

## CHAPTER I

### INTRODUCTION

#### A. Research Background

The holy book of the Qur'an is a very big miracle from Allah *ta'âlâ* to the Prophet Muhammad SAW<sup>1</sup> and as a way of life for all mankind without exception.<sup>2</sup> The Qur'an consists of 30 *juz* and 114 chapters.<sup>3</sup> Apart from being a miracle, the holy

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<sup>1</sup> Manna` al-Qaththan, *Mabâhith Fî Ulum al-Quran*, trans. Aunur Rafiq El-Mazani (Jakarta: Pustaka Kautsar, 2012), 323-331.

<sup>2</sup> At that time the Arabs were most famous for their strong memorization. so the Qur'an that reached the Companions was also in the form of memorization starting from the time of the prophet. Initially, the writing of Revelation was in the form of a body without *dabt* and without endowments until 40 years after the writing of *Utsmân`s* time. After that, there is only a punctuation mark and long after that, there is only a *waqaf* sign. Because people in the past did not dare to scribble on the Qur'an and the scholars used to condemn writing other than the Qur'an or doodling it was *haram*. From the beginning, the Quran arrived at the people through *talaqqi*. Starting from the time of the prophet, the companions wrote their own Qur'an in front of the Apostle but it was not as complete as it is now, which is 30 *juz*. because some are working or traveling. Then during the time of Abu Bakr there was a collection and did not rewrite the *Suhuf* which and the conditions for the collection had to be written in the presence of the Prophet and brought two witnesses. Finally, one final surah at taubah. All friends memorized, but no one has the writing. Until Huzaimah Al-Anshari came alone and her testimony was accepted. And his nickname from the apostle is 1 person = 2 witnesses. After the time of Abu Bakr during *Utsmân* reign there was a pre-war debate about the reading of the Quran. Finally Abu Hudzaifah Al-Yamani reported to the caliph and finally there was an order for Zaid to write the Mushaf based on the *sab'ah ahrûf*. You can imagine how dizzy it was to formulate something that the apostle had not previously done, until Zaid chose to move mountains instead of writing the Quran, until finally Allah *ta'âla* opened Zaid's heart to write it until the spread of this early manuscript, of course, with reciters or preachers to teach reading that is in accordance with the community according to its *lahjah*. And the writing of the Qur'an in the past was not like it is now. So it requires a teacher because without punctuation, so to learn the Qur'an it must be *talaqqi* and from *talaqi* it is in the form of rote, and the one who teaches must also tell him to copy the Qur'an because before there was no printer or photocopy. Initially the *ulamâ`* used to forbid writing on the Qur'an until finally non-Muslims took over the printing press technology (Europe, 16th). so because of the large number of non-Arabs who converted to Islam, finally there was a need for punctuation marks to *waqaf*. finally starting to allow punctuation marks until now there is also a colored *tajwid* Qur'an.

<sup>3</sup> One of them is surah *al-Wâqi`ah* which is the 56th chapter of chapter 27 in the Qur'an. This surah includes the *Makkiyyah* chapter which consists of 96 verses.

book of Muslims has several elements, including the science of interpretation, *qirâ'ah*, and *rasm*.<sup>4</sup> At the time of the Prophet Muhammad, the words of Allah *ta`âlâ* that had been written by several *sahâbah* were not yet a collection of sheets like this time.<sup>5</sup> Because during the time of the Prophet, the *sahâbah* still wrote it in various media, for example on fronds, stones, skin, bones, and so on. Meanwhile, during the Caliphate of *sayyidinâ* Abu Bakr, many *huffadz* were martyred as a result of wars against apostates. This prompted *sayyidinâ* Umar to suggest to the caliph Abu Bakr in collecting the *huffadz* and copy their memorization. This was done to protect the Qur'an that is in them.<sup>6</sup> Even though it was a long process, finally there was simultaneous bookkeeping that was carried out during the *sayyidinâ* Usman Caliphate, with certain stages that could not be separated from the previous Caliphate.<sup>7</sup> With the existing Mushaf bookkeeping, it is very easy for Muslims to read. Especially with the punctuation marks in the form of dots, *harakah*, and *waqaf* signs.<sup>8</sup>

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<sup>4</sup> Zaenal Arifin Madzkur, "Diskurs Ulumul-Qur'an tentang Ilmu Dabt dan Rasm Utsmânî," *Jurnal Suhuf*, Vol. 8, No. 2, 2015, 261.

<sup>5</sup> Mushaf, which was originally written in various places without sheets or a collection of 30 juz verses of the Qur'an, made the author choose one chapter in the Qur'an as a limitation. That Allah *ta`âlâ* sent down verses of the Qur'an as a guide for humans consisting of several verses and the surah is a unity to face the turmoil of the world to reach the pleasure of Allah *ta`âlâ* and His Messenger.

<sup>6</sup> Maulana Muhammad Zakariyya al-Khandahlawi, *Fadhâil al-A`mâl*, trans. Tim Penerjemah Kitab Fadhilah Amal Masjid Jami` Kebon Jeruk Jakarta (Yogyakarta: Ash-Shaff, 2011), 119.

<sup>7</sup> Abu `Amr ad-Dani, *al-Muqni`fi Rasm Mashâhifi Ahl al-Amsôr*, (www.al-mustafa.com, n.d.), 3. And see at Zainal Arifin Madzkur, *Perbedaan Rasm Utsmânî : Mushaf Standar Indonesia dan Mushaf Madinah*,...x-xi.

<sup>8</sup> Zainal Arifin Madzkur, *Perbedaan Rasm Utsmânî : Mushaf Standar Indonesia dan Mushaf Madinah* (Depok: Azza Media, 2018), 27-29.

During the time of the Caliph Uthman, the Mushaf was unified simultaneously by using the *rasm utsmânî*,<sup>9</sup> so that the famous Qur'anic *rasm* was *rasm utsmânî*,<sup>10</sup> namely, the *rasm* was based on the name of the caliph Usman<sup>11</sup> and the chief executive of writing the Mushaf is Zaid bin Thabit.<sup>12</sup> *Rasm's* journey continued with the presence of the character Abu Aswad ad-Duali with his *ijtihâd* reading in the Qur'an. The official *rasm* of the Indonesian Qur'an is the *rasm utsmânî* uses the *qirâ`ah* by Imam Hafis from 'Ashim based on the results of the work of scholars of Qur'anic experts since 1974-1983.<sup>13</sup>

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<sup>9</sup> The definition of the *rasm Utsmânî*, is the way in which sentences or pronunciations of the Quran were written which were approved by the Caliph *Utsmân* at the time of writing the 6 Mushaf *Utsmânî*, with the spelling referring to *Suhûf* Abu Bakr. And *Suhuf* Bakry is the result of collecting the manuscripts of the writers of Revelation.

<sup>10</sup> The knowledge of writing has been known by the Arabs with *khat kûfi*. Law of studying *rasm utsmânî* is *fardu kifâyah*. If no one learns it then one sinful territory

<sup>11</sup> Zainal Arifin Madzkur, *Perbedaan Rasm Utsmânî : Mushaf Standar Indonesia dan Mushaf Madinah*,... x.

<sup>12</sup> based on the *jumhur* opinion that the pattern and spelling in the *rasm utsmânî* were *taufiqi* because they initially wrote in the presence of the prophet and received *taqrir* from the prophet or the silence of the prophet, while those who argued that the *rasm utsmânî* were *ijtihâd* were due to the *ijtihâd* of friends or the writers of revelation in terms of writing the Qur'an. Because in the past the important thing was the reading, not the writing, because people used to be strong in memorizing, besides that the quran also came down not in writing. But if you take the middle way that between the two of them have a relationship, namely between the efforts of friends in writing, it is necessary to know. And the presence of Rasul at the time the friend wrote was included in the form of *taufik* because what is from the Rasul and everything from the prophet is *taufiq* (*Wa mâ yantiqun an al-hawâ in hua illâ wahyu yûhâ*). So the existence of *rasm* is the result of the *ijtihâd* of the *ulamâ`* in teaching and learning the Quran.

a. Mecca, Abd Rahman bin Hurmuz al-Araj and Abu Ruwaim Nafi bin Abd Rahman bin Nuaim

b. Basrah, Asim bin abi ash-Shibah a-Juhduri

c. Damasqi (Syam), Abu Darda Uwaimir al-Ansori

d. Kufi, Abu Ammarah Hamzah bin Hubaib az-Zayyad and Ali bin Hamzah al-Kisa`iMustopa, ed., see to *Tanya Jawab Tentang Mushaf Al-Qur'an Standar Indonesia dan Layanan Pentashihan* (Jakarta: Lajnah Pentashih Mushaf Al-Qur'an Badan Litbang Dan Diklat Kementerian Agama RI, 2019), 14.

<sup>13</sup> Zainal Arifin Madzkur, *Perbedaan Rasm Utsmânî : Mushaf Standar Indonesia dan Mushaf Madinah*,... 269.

The importance of *rasm* is inevitable when we know the disputes that occur during the *sahâbah* about reciting the Qur'an. There was a debate, in both parties blamed each other on the reading of the Qur'an, so that they almost disbelieved each other.<sup>14</sup> Therefore, at the time when *sayyidinâ* Utsman became caliph, the Mushaf was uniformed. The importance of *tashîh* the Qur'anic text is a form of *itbâ`* of the *sahâbah* as there was the destruction of the Mushaf and the official uniformity of the Mushaf during the time of the Caliph Usman. Apart from that, the importance of *rasm* was also inevitable when Indonesia held deliberations nine times (1974-1983) on the official bookkeeping of the Qur'anic Mushaf that were circulating in Indonesia.<sup>15</sup>

In this study, the authors found the writings of Banjarese scholars that deserve research related to the science of *rasm utsmânî*. Within its limits, the author only takes one surah which the Banjar people read very often. This is based on research on the people of Kalimantan, especially the Banjar region uses surah *al-Wâqi`ah* as a practice

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<sup>14</sup> Zainal Arifin Madzkur, *Perbedaan Rasm Utsmânî : Mushaf Standar Indonesia dan Mushaf Madinah,...* 27-28.

<sup>15</sup> Because not all groups attended the meeting, the results of the deliberation finally received a negative response, although there was a positive response to the presence of new insights about the science of the Koran in Indonesia. This is due to the minimal and shallow knowledge of the public about the *rasm* and history of the MSI. See Zaenal Arifin Madzkur, "Community and Punctuation of Indonesian Standard Al-Qur`an Mushaf in Dabt Science Perspective," *Suhuf Journal*, Vol. 7, Number 1, 2014, 2.

to be rich (pasugihan),<sup>16</sup> where *fadhîlah* read surah *al-Wâqi`ah* can facilitate sustenance, and make it easier for all needs.<sup>17</sup> As the Prophet Muhammad said,

عن ابن مسعود رضى الله عنه عن النبي صلى الله عليه وسلم انه قال: من قرأ الواقعة كل ليلة لم تصبه فاقة ابدا (رواه البيهقي)

"From Ibn Mas`ud ra. that Rasulullah SAW said: Whoever reads surah *al-Wâqi`ah* every night, he will not fall into poverty "(HR Baihaqi)<sup>18</sup>

The Banjar ulama's writing is in the form of a complete pocketbook so that it is easy to carry by anyone but inside it is complete with good deeds and is equipped with a collection of prayers. This makes it easier for anyone to read to practice daily. A scholar with a big heart named H. M. Qusairi Hamzah. It was he who took the initiative

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<sup>16</sup> Derived from the Banjar language which means getting rich with an unusual way. See Abdul Sani, et al, "Pesugihan Orang Banjar: Studi Identifikasi Perilaku dan Amaliah Pasugihan Orang Banjar di Kalsel," *Jurnal UIN Antasari*, 2014, 2.

<sup>17</sup> In addition to Surah *Yâsin* which is the heart of the Qur`an and surah *al-Mulk* as a practice of mediating grave torture, surah *al-Wâqi`ah* which has the meaning of the Day of Judgment is a practice to be rich. Surah *al-Wâqi`ah* which means doomsday tells about how the Day of Resurrection will happen as well as the rewards for believers and also unbelievers. Besides that, there is also information about the creation of man, fire, and all kinds of plants. This Surah also explains the power of Allah *ta`âlâ* and the resurrection day which is true. One of the reasons for raising surah *al-Wâqi`ah* in this article is because this surah is fairly long and is often used as a practice, namely 96 verses, when compared to Surah *Yâsin* with 83 verses and *al-Mulk* with 30 verses. *al-Wâqi`ah* can include the standards on the *Yâsin* and *al-Mulk* surahs. The other side, from a social perspective, is currently experiencing the COVID-19 pandemic in particular. As a result, many Indonesian citizens experience difficulties in economic terms. This is due to the increasing number of unemployed. The government's appeal to stay at home alone has decreased people's purchasing power for goods. As a Muslim, facing the current phenomenon, namely by praying a lot and being patient. One good practice to practice so as not to end up in poverty is to read surah *al-Wâqi`ah* every day. Because people believe that this surah is capable of giving the feel of *Asrâr Rabbâniyah* and *fadhîlah* an extraordinary for those who read and practice it.

<sup>18</sup> Baidlowi Syamsuri, *Kumpulan Do`a Para Rasul* (Surabaya: Apollo, n.d.), 123. Surah *al-Wâqi`ah* when read with great reverence while contemplating its meaning, accompanied by oneself relying solely on Allah *ta`âlâ*, with the permission of Allah *ta`âlâ* surah *al-Wâqi`ah* is effective for rejecting poverty. Then this surah became a practice and was written in many treatises. Apart from the Risalah Amaliyah, there are also many other small books which are also easy to carry, for example, *al-Adzkâr*, *Majmu` Syarîf*, *al-Imdâd*, *Parukunan*, etc. See A. Abdurrahman Ahmad, *Do`a-Do`a Masunah* (Cirebon: Nabawi Library, n.d.), 2. See Furqan Ahmad Ansari, *Asli Do`a dan Dzikir Rasulullah SAW* (Malaysia: Dewan Pakistan, 1980), 92.

to compile a book called Risalah Amaliyah. Risalah Amaliyah is also easy to find because they are sold freely in Islamic bookstores in South Kalimantan, especially Martapura. Risalah Amaliyah is in great demand and use by the public, especially among the Islamic Boarding Schools. The Risalah Amaliyah has become an inseparable part of student men and women of Islamic Boarding Schools.<sup>19</sup> Surah *al-Wâqi`ah* in the Risalah Amaliyah is written with *بِمَوَاقِع*, while the Indonesian Standard Mushaf is written in *بِمَوَاقِع*, and in the 64th version of the Qur'an in MS word it is written *بِمَوَاقِع*. Although before the existence of LPMQ existing errors could be confirmed by doing several methods such as replacing the existing mistakes themselves, at this time several ways other than being done by those on duty or returned to the publisher were not justified by the government.<sup>20</sup>

Because the circulation of the Risalah Amaliyah does not have the *tashih* mark of the LPMQ, this is one of the highlights of the LPMQ.<sup>21</sup> All matters relating to the

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<sup>19</sup> Islah Gusmian, *Karakteristik Mushaf Al-Qur`an Kuno Koleksi Pesantren al-Mansur, Popongan, Klaten, Jawa Tengah: Suatu Kajian Filologi*, Makalah Seminar Internasional Al-Qur`an (Jakarta: Lajnah Pentashih Mushaf Al-Qur`an Badan Litbang Dan Diklat Kementerian Agama RI, 2016), 20. See Ahmad Nashih, "Studi Mushaf Pojok Menara Kudus: Sejarah dan Karakteristik," *Jurnal Nun*, Vol. 3 Nomor 1, 2017, 2.

<sup>20</sup> Seminar with LPMQ at the Uin Antasari Rectorate Hall, Banjarmasin on November 14, 2019. Al-Qur'an di Indonesia: Benang Merah Institusi Pentashihan sebelum Tahun 1959," *Jurnal Suhuf*, Vol. 7, No. 1, Juni 2014, 29. In this case, whose Imam's narrative was used as the support in writing the Risalah Amaliyah? What books were the references in the process of writing the Risalah Amaliyah? And what *rasm* were used in writing the Risalah Amaliyah? Is there a mixture of *rasm utsmânî* and *imlai*? and much more. This is based on the LPMQ regulations, in which all forms of Mushaf that are written manually or in the electric form of a surah also need to be *tashih* to avoid reading errors, especially for laypeople.

<sup>21</sup> Mustopa, "Majmu` Syarif dan Surah Yasin Perlu Ditashih" dalam <https://lajnah.kemenag.go.id/berita/195-majmu-syarif-dan-surah-yasin-perlu-ditashih>, diakses pada 18 Agustus 2020.

Qur'an are the duties and obligations of LPMQ with all the basic rules used as guidelines for standardizing Indonesian Mushaf.<sup>22</sup> This reality is what prompted the author to write "Characteristics of writing surah *al-Wâqi`ah* in the Risalah Amaliyah. Therefore, it is necessary to further study the characteristics of the writing of the Surah *al-Wâqi`ah* in the Risalah Amaliyah, namely comparing it with the Indonesian Standard Mushaf that has been taught by LPMQ.<sup>23</sup>

## B. Formulations of the Problem

Based on the background of the problem above, the writer aims to describe how the characteristics of the writing of surah *al-Wâqi`ah* in the Risalah Amaliyah with the analysis of the Standardization of Lajnah Pentashih Al-Qur`an Mushaf (LPMQ), so the authors propose the following problem formulations:

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<sup>22</sup> Lajnah Pentashih Mushaf Al-Qur`an, *Sejarah Penulisan Mushaf Al-Qur`an Standar Indonesia*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur`an Balitbang, 2017).

As stated in the regulation of the Minister of Religion number 3 of 2007 concerning the organization and working procedure of the Quranic Mushaf Manuscripts, the LPMQ's task is to perform the recitation of various manuscripts of the Qur'an. See page xi. Based on the Decree of the Minister of Religion number 7 of 1984 concerning the application of the Indonesian Standard Mushaf (MSI) as a guide in *tashîh* the Qur'an, see page xiii. As well as regulation of the Minister of Religion (PMA) number 1 of 1982 that affirms, in this case, the Lajnah as an auxiliary institution to the Minister of Religion in the field of reciting the al-Qur`an Mushaf, translation, interpretation, recording, and other electronic discoveries related to the Qur'an, see page 3 in *Sejarah Penulisan Mushaf Al-Qur`an Standar Indonesia*. See also Mustopa, ed., *Tanya Jawab Tentang Mushaf Al-Qur`an Standar Indonesia dan Layanan Pentashihan*,...10. The purpose of Indonesian Mushaf is stipulated by the law of KMA No. 25 of 1984 about MSI as a guide in performing *tashîh*, and PMA Number 44 of 2016 concerning efforts to issue Mushaf using the Standard Al-Quran Mushaf.

<sup>23</sup> Seminar with Lajnah Pentashih Al-Quran Mushaf at the UIN Antasari Rectorate Hall, Banjarmasin on November 14, 2019.

1. What are the characteristics of writing (*rasm*) surah *al-Wâqi`ah* in the Risalah Amaliyah?
2. What are the suitability and inconsistencies of the characteristics of writing (*waqaf*<sup>24</sup> and punctuation<sup>25</sup>) surah *al-Wâqi`ah* in the Risalah Amaliyah with the Indonesian Standard Mushaf?

### C. Research Objectives and Significance

#### 1. Research Objectives

Based on several problem formulations that have been put forward, the authors group the points of the research objectives as follows:

- a. Knowing the characteristics of writing (*rasm*) surah *al-Wâqi`ah* in the Risalah Amaliyah.

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<sup>24</sup> Based on the terms or conditions of interrelated knowledge including *nahwu sorof*, *qiraah*, verse counting, interpretation, *balaghoh*, *fiqh*, and the science of *tadabbur Qur`an*, if it was returned to the time of the prophet, the sign of waqf was not written as it is today. On my limited understanding, the book on the question of *waqaf* marks also states that MSI's study of *waqaf* basically still needs to be reviewed comprehensively while still paying attention to the place of *waqaf* (*mawadi` al-wuquf*), with the most *rajih* references, both seen from the discipline of interpretation to the translation needed by the people in understanding the Qur`an. Due to the differences in MSI with other manuscripts, MSI is somewhat cornered and MSI is considered not according to standards or even justifies writing other than MSI. This is based on the story of Fahrur Razi p. 281.

<sup>25</sup> The study of punctuation is closely related to the science of recitation. In Indonesia has not yet perfected the rules of punctuation that are in harmony with the science of recitation, because they still pay attention to non-Arab people to read the Qur`an. Initially, I was asked by several ustadz in Lajnah to add a variable, namely the Mushaf Medina, but this exceeded my initial study. If you look further, this may take even longer. because this research must add variables to the Mushaf Medina to better summarize the study of punctuation but this is not the author's main study.



- b. Examining the suitability and incompatibility of the characteristics of writing (*waqaf* and punctuation) surah *al-Wâqi`ah* in the Risalah Amaliyah with the Indonesian Standard Mushaf.

## 2. Research Significance

- a. This study intends to describe the research results that have been observed, whether this Risalah Amaliyah has met the Indonesian Standard Mushaf standard or not. So that the existing printers do not write carelessly, because it can have fatal consequences for the wrong reading when read by the public. This is done so that the circulating Mushaf receives special attention from both the public and the government.
- b. This research can provide additional knowledge and insights in the field of research on Mushaf Al-Qur`an, both for the Department of Al-Qur'an and Tafsir Science and the wider community regarding the principles of writing good and correct Al-Quran Mushaf according to the standards of *ijmâ`* of Indonesian scholars.
- c. Pragmatically, this research aims to obtain a bachelor's degree at the State Islamic University Antasari Banjarmasin.

## D. Operational Definition

To avoid misunderstandings in this paper, the writer will emphasize the terms used in this paper as limitations so that there is no widening of meaning and discussion.

### 1. Characteristics

In English dictionary, characteristic is a noun meaning characteristic (typical) or in the form of an adjective that has a distinctive meaning. In KBBI, characteristics are special characteristics that exist in something with certain characteristics.<sup>26</sup> The characteristics in this study are in the form of analysis of specific characteristics related to the suitability and incompatibility between the Risalah Amaliyah and the standard of Indonesian Utsmânî Mushaf, and not using the Mushaf Bahriyah or Mushaf Braille. So, the authors limit the discussion of characteristics to the similarities and differences that exist through exposure to the suitability and non-conformity of predetermined variables. On the characteristics of *rasm*, the author will take a discussion of the 6 standard rules used by scholars in studying *rasm*, this is done so that the discussion does not widen, namely *al-hadzf* (removing letters), *az-ziyâdah* (adding letters), *al-hamz* (writing *hamzah*), *al-badal* (letter replacement), *al-fashl wa al-washl* (connecting

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<sup>26</sup> John M. Echolis dan Hassan Shadily, *An English-Indonesian Dictionary* (Jakarta: PT Gramedia Pustaka Utama, 2003), 108. See Tim Redaksi Kamus Bahasa Indonesia, *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa, 2008), 639.

and separating writing), and *mâ fihî qirâatan wa kutiba alâ ihdâhimâ*<sup>27</sup> (a sentence that has two readings and is written with one of them).<sup>28</sup> Meanwhile, the characteristics of the suitability and incompatibility of the writing of the Surah *al-Wâqi`ah* Risalah Amaliyah and Indonesian Standard Mushaf will be described carefully about the differences in the two variables.<sup>29</sup>

## 2. Risalah Amaliyah

The Risalah Amaliyah is a book by HM Qusairi Hamzah which contains surah *Yâsin*, surah *al-Wâqi`ah*,<sup>30</sup> surah *al-Mulk*, *tahlîl*, *talqîn*, *wirid-wirid*, *shalâwat-shalâwat*, prayers, and others.<sup>31</sup> This manuscript is the 2005 edition of Inayah. What the author means in this writing is specifically on the characteristics of the punctuation marks in the writing of surah *al-Wâqi`ah* in the Risalah Amaliyah. This research is in the form of an analysis

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<sup>27</sup> For the last limitation of variables, the author limits it to the different writings.

<sup>28</sup> Zainal Arifin Madzkur, *Perbedaan Rasm Utsmânî : Mushaf Standar Indonesia dan Mushaf Madinah*,...42.

<sup>29</sup> The reason the author chooses the characteristic title based on what happened to the *ummah*, in non-Muslims claimed that the Muslim Mushaf were different and there were errors in their writing. While the knowledge of the *ummah* has not yet reached or mastered the issue of differences in writing because it is still mixed between the science of *rasm* and the science of *dabt*. Because in the content, he is still arguing about the writing of the Qur`an (*rasm*), even though the Lajnah has answered the question. It is true, the 4 or 6 or 8 Mushaf *Utsmânî* include *sab`ah ahrûf*. But in one Mushaf it does not include *sab`ah ahrûf*. While the occurrence of differences in writing itself must be re-checked because we cannot judge this is wrong or right without evidence or references. Here I want to explore a little about the study of *rasm* which explains how to write, especially the problem of existing differences. Is it a *rasm* or not. Because the science that is being criticized on his account is about *dabt* science while what is at issue is the science of *rasm*. And both are different branches of science.

<sup>30</sup> The author chose surah *al-Wâqi`ah* because from the *dzahir*, when compared to its writing, found some of the most differences in surah *al-Wâqi`ah* when compared to other surahs, namely between surah *Yasin* and *al-Mulk*

<sup>31</sup> Abdul Wahhab asy-Sya`rani, *Wasiyyatu al-Musthofa*, terj. Achmad Sunarto (Surabaya: Al-Miftah, 2012), 40-46.

of the results of the writing of surah *al-Wâqi`ah* in the Risalah Amaliyah. This is done to comply with the standardized provisions of the writing of the Mushaf according to the guidelines for the Rewriting Committee Mushaf of the Indonesian Standard Qur'an.

### 3. Lajnah Pentashih Mushaf Al-Qur`an (LPMQ)

The LPMQ is an institution under the auspices of the Ministry of Religion whose task is to correct Mushaf of the Qur'an and all matters relating to the Qur'an in Indonesia.

## **E. Previous Research**

Previous studies contain a literature review, these literatures use as a comparison in completing the research. This relates to what research has been there before so that it distinguishes the author's research from previous research. The following are several theses related to research:

First, a thesis entitled "*Sejarah dan Karakteristik Manuskrip Mushaf Al-Qur`an Desa Wonolelo Pleret Bantul D.I. Yogyakarta: Kajian Filologi*". By Edi Prayitno, Faculty of Ushuluddin and Islamic Thought, Sunan Kalijaga State Islamic University, 2013. This thesis, the historical aspects and characteristics of the Manuscripts of the Qur`an Mushaf in Wonolelo Village explore by using a comparative method, which is to compare Wongsosetiko's manuscripts with other manuscripts that are also in the

area. Where the Mushaf belonging to Wongsosetiko becomes the basis for its quality is superior to that of the Bakri School which is also in the area.<sup>32</sup>

Second, the thesis entitled "*Variasi Simbol dalam Mushaf Manuskrip Al-Qur`an di Masjid Agung Surakarta*". By Avi Khuriya Mustofa, Faculty of Ushuluddin, Religious Studies and Islamic Thought, 2013. This thesis discusses the study of philology. The method used is a comparison with a research focus on the symbols of the Mushaf of the Qur`an manuscript of the Great Mosque of Surakarta, and it comparing the existing texts in Mushaf of the Qur`an with the Mushaf of the Ministry of Religion. The results of this study suggest that there are differences and similarities between the text of the Qur`an and the Qur`an of the Ministry of Religion, among others, the difference in the number of verses, the provisions of the initial verse of the juz do not have the standard *waqaf* sign of the Ministry of Religion and the provisions of the ruku` or "ع" sign in addition to the Qur`an writing.<sup>33</sup>

Third, a thesis entitled "*Karakteristik Manuskrip Mushaf Al-Qur`an H. Abdul Ghaffar: Kajian Filologi*". By Tati Rahmayani, Faculty of Ushuluddin and Humanities, Sunan Kalijaga State Islamic University, 2016. This thesis examines the characteristics

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<sup>32</sup> Edi Prayitno, *Sejarah dan Karakteristik Manuskrip Mushaf Al-Qur`an Desa Wonolelo Pleret Bantul D.I. Yogyakarta: Kajian Filologi, Skripsi* (Fakultas Ushuluddin dan Pemikiran Islam, Jurusan Ilmu Al-Quran dan Tafsir, Universitas Islam Negeri Sunan Kalijaga, 2013). See at Mohammad Yahya dan Adrika Fitrotul Aini, "Karakteristik dan Fragmen Sejarah Manuskrip Mushaf Al-Qur`an Dolah Bakri Wonolelo Pleret Bantul," *Mutawatir: Jurnal Keilmuan Tafsir Hadis*, Vol. 7, Nomor 2, 2017.

<sup>33</sup> Avi Khuriya Mustofa, *Variasi Simbol dalam Mushaf Manuskrip Al-Qur`an di Masjid Agung Surakarta: Kajian Filologi, Skripsi* (Fakultas Ushuluddin, Studi Agama dan Pemikiran Islam, Jurusan Tafsir dan Hadits, Universitas Islam Negeri Sunan Kalijaga, 2013).

and history of writing the Qur`an in Indonesia in the area of Malang Mountain Hamlet. This thesis uses philology and a single manuscript method with a critical edition. The research results obtained. First, the writing of the Mushaf uses a lot of *rasm imlai* and a few words using *rasm utsmânî*. Second, the *ḥarakah lafadz* of Allah uses oblique *fathah*. Third, the symbol for the end of the verse is a red circle, a black dot, and a red circle with a black dot inside. Additionally, there is a symbol for writing errors in the Mushaf. Fourth, there are 3 types of scholia, namely at the beginning of *juz*, *maqrâ`*, and signs of error in the Mushaf. is outside the text with the initial division of *juz*, *maqrâ`*. Fifth, using a variety of *qirâ`ah*. Sixth, the paper used comes from *daluang*.<sup>34</sup>

Fourth, a thesis entitled “*Sejarah dan Karakteristik Manuskrip Mushaf Al-Qur`an H. Abdul Karim (kajian filologi)*”. By Muhammad Abdun Nur Asysya`bani, Faculty of Ushuluddin and Islamic Thought, Sunan Kalijaga State Islamic University, 2017. In answering the characteristics of the manuscript of Mushaf H. Abdul Karim, Muhammad Abdun Nur Asysya`bani uses a descriptive philological method with a single script. The results of the research are, firstly, this Mushaf uses a lot of *imlâ`î* principles with several *utsmânî* rules. The two pronunciations of Allah use oblique *fathah*. Third, at the end of the verse, there is a Mushaf symbol. Fourth, scholia are

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<sup>34</sup> Tati Rahmayani, *Karakteristik Manuskrip Mushaf Al-Qur`an H. Abdul Ghaffar: Kajian Filologi, Skripsi* (Fakultas Ushuluddin dan Humaniora, Jurusan Ilmu Al-Quran dan Tafsir, Universitas Islam Negeri Sunan Kalijaga, 2016).

outside the text, namely in the initial division of juz and maqra`. Fifth, using European paper with a paper stamp (watermark). Sixth, using *qirâ`ah âshim*.<sup>35</sup>

Fifth, the thesis with the title “*Perbandingan Rasm Utsmânî Antara Mushaf Standar Indonesia Dan Mushaf Pakistan al-Dani: Analisis Kaidah Hazf al-Harf Dalam Rasm Utsmânî.*” By Abd. Rahman, Department of al-Qur`an and Tafsir, Faculty of Ushuluddin, UIN Syarif Hidayatullah Jakarta, 2019. This study examines the reasons for the differences between the Indonesian Standard Mushaf and the Mushaf Pakistani, both of which refer to Imam al-Dâni with the analytical method. The result of this research is that Indonesian standard Mushaf takes more references than Pakistani Mushaf.<sup>36</sup>

Sixth, a thesis entitled “*Rasm Dalam Manuskrip Mushaf Al-Qur`an KH. Mas Hasan Masyruh*”. By Chumairok Zahrotur Roudloh, Study Program of Qur'anic and Interpretive Sciences, Faculty of Ushuluddin and Philosophy, UIN Sunan Ampel Surabaya, 2019. This thesis discusses the origin of manuscripts and the use of *rasm* and its consistency in manuscripts of the Mushaf, with the type of literature research and the *ulûm al-qurân* approach with the philosophical research stage. The results of this study are the first Mushaf originated in the 19th century in Java, to be precise, in Sidoresmo Dalam, Surabaya. The two uses of *rasm* in the Mushaf are inconsistent

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<sup>35</sup> Abd. Rahman, *Perbandingan Rasm Utsmânî Antara Mushaf Stadar Indonesia Dan Mushaf Pakistan al-Dani: Analisis Kaidah Hazf al-Harf Dalam Rasm Utsmânî.* *Skripsi* (Jakarta: Fakultas Ushuluddin, UIN Syarif Hidayatullah Jakarta, 2019).

<sup>36</sup> Chumairok Zahrotur Roudloh, *Rasm Dalam Manuskrip Mushaf Al-Qur`an KH. Mas Hasan Masyruh* *Skripsi* (Surabaya: Fakultas Ushuluddin dan Filsafat, 2019).

because of the mixing of *rasm utsmâni* and *imlâ`i* in writing, but most sentences that are written rely more on pronunciation.<sup>37</sup>

Seventh, a thesis entitled “*Takhrij al-Hadist fî Kitab Risalah Amaliyah li Muhammad Qusairi Hamzah al-Banjari*”. By Ahmad Nazhirin, Study Program of Hadith Interpretation, Faculty of Ushuluddin and Humanities, IAIN Antasari Banjarmasin, 2014. This thesis discusses the traditions in the book *Risalah Amaliyah*, with the type of literature research. The results of this study are 15 traditions contained in the *Risalah Amaliyah* with backing such as the *Hadith* book of Sunan Ibn Mâjah, Abu Dâud, Sirâj at-Thalibin, and so on.<sup>38</sup>

Meanwhile, in this study, the author will discuss the characteristics of writing Surah *al-Wâqi`ah* in the *Risalah Amaliyah* based on the standardization of the LPMQ. In summary, the problem that the writer puts forward is a problem with new and different, and interesting research objects and needs to be researched because there is no research related to the characteristics based on LPMQ standardization in the *Risalah Amaliyah*. Based on previous research regarding the author's research, no research was found on the characteristics of the writing of surah *al-Wâqi`ah* in the *Risalah Amaliyah*.

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<sup>37</sup> Ahmad Nazhirin, *Takhrij al Hadist fî Kitab Risalah Amaliyah li Muhammad Qusairi Hamzah al Banjari*” *Skripsi* (Banjarmasin: Fakultas Ushuluddin dan Humaniora, 2014). See about *Risalah Amaliyah* at Ahmad Sagir, Mubarak, “Tradisi Wiridan Masyarakat Banjar Sesudah Solat Fardu: Studi Varian dan Rujukan,” *Malaysian Journal of Social Sciences and Humanities (MJSSH)*, Volume 5, Issue 1, 2020.

<sup>38</sup> Sugiyono, *Metode Penelitian Kombinasi* (Bandung: Alfabeta, 2014), 3.



## F. Research Methods

The research method is a way of researching that is used to obtain data based on specific scientific purposes and uses. This study uses the Risalah Amaliyah as an object and adapts it to the Indonesian Standard Mushaf so that the method of understanding the data in this study will be based on comparative studies.

### 1. Types of research

This research examines pieces of literature as a collecting data and uses library data as a material of research. This study uses a qualitative method in the form of descriptive analysis. In this case, the writer will describe the characteristics of the writing of the surah *al-Wâqi`ah* in the Risalah Amaliyah and will then analyze its similarities and inequalities with the Indonesian Standard Mushaf.<sup>39</sup>

### 2. Data source

Sources of data used in this study are primary data as primary data and secondary data as a complement to primary data.

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<sup>39</sup> Sugiono, *Metode Penelitian Kualitatif: Untuk Penelitian Yang Bersifat: Eksploratif, Enterpretatif, Interaktif Dan Konstruktif* (Bandung: Alfabeta, 2018), 7.

#### a. Primary data

The primary data used in this study were the Risalah Amaliyah by HM Qusairi *Hamzah* and Al-Qur`an Mushaf published by LPMQ Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia in 2018.

#### b. Secondary Data

Secondary data used include the standard manual for writing Mushaf from the Ministry of Religion, and *al-Muqni`fi Marsûm Mashâhifi Ahl al-Amsôr* by Imam Abu Amr ad-Dâni, books and reference books for foreign and Indonesian languages, dictionaries, journals, articles, theses, and dissertations under the theme of research discussion.

### 3. Data Collection Techniques

Data collection techniques started from reference books, online data search, to documentation. From reference books and online data, the author looks for the previous research as well as additional references that are suitable for this research. For the sake of smoothness and valid data, the author will use all documentation instruments in this study.<sup>40</sup>

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<sup>40</sup> Sugiono, *Metode Penelitian Kualitatif: Untuk Penelitian Yang Bersifat: Eksploratif, Enterpretatif, Interaktif Dan Konstruktif*,...6.

#### 4. Data analysis technique

Existing data will be processed and analyzed, with the following stages:

##### a. Data logging

The data recorded from the beginning of data collection, both in the form of online data, to documentation will be collected and then analyzed.

##### b. Data reduction

From the data obtained, it will be sorted again according to the need so that the data obtained is more focused on research discussion.

##### c. Data grouping

The data obtained will be grouped according to the fields or parts of the research so that they can be systematically arranged.

##### d. Data identification

Data identification is done by re-correcting primary and secondary data such as reference books, online data tracking, observation, and documentation.

## **G. Writing System**

For a systematic research presentation, this research will be divided into several chapters, namely as follows:

Chapter I contains the Background of the Problem, Problem Formulation, Research Objectives and Significance, Operational Definitions, Prior Studies, Research Methods, and Writing Systematics. This chapter describes the types of research, data and data sources, data collection techniques, and data analysis techniques. The goal is to be able to provide an overview of the research to be carried out and the method that will be carried out by the author in completing the research of writing surah *al-Wâqi`ah* in the Risalah Amaliyah.

Chapter II contains the theoretical basis, which will discuss the history of Indonesian Standard Mushaf, recognizing the standardization of Indonesian Standard Mushaf, and the various standardizations of writing Indonesian Standard Mushaf. Its function is to get an overview of the standardization of writing Indonesian Standard Mushaf.

Chapter III contains information about the description of research in the Risalah Amaliyah, covering matters relating to the general description of the Risalah Amaliyah, and the characteristics of the writing of surah *al-Wâqi`ah* in the Risalah Amaliyah. Its function is to describe the research conducted by the author in the Risalah Amaliyah.

Chapter IV discusses the description of the characteristics of the writing of surah *al-Wâqi`ah* in the Risalah Amaliyah in the form of the suitability and inconsistency of writing surah *al-Wâqi`ah* in the Risalah Amaliyah with the Indonesian Standard Mushaf.

Chapter V is the end of the process of writing research results in the form of conclusions and suggestions that are relevant to the object of research. Its function is as closing and contains constructive criticism and input.