

PHILOLOGY AS AN AUXILIARY DISCIPLINE TO HISTORY (A THEORETICAL REVIEW)

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ABSTRACT

In general terms, philology is the discipline concerned with the study of various aspects found within ancient manuscripts. Conversely, history is a field that focuses on examining past events. The relationship between these two disciplines—along with other related fields—is characterized by mutual dependence and reciprocal contributions. This article seeks to offer both a theoretical exploration of the role of philology as an auxiliary science that supports the work of other academic disciplines. Specifically, it investigates how philology is utilized by the field of history as a methodological tool to uncover and interpret historical events from earlier times. This article highlights the position of philology as a supporting discipline, particularly in its ability to process the content of manuscripts and textual materials in a way that makes them more accessible for scholarly analysis. Through the preparation of critical editions of texts, philology facilitates research in various fields that rely on the remnants of the past. Within the historical sciences, philology plays a crucial role in examining textual relics, especially manuscripts, which serve as vital sources of historical information.

I. INTRODUCTION

The diverse forms of cultural artifacts inherited from the past serve as valuable sources of information, offering insight into the intellectual expressions, emotional experiences, and various dimensions of life in earlier periods. These works, which encapsulate the realities of bygone eras, were produced within social and cultural frameworks that differ significantly from those of contemporary readers. Accessing and interpreting these historical materials in the present requires a range of scholarly approaches, including philology—an academic field that focuses on the study of ancient texts as tangible cultural relics that contain abstract linguistic content (Suryani, 2012). Philology, in its simplest definition, refers to the study of a nation's culture through its language and literature. Etymologically, the term 'philology' derives from the Greek words *philos*—closely related in meaning to 'love'—and *logos*, which can be interpreted as 'word' or 'speech'. From this etymological root, philology can be understood as 'love of words' or 'delight in expression'. Over time, the concept of philology has evolved to encompass broader meanings such as a love for learning, literature, knowledge, and cultural expression. From this development, three essential keywords emerge to shape its definition: appreciation, literature, and culture (Permadi, 2010).

The primary object of philological research is the ancient manuscript or text. One of the main outcomes of philological activity is the critical edition of these texts. Such editions may vary depending on the editorial method employed and are often accompanied by scholarly apparatus, including textual criticism, linguistic analysis, summaries, and, when necessary, translations into more widely spoken languages for broader dissemination (Dewi, 2018). Within this framework, philology functions as an auxiliary discipline, supporting other fields of study that engage with historical manuscripts. In the process of reading or extracting meaning from historical documents, philology does not operate in isolation. Instead, it maintains a dynamic and reciprocal relationship with other disciplines. Depending on the research objective, philology may draw upon insights from other fields as supporting knowledge, just as other disciplines may rely on philological methods when engaging with historical textual sources.

Philology is a scholarly discipline grounded in the analysis of written materials or texts, with the primary objective of uncovering the cultural meanings embedded within them. It has often been referred to as *L'étalage de savoir*, or *a display of knowledge* due to its intensive exploration of classical texts that encompass a wide range of subjects and ideas. Through philological inquiry, researchers are able to reconstruct depictions of life in earlier times, along with the multitude of aspects that shaped those historical contexts. These aspects include various branches of knowledge across disciplines (Hidayat, 2012). In this regard, philology plays a vital role in deciphering the mysteries of ancient written heritage. However, such a role also implies that philology, as a single discipline, may encounter limitations that cannot be resolved within its own methodological boundaries. Consequently, it becomes necessary for philological research to intersect with other disciplines. This interdisciplinary nature allows philologists to draw upon additional perspectives in order to yield more accurate and contextually relevant interpretations of

texts, grounded in the historical realities from which they emerged.

More specifically, the intersection between philology and other fields arises from the fact that philological studies often deal with complex and multifaceted information related to various dimensions of past human life. As such, a philologist is expected to possess not only a mastery of linguistic theory, but also a working knowledge of anthropology, paleography, classical languages, literary theory, religious studies, and the historical cultures of societies under investigation. These competencies serve as essential tools in extracting meaning and reinforcing the reliability of research findings. Within this framework, philology is both a discipline that necessitates support and one that serves as an auxiliary science. When it engages with fields such as literature, history, religion, and cultural studies, philology functions as a supporting discipline—providing critical tools for interpreting and contextualizing the messages contained within ancient manuscripts.

Compared to other disciplines within the humanities, philology is currently experiencing a decline in academic appeal. It is often perceived as outdated, uninteresting, and lacking relevance—an image shaped by certain persistent stereotypes. There are at least three key factors that contribute to this perception. First, the primary objects of philological study—manuscripts and texts—tend to appear temporally distant from the modern era, which gives the impression of irrelevance. Second, the historical content of these texts is frequently regarded as offering little to no contribution to the resolution of contemporary issues. Third, philological research is often viewed as confining its scholars within a textualist principle, thus restricting the exploration and development of more dynamic theoretical approaches (Sudibyo, 2007).

This article seeks to depart from conventional studies that address philology's position as an auxiliary discipline. For instance, in the textbook *Pengantar Teori Filologi* compiled by Baried Baroroh and colleagues, philology is indeed discussed as a supporting science for other fields. However, the text does not delve deeply into how philology functions practically as an auxiliary tool in interdisciplinary research. Other philological texts also tend to present this role only in fragmented or generalized terms. It is precisely this divergence that forms the core focus of the present article. This article aims to offer a more elaborated discussion of philology's position as an auxiliary discipline, with an emphasis on its practical-theoretical implications. By doing so, this article contributes to expanding the academic discourse and enriching the literature on philology's methodological significance and applicability in broader scholarly contexts.

II. METHOD

This study employs a secondary research method by conducting library research, which involves collecting data from previous studies, books, scholarly journals, and other relevant documents. This method was chosen because it allows the researcher to access verified information and enrich the theoretical framework without the need for direct field data collection. Secondary data sources play a crucial role in philological research, particularly in understanding various perspectives that

have been examined by earlier scholars (Creswell, 2014).

The process of secondary data collection begins with identifying relevant literature through libraries, online journal databases, and academic repositories. The selected sources must demonstrate high credibility, such as articles from indexed journals, books published by reputable publishers, and studies with clearly defined methodologies (Sugiyono, 2016). One of the techniques employed is the literature review, which involves a systematic examination of previous research to identify existing gaps that require further investigation (Ibrahim et al., 2018). The selection of a secondary research method also takes into account time and resource efficiency. By utilizing secondary data, the researcher can focus the analysis on interpreting and synthesizing existing data without the need for primary data collection, which typically requires more time (O’Leary, 2009). Therefore, this method is considered the most appropriate to support the discussion on the role of philology in this study.

III. RESULTS AND DISCUSSION

3.1 The Role of Philology as an Auxiliary Discipline for Other Fields of Study

The primary object of philological study is manuscripts that contain classical or traditional literary texts. Philologists work to interpret and examine these manuscripts in depth. Regardless of whether a manuscript contains literary content, it serves as a reflection of the intellectual life of the society from which it originated. This intellectual dimension is precisely what philology seeks to uncover through its analysis of ancient texts as its core research material.

The outcomes of such philological inquiry can be used to trace the evolution of intellectual thought, understand the customs and norms of past societies, and even serve as a valuable reference for other disciplines in conducting their respective analyses. Given the diverse content found in ancient manuscripts, philology plays an important role in categorizing them according to their thematic or disciplinary relevance. In other words, the philologist filters and organizes textual data based on its content, presenting it in a form that aligns with the needs of other fields of study. Through this process of textual presentation and data organization, philology functions as an auxiliary discipline for any scholarly field that relies on historical manuscripts as primary sources for research.

Philology plays an essential role as an auxiliary discipline in the field of linguistics, particularly in diachronic linguistic studies. The linguistic approaches of synchronic and diachronic analysis were introduced by Ferdinand de Saussure in the early 20th century. Diachronic linguistics refers to a subfield of linguistics concerned with the historical development of a language (or languages) across an extended period—ranging from the origin of a language to its extinction (as in the case of Latin or Sanskrit), or to the present day if the language is still in use (such as Javanese or Arabic). This branch of linguistics is both historical and comparative in nature, and the term ‘diachronic’ itself derives from the Greek which *dia* means ‘through’ and *khronos* means ‘time’, indicating its focus on language change over time. In many contexts, diachronic linguistics is also referred to as historical linguistics (Kurniawan, 2001).

Linguists often rely on philological editions of ancient texts to analyze written

language, which frequently differs significantly from the spoken vernacular (Nugraha, 2023). For linguistic research, scholars require access to critically edited manuscripts prepared by philologists, as well as linguistic analyses of classical texts—sometimes also necessitating expertise from epigraphers, who specialize in interpreting inscriptions. The contributions of philologists provide the foundational data that linguists then examine to explore the structure, usage, and transformation of written forms of language that have diverged from contemporary spoken usage. Ultimately, the findings produced by linguists are likewise of value to philologists, creating a reciprocal relationship between the two disciplines. This interdependence highlights the collaborative nature of linguistic and philological research, where each field informs and enriches the other (Firdaus & Mahyadi, 2025).

Second, philology also serves as an auxiliary discipline for literary studies. It is especially crucial in supporting the construction of literary history and theory. The primary contribution of philology to literary studies lies in its provision of edited versions of ancient manuscripts and textual analyses that can be used as foundational materials for formulating literary history and theory. Since a significant number of classical manuscripts contain literary works, scholars in the field of literature inevitably depend on the critical editions produced by philologists. These edited texts, often comprising early literary compositions, become the basis for constructing general literary theories derived from historical texts examined through philological inquiry (Fitriani et al., 2012). Third, philology functions as a supporting science in the study of cultural history. Through the reading of ancient manuscripts, scholars often encounter references to cultural elements that are now rarely practiced or have completely vanished. Beyond the tasks of collecting, preserving, and editing manuscripts, philology plays a vital role in uncovering the cultural legacy of past civilizations. These texts may reveal information about belief systems, customs, artistic traditions, currencies, musical forms, dances, and other expressions of material and immaterial culture. Ancient manuscripts often provide descriptions or records of cultural phenomena that are no longer extant, and such data are invaluable for reconstructing the cultural history of a society (Nurcahaya, 2025).

Fourth, philology is indispensable to the discipline of history, as ancient manuscripts often contain valuable information about historical events, such as the names of ruling monarchs and other political occurrences. Even if certain texts do not explicitly present historical content, they may still contain implicit references to such matters in other sections. As a result, historians can benefit from philologically edited texts beyond those explicitly categorized as historical literature (Anwar & Supriyadi, 2022). In particular, non-historical literary texts can offer insights into the everyday lives of past communities—details that are often absent from official historical records or non-literary sources. Fifth, philology also functions as an auxiliary science for the study of customary law (*hukum adat*) and religious law. This role is especially critical because through the careful reading of ancient texts, one can uncover information about traditional legal practices, religious norms, and other forms of regulation that governed earlier societies. Philology contributes to legal anthropology by providing access to these primary textual sources. Numerous traditional manuscripts from the Indonesian archipelago document

local customs, including laws and regulations embedded within the literary heritage. For example, in Malay society, such legal texts are often referred to as *Undang-Undang*, while in Javanese they are known as *Angger-Agger*. These terms refer to customary laws that evolved organically within communities over time, rather than formal statutes decreed solely by monarchs. The codification of such laws usually occurred later, either in response to the growing need for legal certainty or under the influence of Western legal traditions. One notable example of such legal documentation is the *Undang-Undang Negeri Malaka* (The Laws of the State of Malacca), a prominent Malay legal manuscript. The availability of these kinds of texts is of immense value for the study of indigenous law and traditional jurisprudence (Dani et al., 2022).

Sixth, philology serves as an essential auxiliary discipline in the study of the historical development of religion. Its role is particularly significant because edited texts—especially manuscripts containing religious content—provide crucial primary sources for writing religious histories. A considerable number of ancient manuscripts from the Indonesian archipelago contain religious elements that contribute richly to the cultural and intellectual heritage of the region. For example, many ancient Javanese manuscripts are heavily influenced by Hindu-Buddhist traditions, while numerous Malay manuscripts are infused with Islamic teachings. The philological editing of these religious manuscripts, along with comprehensive textual analysis, becomes foundational in reconstructing the development of religious beliefs and practices across time.

From such texts, scholars can derive valuable insights into the lived experience and expression of religious faith in the archipelago, including the syncretism between Hinduism, Buddhism, and Islam, as well as their interactions with local indigenous beliefs. The texts also provide data on the religious sects and streams that entered and evolved within the region. These complex religious dynamics form the core issues addressed by the discipline of religious history. Therefore, philological engagement with religious texts—often categorized as *sastra kitab* or religious literature—contributes significantly to the understanding of how religious traditions were interpreted, internalized, and transformed within the cultural context of the archipelago. In this way, philology becomes an indispensable tool in the historical study of religion (Fian & Muhdi, 2022).

Seventh, philology also serves as an auxiliary discipline to philosophy, as the outcomes derived from the critical editing of texts often reflect the prevailing thoughts and ideologies of the societies in which the manuscripts were produced. Many of the manuscripts studied by philologists contain philosophical reflections on past events, drawn from the tangible cultural heritage of ancient texts and from the abstract literary content within them. Traditional societies in the Indonesian archipelago were largely shaped by artistic and religious values (Lukya & Syaifullah, 2022). Rational thought, which is central to philosophy, began to emerge more visibly after the arrival of Islamic influence. Given this context, the philosophical reflections that can be extracted from classical Indonesian literary texts are predominantly connected to art and religion—specifically aesthetics, ethics, and metaphysics. Moreover, many traditional literary texts, particularly *hikayat* or narrative tales, are rich in moral instructions and admonitions, suggesting that literature functioned as a guardian of communal moral values.

This moral framework was often underpinned by religious or philosophical beliefs. The depiction of characters in these texts—typically divided into ‘good’ and ‘evil’ figures—illustrates a worldview rooted in a simple yet profound moral dichotomy: life is essentially a struggle between virtue and vice, with virtue ultimately triumphing. In traditional literature, this moral absolutism generally prevails, though exceptions may occasionally occur. Numerous manuscripts from the Malay and Javanese traditions contain embedded philosophical themes, yet in-depth philosophical inquiry into these texts remains relatively underdeveloped, despite the increasing availability of edited manuscripts. Therefore, philology’s contribution to philosophy lies primarily in the production of critical editions, including transliteration and translation into the national language, which in turn enables philosophers to access, interpret, and explore indigenous philosophical thought more comprehensively (Elmustian & Firdaus, 2024).

3.2 The Role of Philology in Historical Inquiry

When discussing philology, one inevitably refers to a variety of manuscripts or written texts that originate from distant historical periods—commonly referred to as ancient manuscripts. Most of these texts are often considered to be products of classical or traditional literature, although their contents vary widely. In fact, some of them cannot be strictly categorized as literary works, such as legal codes, customary laws, prescriptions for traditional medicine, or architectural guidelines (Shafri & Affendi, 2021). Nevertheless, a large portion of these manuscripts can indeed be classified as literary works in a more specific sense, including folklore, epics (*hikayat*), animal fables, traditional verse forms such as *pantun*, *syair*, *gurindam*, and others. For this reason, philology is still widely associated with classical literature.

Although these ancient manuscripts are closely related to literary expression, the objects studied through philological methods actually contain a wide range of information that can be interpreted from various disciplinary perspectives, depending on the informational needs of the researcher. In other words, despite being conveyed in literary language, a manuscript often holds numerous other types of knowledge. Due to the richness of information embedded in these texts, scholars from various academic disciplines can draw upon ancient manuscripts to support the development of their respective fields. However, to properly analyze and extract relevant information from these sources, a specific "tool" is required. In this context, philology plays a crucial and indispensable role.

Philology can also be understood as the study of a nation's culture as reflected in its written manuscripts (Krismayanti, et al., 2021). Philological research focuses on the intellectual and cultural products of human civilization, such as thought, art, customary knowledge, and history, all of which are recorded in manuscript form. The intellectual heritage of ancestors, as the foundation of a nation's culture, is considered highly valuable—particularly in the quest to rediscover and reaffirm a nation's identity. This sense of identity is essential to prevent a culture from becoming detached from its roots. The process of uncovering such identity can be traced through ancestral writings passed down through generations. The intellectual legacy contained in these texts encompasses a

wide range of topics. As a result, the definition of literature has expanded beyond works that are merely “aesthetic” or classified as *belles lettres*. In philology, all written works produced by earlier generations are regarded as literature and serve as objects of scholarly investigation. The contents of these manuscripts vary greatly, including discussions on art, literature, religion, history, traditional medicine, prayers, incantations, practical advice, and more. Given the breadth and diversity of manuscript content, philological researchers are required to equip themselves with knowledge from multiple academic disciplines to engage with the material effectively.

The object of philological study encompasses the entire content of a manuscript (Nasrullah & Kosasih, 2018). These manuscripts contain a wide variety of materials. The term “classical literature” is not limited to texts classified as *belles lettres*; rather, it includes all forms of written works. Consequently, philology is also understood as a discipline concerned with the knowledge that once existed. Information about all aspects of life in past societies can be accessed by present-day communities through preserved cultural legacies. These legacies may be in the form of tangible cultural artifacts or written documents. Generally, written works contain more detailed and elaborate records of the past than physical objects. If the information contained in these texts covers a broad range of aspects of historical life, then the knowledge capable of accessing and interpreting such comprehensive data is considered a key to unlocking the understanding of the past. For this reason, philology has come to be defined as “the knowledge of everything that was ever known,” as stated by Philip August Boekh (Baried et al., 1985).

To understand the past of a nation or society, one of the most significant approaches is through the study of cultural manifestations, which constitute a complex system of ideas, values, norms, customs, and regulations. These cultural elements are generally recorded through language expressions transmitted across generations, both orally and in written form (Said, 2016). In this context, philology plays a vital role in revealing the lived experiences of ancestors, particularly those preserved in written traditions found in manuscripts that contain information on customs, arts, beliefs, and other dimensions of life. Such manuscripts serve as important materials for historical studies and can function as primary sources in reconstructing past events. Over time, many cultural traditions have vanished due to the absence of successors or practitioners. Therefore, philology is considered essential in assisting historical research by uncovering ancient knowledge embedded within texts. Its primary function in historical science is to serve as a reference or supporting tool in identifying new historical facts. This refers to the discovery of texts that contain explanations related to particular regions, objects, or contexts. For instance, manuscripts such as *Negarakertagama*, *Babad Tanah Jawi*, and *Pararaton* provide valuable guidance for exploring life in the archipelago during earlier periods and may be used as primary historical sources (Wiryamatana, 2012).

Philologically edited texts, particularly those that have undergone rigorous internal and external textual criticism, can be utilized in historical inquiry. Beyond textual criticism, the findings must also be corroborated with other sources, such as foreign accounts, inscriptions, or archaeological evidence, and must be examined for their characteristics and reliability. Typically, the parts of the manuscript that are of historical value are those that

describe events contemporaneous with the author. Even then, such accounts are often embellished, especially when the events portrayed could tarnish the reputation of the reigning monarch (Susanti et al., 2024). This practice is closely tied to the *zeitgeist*, in which ancient manuscripts were heavily influenced by "palace-centric" perspectives. Nevertheless, these texts are invaluable in complementing historical information found in other sources, which may manifest as data or historical facts—such as tombstones, inscriptions, or temple reliefs. For example, the historical value of Sultan Malikussaleh's tombstone in Samudra Pasai (Aceh) would remain limited if not for the supporting narratives found in *Hikayat Raja-raja Pasai* and the *Sejarah Melayu*. Historical research may also benefit from edited texts of non-historical literary genres, particularly old texts that portray social life rarely documented in conventional historical records. In Malay literature, for example, *Hikayat Abdullah* presents a sharp critique of feudal society. Similarly, in Javanese literature, *Serat Wicara Keras*—as implied by its title, which translates to "strong speech"—offers pointed criticisms of the social conditions in Surakarta at the time (Herlina, 2008).

In the context of historical writing (historiography), manuscripts hold a crucial position as authentic and authoritative references for conveying historical information pertaining to specific periods (Fathurachman, 2005). The reading and interpretation of manuscripts, often written in various languages, naturally require the expertise of philology in their translation. The role of philology in historical studies is not merely limited to translating texts, but more importantly, lies in the comprehensive understanding of the content embedded within the manuscript. Beyond translation, philology is expected to reveal the contextual meaning contained in the written texts. This is particularly essential since such manuscripts often carry linguistic features and cultural references that can only be deciphered through philological methods. The application of philology in processing manuscripts is therefore fundamental, given the diverse functions these texts may serve. A manuscript may, in itself, constitute a historiographical source when it contains narratives or meanings related to historical events. In the present-day construction of historiography, both textual interpretation and contextual analysis are inseparable, and philology becomes an indispensable tool in uncovering and interpreting the historical layers within the text.

The development of historiography in Indonesia can be categorized into three main phases: traditional historiography, colonial historiography, and national historiography (Bagaskara, 2024). This classification serves to distinguish the historical narratives constructed within each respective period. Each form of historiography is characterized by its own distinct features and approaches. Traditional historiography encompasses various forms of written heritage such as chronicles, manuscripts, and texts that narrate historical events (Gimnastiyar et al., 2025). Nonetheless, it is important to note that manuscripts are, in essence, literary works rather than purely historical accounts. In relation to historical studies, there remains an ongoing discourse highlighting a concern that literary works have not yet received sufficient scholarly attention as historical sources in Indonesia, in contrast to the more established practices among Western historians. One school of thought asserts that classical literary works are invaluable as sources of historical knowledge. These texts,

in particular, can aid historians in addressing gaps related to social and psychological realities that are often absent from official historical records. Literary sources may even offer initial clues that guide historians toward uncovering "what actually happened" through further investigative research. Conversely, another perspective argues that while historically themed literary works may be considered part of historiographical discourse, they should not be treated as direct representations of historical facts. Instead, they must still be appreciated within the framework of literature. Thus, it becomes evident that the relationship between literary texts and historical writing is neither automatic nor straightforward. Any attempt to simplify this relationship risks generating critical issues within either of the two distinct genres (Hermawan, 2005).

Manuscript studies have, over time, become closely associated with the field of history, to the extent that they are now regarded as one of the auxiliary tools in historical research. However, the scope of manuscript studies—particularly philology—is not limited solely to history, as they also contribute significantly to other disciplines. The semantic dimensions embedded in textual heritage are often considered broader than those found in tangible cultural artifacts or architectural relics. This is due to the fact that manuscripts frequently encapsulate the mental attitudes and cultural expressions of the societies that produced them. Despite this broader scope, philological inquiry still maintains a particularly strong connection with historical studies. This proximity is rooted in the fundamental functions of both disciplines. Philology, in its essential form, primarily focuses on textual criticism and tends not to delve deeply into the contextual or interpretive dimensions of the content. It is within this framework that philology intersects with historiography—since it is the task of historical research to contextualize and interpret the translated texts. An interdisciplinary approach thus becomes necessary in order to achieve a comprehensive understanding of the past. By integrating philological and historical methodologies, scholars are better equipped to construct a more holistic depiction of historical realities.

There is a compelling illustration of how a philologist ought to engage with manuscript studies. A philologist should not merely function as a "chef" who prepares or creates the dish, but must also taste their own creation in order to ensure its flavor and attain satisfaction with their scholarly work. This analogy emphasizes the importance of internalizing and critically engaging with one's own textual interpretations. Furthermore, there is a need to challenge the prevailing notion that philology is limited to textual analysis alone. To move beyond such assumptions, philology must evolve into a more cosmopolitan and secular discipline. A decolonial paradigm is also essential in order to prevent philology from being perceived—or misused—as a tool of manipulation aimed at exploitation and control (Latiar, 2018). Another critical consideration is the tendency to apply modern-day perspectives when interpreting historical events within manuscripts. Such practices risk imposing contemporary biases onto past realities. Therefore, caution must be exercised so that textual reconstructions are not conducted carelessly or turned into unwarranted claims (Diva & Ladies, 2025). In light of this, contemporary philological and historical studies underscore the need for continuous engagement with texts—not only in their literal form but also through seeking out the deeper, contextual meanings they

contain. This approach affirms that textual inquiry should go beyond surface reading, striving instead to reveal the layered significance embedded within historical narratives.

IV. CONCLUSION

From the preceding discussion, two primary conclusions can be drawn. Firstly, philology, as a discipline, cannot operate in isolation when examining its objects of study. It inherently requires interaction with other fields and simultaneously benefits from auxiliary disciplines that assist in analyzing textual materials. This reciprocal relationship positions philology both as a supporting and supported science. As an auxiliary discipline, philology contributes significantly to various branches of knowledge, including linguistics, literary studies, customary law, philosophy, and more specifically, history. Its auxiliary role is particularly evident in its capacity to process and interpret the contents of manuscripts and texts, thereby rendering them more accessible for further academic inquiry. Through the preparation of critical text editions, philology offers a foundational resource for disciplines concerned with interpreting cultural and historical remnants of the past.

Lastly, in relation to the field of history, philology plays an essential role in examining historical artifacts embedded within textual sources. Fundamentally, philology is engaged in the study of past legacies, many of which contain historical dimensions. However, philology often limits itself to the provision of textual materials, focusing on the accurate transcription and edition of historical texts. It is then the task of historians to interpret or contextualize these sources within their broader historical frameworks—particularly when the texts contain empirical data or factual references to past events.

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