



Characteristics of Qur'anic Manuscripts in Southeast Asia: A Study of Codicological and Philological Literature in West Kalimantan

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Abstrak

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This study aims to identify and analyze the characteristics of Qur'anic manuscripts in West Kalimantan through a literature study approach. The existence of Qur'anic manuscripts in this region not only represents the transmission of the sacred text but also reflects the social, cultural, and intellectual dynamics of local Muslim communities during the spread of Islam in the archipelago. The study employed qualitative methods with content analysis techniques, analyzing various academic sources, such as journal articles and research reports relevant to the study of Qur'anic manuscripts and manuscripts in West Kalimantan. The results indicate that the study of Qur'anic manuscripts in West Kalimantan is still dominated by codicology and physical descriptions, with a focus on material aspects, types of rasm, khat, illumination, and the context of palace patronage. Manuscripts found in areas such as Sambas, Sintang, Landak, and Pontianak exhibit diverse material characteristics, including the use of local materials such as tapa bark and imported European paper, indicating the existence of global trade networks. In terms of layout, the main text is generally written in black ink with red ink as markers for syakl and waqf, accompanied by skolia such as maqra and juz, which indicate the manuscript's pedagogical function in religious education. These findings confirm that the Qur'an manuscripts in West Kalimantan are the result of the interaction between local traditions and the broader Islamic scholarly network in the archipelago. Therefore, further comparative and interdisciplinary research is needed to uncover textual variants, scholarly transmission networks, and the position of West Kalimantan manuscripts within the tradition of copying mushafs in the Southeast Asian region

Kata Kunci: Al-Quran Manuscript, Codicology, West Kalimantan, Nusantara Mushaf

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INTRODUCTION

Kalimantan is a region with a history in the development of Islam in the archipelago. Kalimantan has a significant history in the process of the spread and development of Islam, both from a historical, political, economic, social, and cultural perspective, Kalimantan shows complex dynamics in shaping the character of Islam in Kalimantan (Faisol et al., 2025; Fitriyani et al., 2024; Ilyas, 2023; Iskandar & Materan, 2024). The presence of Islamic sultanates such as the Sultanate of Banjar, Kutai, Pontianak, Sambas, Mempawah, and others shows that Kalimantan has a significant position in the network of Islamic power and trade in the Southeast Asian region (Bakar, 2020; Estuningtiyas, 2021; Fakhri, 2024; Suprianto, 2021). The interaction between ulama, traders, and local political elites shaped an intellectual tradition that not only lived on in socio-religious practices but was also recorded in various forms of manuscripts, including manuscripts and



Qur'anic manuscripts (Ilmi & Akbar, 2025; Mahrus et al., 2025). Thus, the study of Qur'anic manuscripts in Kalimantan cannot be separated from the long historical context that surrounds them.

The existence of Qur'anic manuscripts in Kalimantan provides concrete evidence of how sacred texts were produced, copied, and passed down in local contexts. These manuscripts reflect not only the transmission of religious teachings but also cultural identities and the scholarly networks that developed in the Kalimantan region (Buhori et al., 2023; Parwanto, 2022a). Analyzing the characteristics of Qur'anic manuscripts in Kalimantan through literary studies is an important step in understanding their position and contribution within the treasury of Islamic manuscripts in the Indonesian archipelago. Qur'anic manuscripts constitute one of the most important intellectual and spiritual legacies in the history of Islamic civilization. Their presence not only represents the transmission of sacred texts but also reflects the social, cultural, and aesthetic dynamics of Muslim communities in various regions. In Southeast Asia, the tradition of Qur'anic copying developed distinctively with local characteristics that demonstrate the interaction between Islamic teachings and local culture. In this context, Kalimantan is one of the regions that holds important traces of the development of Qur'anic manuscripts, although academic studies are still relatively limited compared to other regions such as Java or Sumatra (Hakim, 2023; Herlambang et al., 2024; Jabbar, 2015; Parwanto, 2022b; Parwanto & Riyani, 2022). Several previous studies have discussed Qur'anic manuscripts in Kalimantan from various perspectives, including philological, codicological, and historical (Jabbar, 2015; Parwanto & Riyani, 2023; Putriani, 2021; Sary & Sayadi, 2021).

However, these studies are generally partial and have not been comprehensively mapped. Some studies focus more on physical descriptions of manuscripts, while others highlight the historical context of the spread of Islam. This situation indicates the need for a literature study capable of synthesizing these findings to obtain a more complete picture of the characteristics of Qur'anic manuscripts and manuscripts in Kalimantan. This literature study aims to identify and analyze the main characteristics of Qur'anic manuscripts in Kalimantan based on the research that has been conducted. The study focuses on textual, paleographic, codicological aspects, as well as elements of decorative art and the socio-cultural context that underlies them. Through this approach, it is hoped that a more systematic understanding of the position of Kalimantan Qur'anic manuscripts within the map of mushaf copying traditions in the archipelago will be developed. Thus, this research not only contributes to the enrichment of philological studies and Islamic manuscript studies in Indonesia but also opens up space for reflection on how sacred texts are presented, preserved, and interpreted within the local context of Kalimantan society. This study is important as an effort to preserve the intellectual treasures of Islam as well as strengthening regional cultural identity within the framework of the history of Islam in the Indonesian archipelago.

METHOD

This research uses a qualitative approach with a literature study type of research (Sahri, 2024a). This approach was chosen because the focus of the study is directed at tracing, collecting, analyzing, and synthesizing various scientific

works that have discussed Qur'anic manuscripts in West Kalimantan. Therefore, this study does not conduct direct field observations of manuscripts, but rather examines the results of previous research as the main data source. Data sources in this study consist of scientific journal articles, books, proceedings, research reports, manuscript catalogs, as well as dissertations and theses relevant to the topic of Qur'anic manuscripts in West Kalimantan. Source searches were conducted through academic databases, university repositories, and publications from institutions that have an interest in the study of Islamic manuscripts. Inclusion criteria in source selection include: (1) scientific works that directly discuss Qur'anic manuscripts in the West Kalimantan region; (2) research that touches on aspects of codicology, philology, paleography, and their historical context; and (3) publications that have methodological relevance to the study of Islamic manuscripts in the Indonesian archipelago.

Data collection techniques were carried out through the identification, classification, and documentation of selected sources. Furthermore, the data were analyzed using content analysis, which systematically examines the themes, approaches, findings, and methodological tendencies in each study. This analysis aims to identify general patterns, the main characteristics of the manuscripts, and research gaps that are still open to development. In the analysis process, this study uses codicology and philology perspectives as a conceptual framework to understand the physical and textual characteristics of the manuscripts, while also considering historical and cultural approaches to examine the social context underlying the copying and distribution processes. The results of the analysis are then presented descriptively and analytically, emphasizing the synthesis of previous research findings to obtain a more comprehensive picture of the characteristics of Qur'anic manuscripts and manuscripts in West Kalimantan.

RESULTS AND DISCUSSION

General Mapping of Quranic Manuscript Studies in West Kalimantan

Studies of Quranic manuscripts in West Kalimantan show a limited tendency. Most research focuses on the inventory and physical description of manuscripts found in sultanate environments, ancient mosques, or the collections of ulama families. Some of the regions most frequently mentioned in studies are Sambas, Landak, Sanggau, Sintang, and Pontianak. These findings demonstrate variations in codicological and paleographic aspects, as well as the social contexts underlying the copying and preservation processes. To obtain a more systematic overview of researchers' contributions to Quranic manuscript studies in West Kalimantan, the author has mapped the results of previous research in tabular form. This table displays the names of the researchers, the location of the manuscripts, the focus of the study, and the main findings of each study. The tabular presentation is intended to facilitate the identification of thematic trends, methodological approaches, and research gaps that can be explored in the future.

Table 1. Mapping of Qur'anic Manuscripts and Mushaf Research in West Kalimantan

No	Researcher	Location of Manuscript	Study Focus	Main Findings
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1.	Wendi Parwanto & Riyani (2023)	Sintang Regency	Codicology	The tapa manuscript is in naskhi style with palace patronage and simple illumination.
2.	Luqman Abdul Jabbar (2015)	Sambas Regency	Analysis of Interpretation Methodology	The first Tafsir of the Qur'an in West Kalimantan was thematic with the ijmal method and coherence approach.
3.	Sary & Sayadi (2021)	Landak Regency	Analysis of the codicological aspects and philological characteristics of the Ismahayana Qur'an manuscripts.	The mushaf is made of bark with double rasm and maqra-juz skolia.
4.	Putriani (2021)	Sintang Regency	Initial description of Al-Qur'an manuscripts from the Al-Mukarramah Sintang Palace collection	Mushaf recorded qiraat for palace zuriat education.
5.	Faizal Amin (2014)	Pontianak City	Philological-codicological study of the manuscript collection of the Al-Qur'an by Abdurrahman Husin Fallugah	A cross-regional collection of mushafs (1657–1828) with a variety of materials and palace patronage.

In general, these studies place Qur'anic manuscripts as part of the local Islamic intellectual tradition, but most of the studies are still descriptive and have not fully developed comparative analysis between regions in Kalimantan or the Southeast Asian network. Based on the mapping in Table 1, it is clear that research on Qur'anic mushafs and manuscripts in West Kalimantan displays a relatively uniform methodological tendency. The majority of studies are oriented towards a codicological approach and early descriptions of manuscripts, with a focus on material aspects, types of rasm, khat, illumination, and the context of palace patronage. This is evident in the studies in Sintang and Landak, which emphasize the basic materials of manuscripts such as tapa bark, the use of double rasm, and the paleographic characteristics of naskhi khat.

Furthermore, there is a strong tendency that most of the manuscripts studied are associated with the sultanate or royal family. Court patronage emerged as a dominant pattern in the production and preservation of mushafs, both in Sintang and Landak, as well as in the collection of Abdurrahman Husin Fallugah in Pontianak. Methodological studies of interpretation, such as those conducted on the Tafsir of Surah Seven in Sambas, demonstrate that the intellectual tradition of the Qur'an in West Kalimantan was not limited to mushaf production but also encompassed the development of interpretation. However, research on interpretation remains very limited compared to codicology studies. While these studies have made important contributions to the introduction and description of manuscripts, they generally suffer from several limitations. First, most studies are descriptive in nature and have not developed comparative analyses across regions

within West Kalimantan. A comparison between Sintang, Sambas, Landak, and Pontianak could potentially reveal broader regional patterns. Second, studies of the networks of scholarly transmission connecting West Kalimantan with other regions such as Aceh and Java, as seen in the AHF collection, have not been developed in depth within a Southeast Asian framework. Third, aspects of textual variants and qiraat are still rarely analyzed critically.

Codicological Characteristics and Manuscript Material

West Kalimantan is a region with diverse ethnicities, religions, and cultures that live in tolerance, peace, and harmony (Suratman & Kurniawan, 2019). This is inseparable from the role of culture in influencing the social life of the people of West Kalimantan (Sapendi & Suratman, 2024; Suratman, 2021). In this context, the Muslim community is inseparable from the history of the development of Islam, which has also influenced the model of religious practices in West Kalimantan (Khalil et al., 2025; Masmuri & Bayu, 2019; Ramadhan et al., 2025; Sahri, 2022; Sahri & Widiatmaka, 2025). The abundance of Islamic manuscripts is one evidence of the development of Islam in West Kalimantan. In this context, Nusantara manuscripts represent the rich interaction between Islamic scholarly traditions and local culture, thus holding a strategic position in understanding Islamic heritage in Indonesia. Through an interdisciplinary research approach, these manuscripts make a significant contribution to uncovering the history, culture, and intellectual development of Islam in the archipelago. The existence of manuscripts not only serves as a source of knowledge of the past but also has ongoing significance in shaping the religious and cultural identity of Indonesian society (Fauji et al., 2025). Manuscripts are products of the culture and religion in which they originated. In the context of West Kalimantan, the existence of manuscript texts can be a means of resistance against violence in the name of religion and identity (Fuad et al., 2025). This is particularly important in the West Kalimantan context, given the social conflict that occurred several decades ago (Sahri, 2024b; Sahri & Hali, 2023).

In the context of Qur'anic manuscripts, the study of codicology is an important entry point for understanding the material and social dimensions of the practice of copying mushafs in a region. Quranic codification is one branch of Qur'anic studies. In subsequent developments, the writing of scientific knowledge evolved into a separate discipline, often called Rasm Uthmani (Ulum et al., 2025). Codicology, the study of manuscripts, plays a crucial role in understanding the history of human civilization, particularly in the context of the development and preservation of Qur'anic manuscripts (Kuswandi et al., 2024). Codicology not only discusses the physical aspects of manuscripts such as material, ink, binding, and page layout, but also reveals the context of their production, use, and preservation in the lives of the people. Thus, Qur'anic manuscripts are not merely viewed as religious artifacts, but also as cultural objects that record the dynamics of the interaction between Islamic teachings and local realities.

Based on the results of mapping research in West Kalimantan, it was found that the Qur'an manuscripts in this region exhibit quite diverse material characteristics (Syarif, 2018). One prominent characteristic is the use of local materials, such as tapa bark, which is commonly used by the people of West Kalimantan. The use of this material indicates adaptation to the surrounding

environment as well as the integration of local technology with Islamic religious practices. In this case, the copying of the mushaf reflects not only an effort to preserve the sacred text, but also a process of localization of Islam through local cultural media.

In addition to local materials, some manuscripts also use imported European paper marked with distinctive watermarks. The presence of this type of paper indicates trade relations connecting West Kalimantan to the global economic network in the past. This suggests that the production of Qur'anic manuscripts was part of a flow of material and knowledge exchange that transcended local geographic boundaries. In other words, these manuscripts represent the intersection of local traditions and global influences. In terms of layout and writing system, most Qur'anic manuscripts in West Kalimantan use a writing pattern that follows the general standard for mushafs. The main text is written in black ink, while red ink is used to mark punctuation, waqf symbols, or vowels (syakl). This practice demonstrates a systematic effort to facilitate the process of reading and learning the Qur'an, especially for those learning the basics. Furthermore, the presence of skolia, or additional notes such as maqra and juz markers, also demonstrates the manuscript's pedagogical function as a medium for religious education. However, the illumination or visual decoration on these manuscripts is generally simple. The ornaments found usually consist of border lines, geometric shapes, or small circles to indicate the structure of the text. This simplicity can be understood as a reflection of the practical orientation in the use of the mushaf, where religious and educational functions are prioritized over decorative aesthetic aspects. This also distinguishes the West Kalimantan manuscripts from several other Nusantara mushafs known for their colored illumination (Prasetiawati et al., 2024; Syakur & Ulhaq, 2022).

These codicological characteristics are also inseparable from the socio-political context in which they were produced. Many Qur'an manuscripts in West Kalimantan were written within the sultanate or royal family, who played a role in the copying process. Thus, Qur'an manuscripts functioned not only as a medium for transmitting Islamic teachings but also as an instrument for establishing religious authority at the local level. The existence of these manuscripts also reflects the existence of an intellectual network connecting West Kalimantan with other regions in the archipelago (Patmawati et al., 2025). Findings regarding the use of non-local materials and variations in writing systems indicate that the process of copying the mushaf was influenced by the scholarly traditions that developed in other centers of Islamic study. This network enabled the exchange of knowledge and the creation of writing that enriched the manuscript tradition at the regional level.

Thus, a study of the codicological and material characteristics of Qur'an manuscripts in West Kalimantan not only provides information regarding the physical form of the mushaf but also opens up a broader understanding of the social, cultural, and intellectual dynamics of Muslim communities in the region (Taufiqurrahman et al., 2021). These manuscripts provide evidence that the process of spreading and teaching Islam in West Kalimantan took place through creative adaptations to the local context, without losing the essence of Islamic teachings. Therefore, further research integrating philological, historical, and anthropological

approaches is urgently needed to more comprehensively uncover the role of manuscripts in shaping religious heritage in West Kalimantan.

CONCLUSION

Based on the results of the literature study that has been conducted, it can be concluded that the study of Qur'an manuscripts in West Kalimantan shows an important contribution in revealing the dynamics of the transmission of the sacred text of Islam in the local context of Muslim communities in the region. The manuscripts found not only represent the activity of copying the Qur'an as a religious practice, but also reflect the close relationship between Islamic intellectual traditions. Codicologically, Qur'an manuscripts in West Kalimantan show diverse material characteristics, ranging from the use of local materials such as tapa bark to imported paper with certain watermarks. This indicates a process of adaptation to the environment as well as a connection with global trade and scientific networks. From a paleographic perspective, the use of khat naskhi, double rasm, red ink as a marker for vowels and waqf, as well as the presence of skolia such as maqra and division of juz indicate that these manuscripts have a strong pedagogical function in the process of learning the Qur'an at the local level.

However, most previous research remains descriptive in nature and has not yet developed comparative analyses across regions or examined the networks of scholarly transmission within Southeast Asia. Aspects of textual variants and qiraat have also rarely been critically examined. Therefore, further research integrating philological, codicological, historical, and anthropological approaches is essential to gain a more comprehensive understanding of the position of West Kalimantan Qur'an manuscripts within the tradition of copying mushafs in the Indonesian archipelago. By considering the material, textual, and socio-cultural dimensions, West Kalimantan Qur'an manuscripts can be understood as an intellectual and spiritual legacy in the history of the spread of Islam. The study of these manuscripts ultimately becomes an important part of efforts to preserve the treasures of Nusantara Islam while strengthening regional cultural identity within the framework of the history of Islamic development in Indonesia.

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