing the mantra were interlinked. Most of the mantras function as a prayer of love and use the proverb La ila ha illallah which shows supernatural powers taken from the story of the Prophet Yunus, who was released from the fish's mouth after reciting it. The writing of the incantation was kept secret by the owner or for some other reason that cannot be explained at the time, making the incantation present as a mystical work.

The content contained in the mantra text, apart from stating the true meaning of practice which is an indication of the function of the mantra, also contains the repetition of mythological history. This means that the mantra text seeks to revive events that are believed to have existed in the past, both with regard to the supernatural powers of the gods, prophets, supernatural powers of kings and knights. This has to do with the content of the text, chanting a mantra is considered the same as reading a prayer. In the context of literary sociology, mantras are often used by traditional community leaders in activities such as circumcision, marriage, or traditional medicine. Even though the spell is outside the text, the reason for using the sentence was found after reading the contents of the text which discussed the supernatural power of the sentence.

Some of the mantras above generally have nothing to do with the contents of the book Majmu 'Al-Masa'il, but the use of La ila ha illallah can be related to the reason for using

the phrase as prayer. Prayers and mantras combine to create supernatural or supernatural powers. The domination of the spell that arises is about compassion or subduing compassion.

B. The Content of The Text

The book of Majmu 'Al-Masa'il is categorized as an ancient manuscript that has a high cultural heritage because it reflects the culture of the previous society with writing influenced by the entry of Islam in the archipelago. Cultural values whose styles vary according to the conditions of the community who consider something important to be preserved or inherited. Like its form, which is only in the form of a religious science concept, it becomes cultural knowledge that is the background of the literary support community with the emergence of mantras behind religious books. Such a spell displayed is used with good intentions and is well understood to avoid misinterpretation in the present.

Currently, it is very desirable to extract cultural values from ancient manuscripts, because research facilities related to ancient manuscripts are still minimal. Even though based on its function, research on ancient manuscripts contains noble values inherited by previous scholars which can be used as a means of developing the nation's culture and also as a medium for learning religious sciences. (Pudjiastuti, 2006: 164).

The content section contains chapters that discuss questions about pillars and laws in Islam. The contents of this book also serve as support or encouragement for readers to better understand and appreciate the journey of the Sufis in seeking knowledge to reach a point of intimacy with God. The contents of the book become a means of preaching to express religious thoughts and knowledge that were mastered by previous Sufis. The emergence of Sufi teachings has brought about religious reform and Malay literature. Sufis have contributed to the writing of Islamic literature.

For new Muslims, the book Majmu 'Al-Masa'il becomes a study reference, because it brings together questions about Islam and uses the Jawi language which is very easy to learn. Some of the basics of Islamic studies in the book Majmu 'Al-Masa'il include the pillars of Islam, the pillars of faith, the attributes of divinity, the attributes of the prophets, the names of prophets, the names of angels, and their attributes, assignments, and more. Writing in prose can make it easier for beginners to learn religion and how to worship.

C. Utilization of the Majmu 'Al-Masa'il Book

The existence of ancient manuscripts as one of the cultural heritages clearly provides evidence of our past cultural records. These manuscripts become a kind of description of the times that explain various things about that period. This article actually proves that Indonesia has been known as a rich country since the days of an ancient civilization. We do not know what ancient civilizations were actually scattered in this archipelago. It could be that there were ancient and prosperous civilizations in Indonesia that were not recorded in history.

By studying ancient manuscripts and preserving them, the values contained in these texts will be revealed and

become historical evidence. In this way, the sciences contained in the text provide guidance to authors about good morals based on religious knowledge. As well as giving responsibility to researchers to disclose the contents of the manuscript honestly and in accordance with what is written in the original manuscript.

Based on its function, the Majmu 'Al-Masa'il book which is intended for beginners to learn Islam, is easily found in Islamic boarding schools or dayah-dayah institutions. Majmu 'Al-Masa'il is also classified as a yellow book but is still in the basic level. It uses the Jawi language rather than Arabic.

The use of Malay Arabic books continues to grow rapidly, including Majmu 'Al-Masa'il. Previously, this book was only available in student collections but is now available in various libraries, such as the British Library.

The manuscripts identified were written in various regional languages, such as Aceh, Bali, Batak, Bugis, Javanese (ancient), Kalimantan, Lampung, Madura, Makassar, Melayu, Minangkabau, Nias, Rejang, Sangir, Sasak, Sundanese (ancient), and Sulawesi (excluding Bugis and Makassar). The total number of manuscripts is more than 1,200. Everything is neatly stored in libraries and museums of the 20s in several cities in England. The largest collections are in the British Library and the School of Oriental and African Studies. It is in these two places that archaeologists, historians and philologists from all over the world, including from Indonesia, often conduct library research. The original book was produced by early Muslim scholars and handwritten. The collection can now be downloaded from the British Library catalog for free.

IV. CONCLUSIONS

The paratextual element is a study related to matters outside the content of the manuscript, such as covers, pages, and marginal notes. Likewise, the book, Majmu'Al-Masa'il raises deviations from the marginal notes so that it becomes the main focus of this paper. Regarding marginal notes, some of the mantras were written on several continuous pages. Understanding the phenomenon of the existence of mantras and oral and written culture must be understood as wealth and not as differences that must be uniformed. Like the mantra in the margins of the text, it is generally intended to subdue affection for personal gain so that it is not misused.

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