

Application of The Stemma Method in The Study of Nusantara Ancient Manuscripts

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ABSTRACT

This paper aims to explore the stemma method in philological studies and analyze the application of this method in researching ancient texts, especially in the aspect of manuscript genealogy. This paper arises in response to the challenges philologists often face when trying to determine the most appropriate method for their research into manuscripts. The presence of various methodological options can often confuse researchers and make them feel disoriented in their research. Therefore, this paper aims to provide guidance to readers in determining the appropriate steps in philological research, especially in the context of manuscripts that are considered ancient or old. One of the methods that will be discussed in detail is the use of Stemma, which is a very useful tool in uncovering the autograph authenticity of ancient manuscripts. By utilizing the Stemma method in research, researchers can take concrete steps to identify and analyze genealogical relationships between various ancient texts. This can help them achieve a deeper understanding of the origins and development of the texts, as well as identify the most authentic or authentic versions. Thus, through a better understanding of the theory, methodology and practical applications of philology, it is hoped that researchers will not feel confused or lost in their research, especially when they are dealing with texts that have a long and complex history.

ABSTRAK

Tulisan ini bertujuan untuk mendalami metode stemma dalam kajian filologi dan menganalisis penerapan metode ini dalam meneliti teks-teks kuno, terutama pada aspek silsilah naskah. Penulisan ini muncul sebagai tanggapan atas tantangan yang sering dihadapi oleh filolog ketika mereka berusaha untuk menentukan metode yang paling tepat dalam penelitian mereka terhadap manuskrip-manuskrip. Kehadiran berbagai pilihan metodologi sering kali dapat membingungkan peneliti dan membuat mereka merasa kehilangan arah dalam penelitian mereka. Oleh karena itu, tulisan ini bertujuan untuk memberikan panduan kepada pembaca dalam menentukan langkah-langkah yang tepat dalam penelitian filologi, terutama dalam konteks naskah-naskah yang dianggap kuno atau lama. Salah satu metode yang akan dibahas secara rinci adalah penggunaan Stemma, yang merupakan alat yang sangat berguna dalam mengungkap keaslian autograf naskah-naskah kuno. Dengan memanfaatkan metode Stemma dalam penelitian, peneliti dapat mengambil langkah-langkah kongkret untuk mengidentifikasi dan menganalisis hubungan silsilah antara berbagai naskah kuno. Hal ini dapat membantu mereka mencapai pemahaman yang lebih mendalam tentang asal-usul dan perkembangan teks-teks tersebut, serta mengidentifikasi versi yang paling otentik atau autentik. Melalui pemahaman yang lebih baik tentang teori, metodologi, dan aplikasi praktis filologi, diharapkan peneliti tidak akan merasa bingung atau kehilangan arah dalam penelitian mereka, khususnya ketika mereka berurusan dengan teks-teks yang memiliki sejarah yang panjang dan kompleks.

Keywords

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Introduction

According to Sutrisno's view, philology is a branch of science that carefully studies and investigates the dynamics of aspects of spirituality of a society, especially in the context of its uniqueness and characteristics by exploring culture based on language and literary works, philology can also be said to be a scientific discipline that focuses on researching ancient manuscripts as the object of study (Rokhmansyah, 2018).

By detailing these two definitions, we can describe philology as a science that explores the cultural development of a nation as a whole, which includes aspects such as language, literature, art, and other elements (Huseynova, 2024; Jabbarova & Abduvaliyeva, 2024). Philological research is carried out through the study of cultural heritage in the form of ancient manuscripts from the past. These manuscripts are then investigated, analyzed, understood, and given interpretations to gain deep insight into the cultural journey and understanding of human life at that time (Saraswati, 2018; Sutherland, 2022).

Within the scope of philology, the emphasis generally lies on the analysis and research of manuscripts (Cerquiglini, 1999; Gumbrecht, 2003; Gurd, 2010). According to Barried, one of the main goals of philology is to refine and purify those texts through a critical process. These texts are often regarded as a special window through which we explore intellectual treasures and understand the social history and life of people in the past. Copying in the context of philology, often referred to as "transmission," is the process of derivation of the original text that in the past was done manually. This process results in copies or derivatives that are not always identical to the original text. Therefore, manual copying results in various variations. In contrast to the current practice of copying in society, which often uses the term "copy" and is carried out with modern equipment such as copiers, which produce copies similar to the original (Istanti, 2017). In the field of philology, the relationship between the manuscript and the process of text transmission is very close, because when someone copies the manuscript, the possibility of error is very high, so the copied manuscript will not exactly match the original manuscript (autograph). There is almost no text copying or derivation process that does not produce errors during the text transmission process (Istanti, 2001).

The stemma method is very important in the effort to achieve a high level of accuracy in manuscript research. The stemma method is a useful tool for a philologist to analyze various copies of text that are close to the original text by checking for errors or errors that occur during the process of copying the text. Research into the stemma method is very important because it helps develop our understanding of the relationship between texts and entities in various contexts, plays a role in solving historical and literary problems, encourages innovation in research, supports cultural heritage conservation, and improves analytical skills and scientific literacy, and contributes to the development of more sophisticated and accurate science (Roos et al., 2006).

The stemma method also has important relevance because it allows a better study of the history of texts, the culture of transmission, as well as practical

applications in text analysis (Chiesa, 2020). This helps preserve cultural heritage, improve analytical skills, although it can help philological studies on a fundamental scale in your philological studies. Philological writers mostly use the stemma method only to see the genealogy of the text and do not use the full stemma method, therefore this research is done to fill the gap in research on the Stemma method and help provide understanding and dissemination of the stemma method in order to be able to used more widely and comprehensively by manuscript researchers or philologists in the future.

Method

In this study, the method used was the literature review method against the stemma method. This method will allow us to understand, evaluate, and synthesize existing knowledge about the stemma methods used in the relevant context. Here are the steps to be taken in this research method:

First, Identify Research Objectives, is to understand the use of the Stemma method, and evaluate its advantages and weaknesses in the context of manuscript research, Second, Source Selection. Identification of relevant sources of information for this literature review is obtained from books, scientific articles, theses, journals, conferences, and other sources related to the stemma method. The selected sources are those that are relevant to the purpose of the research (Sugiyono, 2015; Zed, 2008). Third, data collection. Data collection begins with reading and reviewing the sources of information that have been identified. During this process, important information about the stemma method has been recorded, including definitions, basic concepts, uses, practical applications, and important findings. Fourth, Data Analysis, analysis of the data that has been collected is carried out Identify patterns, trends, and findings that arise from the sources that the author reviewed. Evaluation of the advantages and disadvantages of the stemma method based on the knowledge obtained by the author from related literature, and the last is Synthesis of Findings, findings about the stemma method are synthesized based on findings obtained by the author from sources that have been studied (Adlini, 2022).

By carrying out these stages the author can make conclusions about recent developments in the use of the stemma method, as well as its potential contribution to philological research. This research method will also help the author to gain a deep understanding of the stemma method, so that later readers can apply it appropriately in future research or understand his contribution in the relevant field of philology.

Result and Discussion

Stemma method in Text Reconstruction

In philology, there is a process called text editing that uses the stemma method. According to Robson and Lubis, the stemma/objective method is a method used to approach the original text by utilizing the content contained in a manuscript through comparative studies of the text. This method is based on the assumption that if there

are the same errors and they are in the same place in the text, then the text comes from the same source. Errors in a manuscript will be passed down from generation to generation to the next during the copying process (Nuarca, 2017). This method is used to uncover differences and similarities among various manuscripts. The mission of this text editing is to free the text from various errors such as losing letters, words, sentences, or paragraphs that can confuse the understanding of the text. Identified errors are carefully recorded in the corrective reading notes, along with their variations, and then corrected by reference to evidence from comparative texts as a form of responsibility for the accuracy of the corrected text. This process aims to produce clearer, accurate, and easy-to-understand text (Djamaris, 2022; Riza, 2015).

According to Oman Fathurahman thought, the stemma method refers to the classical philological tradition which was first introduced as a Stemmatic approach to text editing by a scholar named Karl Lachmann. This stem method has become a norm and a strong foundation in philology, providing a very useful framework for scholars in studying and restoring ancient texts. Karl Lachmann played an important role in introducing an approach that led to a deeper understanding of the evolution and change of texts through various copies, as well as providing a foundation for the historical understanding and development of the classical texts we have today. The stemma method introduced by Lachmann became one of the milestones in the history of philology, facilitating a better understanding and development of valuable ancient texts (Fathurahman, 2015).

Stemma, also known as genealogy of texts, is used when making comparisons between different versions of manuscripts to understand the family relationships between them (Camps & Cafiero, 2012; Salemans, 2010). In the preparation of the stemma, manuscripts are named using Greek letters as identification marks. For example, the archetype, which is the desired version of the original, is often marked with the Greek letter Omega (θ), while the hyparchetype, which is the version above it in the lineage, may be marked with the letters alpha (α) or beta (β). Thus, genealogical images or manuscript lineages can be clearly identified through the use of these symbols in the preparation of stemma (Baried, 1985).

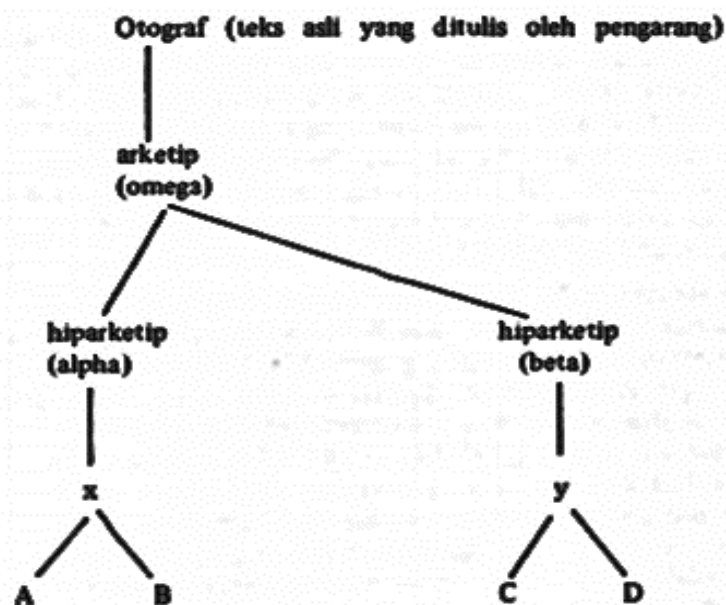
The stemma method is used to trace the original text by comparing it to the text in the manuscripts. West argues that in the tradition of manuscript copying, each manuscript is copied sequentially, with errors made in previous manuscripts being passed down to manuscripts that follow them for generations. Errors that arise during the process of copying from one text to another can serve as useful indicators to identify differences and similarities between the various texts (Zaidun, 2007).

Text criticism has the primary goal of identifying and correcting errors in a text, in the hope of eventually restoring it to a form close to the original text. The term "original text" in this context refers to a text that has become the main reference and has become the source for all existing manuscripts; It is usually known as an archetype. Meanwhile, texts written by the author himself are referred to as autographs. However, it should be noted that extant autographs are extremely rare. In the field of philology, it is known as emendation, which is an effort to improve the text (Palupi, 2000). When corruption in the text is carefully investigated to eliminate any kind of errors and

irregularities that may occur during the copying process, it is possible to find text forms that approach the archetype that have been lost. This is an important undertaking in understanding and preserving ancient texts, as it can help reconstruct and understand texts that may have undergone changes over the centuries (Baried, 1985).

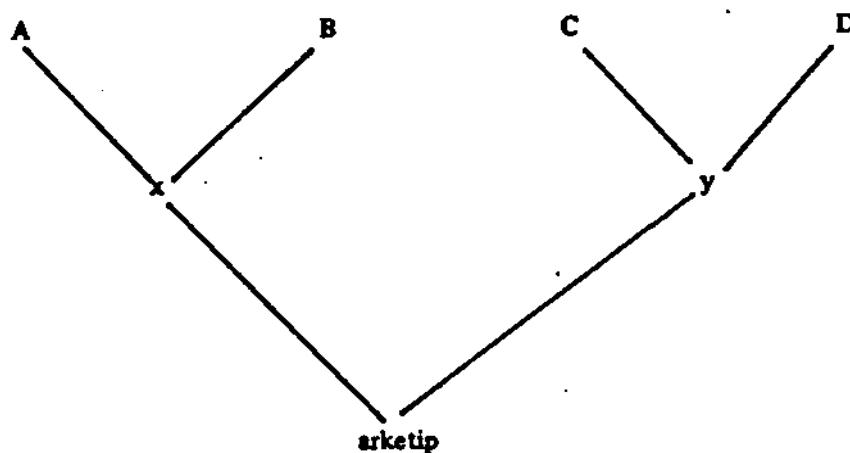
The stemma method in its application in philological research, the available manuscripts are named using capital letters in the Latin alphabet, such as A, B, C, D, and so on. Archetype refers to the original text which is the first manuscript in the group that can be considered the primary source of all existing sources. Archetypes, or sometimes referred to as archetypes, are the authority for all manuscripts in a particular tradition. On the other hand, a hypertype is a major script that is the head of a group of similar texts in a particular tradition (Baried, 1985).

In philology, the stemma method is an important tool for identifying two distinguishable types of text transmission traditions. First of all, there is a closed tradition, in which manuscripts are passed down directly and vertically from the same lineage. This process forms a chain that is closely related and continuous in its development. Then, there is also what is known as open tradition, where the decline of manuscripts is not limited to one single lineage. In contrast, open tradition involves a wider variety of sources and branching in the development of the text. In this context, variations and changes in the text can arise from various sources, making the identification of transmission relationships more complex. The stemma method plays a central role in helping philologists understand and analyze the course of manuscripts in both of these types of traditions. By identifying inter-manuscript relationships and branching in transmission traditions, philologists can better understand the history and evolution of texts that are important in the field of philology (Baried, 1985). A simple example of using the Stemma method is shown in the following chart:



Graphs 1 (Baried, 1985)

The chart above delineates a vertical lineage, beginning with the ancestral manuscript at the top and progressing downward to its derivative copies. This diagram serves to illustrate the historical and textual transmission of manuscripts over time, highlighting the genealogical relationships among them. However, the orientation of the chart may be reversed when the objective shifts toward reconstructing the original form of a text. In such cases, the process begins with the extant manuscripts, which are systematically grouped and compared based on their textual variations. Through this comparative analysis, scholars endeavor to trace back and reconstruct the archetype, or the hypothetical original manuscript, as exemplified in the subsequent figure. This method constitutes a foundational practice in philological research, as it facilitates the recovery of the most authentic version of a text.



Graphs 2 (Baried, 1985)

The stemma method has a number of issues and challenges that need attention, and here are some of them that are often highlighted:

Basically, this method derives from making decisions between true and false variants of readings, and in practice, the determination of the correct variant is often a difficult task.

1. The determination between two hyparchetypes can also be a dilemma, as they are often considered to have equally good values.
2. There are situations where two members of one hyparchetype may reflect different dialects or language stages, and this presents a difficult choice for editors, between maintaining the stemma or maintaining consistency in dialect or language stage.
3. The emergence of the problem of contamination or mixing of two traditions due to the influence of open traditions is also a major concern.
4. The certainty of the existence of an "original text" is often questioned, because at first there may be no variation in the text.
5. It is important to consider the relationship between oral tradition and written script tradition in Indonesia, and determine which is more authentic and original, given the significant interaction between the two (Baried, 1985).

In comparing different texts and texts, we can use them as sources of information to organize and reconstruct relationships between manuscripts or to create a genealogical tree structure known as a stemma. However, the success of this effort to compile a genealogical tree depends largely on the characteristics of each manuscript itself.

This stage of comparison is very important, because one of the foundations in the field of philology is the assumption that in copies of texts produced or transmitted through handwriting there are diverse variations in readings, known as variants (Cerquiglini, 1999; Fleischman, 1990). The process of hand copying also has great potential to create corruption in the text, either due to physical damage to the copied manuscript, the fallibility of scribes, or even deliberate interactive additions (Fathurahman, 2015).

Paul Mass tried to articulate and interpret the concepts introduced by Lachmann into a more Stemmatic method, and through Mass's interpretation, the stemma method began to be formulated. This approach aims to trace and restore the original source of the text by using the same errors found in various copies of the text. This error can be in the form of omission of words or sentences (Omission) and changes in the position of words or sentences (Transportation). In other words, the stemma method can only be applied to texts that have more than one copy of the manuscript, and cannot be used in the study of a single text. A key concept in the stemma method is the identification of shared errors, which is used as a basis for grouping texts and reconstructing relationships between one manuscript and another. By analyzing these types of shared errors, we can identify at least two patterns of relationships that exist between the manuscripts:

1. The pattern that reflects that two or more copies of a manuscript are closely related to each other, more closely than with other manuscripts, is known as a "conjunctive error." For example, when we find the same type of error in manuscripts c and t, we can conclude that they have a very close relationship, in contrast to manuscripts A or B which have different types of errors.
2. The pattern that shows that one copy of a manuscript has a higher degree of independence because it does not have "common errors" with other manuscript copies is known as "separative error." For example, manuscript E can be considered a more independent copy, or at least very distantly related, when we learn that the types of errors found in it do not exist in other manuscript copies, and so on (Fathurahman, 2015).

The application of the stemma method in copying texts often involves a vertically copying process, where manuscripts are copied one after another from top to bottom, following a single lineage. However, in some cases, copyists may face difficulties while dealing with manuscripts that have errors, and as a workaround, they try to combine the best readings of several different manuscripts in their copies. This resulted in a more horizontal spread between several manuscript traditions, which is often referred to as contamination. The relationship between manuscripts becomes even more complicated when the author himself has made changes in the text after

copying the original text is complete. As a result, there was a mixture and emergence of new, different versions of the text (Baried, 1985).

The stemma method, according to Lachmann's view as described in Oman's book, usually begins with what is referred to as the *Recensio* stage. This stage involves trying to find the initial form of a text based on an existing copy of the text (Fornaro, 2022). In this stage, in addition to establishing kinship relationships between manuscripts based on shared errors as described earlier, it is also possible to eliminate one or more copies of manuscripts that can be identified as direct derivatives of other manuscripts (*Eliminatio Codicum Descriptum*). For example, manuscript B may be completely ignored in the process of text reconstruction if we know that it was copied vertically directly from another manuscript. Thus, we need only consider the relevant manuscripts in the effort to reconstruct the text (Fathurahman, 2015).

Omani Fathurahman presents a concrete example in the form of a copy of the *Ithaf Al Zaki* cod manuscript. Or. 7050 contained in the library collection of Leiden University. He considered that this copy of the manuscript was very similar to the MS India office manuscript 1180 or 684 in the collection of the British Library. Therefore, in preparing the text edition, Oman decided to ignore this Leiden version of the text and focus on other texts that were considered more relevant. In addition, within the framework of the *Recensio* stage, the pattern of family relationships that have been formed between manuscript copies can also be used to redesign "shadow manuscripts that no longer exist but are thought to have once existed," which are often referred to as "beta manuscripts" for example it is conceivable that there may be one manuscript that once existed, serving as a link between manuscript A and manuscripts C and D. This is assumed based on the similarity of errors contained in the two groups of manuscripts, even though the errors are not directly identical. After completing the *Recensio* stage, the next step in the *Stemma* method is *Examinatio*, which is an examination stage to ascertain whether the text that has been considered as final form, based on the genealogical tree that has been formed, has reached the level of "ajek" (perfect), or still contains many errors. If it turns out that the text still contains many errors, the final step taken is *Emendatio*, which is the process of correcting errors in the text by referring to a number of reliable witness manuscripts. Even if no proper correction is found in the witness manuscript, then the error can be isolated from the whole text (Fathurahman, 2015).

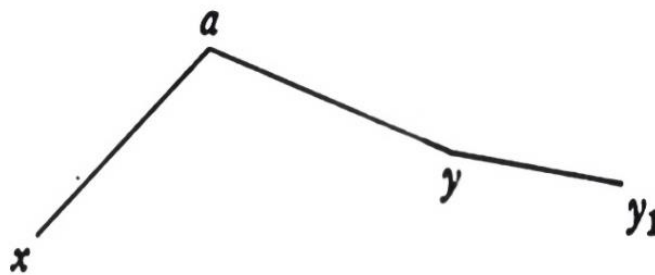
After successfully designing the *Stemma*, the next step is to reconstruct the text gradually. This process involves understanding the different variants of readings that may be incorrect in the text. In this context, "marking" refers to an attempt to correct erroneous readings or texts by using other readings or texts that the majority of readers consider correct. This correction is based on the use of other sources so that erroneous readings are corrected by following readings that are considered more correct. Thus, the reading contained in a manuscript is considered an archetypal reading, but can be corrected by referring to other sources so that it is close to the original reading (autograph). All these stages are expected by Lachman to clarify the level of authenticity of the manuscript material that still exists or can be found (Iqbal, 2018).

The Stemma Method in Case Studies and Applications

The stemma method as described above is a useful approach to uncover the relationship between ancient manuscripts by analyzing differences in various manuscript copies. In this section of the discussion there are two manuscripts that the author describes studied with the stemma method, this is done in order to better understand the application of the stemma and philology methods to ancient texts.

Hikayat Muhammad Hanafiah Manuscript

Hikayat Muhammad Hanafiyyah (HMH) is a work that is widely distributed in various copies, with a total of about 30 manuscripts that have been found. However, when trying to trace its authenticity through the oldest manuscripts in existence, we face considerable challenges, because according to Brakel it is very difficult to trace it (Zaidun, 2007). Of the various manuscripts available, Brakel in his book classifies and summarizes them briefly into three main versions, as seen in the chart below.

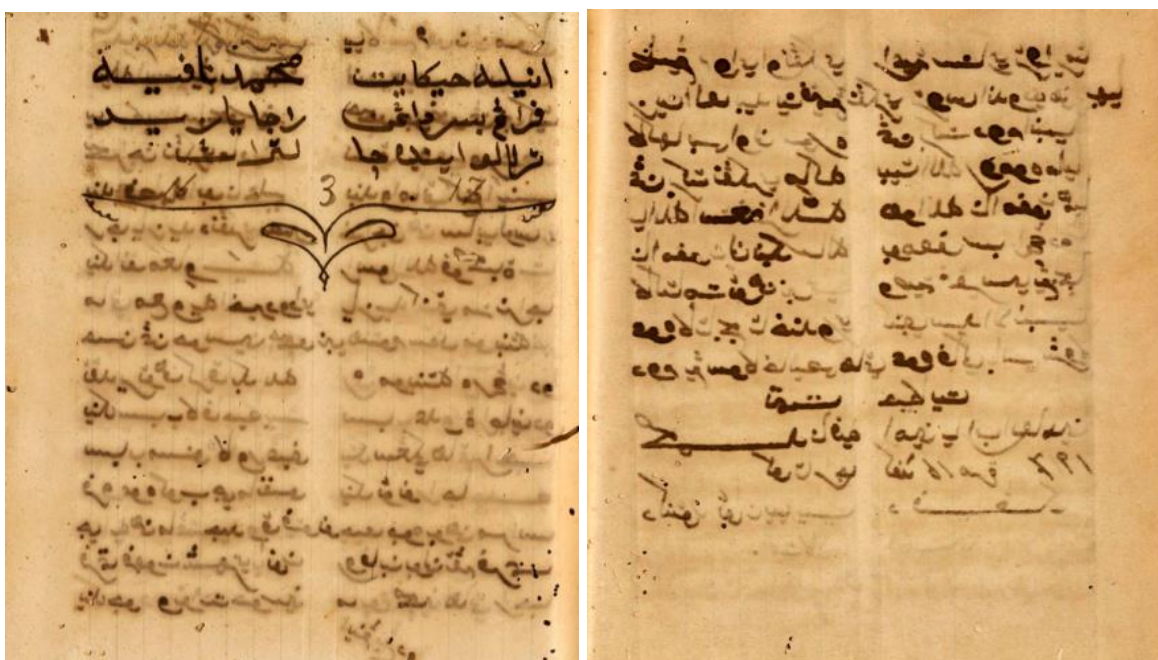


Graphs 3 (Zaidun, 2007)

In the philological study of the HMH manuscript, Brakel recorded several significant additions, one of which is the story of two unknown young men who died in the war. This addition is particularly intriguing because it is absent from the Y1 manuscript but present in the X and Y manuscripts. The absence of this story in the Y1 manuscript, which appears to be a newer copy based on paleographic analysis and the date of writing, suggests significant textual variation among these manuscript versions. Brakel's research indicates that this addition occurred after the compilation of the Y1 manuscript. He identified that the HMH manuscripts exhibit complex relationships, both between similar versions and different ones. This is demonstrated through an in-depth stemma codicum analysis, where Brakel discovered numerous branches and sub-branches in the manuscript's stemma structure.

Brakel's findings suggest that there are many ramifications in the stemma structure of the HMH manuscript. This complexity reflects a non-linear copying process influenced by various factors, including the scribe's interpretation, historical context, and possibly intentional or unintentional changes made by scribes. This analysis enriches our understanding of the textual dynamics and the history of its

transmission, providing valuable insights into how this text evolved and was preserved within different literary traditions. In this context, the philological study of the HMH manuscript focuses not only on reconstructing the original text but also on exploring how the text was transmitted and modified over time. This includes examining textual variants, determining the chronology of copying, and understanding the genealogical relationships between manuscripts. Thus, Brakel's research makes a significant contribution to the field of philology, offering a deeper understanding of the history, culture, and scribal traditions that shaped the HMH manuscript.



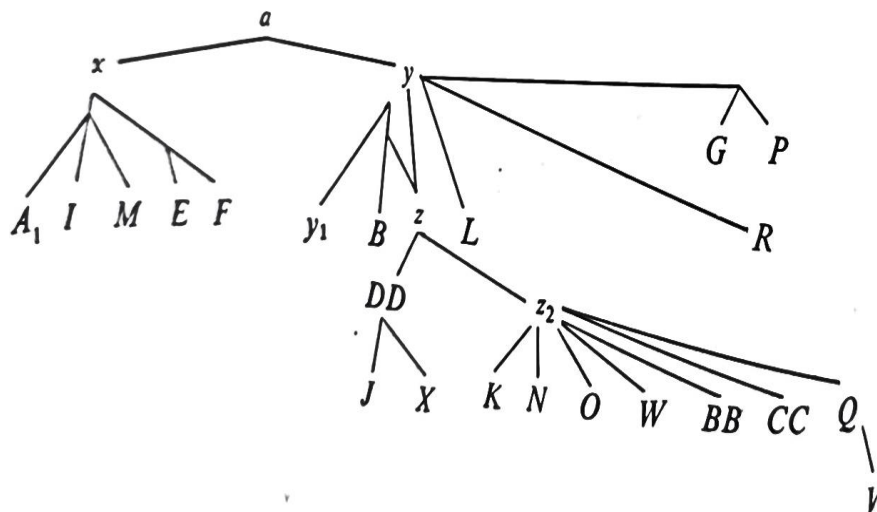
Figures 1 and 2. The condition of one of the HMH manuscripts, the first (Left) and Last (Right) pages in the HMH manuscript (No. NB 109) (Brakel, 1988)

Interestingly, in his research, Brakel found that some of the manuscripts he studied had similarities in various aspects, including their characteristics and also the history of transmission. This creates a complexity that requires in-depth analysis to reveal the relationship and evolution of the texts (Brakel, 1988). After careful investigation and detailed comparisons, Brakel succeeded in formulating a more intricate structure of the HMH manuscript tradition than had previously been conceived. His meticulous analysis revealed the complexities and nuances of the manuscript's transmission, illustrating a more elaborate network of textual relationships. Brakel employed a variety of methodologies in his research, extending beyond the traditional stemma codicum approach. The stemma method, which involves constructing a genealogical tree to trace the relationships and origins of various manuscript versions, was foundational to his work. However, Brakel recognized the limitations of relying solely on this method. To address these limitations and achieve a more nuanced understanding, he integrated the stemma method with another analytical technique known as the combined method.

The combined method involves synthesizing multiple approaches to textual analysis, incorporating aspects such as philological, palaeographical, and codicological

examinations. By doing so, Brakel could account for variations and anomalies that might be overlooked by a singular approach. This holistic strategy enabled him to uncover deeper layers of textual transmission and scribal practices. Through this multifaceted approach, Brakel aimed to attain a more profound and comprehensive understanding of the HMH manuscripts. He meticulously analyzed not only the textual content but also the physical characteristics of the manuscripts, such as handwriting, materials, and marginalia. This allowed him to piece together a more detailed and accurate history of the manuscript's development and dissemination.

Brakel's integrative methodology highlights the importance of employing diverse analytical tools in philological research. By combining traditional stemmatic analysis with more modern and varied techniques, he could address the complexities of the manuscript tradition in a more thorough and sophisticated manner. His work underscores the necessity of a holistic approach in textual studies, where the convergence of different methods can lead to richer and more comprehensive insights into the history and transmission of texts. In summary, Brakel's research represents a significant advancement in the study of the HMH manuscript. His innovative use of multiple methodologies not only refined the understanding of the manuscript's stemma structure but also provided a more detailed and intricate picture of its historical and cultural context. This comprehensive approach has set a new standard for philological investigations, demonstrating the value of combining various analytical techniques to achieve a deeper and more complete understanding of ancient texts.

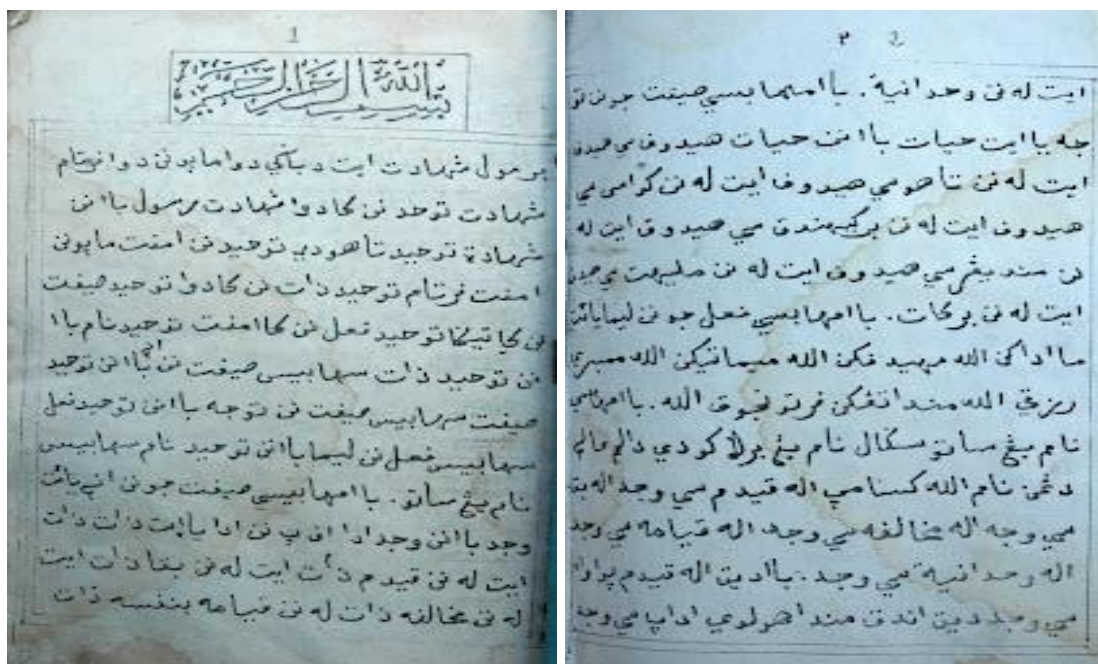


Graphs 4 (Brakel, 1988)

Manuscript of Kitab Sifat Dua Puluh

In the Manuscript of Kitab Sifat Dua Puluh (KSDP), if we examine the existing copies, it is difficult to definitively determine the order in which they were in relation to the autograph. However, through a philological approach, we can trace to determine

the order of the copies ("Trace," n.d.), Through careful and accurate analysis, we can perform an in-depth search of the hypertexts contained in the KSDP manuscripts. This can be achieved by comparing existing texts and utilizing the data generated from the study



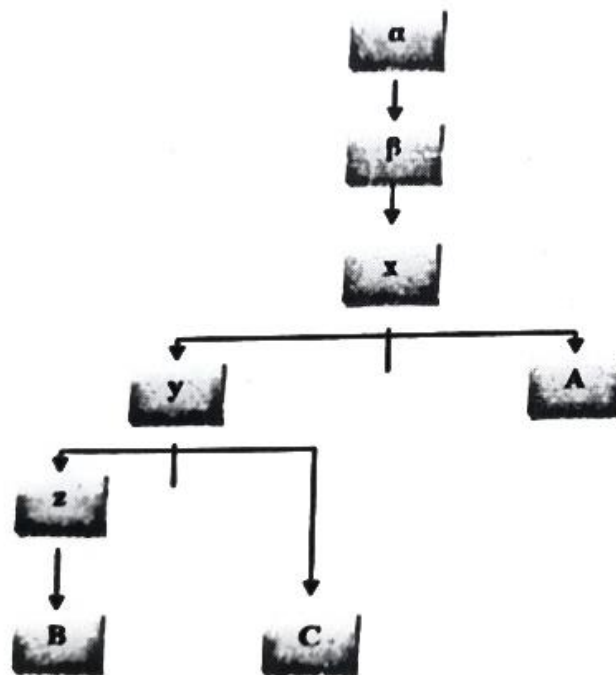
Figures 3 and 4. Physical condition of KSDP manuscript pages 1 and 2 (Riza, 2015).

In a scholarly paper compiled by Yulfira Riza, a meticulous comparative analysis has revealed the intricate relationship between the three manuscripts under examination. This comparative study aims to elucidate the origins and similarities that may exist among the texts. The findings from this analysis indicate that these three manuscripts, subjected to thorough comparison, largely derive from the same hypertext. This hypertext is characterized by specific features related to the copying methods and the textual presentation. However, upon closer examination of the relationships among these manuscripts, it was discovered that Manuscript A is significantly distanced from Manuscripts B and C. Manuscript A does not exhibit a striking resemblance to these two KSDP manuscripts, neither in terms of the copying errors nor in the additions or omissions of texts. Despite this, there are some errors that appear in several locations across all three manuscripts, suggesting a common source or shared scribal practices at certain points in their transmission.

The results of this analysis provide insights into the textual genealogy and the scribal culture that influenced the transmission of these manuscripts. The study highlights the importance of detailed comparative work in understanding the development and dissemination of manuscript traditions. By identifying both shared and divergent features among the manuscripts, Riza's work contributes to a more nuanced understanding of their historical and textual relationships. This research underscores the complexity of manuscript transmission and the necessity of

employing rigorous philological methods to uncover the layers of textual history embedded within these documents.

According to the analysis conducted by Yulfira, the most striking difference between manuscript A and both manuscripts B and C is the presence of inequality in the content of the text. This discrepancy, according to Yulfira, may be caused by the deliberate actions of the copyist by leaving or changing part of the original manuscript content, which in turn aims to facilitate the reader's understanding when the manuscript is copied or used at a certain time. This shows the complexity in the evolution and change of these texts over time and the context in which they were used. Thus, this meticulous comparison provides an in-depth look at how these manuscripts can reveal not only their relationship to each other, but also the role played by copyists in altering and rearranging these texts according to their needs and purposes.



Graphs 5 (Riza, 2015)

From the comparison of words and charts above, it is evident that manuscripts B and C do not directly derive from manuscript A. Additionally, there are indications that other manuscripts might be the ancestors of B and C, or there might be contemporary manuscripts with A that influenced B and C. This variation is particularly noticeable when examining the beginning of manuscript A, where the text consistently starts with the phrases "Baramulo that intention is divided tigo..." or "Baramulo obey is divided by duo," whereas manuscripts B and C begin with "Baramulo obey is divided by duo" and "Baramulo obey is divided duo..." respectively. The particle "lah" present in script A is notably absent in manuscripts B and C. The scribes of manuscripts B and C appear to have deliberately omitted this particle, a pattern that recurs throughout the copying process of both manuscripts.

Although both manuscripts B and C testify to this omission, the form adopted in this edition of the text adheres to that of manuscript A. This decision is based on the relative antiquity of manuscript A compared to the other two manuscripts. Given its older age, it is logically improbable that manuscript A suffered from damage or lacunae; instead, it is more plausible that the errors occurred in manuscripts B and C. To better understand the relationship between these three KSDP manuscripts, a more thorough philological analysis is essential. This analysis involves not only a detailed comparison of textual variants but also an examination of the scribal practices and historical contexts that may have influenced the transmission and preservation of these texts. By investigating these aspects, we can gain a deeper insight into the genealogical connections and the textual history underlying these manuscripts. This comprehensive approach ensures a more accurate reconstruction of the textual tradition and highlights the significance of manuscript A as a critical source for understanding the original text.

Conclusion

The stemma method is a very important and well-known method in philology. This is because this method allows researchers to investigate errors that appear in manuscripts with a high level of detail. In the ancient manuscript world, there is often a great deal of variation in manuscript copies, which makes it difficult to identify the original text. However, with the help of the stemma method, researchers can perform meticulous searches to get close to or even close to the original text. The stemma method involves a series of important steps in the reconstruction of the manuscript. The first stage is *Recensio*, where researchers try to reconstruct manuscript lineages by selecting, eliminating, and tracing relationships between existing manuscripts. Next, at the *Examinatio* stage, manuscripts are analyzed and tested to find the manuscript that most closely resembles the autograph or original text. The final stage is *Emendatio*, where improvements are made to present the most accurate text or close to the original text. Some studies that have used the stemma method as an analytical tool include well-known research such as the saga of Muhammad Hanafiyah researched by Brakel and also research on the Book of the Twenty Natures written by Yulfira Riza. The stemma method has helped researchers in understanding manuscript history and recovering ancient texts in a meticulous and accurate way.

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