

CHAPTER III

OVERVIEW OF THE INDONESIAN STANDARD *MUŞĤĀF* AND THE RISALAH AMALIYAH

A. History Establishment of the Lajnah Pentashihan *Muşĥāf* Al-Qur`an

1. The Beginning of the Formation of Lajnah Pentashihan *Muşĥāf* Al-Qur`an (LPMQ) and Indonesian Standard *Muşĥāf* (MSI)

The spread of Islam in Indonesia before Indonesia's independence was the seed in the growth and development of MSI in Indonesia. The Development of the holy book of Muslims has changed from the beginning to the present. The formation of the *muşĥāf* al-Qur'an or LPMQ preservation society has a pivotal role in the alignment and development of the *muşĥāf* al-Qur'an in Indonesia. The government in Indonesia is paying attention to efforts to preserve the Qur'an. Efforts were made through various such as through the formation of the Al-Qur`an *Muşĥāf* Lajnah Pentashihan or commonly known as LPMQ, then founding a team of al-Qur`an translation and writing of its tafsir, educational institutions and teaching of the al-Qur`an, and organizing Musabaqah Tilawatil Qur`an or MTQ.¹ In 1957 The government formed a committee *Pentashihan* of the al-Qur`an as a form of

¹ 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.

concern in ensuring the sanctity of the al-Qur`an text from various errors and deficiencies in writing the al-Qur`an. However, the committee did not appear in a separate structure and was only kind of committee formed for one purpose only.²

Based on the Regulation of the Minister of Religion Number 3 of 2007, their task is to organize recitation, study, and publication of the al-Qur`an based on technical policies set by the Head of the Research, Development, and Education Agency. The Minister of Religion regulates the technicalities and tasks of reciting *Muṣḥāf* al-Qur`an in the Decree of the Minister of Religion. The duties of pentashih al-Qur`an include conducting research, pentashihan al-Qur`an *muṣḥāf*, translating al-Qur`an, tapes and recordings, etc.³ The tasks of the Lajnah are increasingly developing in line with the times and science. In 1982 the Minister of Religion Regulation No. 1 of 1982 was issued, which, among other things, mentions the duties of Lajnah Pentashih, they are:

- a. Researching and maintaining the *Muṣḥāf* of the Qur`an, recording the recitation of the Qur`an, preventing and repressive interpretations of the Qur'an
- b. Studying and researching the truth of the *Muṣḥāf* al-Qur`an, al-Qur`an for the visually impaired (al-Qur`an Braille), reading al-Qur`an on cassettes, LPs and other electronic inventions circulating in Indonesia

² 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.

³ Abdullah, *Pengantar Studi Al-Qur`an*, 89.

- c. Stop the circulation of Al-Qur`an *Muṣḥāf* that have not been recited by the Lajnah Pentashih al-Qur`an *Muṣḥāf*.⁴

Since the founding of Lajnah, LPMQ has changed leadership. The following is a list of people who have held the positions of Chairman / Head of Lajnah, namely:⁵

- a. H. Abu Bakar Aceh, (1957-1960)
- b. H. Ghazali Thaib, (1960-1963)
- c. H. Mas'udin Noor, (1964-1966)
- d. H. A. Amin Nashir, (1967-1971)
- e. H.B Hamdani Ali, MA., M.Ed, (1972-1974)
- f. H. Sawabi Ihsan, MA. (1975-1978)
- g. Drs. H. Mahmud Usman, (1979-1982)
- h. H. Sawabi Ihsan, MA., (1982-1988)
- i. Drs. H. Abdul Hafidz Dasuki, (1988-1998)
- j. Drs. H. M. Kailani Eryono, (1998-2001)
- k. Drs. H. Abdullah Sukarta, (2001-2002)
- l. Drs. H. Fadhal AR. Bafadal, M.Sc., (2002-2007)
- m. Drs. H. Muhammad Shohib, MA., (Head of LPMQ 2007-2014)

⁴ 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.

⁵ 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.

- n. Drs. H. Hisyam Ma'shum, M.Si (as Pgs. Head of LPMQ from June-Sept 2014)
- o. H. Abdul Halim Ahmad, Lc, MM., (Head of LPMQ Sept 2014- March 2015)
- p. Dr. H. Muchlis Muhammad Hanafi, MA (Head of LPMQ from March 2015 until now)

The duties of the Lajnah became more and more. To increase efficiency and effectiveness, the Ministry of Religion issued a regulation in 2007 in the field of reciting and studying the Qur'an. Since the departure of the PMA, the organization and work procedures of the Quranic *muṣḥāf* have also changed according to the duties and functions of the Lajnah in the decree, so this organization covers three fields, namely (1) the recitation, (2) the Qur'an studies, and (3) on Bayt al-Qur'an and Documentation. Currently, Lajnah occupies the Bayt al-Qur'an Building & Istiqlal Museum was inaugurated on April 20, 1997, by the then President of the Republic of Indonesia, Soeharto.⁶

2. The Urgency in Determining Indonesian Standard *Muṣḥāf*

Indonesian standard *muṣḥāf* serve as guidelines in the Pentashihan of the Qur'an. Nowadays, there are clear guidelines as well as a potent legal basis

⁶ 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.

for carrying out its duties.⁷ Indonesian standard *muṣḥāf* serve as guidelines in the Pentashihan of the Qur`an. Nowadays, there are clear guidelines as well as a potent legal basis for carrying out its duties. There are many considerations in determining the Indonesian Standard *Muṣḥāf*. Based on these considerations, it is necessary to stipulate a Regulation of the Minister of Religion concerning the Issuance, Pentashihan, and Circulation of the *Muṣḥāf* Al-Qur'an.⁸ The general provisions in this Ministerial Regulation include:⁹

- a. *Muṣḥāf* al-Qur`an is a sheet or media containing 30 juz complete verses of the al-Qur`an in shape printed and digital.
- b. Standard *Muṣḥāf* are Al-Qur`an *muṣḥāf* that are standardized (*rasm*, *harakat*, punctuation marks, and *waqf*) signs according to the work agreement *Muker* and used as guidelines for other *Muṣḥāf*.
- c. Master *Muṣḥāf* of Al-Qur`an are *muṣḥāf* of al-Qur`an which are submitted by publishers to LPMQ for *tashih*.
- d. LPMQ is tasked with performing recitation of publishers, and circulation of *Muṣḥāf* al-Qur`an and guiding publishers, printers, distributors, and uses of *Muṣḥāf* al-Qur`an in Indonesia.

⁷ Abdullah, *Pengantar Studi Al-Qur`an*, 92.

⁸ Lajnah, *Pedoman Pentashihan Mushaf Al-Qur`an*, 175.

⁹ Lajnah, *Pedoman Pentashihan Mushaf Al-Qur`an*, 177-178.

- e. Publishing is an institution that is engaged in the procurement and reproduction of *Muṣḥāf* al-Qur`an. Publishing is also a process of printing, copying, and distributing the *Muṣḥāf* of the Qur`an
- f. Printing of the *Muṣḥāf* al-Qur`an is the process of duplicating the *Muṣḥāf* of the al-Qur`an after Surat Tashih from LPMQ
- g. Pentashihan is the activity of researching, examining, and correcting the master *muṣḥāf* of the al-Qur`an will be published by reading it carefully and repeatedly by *pentashih*
- h. The circulation of the *Muṣḥāf* al-Qur`an is spreading the *muṣḥāf* of the al-Qur`an to the public
- i. Coaching is guidance to parties related to the publication, revelation, printing, and distribution of the *Muṣḥāf* al-Qur`an
- j. Supervision, namely monitoring, controlling, and directing the issuance, printing, writing, and evaluation of the circulation of the *Muṣḥāf* al-Qur`an
- k. *Muṣḥāf* text is the verses of al-Qur`an in the *muṣḥāf* of al-Qur`an
- l. Pentashih is people with some qualifications and conditions appointed by the Ministry of Religion *mentashih* the *Muṣḥāf* Al-Qur`an
- m. A Tashih Certificate is an endorsement issued by LPMQ for every domestic *Muṣḥāf* that has been ditashih and is permitted to go out in Indonesia

n. A Circular Permit is an endorsement made by LPMQ for every overseas *Muṣḥāf* (not printed domestically) that has checked and permitted to go out in Indonesia.¹⁰

Indonesia has three types of standard *Muṣḥāf* they are Usmani, Braille, and Bahriah. The determination of these three types of *muṣḥāf* based on the uses of the *Muṣḥāf* of the al-Qur`an in Indonesian people who are familiar with the three types of *muṣḥāf* long before Mukernas Ulama. *Muṣḥāf Bahriah* is usually used by students who memorize the al-Qur`an in the *tahfiz* Islamic boarding schools; Meanwhile, Braille has been used by Muslims with visual impairments since the beginning. However, of the three variants of the stipulated *muṣḥāf*, the one most widely used and produced by publishers even today is the *muṣḥāf* of the al-Qur`an printed in Bombay, India. Participants of the *Mukernas Ulama* termed the *Muṣḥāf* as the 60s *muṣḥāf*. The Bombay *muṣḥāf* were sell-by immigrants who entered through the trade route because at that time need for the *Muṣḥāf* of the Qur'an was higher. The Bombay *muṣḥāf* were sell-by immigrants who entered through the trade route because at that time need for the *Muṣḥāf* of the Qur'an was higher.¹¹

Several factors led the publisher to print the Bombay *mushaf*. First, the availability of mushaf. The Mushaf Bombay are more numerous than the

¹⁰ Lajnah, *Pedoman Pentashihan Mushaf Al-Qur`an*, 177-178.

¹¹ Mustopa and friends., "The Trace of Bombay Qur`an in Indonesia" *Jurnal Suhuf*, Vol. 12, No. 2, Desember 2019, 177-178.

Turkish and Egyptian mushaf because these two mushaf are spread in Indonesia as souvenirs or gifts after someone went home from Makkah for pilgrimage (hajj). It can be confirmed that Egyptian and Turkish mushaf more common in individual collections, while Bombay mushaf in many historical mosques.¹²

Second, the readability mushaf. The Bombay mushaf have bold written characters, although several letters in certain words appear to be overlapping. This letter model makes it difficult for someone to read, and on the other makes it easier because the overlapping letters only exist in a few words. The thickness of the letter affects the readability of the mushaf, compared to those thinly written, such as Turkish and Egyptian ones. The minimal lighting in the past also influenced people to prefer mushaf with bold characters.¹³ *Third*, the used for punctuation, *syakl*, and *dabt*. The punctuation of the Bombay Mushaf makes it easy for one to read the Qur`an correctly according to the rules of recitation. The marking of tajwid on several readings such as *ikhfa*, *idgham* bigunnah, and *bilagunnah*, the *Gharib* (foreign) markings listed in the Bombay mushaf have proven to make it easier for someone to recite the Qur`an correctly. There are more *waqf* signs used on the Bombay mushaf than in the Turkish and Egyptian mushaf, and that makes it easier to read the al-Qur`an. The sum of these mushaf can be seen in the first generation publishers who printed more of the standard Usmani Mushaf on the Bombay

¹² Mustopa, "The Trace of Bombay Qur`an in Indonesia" *Jurnal Suhuf*, 195.

¹³ Mustopa, "The Trace of Bombay Qur`an in Indonesia" *Jurnal Suhuf*, 195-196.

model. It can be seen from the characteristic of this mushaf so that this model becomes a separate identity for the Indonesian Muslim community. The Bombay printed mushaf are the main foundation of the MSI Usmani variant, especially in the writing system, starting from the use of *rasm*, the use of punctuation marks, the marking of *waqf*, especially in the position and placement of the *waqf* sign, and efforts to simplify the *waqf* sign. However, this simplification does not eliminate the essence of the *waqf* sign system used in the early Bombay printed mushaf.¹⁴

B. The History of the Writing of Risalah Amaliyah

1. Writer's Biography of the Risalah Amaliyah

KH. Qusairi Hamzah is a writer and co-author of the Risalah Amaliyah.¹⁵ Qushairi Hamzah was born in Kalua on December 15, 1978, to his father named Hamzah Suni's son and his mother Siti Kamsiar Usin's daughter. During his childhood, Qushairi Hamzah had wishes and habits that were different from the habits and desires of young children his age. Other little children like to boast of various kinds of new toys, but the little Qushairi prefers to meditate and be alone to think about matters of religion and divinity. When he is alone, he says in his heart, "What is the true faith among the existing religions?". As we know that there are five recognized religions in Indonesia,

¹⁴ Mustopa, "The Trace of Bombay Qur'an in Indonesia" *Jurnal Suhuf*, 197.

¹⁵ Ahmad Nazhirin, "Takhrij Hadis di Dalam Risalah Amaliyah oleh M. Qushairi Hamzah Al-Banjari," *Skripsi*, 31.

what about faith on earth? At that young age, Qushairi had thought about things that other children his age unusual think about, as we know that lessons about religions have since he received primary education. Ulama say that the rightest faith is Islam, and this has written in the Qur`an.¹⁶

Qushairi got knowledge about religion from his desire to study from several Ulama or Ustadz. The effort was because, in elementary school, there was little opportunity to learn religion more deeply. Since then, little Qushairi's desire to become a teacher at Islamic boarding schools has grown. He is very diligent and persistent in being able to study at Islamic boarding schools. Qushairi has a dream to become 'Alim and knowledgeable in religious scholarship and become a scholar' who can guide the people. Qushairi lived in a village environment that was normal to religion or was not too fanatical. Qushari Hamzah was born not from a wealthy circle, his father worked as a driver, and his mother was only a housewife. Qushairi is the second of nine children, and all of them still under his father's support. The reason he lives a simple life and requires him to live in a boarding school with little supplies, increasing fasting on weekdays to reduce the desire for many things.¹⁷

Qushairi while, at the Islamic boarding school, was someone diligent in his studies. He repeated the lessons and applied them in his daily life at the

¹⁶ Ahmad Nazhirin, "Takhrij Hadis di Dalam Risalah Amaliyah oleh M. Qushairi Hamzah Al-Banjari," *Skripsi*, 31.

¹⁷ Ahmad Nazhirin, "Takhrij Hadis di Dalam Risalah Amaliyah oleh M. Qushairi Hamzah Al-Banjari," *Skripsi*, 31.

Islamic boarding school. He is passionate about studying at the Islamic Boarding School. During the studied religion, and at night he worshiped Allah. His habit of being awake at night apart from worshipping Allah also repeating lessons that he had not understood during the day in class so that his health was disturbed because he was lack of sleep and rest. Qusairi was also excited to be present at the science committee. At that time, he said, "*studying in a science council is very important, by that it can make it easier for us to get an understanding of the opinions and thoughts of the great scholars.*" He also said that his life of knowledge to remembering it. After graduating from public elementary school, Qushairi continued his education at Madrasah Tsanawiyah, and there only until the second grade he moved to Miftahul Ulum Islamic Boarding School in Bangkiling Raya Village Banua Lawas Tabalong, South Kalimantan. He studied various kinds of knowledge there, and one of them was that he first knew the art of Writing and *Khaṭ* so that he could write books and letters by hand. After several years of studying at Miftahul Ulum, Qushairi continued his education but at a different place and returned to Ibnul Amin's Islamic Boarding School in Barabai.¹⁸

Qushairi went to various places to go to school, one of which was Martapura. Darussalam Martapura is a well-known Islamic boarding school in Kalimantan. Many well-known Ulama`-Ulama teaches and is even graduates of

¹⁸ Ahmad Nazhirin, "Takhrij Hadis di Dalam Risalah Amaliyah oleh M. Qushairi Hamzah Al-Banjari," *Skripsi*, 32-34.

the Islamic Boarding School. After studying at Martapura, Qushairi Hamzah continued his studies in Makkah and left for Hajj. He went to Makkah and stayed for two years in the city between 2002-2004. While in Makkah, he studied from *al-Mukarrom Abuya Sayyid Muhammad bin Alwi Al-Maliki*. He lived in a district called Girarah / Qirarah while living in the city of Makkah al-Mukarromah. Before leaving for Makkah, he served KH. Munawwar, one of the famous scholars in Martapura. Returning from there, he was asked by the teacher to teach at the Darul Hidayah Islamic Boarding School and study at the Islamic Boarding School.¹⁹

After learning and teaching at the Islamic boarding school, Qushairi returned to devote himself and the knowledge he got from various places and cities at the Ibnul Amin Islamic Boarding School, Pamangkih Barabai. The lesson he taught to the students at the lodge was the knowledge of al-Qur`an and its *Tajwîd*, *khāṭ*, neurology, *‘Ilmu Nahwu*, history, *hadith* and *mushthalahuhu*, Islamic *fiqh* and *ushul fiqh*, tafsir and *ushul al-tafsir*, and the science of *tawhîd*. Besides, he is also active in attending science assemblies and *dhikr* assemblies in mosques, house to house, and other associations.²⁰

The Risalah Amaliyah is one of the books compiled by Qusairi Hamzah, here some books are written by Qushairi Hamzah:

¹⁹ Ahmad Nazhirin, "Takhrij Hadis di Dalam Risalah Amaliyah oleh M. Qushairi Hamzah Al-Banjari," *Skripsi*, 35.

²⁰ Ahmad Nazhirin, "Takhrij Hadis di Dalam Risalah Amaliyah oleh M. Qushairi Hamzah Al-Banjari," *Skripsi*, 35-36.

- a. *Hukum-hukum tajwid dengan bahasa Melayu 'Risalah Ilmu Tajwid'*
- b. *Ilmu Adab dan akhlaq dan terjemah kitab nasha'ihul 'Ibad* by Imam Muhammad bin Umar Nawawi translated from Arab to Melayu.
- c. Lesson of Language like *Ilmu Sharaf*, '*Mukhtashar Ilmu Balaghah*' in shape *nazham*.
- d. *Ilmu Fiqh 'Risalah Ramadhan dan Risalah Khutbah'* and also one of them '*Risalah Amaliyah*' which will be discussed in this research.
- e. *Wirid-wirid dan hizb para auliya'*
- f. *Risalah Maqāsid* (praises to Prophet Muhammad P.B.U.H.)²¹

2. Contents of the Purpose and History of the Phototypesetting of Risalah Amaliyah

Risalah Amaliyah is a book that contains a collection of daily practice and sura of choice. Compilation of the Risalah Amaliyah book has a long history to date and is spread across several provinces in Indonesia, even abroad. It has an impact on the knowledge of writing Mushaf Al-Qur'an for the layman and the prudent. For ordinary, they are not aware of this, which is also a negative impact on the difference in writing *rasm*, *waqf* signs, and others. Qushairi Hamzah wrote and composed the Amaliyah Risalah for the first time when he returned to the Ibnul Amin Pamangkih Islamic Boarding School in

²¹ Ahmad Nazhirin, "Takhrij Hadis di Dalam Risalah Amaliyah oleh M. Qushairi Hamzah Al-Banjari," *Skripsi*, 36-37.

1992 AD Amaliyah Risalah was the first book he wrote in Indonesian. The writing and selection of the title Risalah Amaliyah is an agreement to be found by the general public because this book is a collection *wirid* of daily. The purpose of this book is written and compiled is to make it easier for people and people to do their daily practices, the design of this book is made small so that it can make it easier for people who have it to memorize and take it to various places. The compilation and writing of the Risalah Amaliyah is the scope that Qushairi wants to achieve not only among adults but also even small children.²²

The compilation and writing of the Risalah Amaliyah said that Qushairi wrote the Amaliyah Risalah by hand, but he was helped three of his friends to collect the contents of the Risalah Amaliyah.²³ Before Qushairi started to write and compile Risalah Amaliyah, he studied the art of writing and *khat* at the Miftahul Ulum Islamic Boarding School, graduated from Miftahul Ulum, returned to the Ibnul Amin Pamangkih Islamic Boarding School, and began writing and compiling a book Risalah Amaliyah. The reason for choosing Indonesian in writing Amaliyah Risalah is because it makes it easier for the public to read it. It makes the book Risalah Amaliyah written and disseminated

²² Ahmad Nazhirin, "Takhrij Hadis di Dalam Risalah Amaliyah oleh M. Qushairi Hamzah Al-Banjari," *Skripsi*, 37.

²³ Richana, Owner of Inayah bookstore, personal interview, Martapura, 4 of August , 2020.

to the general public, such as other books that have appeared earlier such as Majmu 'Syarif, Helper of Charity, and others.²⁴

Qushairi began to write and compile the book Risalah Amaliyah because it was to seek the pleasure of Allah, get closer to Allah, and become an unbroken charity even after death. In compiling Amaliyah's Risalah, he asked some of his students and friends to write down the benefits of each wirid. The reference in the short message is the superiority of selected wirid and chapters contained in the Amaliyah Risalah from fiqh books, *taṣāwuf* books, and *hadith* books. Some of the practices written in the Risalah Amaliyah are diplomas obtained by Qushairi Hamzah. The hadiths included were the traditions he took from *sahih_hadith* books, such as Sahih Imam Bukhari, and Sahih Imam Muslim. Meanwhile, the reference to his *dzikir-dzikir* practice was taken from Imam Nawawi.²⁵ Qusairi compiled and wrote the Risalah Amaliyah until it was finished and submitted a publication to a bookstore/printing company and got the proceeds from the sale and printing of the Risalah Amaliyah. He could go on Hajj and stay in Makkah for two years. Not only for Hajj, but he also continued to study in the city and study from *Abuya Sayyid Muhammad bin Alawi al-Maliki*. The composition and content of the Risalah Amaliyah with the

²⁴ Ahmad Nazhirin, "Takhrij Hadis di Dalam Risalah Amaliyah oleh M. Qushairi Hamzah Al-Banjari," *Skripsi*, 33-34.

²⁵ Ahmad Nazhirin, "Takhrij Hadis di Dalam Risalah Amaliyah oleh M. Qushairi Hamzah Al-Banjari," *Skripsi*, 38.

2005 printed year are different from the previous ones.²⁶ Risalah Amaliyah consist of selected chapters such as Surah Yasin, Waqi'ah, and al-Mulk, than, it also contains various kinds of readings and their superiority and Tahlil, Prayers of the Spirit, *talqin*, and others. The Risalah Amaliyah consists of 288 pages which, end with a cut of the Surah Mu'min verse 60 as words of wisdom so that you always practice *dhikr* and pray to Allah SWT.²⁷ The reference to the writing of the Risalah Amaliyah is still suspended because the author does not explain further regarding the preparation of the Risalah Amaliyah. However, he said that the al-Qur`an used when studying in the lodge were various types of *Muṣṣḥaf*.²⁸

In the early years of the printing of the Amaliyah Risalah, there was a publishing hijacking as told by the bookstore owner Inayah. Whereas before it prints using a printing press like now, Qushairi wrote this Risalah Amaliyah in his handwriting. Before it was finally reproduced, this handwriting was corrected in 2005 in Jogja by a printing company from a bookstore and photocopied to be reproduced and sold. After Risalah Amaliyah started to become very famous in the community, a friend of Qusairi was the one who helped him when compiling the Risalah Amaliyah came to buy that book at Inayah's bookstore located in Martapura. He said that Qusairi and his friends,

²⁶ Ahmad Nazhirin, "Takhrij Hadis di Dalam Risalah Amaliyah oleh M. Qushairi Hamzah Al-Banjari," *Skripsi*, 34.

²⁷ Qusairi Hamzah, *Risalah Amaliyah* (Martapura: TB Inayah, 2005), 288.

²⁸ Qusairi Hamzah, author of Risalah Amaliyah, personal interview, Banjarbaru 3 February 2021.

including himself compiled and wrote the Risalah Amaliyah, came to buy this practice book. However, for the author's name that is placed on the cover of the Risalah Amaliyah, only Qusairi Hamzah is due to his considerable role in the process of writing and collecting the contents of this Risalah Amaliyah.²⁹ However, the printing company did not explain in detail the related claims. Because the person who sent and brought the Risalah Amaliyah for ditashih had passed away, therefore, the authors have difficulty getting cleared data.

²⁹ Richana, Owner of Inayah bookstore, personal interview, Martapura, 4 of August , 2020.