

CHAPTER I

INTRODUCTION

A. Research Background

The Mushaf of the Qur'an that we enjoy today used to have a very long historical record. Beginning in the 13th century AD¹ to the end of the 19th century AD² the handwriting technique was used. From the 19th century AD, the writing of the al-Qur'an mushaf manually switched to stone printing technology (*lithography*).³ Meanwhile, in Indonesia, stone printing was first performed by Muhammad Azhari in Palembang, which was printed on the 21st of Ramadan, 1246 H/21 August 1848 AD.⁴ Not long after, at the beginning of the 20th century, the printing of the al-Qur'an mushaf grew along with the development of technology printing, namely with modern machines, and last until now.⁵

Various types of the al-Qur'an mushaf are now spreading in Indonesia under various titles. Such as *Mushaf al-Qur'an al-Huffaz*, *Mushaf al-Qur'an al-Hafiz*, *Mushaf al-Qur'an al-Mughni*, and many more have been encountered by the author. There are additional mushafs of the Qur'an that are suited to certain reading groups, such as children and women. There are also al-Qur'an mushafs fitted with an audio

¹ Lenni Lestari, "Mushaf al-Qur'an Nusantara: Perpaduan Islam dan Budaya Lokal", *At-Tibyan Journal*, Vol. 1 No. 1. January-June 2016, 176.

² Lenni Lestari, "Mushaf al-Qur'an Nusantara: Perpaduan Islam dan Budaya Lokal", 182.

³ Mustopa, *Pencetak Mushaf Generasi Pertama di Indonesia*, <https://lajnah.kemenag.go.id/artikel/620-pencetak-mushaf-generasi-pertama-di-indonesia>, accessed on 24th June 2021.

⁴ Lenni Lestari, "Mushaf al-Qur'an Nusantara: Perpaduan Islam dan Budaya Lokal", 182.

⁵ Mustopa, *Pencetak Mushaf Generasi Pertama di Indonesia*, <https://lajnah.kemenag.go.id/artikel/620-pencetak-mushaf-generasi-pertama-di-indonesia>, accessed on 24th June 2021.

pen that, when touched to the appropriate verse of the Qur'an, plays a recorded sound corresponding to the verse of the Qur'an. All of this mushaf, however, cannot simply circulate in Indonesia because every printed or published mushaf in Indonesia must follow the pattern in the Indonesian Standard Mushaf, as stated in Chapter 1 of Minister of Religion Regulation No. 44 of 2016 concerning the Publishing and Circulation of the Mushaf of the Qur'an.⁶

The Indonesian Standard Mushaf has three variants intended for readers or users, namely the Utsmani Standard Mushaf al-Qur'an, which is intended for people in general, Bahriyah Mushaf al-Qur'an, which is specifically intended for Qur'an memorizers and also in Braille Mushaf al-Qur'an which is designed for blind people.⁷

The specifications of the three variations of the Indonesian Standard Mushaf are generally defined as four main aspects: *rasm*, vowel marks, punctuation marks, and *waqf* signs.⁸ When reading the Qur'an, understanding these four things is crucial, one of which is the need of knowing the urgency of *waqf* and *ibtidâ'* since this is connected to the validity of the meaning of verses and avoiding errors.⁹ These

⁶ Minister of Religion Regulation of Indonesia Republic No. 44 of 2016 concerning the Publishing and Circulation of the Mushaf of the Qur'an, Chapter 1, 3-4.

⁷ Zaenal Arifin et al, *Sejarah Penulisan Mushaf Al-Qur'an Standar Indonesia*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Kementerian Agama Republik Indonesia, 2017), 12.

⁸ Zaenal Arifin et al, *Sejarah Penulisan Mushaf Al-Qur'an Standar Indonesia*, 12.

⁹ Deni Hudaeni, et al, *Tanya Jawab tentang Mushaf al-Qur'an Standar Indonesia dan Layanan Pentashihan* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Kementerian Agama Republik Indonesia, 2019), 19.

of waqf sign can help readers stop at the right word so that they can understand a verse comprehensively.¹⁰

Discussing the Indonesian Standard Mushaf, you're probably familiar with the term Lajnah of Ratification of al-Qur'an Mushaf. This institution aims to carry out the inauguration of al-Qur'an Mushafs, monitoring their publication, printing, and distribution, and giving direction to publishers, printers, distributors, and users of al-Qur'an Mushafs in Indonesia.¹¹ As a result, every mushaf that wishes to be printed or published (before being marketed) in the nation (Indonesia) must have a Tashih Certificate (STT) granted by the Indonesian Ministry of Religion's Lajnah of Ratification of al-Qur'an Mushaf (LPMQ).¹²

Looking the enthusiasm of the people's need for the Qur'an, currently there are many writing amaliyah books circulating, such as *Risâlah 'Amaliyah, al-Imdâd fî aurâdi Ahli al-widâd, Majmû' asy-Syarîf*, Yasin Burdah's book and many more, which only contains selected chapter in it, such as Q.S. Yâsîn, Q.S al-Wâqi'ah, Q.S. al-Mulk and so on, as well as burdah and selected prayers that are often used in everyday life.

Discussing selected chapters, Q.S. Yâsîn is one of the most familiar chapters among the people, practically never being left out of any religious activity

¹⁰ Deni Hudaeni, et al, *Tanya Jawab tentang Mushaf al-Qur'an Standar Indonesia dan Layanan Pentashihan*, 23.

¹¹ Deni Hudaeni et al, *Tanya Jawab tentang Mushaf al-Qur'an Standar Indonesia dan Layanan Pentashihan*, 45.

¹² Lajnah Pentashihan Mushaf Al-Qur'an, *Informasi Layanan Pentashihan Mushaf Al-Qur'an* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Kementerian Agama Republik Indonesia, 2019), 19.

such as religious activity on *yasinan*¹³ activity, *haulan*¹⁴, regular recitation, and so on. Indeed, it is often used as a habitual exercise, such as reading every Friday night.

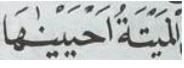
Especially in South Kalimantan, when someone in the family dies, people try to put selected surahs into book form or print them (without leaving Q.S. Yâsîn, of course) in the form of an amaliyah book. The printed amaliyah books are given away to neighbors and placed in the nearest prayer hall, even the mosque, with the expectation that they will become a *wasîlah*¹⁵ of reward for that person, such as when remembering the 40th or 100th day of the death to a beloved family. The sizes of amaliyah books range from small to medium to big. The author is referring to Yasin Burdah's book, which was published by CV. ALBABA Banjarmasin. The book is very often the author encounters in everyday life-such as at home, with family, neighbors, at the prayer hall, and even at the mosque.

However, of the many Yasin Burdah books currently circulating in society, it is suspected that they still do not meet the standard for writing the Indonesian Standard Mushaf. And in fact, this book has not yet received a Tashih Certificate (STT) from the LPMQ of the Indonesian Ministry of Religion as one of the requirements before being circulated to the wider community. Besides that, the writer notices some significant differences between Yasin Burdah's book and the Indonesian Standard Mushaf, one of which is in the writing of Q.S. Yâsîn/36: 33.

¹³ Yasinan is a religious activity in the reading Q.S. Yâsîn, and can also add other selected surahs such as Q.S. al-Wâqi'ah and Q.S. al-Mulk. Routinely carried out in residents' homes or prayer halls.

¹⁴ Haulan is a term used to commemorate someone's death which is usually held once a year and purposes to pray for the deceased. Usually filled with reading Q.S. Yâsîn, tahlil, and prayer.

¹⁵ Intermediary.

In Yasin Burdah's book, after the word *al-maitatu* () there is no *waqf* sign while in the Indonesian Standard Mushaf, it uses the *waqf al-washal aulâ* () sign. As far as the author knows, the existence of these differences can affect differences in meaning, both grammatically and in interpretation. And sure enough, the determination and placement of the *waqf* mark in QS. Yasin/36: 33 is certainly influenced and influences the resulting interpretation. Based on the author's search, the word *ahyainâhâ* in QS. Yasin/36: 33 occupies three positions, namely as *isti'nâf bayânî*, *hal*, and *khavar*.

Recognizing that the previously mentioned differences are very clear, and other differences may appear. As a result, the writer is interested in investigating this further as part of the final project entitled, “**Waqf signs of surah Yâsîn in Yasin Burdah Book (amount analysis and its effect on the understanding of verses)**”.

B. Problem Statement

Based on the research background above, several significant problems were created which could be the focus of research, namely:

1. How are the *waqf* sign on surah Yâsîn that is contained in Yasin Burdah's book and how are they different from the Indonesian Standard Mushaf?
2. What are the factors that cause the differences in the *waqf* sign of surah Yâsîn in Yasin Burdah's book and the Indonesian Standard Mushaf?
3. How does it affect the understanding of the meaning of the verse from the differences in the *waqf* sign?

C. Research Purpose

Accordance to the problem statement above, the writer expects the objectives of this research to be:

1. To find out how the waqf signs for surah Yâsîn are contained in Yasin Burdah's book and how they are different from the Indonesian Standard Mushaf.
2. To identify what factors lead to differences in *waqf* signs of surah Yâsîn in Yasin Burdah's book and the Indonesian Standard Mushaf.
3. To figure out how the influence of the differences in the sign of the *waqf* on the understanding of the meaning of the verse.

D. Research Significance

1. Academically, this research is expected to provide readers and academics in the field of al-Qur'an and Tafsir Sciences with insight and a reference regarding the standardization of Indonesian Standard Mushaf writing, specifically the conformity of the waqf signs of surah Yâsîn contained in Yasin Burdah's book with Indonesian Standard Mushaf.
2. Socially, this research is expected to give the general public an understanding of the necessity of learning and comprehending the Indonesian Standard Mushaf. Furthermore, it may be utilized as a specific review for print media or publishers to pay more attention to the bookkeeping of amaliyah books, especially those that contain selected

surahs from the Qur'an before they become available to the larger community.

3. Practically, the purpose of this research is to investigate the phenomena of al-Qur'an texts/manuscripts spreading in society, as well as improve understanding of the concept of standardizing the overall arrangement of Indonesian Standard Mushaf.

E. Operational Definition

To minimize misconceptions and facilitate understanding, the writer must clarify the following words related to the study title, as follows:

1. Waqf Sign

Waqf sign is a symbol that helps the reader in stopping at the correct word when reading a verse of the Qur'an, protecting the meaning of the verse from errors and misunderstandings.¹⁶ Six waqf signs are utilized as criteria in this study and are marked with signs م, لا, ج, قلى, صلى, سكتة. The seven indicators of *waqf* were agreed upon in the 1980 decision of the VI Working Conference of al-Qur'an Scholars.¹⁷

2. Yasin Burdah's Book

Yasin Burdah's book is one of the most commonly marketed amaliyah books in society. This book contains Q.S. Yâsîn and the prayers, Q.S al-Wâqi'ah

¹⁶ Deni Hudaeni et al, *Tanya Jawab tentang Mushaf al-Qur'an Standar Indonesia dan Layanan Pentashihan*, 21.

¹⁷ Zaenal Arifin et al, *Sejarah Penulisan Mushaf Al-Qur'an Standar Indonesia*, 94.

and the prayer, Q.S. al-Mulk and the prayer, *Qashîdah al-Burdah*, burdah's prayers, Shalawat Badriyah, Tahlil, prayers for the dead, haul prayers, congratulations prayers, prayers of Nisyfu Sya'ban, and blessings on Nariyah/Kamilah. Aside from being an amaliyah book, some people use this book as a *wasîlah* of rewards and to commemorate the death of a family member by asking printers and publishers to print the person's name, photo, place and date of birth, and place and date of death on the cover of Yasin Burdah's book. The author is referring to Yasin Burdah's book, which is published by CV. ALBABA Banjarmasin. It's only that the print edition and year of release aren't included in this book. So, the author uses Yasin Burdah's book, which was created in commemoration of the late H. Syahdi bin H. Ali Ba'i was printed by his family in 2020.

3. The Indonesian Standard Mushaf

The Indonesian Standard Mushaf is a Qur'an Mushaf in which the writing style, vowel, punctuation, and waqf marks are standardized based on the results of the Working Conference of al-Qur'an Scholars, which took place 9 times in 1974 and 1983 and is used as a guideline for the al-Qur'an Mushaf published in Indonesia.¹⁸ The writer of this research only relates to the features of the Utsmani Standard Mushaf al-Qur'an, neither the Bahriyah Mushaf nor the Braille Mushaf.

¹⁸ Zaenal Arifin et al, *Sejarah Penulisan Mushaf Al-Qur'an Standar Indonesia*, 11.

The Indonesian Standard Mushaf that the writer uses is the Ministry of Religion's Qur'an application for iPhone version 1.1.1 which was published by Lajnah Pentashihan Mushaf al-Qur'an in Jakarta on April 28, 2023.

F. Previous Research

Based on the search that has been carried out, several studies were found that are in line with this study, including the following:

First, a thesis by Aina Mardhiah, Antasari State Islamic University Banjarmasin in 2021 about *Surah Yâsîn dalam Buku-Buku Amaliah di Kalangan Masyarakat Desa Aluan Mati Kecamatan Batu Benawa (Uji Tashih Tanda Waqaf dengan Standar Mushaf Al-Qur'an Indonesia)*, which of the results of her research observed 10 amaliah books circulating among the people of Aluan Mati Village containing the surah Yâsîn of course and with different publishers, namely *Risâlah 'Amaliyah* Inayah bookstore, amaliah Yâsîn book from the Mawaddah Banjarmasin shop, amaliah Yâsîn book from al-Zami Barabai shop, Surah Yâsîn and Burdah from CV ALBABA Banjarmasin, Surah Yâsîn, Selamat prayer and Nisfu Sya'ban prayer, *Majmû' 'Azîm* by Manara Qudus, *Majmû' Syarîf* by Pustaka Agung Harapan Surabaya, *Ṭibb al-Qulûb* by SettPrint Hemat Publish, *Khulâsah al-Madâd an-Nabâwi* by Putera Bumi and *al-Imdâd fî aurâdi Ahli al-widâd* by PT al-Zahra. And of the 10 amaliah books which contain surah Yâsîn, most of the waqf signs in them

have met the standardization of the Indonesian Standard Mushaf with an average final result of 52% for similarities and 48% for differences.¹⁹

Second, a thesis by Kartini Kusuma Dewi, Antasari State Islamic University Banjarmasin in 2021 about Tashih Punctuation on Surah Yâsîn in *Risâlah ‘Amaliyah* (The Conformity with Indonesian Standard Mushaf). According to this study, there are differences and similarities between the writing of surah Yâsîn in *Risâlah ‘Amaliyah* and the Indonesian Standard Mushaf. The variation in the sign of waqf in the *Risâlah ‘Amaliyah* and the Indonesian Standard Mushaf is due to the year of preparation and data collecting carried out by Qusairi Hamzah (author of the *Risâlah ‘Amaliyah*). Besides that, Qusairi Hamzah collected and took down the selected surahs with his hand. Not only do the signs of waqf show similarities and differences in this study, but so do *rasm* and *syakl*.²⁰

Third, a thesis by Mulqi Yagiasa Ulfah, Syarif Hidayatullah State Islamic University Jakarta in 2021 that concern *Perbedaan Tanda Waqaf antara Mushaf Standar Indonesia dan Mushaf Madinah*. This study revealed that there were variations between the Indonesian Standard Mushaf and the Medina Mushaf, with the Indonesian Standard Mushaf having a 6 *waqf* signs and the Medina Mushaf having a 5 *waqf* signs. This is due to the sign ﷲ which is not a *waqf* sign but a warning sign that does not stop and is required to continue reading. In Q.S. al-

¹⁹ Aina Mardhiah, “Surah Yasin dalam Buku-Buku Amaliah di Kalangan Masyarakat Desa Aluan Mati Kecamatan Batu Benawa (Uji Tashih Tanda Waqaf dengan Standar Mushaf Al-Qur’an Indonesia)”, *Undergraduate Thesis* (Banjarmasin: Ushuluddin and Humanities Faculty UIN Antasari, 2021), 185.

²⁰ Kartini Kusuma Dewi, “Tashih Punctuation on Yasin Surah in Risalah Amaliyah (The Conformity with Indonesian Standard Mushaf)”, *Undergraduate Thesis* (Banjarmasin: Ushuluddin and Humanities Faculty UIN Antasari, 2021), 79.

Baqarah from the two manuscripts, there is also a difference in the number of waqf signs, there are 593 in the Indonesian Standard Mushaf and 450 in the Medina Mushaf.²¹

Fourth, a thesis by Fitria Hairinnisa, Antasari State Islamic University Banjarmasin in 2022 concerning Waqf Sign in The Book of Translation of *Juz ‘Amma* (Comparative Study with Mushaf al-Qur’an Standar Indonesia and The Implications on Interpretation). In this study, there were 6 types of the same waqf signs, both in the Indonesian Standard Mushaf and in the translation book *Juz ‘Amma*, with the same 21 patterns of waqf sign placement. The difference is that there is the use of the *waqf mustahab* sign (قف) and the absence of the *waqf lazim* sign (م) in the translation book *Juz ‘Amma*. In addition, there are 13 variations in the position of the *waqf* sign in the middle of the verse in the translation of *Juz ‘Amma*, and there is no placement of any *waqf* sign at the end of the verse. The factor of these differences is the absence of consistent references in writing the translation of *Juz ‘Amma*. The difference in the sign of *waqf* between the two has a significant impact on interpretation as one of the samples shown by the researcher, especially in Q.S. al-Lahb: 4.²²

The researches above apply comparative analysis as a technical data analysis method, with Indonesian Standard Mushaf providing one of the key data

²¹ Mulqi Yagiassa Ulfah, “Perbedaan Tanda *Waqf* antara Mushaf Standar Indonesia dan Mushaf Madinah”, *Undergraduate Thesis* (Jakarta: Ushuluddin Faculty UIN Syarif Hidayatullah, 2021), 79.

²² Fitria Hairinnisa, “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* (Banjarmasin: Ushuluddin and Humanities Faculty UIN Antasari, 2021), 83.

sources. However, there are variations in the data section and other original data sources. Kartini Kusuma Dewi's thesis uses *waqf*, *rasm*, and punctuation marks as the main data and *Risâlah 'Amaliyah* as one of the significant data sources. Mulqi Yagiasa Ulfah's thesis also includes *waqf* signs as the main data and the Medina Mushaf as a key data source. Fitria Hairinnisa's thesis also uses *waqf* signs as important data, however, one of the primary data sources in the research she conducted is the translation of Juz 'Amma.

In addition, Aina Mardhiah's thesis consists of the *waqf* sign of surah Yâsîn as the primary data, but the data source is all the *amaliah* books that exist among the people of Aluan Mati Village, Batu Benawa District. Although the key data is the *waqf* sign of Surah Yâsîn and one of the *amaliah* books provided is Yasin Burdah's book, the author used Yasin Burdah's book which was published in 2010, in that study. That study also exclusively discusses the differences between the *waqf* sign and surah Yâsîn which is found in all *amaliah* books, including Yasin Burdah's book.

As a result, the author is going to explore the comparison of the *waqf* signs of the Yâsîn surah in Yasin Burdah's book and the Indonesian Standard Mushaf, as well as the factors influencing these differences and how they affect interpretation.

G. Research Method

1. Research Design

Type of this research uses library research, which means that research activities are carried out by gathering information and data from various library materials such as reference books, similar previous research results, articles, notes, and various journals that are relevant to the problem to be solved.²³ So, all of the data in this study came from text or written material in the form of Indonesian Standard Mushaf and Yasin Burdah's book, as well as a variety of holy books, books, and journals relating to *waqf* signs.

The method used in this research is the exploratory method, which is research that aims to map an object in a relatively deep way in other words research is conducted to find causes or things related to phenomena that occur and are also not used and known exactly or specific about the object of research.²⁴ In this study, the use of the exploratory method aims to find matters relating to the waqf sign of Surah Yasin including the similarities and differences with the Indonesian standard Mushaf, what factors influence these differences, and also how these differences influence the understanding of the meaning of the verse.

Furthermore, the approach taken by the writer in this study, in general, is a qualitative approach, which is research in that results are not produced using quantification methods, statistical calculation, or other numerical approaches.²⁵ However, when it comes to calculating the number of similarities and differences,

²³ Milya Sari, "Penelitian Kepustakaan (*Library Research*) dalam Penelitian Pendidikan IPA", *Natural Science: Science Education Journal*, Vol. 6, No. 1, 2020, 44.

²⁴ Karmanis and Karjono, *Metode Penelitian* (Semarang: CV. Pilar Nusantara, 2020), 20-21.

²⁵ Ajat Rukajat, *Pendekatan Penelitian Kualitatif* (Yogyakarta: Deepublish, 2018), 4.

the writers use a quantitative approach. Quantitative research is the study that analyzes data that is numerically using statistical processes.²⁶

2. Data dan Data Sources

a. Data

1) Primary data, the data it is the collection or acquisition of data directly by the researcher from the data source.²⁷ In this research the primary data are:

- a) The *waqf* sign on the surah Yâsîn contained in the Yasin Burdah book and the Indonesian Standard Mushaf.
- b) Factors that influence the differences between the two and how they affect the interpretation.

2) Secondary data, is the data collected or obtained by the researcher from various existing sources, such as books, reports, journals, theses, dissertations, and so on.²⁸ Or in short, this secondary data serves as a support and strengthening of the primary data. In this study, the secondary data was in the form of profiles of the Indonesian Standard Mushaf and Yasin Burdah's book.

b. Data Sources

²⁶ Adhi Kusumastuti et al, *Metode Penelitian Kuantitatif* (Yogyakarta: Deepublish, 2020), 2.

²⁷ Sandu Siyoto and M. Ali Sodik, *Dasar Metodologi Penelitian* (Yogyakarta: Literasi Media Publishing, 2015), 67-68.

²⁸ Sandu Siyoto and M. Ali Sodik, *Dasar Metodologi Penelitian*, 68.

- 1) Primary data sources, there are Yasin Burdah's book and Indonesian Standard Mushaf focus on Yâsîn surah, *Manâr al-Hudâ fi Bayân al-Waqf wa al-Ibtidâ'*, *Tafsîr Gharâ'ib al-Qur'ân wa Raghâ'ib al-Furqân*, *Tafsîr al-Tahrîr wa al-Tanwîr*, *'Ilâl al-Wuqûf*, *Tafsîr al-Munîr fi al-'Aqîdah wa al-Syarî'ah wa al-Manhaj*, *Mafâtîh al-Ghaib*, and *Tafsîr al-Kasysyâf*.
- 2) Secondary data sources, in this case, the author makes use of various writings such as books, journals, and theses related to the Indonesian Standard Mushaf and Yasin Burdah's book.

3. Techniques of Data Collection

The writer uses documenting methods to collect primary data for this study, such as the sign of the *waqf* of Yâsîn surah. Documentation is a strategy for exploring data sources through documentation.²⁹ In this case, Yasin Burdah's book and the Indonesian Standard Mushaf will be researched in this study. Furthermore, the writer uses interview techniques to gather secondary data, such as Yasin Burdah's book profile. In addition, interviews were carried out to determine the reasons for variations in the indications of *waqf* of the Yâsîn surah between Yasin Burdah's book and the Indonesian Standard Mushaf.

4. Data Analysis technique

The author's analytical approach in this study is an exploratory method, which is research that aims to map an object in a relatively deep way in other words

²⁹ Nurul Ulfatin, *Metode Penelitian Kualitatif di Bidang Pendidikan: Teori dan Aplikasinya* (Malang: Media Nusa Creative, 2015), 224.

research is conducted to find causes or things related to phenomena that occur and are also not used and known exactly or specific about the object of research.³⁰ In this study, the use of the exploratory method aims to find matters relating to the waqf sign of Surah Yasin including the similarities and differences with the Indonesian standard Mushaf, what factors influence these differences, and also how these differences influence the understanding of the meaning of the verse.

H. Structure

In general, the systematics of writing in this study are as follows:

Chapter I is an introduction, containing the research background and the problem statement, research purpose, research significance, operational definitions, previous research, research methods, and structure.

Chapter II contains a description of the theoretical basis related to *waqf* signs in the Indonesian Standard Mushaf which is divided into several main points. First, the notion of *Waqf* and *Ibtidâ'*. Second, development history. Third, the urgency of *waqf* in reading the Qur'an. Fourth, the distribution of *waqf*. Fifth, *waqf* signs in the Indonesian Standard Mushaf.

Chapter III contains two main points related to the object of study and the comparison. First, related to the Indonesian Standard Mushaf which discusses the history of the Indonesian Standard Mushaf, definitions, and types of Indonesian

³⁰ Karmanis and Karjono, *Metode Penelitian*, 20-21.

Standard Mushaf. Second, related to Yasin Burdah's book which discusses the biography of the author, and the systematics of the writing of Yasin Burdah's book.

Chapter IV explains the *waqf* signs for Yâsîn surah in Yasin Burdah's book and the Indonesian Standard Mushaf, which will discuss the similarities and differences in the *waqf* signs for Yâsîn surah in Yasin Burdah's book and the Indonesian Standard Mushaf. In addition, it also discusses the factor analysis of differences in *waqf* signs and the influence of the differences in *waqf* signs on understanding of the meaning of the verse.

Chapter V is the closing part, which consists of conclusions from the results of the analysis that has been carried out by the author as well as constructive suggestions.