

**WAQF SIGN IN THE BOOK OF TERJEMAH JUZ ‘AMMA
(COMPARATIVE STUDY WITH MUSHAF AL-QUR’AN
STANDAR INDONESIA AND THE IMPLICATIONS ON
INTERPRETATION)**

UNDERGRADUATE THESIS

BY:

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ANTASARI STATE ISLAMIC UNIVERSITY

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INTERPRETATION)**

Undergraduate Thesis

Submitted in partial fulfillment on the assignments and requirements
for the S. Ag degree at Antasari State Islamic University
Qur’anic Studies Department

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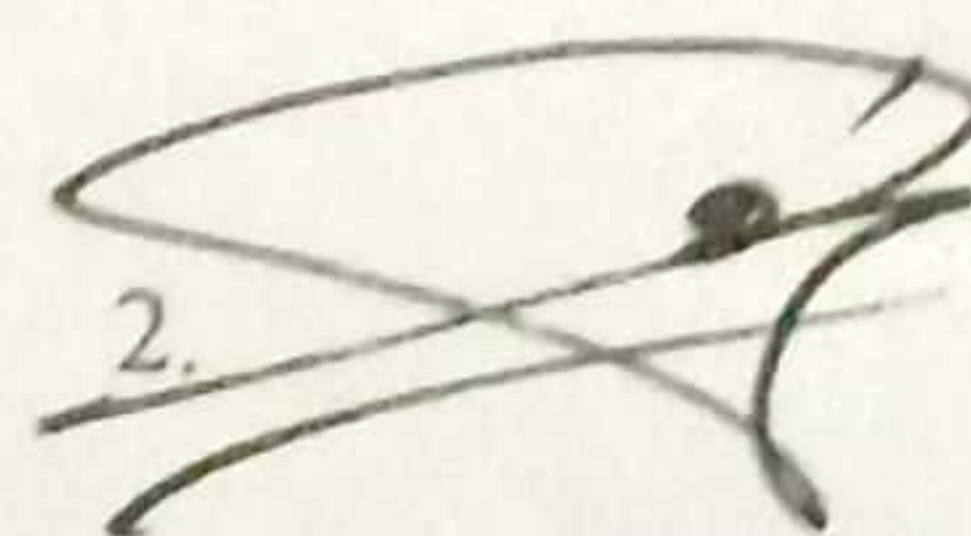
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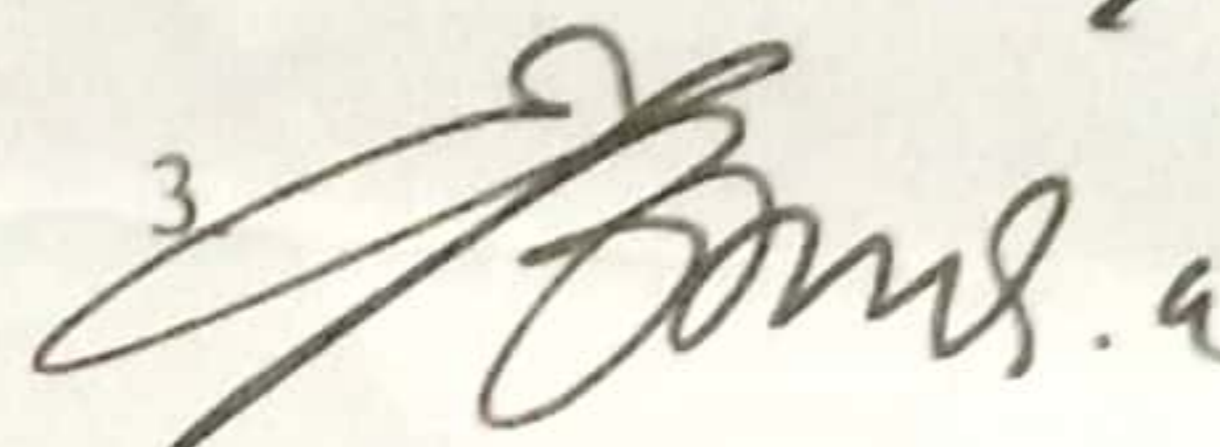
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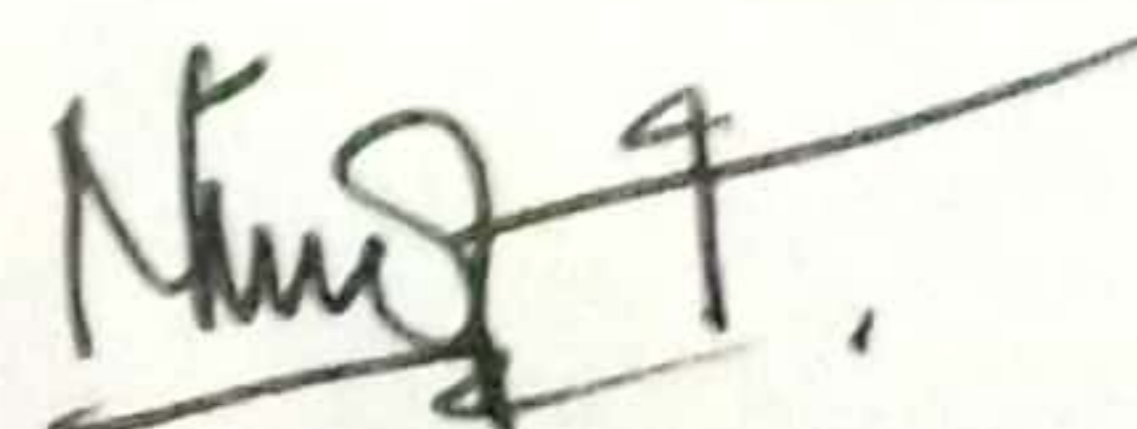
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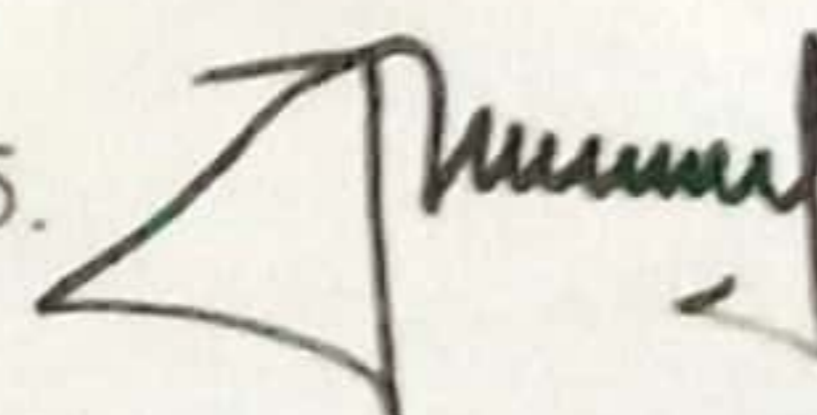
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ABSTRACT

Fitria Hairinnisa, SRN. 180103020168: *Waqf Sign in the Book of Terjemah Juz Amma (Comparative Study with Mushaf Al-Qur'an Standar Indonesia and the Implications on Interpretation)*, Supervisor: Abdullah Karim and Najib Irsyadi, Qur'anic Studies Department, Ushuluddin and Humanities Faculty, Antasari State Islamic University, Banjarmasin, 2022.

Keywords: *Waqf* Signs, Juz 'Amma, the Book of Terjemah Juz 'Amma, Mushaf Al-Qur'an Standar Indonesia.

The Book of Terjemah Juz Amma is a book that contains the 30th Juz of the Qur'an along with its translation and transliteration. This book is commonly found in Indonesian society but has not yet received a tashih sign from the Lajnah Pentashihan Mushaf Al-Qur'an. According to the Regulation of the Minister of Religion (PMA) article 4 paragraph 2, every Mushaf published in Indonesia must go through the tashih process and refer to the Mushaf Al-Qur'an Standar Indonesia. One part of tashih is the sign of *waqf*, *waqf* is stopping reading in the middle of the verse to continue to read the Qur'an, and the *waqf* sign is something that is the address to stop reading.

Between the book of Terjemah Juz 'Amma and Mushaf al-Qur'an Standar Indonesia, there are several similarities and differences, both in terms of the use of *waqf* signs or the pattern of placing *waqf* signs. Six types of *waqf* signs are used in the book of Terjemah Juz 'Amma, and 21 placement patterns are the same as those in the Mushaf Al-Qur'an Standar Indonesia. Mushaf Al-Qur'an Standar Indonesia uses the method of including the *waqf* sign at the end of the verse. Unlike the Mushaf Al-Qur'an Standar Indonesia, the book of Terjemah Juz 'Amma does not include any *waqf* signs at the end of the verse. In terms of use and pattern of placement of *waqf* signs, there is one type of use of *waqf* signs and 13 different placement patterns with the Mushaf Al-Qur'an Standar Indonesia, and there is one type of *waqf* sign that is in the Mushaf Al-Qur'an Standar Indonesia but not used in the book of Terjemah Juz 'Amma. These differences are caused by several factors, one of which is the difference in reference. The difference in the sign of *waqf* between the book of Terjemah Juz 'Amma and Mushaf Al-Qur'an Standar Indonesia is exceptionally influential on the interpretation.

The method used in this study is a qualitative method with library research. All data sourced from primary or secondary data such as books, scientific papers, or research related to *waqf* signs were collected through documentation, then analyzed using descriptive analysis.

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In the name of Allah, the Most Gracious, the Most Merciful. Praise be to Allah, Lord of the worlds, and peace and blessings are upon our lord the Prophet Muhammad, his family, and friends.

With the words of Alhamdulillah, the writer was finally able to finish writing the undergraduate thesis entitled “*Waqf* Sign in the Book of Terjemah Juz ‘Amma (Comparative Study with Mushaf Al-Qur’an Standar Indonesia and the Implications on Interpretation)” to fulfill obligations as a student of Ushuluddin and Humanities Faculty, Antasari Islamic State University in the discipline of Qur'anic Studies.

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The author realizes this thesis still has many shortcomings, far from being perfect in terms of material and methodology. Therefore, all constructive criticism and suggestions are always considered and considered for the perfection of this thesis.

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Banjarmasin, 12th of July 2022



Fitria Hairinnisa

TRANSLITERATION GUIDELINES

1. ا : A	16. ط : Th
2. ب : B	17. ظ : Zh
3. ت : T	18. ع : ‘
4. ث : Ts	19. غ : Gh
5. ج : J	20. ف : F
6. ح : <u>H</u>	21. ق : Q
7. خ : Kh	22. ك : K
8. د : D	23. ل : L
9. ذ : Dz	24. م : M
10. ر : R	25. ن : N
11. ز : Z	26. و : W
12. س : S	27. : H
13. ش : Sy	28. ء : ‘
14. ص : Sh	29. ي : Y
15. ض : Dh	

1. Vowels

Vowels in Arabic, like Indonesian vowels, consist of single vowels or monophthongs and multiple vowels or diphthongs. Single vowels have the following transliteration provisions::

Arabic Vowel Sign	Latin Vowel Sign	Information

َ	A	Fathah
ِ	I	Kasrah
ُ	U	Dhammah

Articles: Example: (الرِّجَالُ) al-rijâl not ar-rijâl, (الدِّيَّانُ) *al-dîwân* not *ad-dîwân*.

Syiddah: For example, the word (الضَّرُورَةُ) is not written *adh-dharûrah* but *al-dharûrah*, and so on.

Multiple vowels have the following transliteration requirements:

Arabic Vowels Sign	Latin Vowels Sign	Information
َ ي	Ai	a and i
َ و	Au	a and u

2. Long Vowels

The provisions for switching long vowels (*mad*), which in Arabic are symbolized by vowels and letters, are as follows:

Arabic Vowels Sign	Latin Vowels Sign	Information
َ ا	Â	a with a hat on top

يَ	Î	i with a hat on top
وُ	Û	u with a hat on top

3. Article

Articles in the Arabic script system are denoted by letters; that is, they are translated into the letter /I/, followed by either the syamsyah or the lunar letters. For example, *al-rijâl* is not *ar-rijâl*, *al-dîwân* is not *ad-dîwân*.

4. Syiddah (Tasydîd)

Syiddah or *tasydîd* in the Arabic writing system is denoted by a sign (◌ْ). This transliteration is represented by a letter, doubling the letter marked with the *syiddah*. However, this does not apply if the letter that receives the *syiddah* sign is located after the article, followed by the syamsyah letters. For example, the word (الضَّرُورَةُ) is not written *ad-dharûrah* but *al-dharûrah*, and so on.

5. Ta Marbûthah

In connection with this transliteration, if the letter *ta marbûthah* is found in a stand-alone word, then the letter is scripted as /h/ (see example 1). The same is true if the *ta marbûthah* is followed by an adjective (*na't*) (see example 2). However, if the letter *ta marbûthah* is followed by a noun (*ism*), then the letter is translated into the letter /t/ (see example 3).

No	Arabic Words	Script Transfer
1	طَرِيقَة	<i>Tharîqah</i>
2	الْجَامِعَةُ الْإِسْلَامِيَّة	<i>Al-Jâmî'ah al-Isâmiyyah</i>
3	وَحْدَةُ الْوُجُود	<i>Wahdah al-wujûd</i>

6. Capital letters

Although in the Arabic writing system, capital letters are not recognized, in this script transfer, the capital letters are used, following the provisions in force in Indonesian spelling, among others, to write the beginning of a sentence, the initial letter of a place, the name of the month, personal name, and so on. If an article precedes the unique character, then what is written in capital letters remains the initial letter of the personal name, not the initial letter or the article. Example: al-Ghazali is not Al-Ghazali, al-Banjari is not Al-Banjari.

Several other provisions in the General Guidelines for Indonesian Spelling (PUEBI) can also be applied in this script conversion, for example, the requirements regarding italics or bold print. So, if, for instance, according to PUEBI, the title of the book is written in italics, then the same is true for transliteration and so on.

Regarding the writing of names, it is recommended that the terms of characters from the archipelago are not transliterated even though the

root of the word comes from Arabic. For example, it is written Abdussamad al-Palimbani, not 'Abd al-Samad al-Palimbâlîmbani; Nur ad-Din al-Raniri, qannot Nûr al-Dîn al-Rânîrî.

7. How to Write Words

Each word, whether a verb (*fi'l*), noun (*ism*) or letter (*harf*), is written separately. Here are some examples of transliteration of sentences in Arabic.

Arabic script	Script Transfer
ذَهَبَ الْأُسْتَاذُ	<i>dzahaba al-ustâdzu</i>
ثَبَّتَ الْأَجْرُ	<i>tsabata al-ajru</i>
الْحَرَكَةُ الْعَصْرِيَّةُ	<i>al-ḥarakah al-'ashriyyah</i>
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ	<i>asyhadu an lâ ilâha illa Allâh</i>
مَوْلَانَا مَلِكُ الصَّالِحِ	<i>Mawlânâ Malik al-Shâlih</i>
يُؤْتِرُكُمُ اللَّهُ	<i>Yu'tsirukum Allâh</i>
الْمَظَاهِرُ الْعَقْلِيَّةُ	<i>al-mazhâhir al-'aqliyyah</i>
حُبُّ الْإِسْطِطْلَاعِ	<i>ḥub al-istithlâ'</i>

المَادَّةُ المَصْنُوعَةُ مِنَ الحَيَوَانِ	<i>al-mâddah al-mashnû'ah min al-hayawân</i>
طَرْفُ العَيْنِ	<i>tharf al-'ayni</i>
المُسَاهَمَةُ	<i>al-musâhamah</i>
مَنْ سَلَكَ طَرِيقًا	<i>Man salaka tharîqan</i>

MOTTO

إجهد و لا تك غافلا, فندامة العقبى لمن يتكسل

TABLE OF CONTENT

COVER PAGE.....	i
TITTLE PAGE.....	ii
INTELECTUAL PROPERTY STATEMENT.....	iii
APPROVAL SHEET.....	iv
VALIDATION.....	v
ABSTRACT.....	vii
ACKNOWLEDGEMENT.....	viii
TRANSLITERATION GUIDILINES.....	x
MOTTO.....	xv
TABLE OF CONTENTS.....	xvi

CHAPTER I: INTRODUCTION

A. Research Background.....	1
B. Problem Statement.....	5
C. Research Objectives.....	6
D. Purpose and Significance.....	7
E. Operational Definition.....	7
F. Previous Review.....	9
G. Research Method.....	12

H. Writing Systematic.....	15
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CHAPTER II: *AL-WAQF WA AL-IBTIDA'* AND THE SIGNS

A. Definition of <i>al-Waqf wa al-Ibtida'</i>	16
B. Urgency of <i>Waqf wa al-Ibtida</i> in Reading the Qur'an.....	19
C. History of <i>al-Waqf wa al-Ibtida'</i>	20
D. Various Kinds of <i>Waqf</i> In the Qur'an.....	23
E. <i>Waqf</i> Signs in The Qur'an.....	29
F. Various Kinds of <i>Waqf</i> Signs in <i>Mushaf Al-Qur'an Standar Indonesia</i>	30

Chapter III: OVERVIEW BOOK OF *TERJEMAH JUZ 'AMMA* AND *MUSHAF AL-QUR'AN STANDAR INDONESIA*

A. <i>Mushaf Al-Qur'an Standar Indonesia</i>	34
1. Definition of <i>Mushaf Al-Qur'an Standar Indonesia</i>	34
2. History and Background of the Writing of <i>Mushaf Al-Qur'an Standar Indonesia</i>	38
3. Writing Method of <i>Mushaf Al-Qur'an Standar Indonesia</i>	44
4. References of the Writing of <i>Mushaf Al-Qur'an Standar Indonesia</i>	52

B. Book of <i>Terjemah Juz 'Ammah</i>	53
1. Overview of the Book of <i>Terjemah Juz 'Ammah</i>	53
2. The Method of Compiling the Book of <i>Terjemah Juz 'Ammah</i>	54

CHAPTER IV: ANALYSIS OF WAQF SIGNS IN THE BOOK OF *TERJEMAH JUZ 'AMMAH* AND *MUSHAF AL-QUR'AN* STANDAR INDONESIA

A. Waqf Sign in the Book of <i>Terjemah Juz 'Ammah</i>	56
B. Similarities of Waqf Signs between <i>Terjemah Juz 'Ammah</i> and <i>Mushaf Al-Qur'an Standar Indonesia</i>	58
C. Differences of Waqf Signs between <i>Terjemah Juz 'Ammah</i> and <i>Mushaf Al-Qur'an Standar Indonesia</i>	63
D. The Factors of the Differences of Waqf Signs between <i>Terjemah Juz 'Ammah</i> and <i>Mushaf Al-Qur'an Standar Indonesia</i>	68
E. The Implications of the Differences of Waqf Signs between <i>Terjemah Juz 'Ammah</i> and <i>Mushaf Al-Qur'an Standar Indonesia</i>	74

CHAPTER V: CLOSURE

A. Conclusion.....	82
B. Suggestions.....	83

BIBLIOGRAPHY

CURRICULUM VITAE

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