

## CHAPTER I

### INTRODUCTION

#### A. Research Background

*Juz 'Amma* is the 30th *juz* or the last *juz* of the Qur'an which contains short *surah* which are often heard by Muslims because they are often read it during their prayer.<sup>1</sup> Not a few Islamic educational institutions carry out memorizing *Juz 'Amma* as one of their programs, not even just Islamic educational institutions, formal education also sometimes have programs related to *Juz 'Amma* either just reading it or even memorizing it.

In South Kalimantan itself, there are many institutions that implement the *Juz 'Amma* memorization program, consisting of various types of literature and various levels. With such needs, of course, we need a handbook that only contains *Juz 'Amma* or 30<sup>th</sup> *juz* of the Qur'an in it to make it easier. Because of this need, various kinds of books containing *Juz 'Amma* are widespread, even easy to find in the market. *Juz 'Amma*'s books also vary, some contain translations, spellings, recitations, and various kinds of additions other than the verses of the Qur'an according to the publisher's creations.

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<sup>1</sup>M. Khalilurrahman al-Mahfani, *Juz 'Amma Terjemah Dan Tajwid Berwarna*, (Jakarta: KAWAHmedia, 2008), 4.

This need makes competition between *Juz 'Amma* publishers, encouraging them to compete to come up with creative ideas to meet consumer needs.<sup>2</sup> If this is not supervised by an official *tashih* institution, it is possible to print out the defective *Juz 'Amma*.

The above phenomenon encourages the government to take a policy through the Ministry of Religion that every manuscript of the Qur'an to be published and or circulated in Indonesia must go through the process of *tashih* first. Its main function is to filter the manuscripts that will emerge from fatal errors. So the Ministry of Religion formed a special work unit with the State Civil Apparatus (ASN) who memorized the Qur'an and were tasked with conducting *tashih*. This work unit was later named *Lajnah Pentashihan Mushaf Al-Qur'an* (LPMQ).

Based on this policy, every *mushaf* including *Juz 'Amma* that will be published is always monitored and reviewed before being printed and circulated to obtain a 'printable' certificate or *Tashih* Transcription. However, every year there are at least 300 thousand manuscripts of the Qur'an printed in Indonesia. That number is still far from the need which reaches two million manuscripts every year.<sup>3</sup>

This has caused many scattered manuscripts that have escaped the monitoring of the *Lajnah Pentashihan Mushaf Qur'an* (LPMQ), as well as *Juz*

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<sup>2</sup> Zaenal Arifin Madzkur, "Kecenderungan Masyarakat Dalam Memilih 'Mushaf Al-Qur'an Standar Indonesia'. *Suhuf*, Vol. 9, No. 1, (June 2016), 172-173.

<sup>3</sup> <https://www.liputan6.com/regional/read/2995417/aksisocial-berantas-buta-aksara-alquran>, 18 June 2017. Retrieved June 30, 2021.

*'Ammah*, with a very large need especially among the people of South Kalimantan, it is possible that many manuscripts are circulating, including *Juz 'Ammah*. Who did not receive the *tashih* sign from LPMQ.

One of the *Juz 'Ammah* that is very easy to get among the people of South Kalimantan is a pocketbook of *Juz 'Ammah* written by Drs. H. Mohammad Zuhri, entitled *Terjemah Juz 'Ammah*, this book is accompanied by a translation of the verse using Latin (transliteration) which is in accordance with the changes in Arabic-Indonesian transliteration of the Decree of the Minister of Religion and the Minister of Education and Culture Number 158/ on 1987, to facilitate the reading of verses in *Juz 'Ammah* for those who cannot read Arabic writing.<sup>4</sup>

Almost every Islamic scholarly bookstore in South Kalimantan sells this *Juz 'Ammah* book. However, upon review, this book does not yet have a *tashih* sign from the *Lajnah Pentashihan Mushaf al-Qur'an* (LPMQ) both in terms of *rasm*, *harakat*, *waqf* sign, and others.

Whereas based on what the researchers found, the book of *Terjemah Juz 'Ammah* by Drs. H. Mohammad Zuhri is very widely used in South Kalimantan, but in terms of *waqf* sign, there are differences with the *Mushaf al-Qur'an Standar Indonesia*. *Mushaf al-Qur'an Standar Indonesia* is an *al-Qur'an* manuscript which is standardized in writing (*rasm*), *harakat*, punctuation sign, and *waqf* signs in accordance with the results achieved in the Work Conference of *Qur'an Experts*

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<sup>4</sup> Mohammad Zuhri, *Terjemah Juz 'Ammah*, (Amani Library: Jakarta, 2007), 3.

which took place 9 times, from 1974 until 1983 and was used as a guide for the Qur'anic manuscripts published in Indonesia.

The sign of *waqf* in the Qur'an serves to indicate a good place when stopping or *waqf* reading. The sign of *waqf* is the result of the *ijtihad* of the scholars in order to make it easier for the readers of the Qur'an to avoid mistakes in determining where to stop (*waqf*) when reading the Qur'an. The sign of *waqf* becomes important because it is feared that if a *qari* (reader of the Qur'an) who does not understand its meaning stops reading anywhere, it is feared that it will change the interpretation.

One of the differences that the researcher found at a glance is in the writing of the sign of *waqf* in surah al-Bayyinah verse 8, in the book *Terjemah Juz 'Amma* written as:

جَزَاءُ لَهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا

عَنْهُ ۚ ذَٰلِكَ لِمَنْ حَشِيَ رَبَّهُ ﴿٨﴾

Both *waqf* sign used in this paragraph in the book *Terjemah Juz 'Amma* use *waqf* sign of ﴿٨﴾ preferred to continue when there are signs of this *waqf* sign.<sup>5</sup>

While what is written in Mushaf al-Qur'an Standar Indonesia is:

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<sup>5</sup> Raisya Maula Ibnu Rusyd, *Panduan Praktis dan Lengkap Tahsin, Tajwid, Tahfidz untuk Pemula* (Yogyakarta: Laksana, 2019), 168.

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا

عَنْهُ ۖ ذَلِكَ لِمَنْ حَشِيَ رَبَّهُ ﴿٥٦﴾

Both *waqf* sign used in this paragraph in the book *Terjemah Juz 'Ammah* use *waqf* sign of ۞ preferred to stop when there are signs of this *waqf* sign.<sup>6</sup> This difference is very clear, so it can be seen that there may be more differences contained in the book of *Terjemah Juz 'Ammah* and Mushaf al-Qur'an Standar Indonesia.

This makes researchers interested in examining more deeply how the *waqf* sign in the book of *Terjemah Juz 'Ammah* which is widely used among the people of South Kalimantan but has not yet received a *tashih* sign from the LPMQ, for that reason, researchers are interested in researching more deeply about "Waqf Sign in The Book of Terjemah Juz 'Ammah (Comparative Study With Mushaf al-Qur'an Standar Indonesia and the Implications on Interpretation)".

## B. Problem Statement

The formulation is an attempt to state explicitly what statements we want to find answers to.<sup>7</sup> Based on the background described above, the research problem is formulated as below:

<sup>6</sup> Raisya Maulâ Ibnu Rusyd, *Panduan Praktis dan Lengkap Tahsin, Tajwid, Tahfidz untuk Pemula*, 170.

<sup>7</sup> Nikmatur Ridha, "Proses Penelitian, Masalah, Variabel dan Paradigma Penelitian" *Hikmah* Volume 4 No. January 1-June 2017, 64.



1. How are *waqf* signs in the book of Terjemah Juz ‘Ammah and how are they differences from Mushaf al-Qur’an Standar Indonesia?"
2. What are the reasons of the Differences of *Waqf* Signs between the book of Terjemah Juz ‘Ammah and Mushaf al-Qur’an Standar Indonesia?
3. What are the implications of the Differences of *Waqf* Signs between the book of Terjemah Juz ‘Ammah and Mushaf al-Qur’an Standar Indonesia?

### C. Research Objectives

According to Ibnu S. as quoted by Winarmo, research is carried out with the aim of increasing the ability and success of researchers in describing, explaining, predicting, and controlling phenomena and events that become the center of their attention in detail.<sup>8</sup> Based on the formulation of the problem mentioned above, the objectives to be achieved by the author are:

1. To find out how the *waqf* signs between the book of *Terjemah Juz ‘Ammah* and Mushaf al-Qur’an Standar Indonesia.
2. Knowing the differences and similarities of the *waqf* signs between the book of *Terjemah Juz ‘Ammah* and Mushaf al-Qur’an Standar Indonesia.

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<sup>8</sup> Winarmo, *Metodologi Penelitian Dalam Pendidikan Jasmani*, (Malang: UM Press, 2013), 3.

3. To Know differences factors of *waqf* signs between the book of Terjemah Juz 'Ammah and Mushaf al-Qur'an Standar Indonesia. and its implications for interpretation.

#### **D. Significance of Research**

A study should provide useful results. So it will be in vain if research does not produce benefits for the community, especially for the author himself in terms of experience. The significance/usefulness of the research are as follows:

##### **1. Scientific Uses**

The scientific of this research is that the

- a. Results of this study can provide new knowledge to people who do not understand *waqf* sign in *Juz 'Ammah* which is commonly used and its comparison with *Mushaf al-Qur'an Standar Indonesia*.
- b. The results of this study can provide knowledge of whether *Terjemah Juz 'Ammah* that is often used is in accordance with the *waqf* sign with *Mushaf Standard Indonesia* that has gone through the *tashih* test process.

##### **2. Practical**

Use The practical use of this research is that the results of this research can be used as practical guidelines for everyone, especially the print media/publishers and the general public to pay more attention to the bookkeeping of the Qur'an, especially the bookkeeping of *Juz 'Ammah*.

## E. Operational Definition

In order to avoid misunderstanding, the writer will explain the terms related to the research, some of the terms are as follows:

### 1. *Waqf* Sign

*Waqf* is etymologically derived from Arabic, namely the masdar form of وَقَفَ, يَقِفُ, وَقْفٌ which means to hold back, be silent, stand, and witness something. Meanwhile, in terms of *waqf*, it is to stop the sound for a moment to take a new breath, with the intention of continuing to read the next words or the previous few words without turning away.<sup>9</sup>

### 2. *Juz 'Ammah*

As explained by Sakib Machmud in his book *Mutiara Juz 'Ammah*, *Juz 'Ammah* is the juz with the largest number of surahs, namely in *Juz 'Ammah* there are 37 surahs starting from Surah An-Naba and ending with Surah an-Nas. Most of these surahs, which are 34 letters, are Makkiyah surahs, namely the surahs that were revealed before the Prophet's migration to Medina. While the other 3 surahs, namely al-Bayyinah, al-Zalzalah, and an-Nasr, are surahs that were revealed after the Hijrah Apostle or named Madaniyah.<sup>10</sup>

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<sup>9</sup> Ismail Tekan, *Tajwid Al-Quranul Karim* (Jakarta: PT. Pustaka Al-Husna baru, 2005), 125.

<sup>10</sup> Sakib Machmud, *Mutiara Juz 'Ammah*, (Bandung: Mizan, 2005), 14.



The *Juz 'Amma* that will be used as research is *Juz 'Amma* consisting of surah an-Naba to an-Nas which is in the third edition book of *Terjemah Juz 'Amma* by Drs. H. Mohammad Zuhri published in Jakarta by Pustaka Amani in 2007.

### 3. Mushaf al-Qur'an Standar Indonesia

Terminologically, the Mushaf al-Qur'an Standar Indonesia or what Zainal Abidin mentioned as the *Mushaf al-Qur'an Standar Usmani* is defined as a standardized way of writing the Qur'an, its punctuation (*harakat*) and its sign *waqf in* accordance with the results agreed in the Meeting Working. (Muker) Al-Qur'an expert scholars which took place 9 times, from 1974-1983 and were used as guidelines for the Qur'an published in Indonesia.<sup>11</sup>

## F. Previous Review

Based on the search conducted by the author, he found several studies related to the title be appointed, these studies include:

*First*, a thesis was written by Aina Mardhiah, a student of the Ushuluddin and Humanities Faculty of UIN Antasari Banjarmasin in 2021. She wrote a thesis entitled "*Surah Yasin dalam Buku-Buku Amaliah di Kalangan Masyarakat Desa Aluan Mati Kecamatan Batu Benawa (Uji Tashih Tanda Waqf Dengan Standar Mushaf al-Qur'an Indonesia)*". This thesis explains that there are 10 kinds of *amaliah* books containing Surah Yasin which are circulating among the people of

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<sup>11</sup> Zainal Arifin, "Mengenal Mushaf al-Qur'an Standar Usmani Indonesia; Studi Komparatif Atas Mushaf Standar Usmani 1983 dan 2002", *Suhuf*, Vol. 4 no. 1 of 2011, 3.

Aluan Mati village, Batu Benawa District, most of the 10 *amaliah* books containing Surah *Yasin* are signs of *waqf* that have met the standards in accordance with the standardization of Mushaf al-Qur'an Standar Indonesia.<sup>12</sup>

*Second*, the thesis was written by Nurhikmatul Maulia, a student of the Institute of Al-Qur'an Sciences (IQQ) in 2020. She wrote a thesis entitled "*Tanda waqf Lâzim dalam al-Qur'an (Studi Komparatif antara Mushaf Departemen Agama dan Mushaf Madinah serta pengaruhnya terhadap penafsiran)*". In this thesis, it is explained that the difference between *waqf lâzim* signs in the Mushaf al-Qur'an Standar Indonesia and *Medina Mushaf* is in the number, location, and the factors that cause the difference.<sup>13</sup>

*Third*, a thesis was written by Abd Rahman, a student of the Ushuluddin Faculty of UIN Syarif Hidayatullah. This thesis is entitled " *Perbandingan Rasm Usmani Antara Mushaf al-Qur'an Standar Indonesia Dan Mushaf Pakistan Perspektif al-Dānī "Analisis Kaidah Haẓf al-Harf dalam Rasm Usmani "* ", in this thesis it is explained that, although the Indonesian and Pakistani Standard Mushaf refers to Imam al-Dānī however, not everything in the two manuscripts refers fully to al-Dānī, so it is not surprising that the two still have writing differences.

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<sup>12</sup> Aina Mardhiah, "Surah Yasin dalam Buku-Buku Amaliah di Kalangan Masyarakat Desa Aluan Mati Kecamatan Batu Benawa (Uji Tashih Tanda *Waqf* Dengan Standar Mushaf al-Qur'an Indonesia)", *Thesis*, (Banjarmasin: UIN Antasari Banjarmasin Faculty of Ushuluddin and Humanities in 2021).

<sup>13</sup> Nurhikmatul Maulia, "Tanda *Waqf Lâzim* dalam Al-Qur'an (Studi Komparatif antara Mushaf Departemen Agama dan Mushaf Madinah serta pengaruhnya terhadap penafsiran)", *Thesis* (Jakarta: Institute of Qur'anic Sciences 2020).

In addition, there are many references taken by *Lajnah* in formulating guidelines for writing the Mushaf al-Qur'an Standar Indonesia.<sup>14</sup>

*Fourth*, the thesis was written by Ridwan Aripin entitled "*Pengaruh waqf dan Ibtidâ' Terhadap Terjemah dan Tafsir*" this research explains the influence of *waqf* (stop) and *ibtidâ'* (start) on translation and interpretation, which *waqf ibtidâ'* has a significant influence on interpretation and translate.<sup>15</sup>

*Fifth*, the thesis was written by Najib Irsyadi "*Pengaruh Ragam Qira'at terhadap al-Waqf Wa al-Ibtidâ' Dan Implikasinya Dalam Penafsiran* (Telaah Kritis atas tanda *waqf* dalam Mushaf Asīm dan Nafi)" This thesis explains the variety of *qira'at*, especially *qira'at* Asīm and Nafi, on the differences between *al-waqf* and *ibtidâ'* in al-Qur'an, and their implications in the interpretation of verses, based on a review of Arabic linguistics and the interpretation of verses.<sup>16</sup>

*Sixth*, the journal was written by Ahmad Badruddin entitled "*Waqf Ibtidâ' dalam Mushaf al-Qur'an Standar Indonesia dan Mushaf Madinah, Pengaruhnya terhadap penafsiran*" this journal explains the difference between *waqf* (stop) and *ibtidâ'* (start) in *Mushaf Standard Indonesia* and *Mushaf Madinah*.<sup>17</sup>

Based on several studies that also discuss *waqf* signs, most of these studies discuss the differences in *waqf* signs that exist between one manuscript and

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<sup>14</sup> Abd. Rahman, "Perbandingan Rasm Usmani Antara Mushaf Al-Qur'an Standar Indonesia Dan Mushaf Pakistan Perspektif al-Dānī "Analisis Kaidah Haẓf al-Harf dalam Rasm Usmani", *Thesis*, (Jakarta: Ushuluddin Faculty of UIN Syarif Hidayatullah in 2019).

<sup>15</sup> Ridwan Aripin "Pengaruh *waqf* dan *Ibtidâ'* Terhadap Terjemah dan Tafsir", *Thesis* (Ushuludin faculty: Qur'anic Science and interpretation Study, 2018).

<sup>16</sup> Najib Irsyadi "Pengaruh Ragam Qira'at terhadap Al-Waqf Wa Al-Ibtidâ' Dan Implikasinya Dalam Penafsiran (Telaah Kritis atas tanda *waqf* dalam Mushaf Asim dan Nafi" *Thesis* (Yogyakarta: Program Studi Agama dan Filsafat UIN Sunan Kalijaga Yogyakarta, 2015).

<sup>17</sup> Ahmad Badruddin, "Waqf dan *Ibtidâ'* dalam Mushaf Al-Qur'an Standar Indonesia dan Mushaf Madinah Pengaruhnya terhadap Penafsiran" *Suhuf: Lajnah Pentashihan AlQur'an*, Vol. 6, no. 2, (2013), 169-196.

another, some also discuss *waqf* signs and their influence on interpretation. More specifically, the researcher also found other studies that discussed the sign of *waqf* in Surah Yasin in Yasin's books in Batu Benawa.

As far as the research conducted by the researcher, no research has been found that discusses *Juz 'Ammah* both in terms of *rasm*, punctuation (*harakat*), or *waqf* signs. Most research on *Juz 'Ammah* only revolves around the method of memorizing *Juz 'Ammah*, improving the reading of *Juz 'Ammah*, the effect of memorizing *Juz 'Ammah*, and so on.

## G. Research Methods

The word method comes from the Greek term *methodos* (*meta+bodos*) which means way.<sup>18</sup> The research method is the method used in collecting data.<sup>19</sup> Research methods can also be interpreted as a process, principles, and procedures used to approach problems and find answers to problems. In this study, the method used by the author is as follows:

### 1. Types of Research

Based on the subject and also the focus of the research studied, also because the data can come from the text, the type of research used by the author in researching this problem is library research. Literature research is research that

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<sup>18</sup> Gumilar Rusliwa Somantri, "Memahami Metode Kualitatif", *Social Makara Humanities* vol 11 no 2 December 2005, 57.

<sup>19</sup> Moh. Nazir, *Metode Penelitian*, Cet 4 (Jakarta: Ghalia Indonesia, 2005), 51.



uses library materials as the main data source, which aims to explore theories and concepts that have been determined by previous experts.<sup>20</sup>

This research is said by the author as library research because all data sources used in this study are sourced from the text. This study uses a comparative method. Comparative is a study that compares the existence of a variable or more in two or more different samples, or at different times.<sup>21</sup> This is because this study compares data in the form of *waqf* signs in the book of *Terjemah Juz 'Ammah* with MSI (Mushaf al-Qur'an Standar Indonesia) in 2019.

## 2. Data and Data Sources

It has been explained above that this research is qualitative research whose data source is from text or literature, to achieve optimal results, the data used in this study comes from two types of data, namely:

### a. Primary data

Data is the main data source or original source that directly provides research information.<sup>22</sup> There are two primary data in this study, namely the book of *Terjemah Juz 'Ammah* and MSI (Mushaf al-Qur'an Standar Indonesia).

### b. Secondary Data

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<sup>20</sup> Masri Singarimbun and Sofian Effendi, *Metode Penelitian Survey*, (Jakarta: LP3ES, 1982), 70.

<sup>21</sup> Lexy j. Moleong, *Metode Penelitian Kualitatif*, (Bandung: PT Remaja Rosdakarya, 2005), 131.

<sup>22</sup> Sumadi Suryabrata, *Metode Penelitian* (Jakarta: Raja Grafindo Persada, 1998), 85.



Secondary data is additional data or supporting data, this data indirectly 'provides data' but through certain intermediaries.<sup>23</sup> This data serves as support in this research. Secondary data is data related to the subject matter studied.

The data can be obtained from other reading sources consisting of books, articles, magazines, or other media related to this research. In this study, the secondary data writer used various writings that contained data related to this research, both *waqf* signs, and others.

### 3. Data Collection Technique

Data Collection techniques are very vital in a study because, without a technique, the data collected will not be systematic and difficult to analyze.<sup>24</sup> Data collection methods used in this study, namely; documentation method as mentioned above that the object of the problem studied in this study is the method of interpretation carried out.

Therefore, this study is a qualitative form of research literature by documenting data both secondary and complementary primary data, then the study also collects data in the form of articles and other texts associated with the object being studied as a material issue of comparison.

### 4. Data Analysis Technique

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<sup>23</sup> Hardani et al, *Metode Penelitian Kualitatif & Kuantitatif*, (Yogyakarta: Science Library, 2020), 121.

<sup>24</sup> Hardani et al, *Metode Penelitian Kualitatif & Kuantitatif*, 120-121.

In this case, the writer uses the descriptive comparative analysis method. After the data has been collected, it is analyzed and determined systematically and then the data in the two primary sources are compared so that the comparison of the *waqf* signs in the book of *Terjemah Juz 'Ammah* and MSI can be explained. Then conclusions are made from general to specific statements, in other words, they are arranged deductively.

## **H. Systematics of Writing**

The writing of this research consists of 5 chapters, with the systematics of writing as follows:

Chapter I contains an introduction, which includes the background of the problem, problem formulation, research objectives, research significance, operational definitions, previous review, research methodology, and writing systematics.

Chapter II contains the theoretical basis, this chapter will discuss the definition of *waqf* signs, both in terms of history, the various signs of *waqf* in the Qur'an, and also their development until now.

Chapter III will discuss the object of study and its comparison, namely an overview of the book *Terjemah Juz 'Ammah*, then in the second subchapter, it will be explained about MSI (Mushaf al-Qur'an Standar Indonesia) both in terms of history, development, and also its types.

Furthermore, Chapter IV will contain data analysis regarding the comparison of *waqf* signs in the book of Terjemah Juz ‘Ammah and MSI (Mushaf al-Qur’an Standar Indonesia).

In Chapter V, namely closing, the author will provide conclusions regarding the exposure in the previous chapters and suggestions to readers or the next researcher who wants to study further.