

CHAPTER I

INTRODUCTION

A. Research Background

Since the early days of Islam, especially after the revelation of the Qur'an, Muslims have always tried to understand and comprehend its contents. Interpretation efforts continue to be made, although it is still limited to the linguistic realm which is indeed the Arab community in general who is recognized in Islamic history is very fluent in the language and understands its social language.¹ Al-Qur`an is a guide for Muslims in living their lives. In daily life, they generally have practiced reception of the Qur`an, both in the form of reading, understanding, and practice as well as in the form of socio-cultural.² In reality, the phenomenon of reading the Qur'an as an appreciation and response of Muslims is very diverse. Starting with the orientation of understanding and deepening of its meaning, to the mere reading of the Qur'an as ritual worship or to obtain peace of mind.³ Like *yasinan*, *tahlilan*, *tasyakuran*, etc. is ritual worship. The revelation was originally oral. The command to write revelation is not the main goal, but it is

¹ Sahiron Syamsuddin, ed., *Metodologi Penelitian Living Qur`an dan Hadis* (Yogyakarta: Teras, 2007), 35.

² Abdul Mustaqim, *Metode Penelitian Al-Qur`an dan Tafsir* (Yogyakarta: IDEA Press, 2019), 103.

³ Sahiron Syamsuddin, ed., *Metodologi Penelitian Living Qur`an dan Hadis*, 65.

a later choice, for service and dissemination.⁴ Before al-Qur`an was recorded, it was perfectly arranged as we have received or are now in our possession, of course having a very long history. The collection and compilation of the Qur`an in its current form did not occur in a single period but lasted for decades carried out by several people and various groups.⁵ Al-Qur'an as a holy book and guidance has various dimensions to be used as guidelines for life and guiding direction for every Muslim in living his life. Al-Qur`an invites human reason to think and remember Allah's creation.⁶ Likewise the rise of religious activities to jointly read al-Qur'an or certain surah-surah, besides aiming at remembering Allah also to connect *silaturrahim* and socialize.

While in socializing and cultured, the general public, especially South Kalimantan, is very religious, seeing the increasing number of assemblies of dhikr and ta'lim around Banjarmasin and also the growing number of devotees. The Banjar community, in particular, is one of the many communities participating in religious activities such as *Yasinan*, *Tahlilan*, *Walimâtus Şafar*, *tasyakuran*, etc. Da'wah strategy has an important role and function in improving the quality of people's lives. The *Yasinan* study is one of NU's practices, especially the Banjar community, which has become a strategy in developing and spreading religion.⁷ In carrying out these activities, of course, to read the Yasin Surah, *Yasinan* community or congregation using the Risalah Amaliyah, *Majmû' Sharîf*, *Yâsîn Faḍîlah* and al-

⁴ Muhammad Chirzin, *Fenomena Al-Qur`an* (Yogyakarta: Pustaka Pelajar, 2018), 60.

⁵ M. Hadi Ma'rifat, *Sejarah Lengkap Al-Qur`an* (Jakarta: Al-HUDA, 2010), 129.

⁶ Katbuddin Aibak, *Teologi Pembacaan: Dari Tradisi Pembacaan Paganis Menuju Rabbani* (Yogyakarta: Teras, 2009), 238.

⁷ Hayat, "Pengajian Yasinan Sebagai Strategi Dakwah NU Dalam Membangun Mental Dan Karakter Masyarakat," *Walisongo Journal*, Vol. 22, No. 2, November 2014, 297.

Qur'an itself to be used as a guide in conducting its activities. Not only in *Yasinan* activities, like *tahlilan*, but there are also still many people who use the Risalah Amaliyah as reading guidance. Even in some Islamic boarding schools still make Risalah Amaliyah a reading and book that must be owned by *Santri* and *Santriwati* in worship and be taken when going to Islamic Prayer Room.

The Qur'an comes down to be lived, understood, applied, or used as guidance in the lives of those who fear Allah. Practicing the content of al-Qur'an without studying, and understanding it first may be difficult for someone, therefore someone is told to learn to read the Qur'an and then understand it and practice it so on.⁸ Similarly, in reading al-Qur'an readings contained in a collection of practice books such as the Risalah Amaliyah, in addition to reading also understand the contents of what is read also understand punctuation, and *tajwîd*. Indonesia, maintaining the validity of the Mushaf al-Qur'an is carried out in a variety of ways, including the government forming the Prayer Times Pentashihan Mushaf al-Qur'an to recite all mushaf to be printed.⁹ Indonesia itself has standard provisions on the Mushaf used by its inhabitants. So the government formed a prayer center for Islamic Mushaf in Indonesia. Reading al-Qur'an is not just *tartîl*, intending to slow down the reading, but as has been said by *Ṣaḥâbah* Ali ibn Abi Talib ra that, reading al-Qur'an with *tartîl* means to improve the pronunciation of letters,

⁸ Mukhyar Sani, *Di Bawah Naungan Al-Qur'an: Menangkap Pesan-Pesan Al-Qur'an* (Banjarmasin: Antasari Press, 2014), 35.

⁹ Enang Sudrajat, "Pentashihan Mushaf Al-Qur'an di Indonesia," *Suhuf Journal*, Vol. 6, No. 1, 2013, 59.

understand the places of *waqf* and other punctuation marks.¹⁰ As Allah has mentioned in the Qur'an¹¹

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً (٤)

*Or a little more; and recite the Qur'an in slow, measured rhythmic tones.*¹²

Al-Qur'an received by a group of friends received everything from the Prophet Muhammad with oral and written methods, then transformed from one generation to the next generation without any changes even though one letter, without even one letter missing until we receive it mutawattir and valid until the end era.¹³ The spread of Indonesian standard Mushaf are three types of Mushaf, namely:

1. Mushaf al-Qur'an Uthman Standards are intended for the general public
2. Bahriyah Standard Mushaf for the memorizers of the Qur'an, and;
3. Braille Standard Mushaf for the visually impaired.

The three types of Standards Mushaf are written based on the history of *Hafs ibn Sulaiman bin al-Mughirah al-Asadi al-Kufi* from *Imam Ashim bin Abi an-Najud al-Kufi at-Tabi'i* from *Abu Abdirrahman Abdillah bin Habib as-Sulami* from *Usman bin Affan*, *'Ali bin Abi Talib*, *Zaid bin Thabit*, and *Ubay bin Ka'ab*, all sourced from Rasulullah SAW.¹⁴ Related to the establishment of the Indonesian Standards Mushaf, in Indonesia itself there have been many outstanding surah-surah that have been

¹⁰ Moh Wahyudi, *Ilmu Tajwid Plus* (Surabaya: Halim Jaya, 2008), 191.

¹¹ E-Book, Al-Maktabah as-Syamilah.

¹² Abdullah Yusuf Ali, *The Holy Qur'an*, 1839.

¹³ Abd al-Shabur Syahin, *Saat Al-Qur'an Butuh Pembelaan*, Terj. Khoirul Amru Harahap dan Akhmad Faozan, (Jakarta: Erlangga, 2006), 21.

¹⁴ Irwan, "Tiga Mushaf al-Qur'an Standar Indonesia" on <https://lajnah.kemenag.go.id/artikel/316-tiga-mushaf-al-qur-an-standar-indonesia>, accessed on January 7, 2020.

compiled to form a particular practice book. But apart from certain practices, such as the case book collection of practices of Risalah Amaliyah, *Imdâd*, *majmu` al-Syarîf*, and others, of course, contain main chapters such as *Yâsîn*, *al-Mulk*, *al-Wâqi'ah*, *al-Kahfi*, etc. But here the researchers only took one of the practice books, the Risalah Amaliyah and took one of the surah contained in the book.

The need for al-Qur`an in Indonesia is very large, it can be seen clearly how great the level of the needs of the Indonesian Muslim community for the Al-Qur`an Mushaf. Regrettably, a large number of needs were not accompanied by supporting books related to the Mushaf, such as *muqaddimah* or guidebooks to get to know him. Books of this type are relatively rare even though they once existed. Though this book is very important, at least to get to know, and explain the preparation process and its differences with the previous publication mushaf.¹⁵

The importance of knowing this study is certainly an attraction for further research, because in addition to the visible impact such as avoiding the circulation of hoax news about the fake al-Qur'an circulating also know the history of the establishment of the Indonesian Standard Mushaf itself. In the Risalah Amaliyah that are spread in the community, the researcher sees a difference in the punctuation written in the Risalah Amaliyah with the Indonesian Standard Mushaf. Does the writing of the punctuation in the Risalah Amaliyah in accordance with the agreed punctuation in the Indonesian Standards Mushaf? Therefore, the authors are interested in bringing this up as the final project with the title "CORRECTING THE PUNCTUATION ON YASIN SURAH IN RISALAH AMALIYAH".

¹⁵ Zainal Arifin, "Mengenal Mushaf Al-Qur`an Standar Usmani Indonesia: Studi Komparatif atas Mushaf Standar Usmani 1983 dan 2002," *Jurnal Suhuf*, Vol. 4, No. 2, 2011, 2.

B. Problem Statement

Based on the above background, we can see that all the al-Qur 'an writings such as those contained in the Risalah Amaliyah must comply with the Mushaf standard set in Indonesia because of the Indonesian Standard Mushaf are benchmarks and are used as a reference in reading the Qur'an. in Indonesia.

To facilitate the completion of this thesis writing, the author of this research is limited to punctuation in Yasin Surah only. With the formulation of the problem as follows:

Are the punctuation contained in the Risalah Amaliyah in accordance with Indonesian Standards Mushaf?

C. Purpose and Significance

1. Research Purposes

After knowing the formulation of the problem above, this study aims to determine whether the writing of the Yasin Surah punctuation contained in the Risalah Amaliyah which is following the punctuation agreed upon in the Indonesian Standard Mushaf.

2. Research Significance

The results of this study are expected to be useful for:

- a. Academically add to the treasury of knowledge and refences about the importance of knowing and understanding of the Indonesian Standard Mushaf and the suitability of punctuation written in the Yasin Surah

contained in the Risalah Amaliyah with the Indonesian Standard Mushaf, especially for academics in the field of al-Qur'an and Commentary.

- b. Socially, this research is expected to be able to provide understanding to the wider community about the importance of knowing and understanding of the Indonesian Standards Mushaf. The significance is not only to provide understanding but also that the differences in the writing of surah in the Qur'an have an impact on the meaning of the recitation of the Qur'an and its understanding. Therefore, the compatibility of the writing of Surah Yasin in the Risalah Amaliyah with MSI is very important. Because most Indonesians find it difficult to accept differences if many publishers of the Mushaf al-Qur'an print it freely and print the *muṣḥāf* of the Qur'an without basic guidelines and references.

D. Operational Definition

To facilitate understanding and prevent errors in interpreting the problem to be discussed, therefore the writer needs to state the definition and terms related to this title, which is as follows:

The word *Taṣḥîḥ* from the origin of the word *ṣaḥḥa* in *lisân al-Arâb* dictionary¹⁶ the meaning is validating something or making it right. Addition, in the dictionary in Indonesian Arabic dictionary¹⁷ the word *taṣḥîḥ* itself also means justification. Whereas in the Contemporary Indonesian Arabic dictionary it means

¹⁶ *Muhammad Ibn Manzhur, Lisân al-Arab*, vol. 2 (Beirut: Dâr ash-Shâdr, 1990), 507.

¹⁷ *Arif Rahman, Kamus Indonesia-Arab* (Jakarta Pusat: Sarana Ilmiah, 2011), 72.

correction, correction, improvement.¹⁸ The purpose of tashih in this research is to examine and correct every Qur'an that will be published in Indonesia.¹⁹ While the word mushaf or *Muṣḥaf* are in the dictionary of *lisân al-Arab*²⁰ is making or collecting sheets of paper with the inscriptions written as one. Or a collection of sheets that read. In the dictionary *Mu'jam al-Qâmûs al-Muhîth*²¹ is written in it. And in the Al-Fikr Arabic-Indonesian-English dictionary²² is a book or a book. Then, punctuation words in KBBI are signs used in the spelling system such as periods, commas, colons.²³ The Risalah Amaliyah is a collection of practices that become a book that contains selected surahs, daily prayers, ratibul hadad, etc. *Waqf* in KBBI means a shortstop or time reading sentences etc., pauses in reading the Qur'an need to pay attention to the lengths, mad, etc.²⁴ While *Ibtidâ'*, in KBBI is the beginning.²⁵ MSI is an abbreviation of Indonesian Standard Mushaf. Risalah Amaliyah is a book that contains a collection of selected chapters and various prayer readings in daily activities.

However, of the many meanings mentioned above, the author limits this study to the examination of the Mushaf or the examination of punctuation in the Yasin Surah contained in the Risalah Amaliyah in a thorough and detailed manner with the Indonesian Standards Mushaf such as *waqf* marks, etc.

¹⁸ Atabik Ali dan Ahmad Zuhrî Muhdlor, *Kamus Kontemporer Arab Indonesia* (Yogyakarta: Multi Karya Grafika,), 493.

¹⁹ Lajnah Pentashihan Mushaf al-Qur'an, "Sejarah Lajnah Pentashihan Mushaf Al-Qur'an" at <https://lajnah.kemenag.go.id/profil/sejarah> accessed on 2 July 2020.

²⁰ *Muhammad Ibn Manzhur, Lisân al-Arab*, vol. 9, 186.

²¹ *Muhammad Ibn Ya'qûb Fayruz âbâdî, Mu'jam al-Qâmûs al-Muhîth*, 729.

²² Achmad Sunarto, *Kamus Al-Fikr Arab-Indonesia-Inggris*, 370.

²³ Pusat Pembinaan dan Pengembangan Bahasa, *KBBI* (Jakarta: Balai Pustaka, 1994), 1003.

²⁴ Pusat Pembinaan dan Pengembangan Bahasa, *KBBI*, 1123.

²⁵ Pusat Bahasa Departemen Pendidikan Nasional, *KBBI* (Jakarta: Balai Pustaka, 2001), 415.

E. Prior Research

Previous research is research that has been done by other people related to a theme or discussion that is similar or relevant to find out the method, what results have been achieved, which parts have been used from the research have not been resolved, what factors support or what solutions are chosen in overcoming research barriers.²⁶ the literature review also has several objectives, namely whether the research to be investigated has been investigated by others or not, so the researcher's work does not constitute duplication (repetition of previous studies accidentally).²⁷ Here, the researchers found several studies and have carried out a review of previous studies about the issue of the recitation of the Yasin Surah reading of the Indonesian standard mushaf and found several studies as follows:

One of the journals from the *Suhuf* journal written by Ahmad Badruddin states that the science of *Waqf* and *Ibtida`* is an important study in reading and understanding the Qur'an. However, in the Islamic world, sometimes a *Mushaf* is found that is different from other Mushaf in terms of these *waqf* signs. This is what happened in Indonesia, there are differences in signs and places of *waqf* between two Mushaf that are widely circulated in the community, namely the Indonesian Standard Mushaf and Madinah Mushaf.²⁸ This is something that happened in Indonesia, there are differences in signs and places of *waqf* between two Mushaf that are widely

²⁶ Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2010), 83.

²⁷ Rahmadi, *Pengantar Metodologi Penelitian* (Banjarmasin: Antasari Press, 2011), 34.

²⁸ Ahmad Badruddin, "Waqf dan Ibtidâ` Dalam Mushaf Standar Indonesia Dan Mushaf Madinah Pengaruhnya Terhadap Penafsiran," *Shuhuf Journal*, Vol. 6, No. 2, 2013, 172.

circulated in the community, namely the Indonesian Standard Mushaf and Madinah Mushaf.

One of the articles in the Walisongo Journal written by Hayat that the da'wah strategy has an important function in improving the quality of people's lives. The *Yasinan* study is one of the practices that has become a strategy in developing and spreading religion, especially NU. The study was found in various regions, especially in villages or villages where the people were from NU circles.²⁹ However, this study does not contain or study about *taṣḥīḥ* and does not mention the book used to read Yasin Surah contained in books such as *Majmû' Sharîf*, *Yâsîn Faḍîlah*, Risalah Amaliyah, etc. as proposed by the author here. So clearly visible differences in the study of this study guide.

The paper or Journal entitled Trends of Mushaf Publishing in the Commodification of the Qur'an in Indonesia is almost close to the research studied by me. But, of course, there are differences in various things. This research or study discusses the trend of publishing mushaf in the commodification of the Qur'an. Namely the phenomenon that has occurred in the last 10 years in Indonesia, publishing, and marketing more than 150 Mushaf.³⁰ In this study, have questions or have different research backgrounds such as how the publishers of the Qur'an present and market the product of the Mushaf Al-Qur'an which is now a trend. The above are differences from the studies examined in this proposal. Because the study above does

²⁹ Hayat, "Pengajian Yasinan Sebagai Strategi Dakwah NU Dalam Membangun Mental Dan Karakter Masyarakat," *Jurnal Walisongo*, Vol. 22, No. 2, November 2014, 297.

³⁰ Eva Nugraha, "Tren Penerbitan Mushaf dalam Kodifikasi al-Qur'an di Indonesia," *Journal of Ilmu Ushuluddin*, Vol. 2, No. 3, January-June 2015, 301.

not examine whether the Mushaf or books containing surah-surah in the Qur'an have been checked for compatibility with Indonesian Standard Mushaf.

This paper or subsequent study examines the portrayal of the ancient al-Qur'an Mushaf of the Lingga Islands, a collection of the Linggam Cahaya Museum from its Codicology. Another important part that is explained is about the use of *rasm*, *tajwîd* sign, and *waqf* sign.³¹ In contrast to the research of this proposal, which aims to test the suitability of writing punctuation in the Yasin Surah contained in the Risalah Amaliyah with the Indonesian Standard Mushaf.

Furthermore, in the study of other journals, it discusses some of the characteristics of the ancient al-Qur'an Musaf at the Girigajah Gresik site. Before the presence of printing presses in Indonesia, the copying of al-Qur'an was done by manual copying processes in various places. Over time, in addition to mistakes in the process of copying Mushaf manually also the developing technology certainly makes the process of copying the Mushaf switch. From copying by hand to print media and online writing media. Several studies that have been carried out show that the differences in the mushaf written to one another during the manual copying process are generally on aspects of *rasm*, punctuation, paper materials and illuminations which often have certain cultural influences. This study uses a philological and cadicological approach.³² In contrast to the research writer wrote in this proposal, this study examines the appropriateness of the writings in the Risalah Amaliyah with the Indonesian Standard Mushaf.

³¹ Mustopa, "Some Aspects of Using the Rasm and the Sign of Tajwid In the Ancient Mushaf of Lingga," *Suhuf Journal*, Vol. 8, No. 2, December 2015, 283.

³² Syaifuddin and Muhammad Musaddad, "Some Characteristics of the Qur'an Mushaf from the Site of Girigajah Gresik", *Suhuf Journal*, Vol. 8, No. 2, June 2015, 1.

Then in the next study, presents the history of the development of al-Qur'an Braille in Indonesia that is so dynamic. Based on the analysis of various sources of historical documents, the history of copying the Braille al-Qur'an in Indonesia goes through several phases, namely the duplication, adaptation, and standardization phases. The emergence of these phases is inseparable from the two writing streams that grew at that time. The standardization phase became the most important phase because all the differences in copying al-Qur'an Braille were successfully united, thus becoming the basis for the birth of Minister of Religion Decree No. 25/1984 concerning the Establishment of the Al-Qur'an Standards for the Indonesian Standards, including the Mushaf al -Qur'an Braille Standards.³³ As mentioned above, the study is different from the research the researcher will write in this proposal. In this proposal, the researcher presents the Yasin Surah punctuation contained in various daily practice books such as the Risalah Amaliyah, which are following the Indonesian Standards Mushaf established by the Ministry of Religion.

In addition to the studies above, many other studies are close to or almost similar, but no studies have been found that examine the Yasin Surah *Taṣḥīḥ* whether it is following Indonesian Standards Mushaf. Therefore, the authors are interested in studying this problem.

F. Research Methods

1. Research Types and Methods

³³ Ahmad Jaeni, "History of Al-Qur'an Braille in Indonesia From Duplication to Standardization 1964-1984," *Suhuf Journal*, Vol. 8, No. 2, June 2015, 45.

The form of this research is field research with qualitative methods. The first step taken by the researcher was to collect and analyze the required data from the Qur'an and relevant field data. The qualitative research method is said to be a research method in which the data collected is in the form of words and pictures.³⁴ This research method can be defined as social science research that collects and analyzes data in the form of words (oral or written) and in the form of human actions and the researcher does not try to calculate or quantify the qualitative data that has been obtained and thus does not analyze numbers.³⁵

2. Main Data and Supporting Data

Lexically, data is true and real information, real information or material can be used as a basis for studies (analysis and conclusions). From the statement of data as information, it is understood that there is an object or reality that is explained.³⁶ Every research requires data because the data is a source of information that provides the main picture of the presence or absence of the problem under study.³⁷ As explained earlier, in qualitative research data is the result of collections of words (written or oral) in the sense that the data can come from interviews or written media and human actions.³⁸

The study was conducted examining a variety of related library data, both from primary sources (Primary Sources) and supporting data sources (Second Sources). The main data used is Yasin Surah which is contained in the Risalah

³⁴ Afrizal, *Metode Penelitian Kualitatif* (Jakarta: Rajawali Press, 2015), 16.

³⁵ Look at Afrizal, *Metode Penelitian Kualitatif*, 12.

³⁶ Abd. Muin Salim, Mardan, dan Achmad Abu Bakar, *Metodologi Penelitian Tafsir Maudhu'i* (Yogyakarta: Pustaka, 2017), 109.

³⁷ Afifuddin dan Beni Ahma Saebani, *Metodologi Penelitian Kualitatif* (Bandung: CV. Pustaka Setia, 2009), 117.

³⁸ Afrizal, *Metode Penelitian Kualitatif*, 17.

Amaliyah. The source of supporting data used is punctuation in the Indonesian Standard Mushaf that has been set.

3. Data Collection Methods, Data Processing, and Analysis

In this method, data collected, processed and analyzed in the form of words and actions of humans without quantification efforts. The data consists of people's conversations or oral data, writings (written in the media, correspondence, government policies, minutes of meetings, etc.), activities carried out by people, cues submitted by people and physical expressions like facial expressions when angry or excited.³⁹ There are four data collection techniques commonly used in qualitative research, namely:

- a. Deep interview
- b. Collecting documents, (writings)
- c. Make observations involved
- d. Conduct a Focus Group Discussion (FGD)

In data processing, after the data is collected and processed by data selection based on its reliability and validity. Data that has low reliability and validity, incomplete data is aborted or supplemented with substitution. Furthermore, the data that has passed the selection will facilitate further data processing.⁴⁰ In qualitative research, data analysis is done in two ways or three stages, namely:

- a. Data Codification

Researchers give names to the results of research

- b. Data Presentation

³⁹ Afrizal, *Metode Penelitian Kualitatif*, 16.

⁴⁰ Sumadi Suryabrata, *Metodologi Penelitian* (Jakarta: Rajawali Press, 2014), 40.

An advanced stage of analysis in which the researcher presents the research findings in the form of categories or groupings

c. Drawing Conclusions

At this stage, the researcher concludes the data findings. In this case, the researcher gives an interpretation of all the findings from an interview or a document.⁴¹

G. Structure

Broadly speaking, the authors provide a general picture to achieve a systematic discussion and easy to understand, then in this paper will be used systematically as follows:

The first chapter is an introduction, which consists of the background of the problem, then the formulation of the problem, the purpose and significance of the study, the definition of terms and problem boundaries, previous research, research methods, and systematic writing.

The second chapter is a chapter in which the researcher outlines the theoretical basis of this study, in which there are three points, namely the first point of the concept of writing the Usmani Mushaf. After that, the second point is a description of the history of the birth of the Indonesian Standard Mushaf and at the last point is a description of punctuation in the Indonesian Standard Mushaf and Usmani Mushaf.

⁴¹ Afrizal, *Metode Penelitian Kualitatif*, 178-181.

In the third chapter, it is a description of the general description of the Indonesian Standard Mushaf itself and the Risalah Amaliyah. In this chapter, there are two points. The first point explains the history of the establishment of the Indonesian Mushaf Lajnah Mushaf which at this point is divided into two parts in the first part explains the beginning of the preparation of the Indonesian Standard Mushaf and the second part is the urgency in setting Indonesian Standard Mushaf. in the second point explains the history of the Risalah Amaliyah writing which at this point is divided into two parts, the second part describes the Risalah Amaliyah Writer Biography and in the second part explains the contents and purpose of the preparation of the Risalah Amaliyah.

In the fourth chapter, is a description of the description of punctuation in Yasin Surah. In this chapter, some points are divided into the first punctuation in the Yasin Surah on the Risalah Amaliyah and on the second point is the comparative analysis of punctuation contained in the Risalah Amaliyah and in the Indonesian Standard Mushaf.

The fifth chapter is the conclusion that consists of conclusions and suggestions for containing input for the author so that this research will be perfect.