

CHAPTER III

INDONESIAN STANDARD MUSHAF AND YASIN BURDAH BOOK

A. Indonesian Standard Mushaf

1. History of Indonesian Standard Mushaf

The birth of the Indonesian Standard Mushaf al-Qur'an is despicable from the existence of the Lajnah of Ratification of al-Qur'an Mushaf which in the 1970s was shaded by the Institute for Religious Literature (Leka) of the Ministry of Religion of the Republic of Indonesia. This institution was formed based on the Decree of the Minister of Religion No. B. III/2-0/7413, December 1, 1971. Furthermore, Lajnah was at the Center for Religious Literature Research and Development, the Religious Research and Development Agency, which was formed based on RI Presidential Decree No. 44 which is explained through the Decree of the Minister of Religion No. 18 of 1975 (which was amended). At the time, the Lajnah was an *ad hoc*¹ institution that was *ex officio*² by the Head of the Center for Research and Development of Religious Literature (which changed to the Center for Research and Development of Religious Literature in 1982) until 2007, when it became a separate institution and separated from the Institute for Religious Literature.³

¹ *Ad hoc* is a term from Latin that is popularly used in the field of organization or research. This term means "formed or intended for one purpose only" or something "improvised". Look at, http://id.m.wikipedia.org/wiki/Ad_hoc.

² *Ex officio* is a term related to multiple positions in the organizational field. This term comes from the Latin which means "from the office". This term has been used since the time of the Roman Republic. Look at, http://id.m.wikipedia.org/wiki/Anggota_ex_officio.

³ Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur'an Standar Indonesia*, 2.

Before becoming a separate work unit, the Lajnah was technically regulated by the Minister of Religion regulations. Particularly, Regulation of the Minister of Religion (PMA) RI No. 1 of 1957 regulates supervision of the publication and entry of the Qur'an, which was determined by the Minister of Religion at the time, K.H. Muhammad Iljas. Then, in line with Minister of Religion Regulation (PMA) No. 1 of 1982, Lajnah is an auxiliary institution for the Minister of Religion in the field of refining al-Qur'an mushaf, translations, interpretations, recordings, and other electronic discoveries correlated to the al-Qur'an. However, long before the birth of the Lajnah, the activities of refining the Mushaf of the Qur'an had been carried out by scholars and institutions, including the Mushaf of the Qur'an which was printed by Matba'ah al-Islamiyah Bukittinggi in 1933 M, the ratification of which was carried out by Sheikh Sulaiman ar-Rasuli and Haji Abdul Malik, and the Qur'anic Mushaf printed by Abdullah bin Afif Cirebon in 1352 H/1933 M which was ratified by H. Muhammad Usman and H. Ahmad al-Badawi Kaliwungu, Kendal, Central Java.⁴

As for the official institutions that ratified the Qur'an under the direct coordination of the Minister of Religion, Lajnah Taftisy al-Masahif asy-Syarifah (1951) chaired by Prof. K.H. R. Muhammad Adnan and consists of several Qur'anic scholars, such as K.H. Ahmad al-Badawi, K.H. Musa al-Mahfudz, K.H. Abdullah Affandi Munawwir, K.H. Abdul Qadir Munawwir, K.H. M. Basyir, K.H. Ahmad Ma'mur, K.H. Muhammad Arwani, K.H. Muhammad Umar and K.H. Muhammad Dahlan Khalil. Apart from that, there is also a Lajnah of Ratification of al-Qur'an

⁴ Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur'an Standar Indonesia*, 3.

Mushaf institution called Jamiyyatul Qurra' wa al-Huffadz. In addition to Lajnah Taftisy and Jamiyyatul Qurra', al-Qur'an mushaf was ratified outside of Lajnah in 1960, when Japan printed as many as 6 million copies of al-Qur'an mushaf.⁵

Since its inception, members of the Lajnah were memorizers of the Qur'an, researchers, and experts in the field of '*Ulum al-Qur'an*', whose number is adjusted according to needs and appointed annually based on a Decree of the Minister of Religion. Based on the Regulation of the Minister of Religion (PMA) No. 1 of 1982, Chapter III, article 5 Verse 2, the membership of the Lajnah is annually reinstated, renewed, or replaced based on a Decree of the Minister of Religion of the Republic of Indonesia. Only in 2007, based on Minister of Religion Regulation (PMA) No. 3 of 2007 concerning the Organization and Work Procedure of Lajnah of Ratification of al-Qur'an Mushaf, Lajnah became a separate unit within the Ministry of Religion's Research and Development and Training Agency. Since then, members of the al-Qur'an mushaf have been appointed as Civil Servants (PNS) rather than being appointed every year like members of the previous ratification.⁶

Until the end of 2006, the Lajnah was still an ad hoc team whose chairperson was held ex officio by the Head of the Research and Development Center for Religious Literature. However, since 2007, Lajnah has operated as a separate organization in the form of a work unit at the echelon IIB level in the Ministry of Religion's Research and Development and Training Agency, so the leadership of

⁵ Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur'an Standar Indonesia*, 3-4.

⁶ Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur'an Standar Indonesia*, 4.

Lajnah is no longer referred to as the Chairperson but rather the Head of Lajnah of Ratification of al-Qur'an mushaf, which was held for the first time by Drs. H. Muhammad Shohib, M.A (2007-2014).⁷

Since the Lajnah's foundation in 1974, this ratifying organization has not used formalized standards gathered in the form of a validation reference book in carrying out its ratification activities. As a result, whenever members of the Lajnah decide on a new subject and principles for ratification, they must first discuss it, look for reference materials, discuss it, and then decide on it. As a consequence, it is understood that if every newly recruited Lajnah member does not instantly comprehend their roles as ratifiers, the situation will have the same issues and be repeated.⁸

This situation became the primary reason for developing guidelines for the ratification of the Qur'an for ratification purposes, along with the development of Qur'an publication in Indonesia and the widespread distribution of Qur'ans published by foreign countries such as Egypt, Lebanon, and Pakistan. This impacts the many varieties of al-Qur'ans in distribution, as well as the different styles of writing, vowels, punctuation marks, and *waqf* signs that are characteristic of each al-Qur'an.⁹

Based on the above, Lajnah requires not only guidelines for ratifying the Qur'an, but also standards (standardization), both in terms of writing (*rasm*) and vowel, punctuation, and *waqf* signs. To standardize some of these substances, data

⁷ Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur'an Standar Indonesia*, 4-5.

⁸ Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur'an Standar Indonesia*, 5-6

⁹ Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur'an Standar Indonesia*, 6.

on the many versions of al-Qur'an circulating in Indonesia at the time had to be collected.¹⁰

The main problem that the Lajnah must deal with is, first and foremost, what is the foundation of the Lajnah Pentashih al-Qur'an to determine which writing is considered correct. Second, that vowels, punctuation marks, and *waqf* signs will be built and maintained by Qur'an publishers for a long time? These two problems produced the idea of standardization, which became the foundation for the development of guidelines for the ratification and publication of al-Qur'an mushaf in Indonesia.¹¹

This problem happened two years earlier, in 1972 to be precise when the Head of the Institute for Religious Literature which was held by H.B. Hamdani Aly, M.A., M.Ed. Based on suggestions from several Lajnah members for the 1972-1973 period, a proposal was made to the Minister of Religion, Dr. H. A. Mukti Ali, to make written guidelines related to the ratification of the al-Qur'an mushaf which of these guidelines is expected to become a reference that makes it easier to carry out the ratification task. The effort was started by the Lajnah Working Meeting (Raker) in Ciawi, Bogor, on December 17-18, 1972. The meeting's results were then presented to the Minister of Religion, along with a suggestion for conveying the results of the Lajnah Working Meeting to a higher forum, that is the Working Meeting of al-Qur'an Scholar. The Working Meeting will discuss and investigate the work guidelines for them to be accepted as legal work guidelines and recognized

¹⁰ Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur'an Standar Indonesia*, 6-7.

¹¹ Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur'an Standar Indonesia*, 7.

by al-Qur'an scholars throughout Indonesia. Working Meeting of al-Qur'an Scholar I was finally conducted successfully on February 5, 1974, three months later than planned in November 1973.¹²

To achieve this goal, the Lajnah of Ratification of al-Quran Mushaf collects data, researches it, examines it, and debates it before making a decision. This was accomplished through the activity of al-Qur'an Scholar Working Conferences, which were conducted nine times from 1974/1975 and 1982/1983 to discuss the standardization of *rasm*, vowel, punctuation, and *waqf* signs. Meanwhile, six other Muker meetings were held (from Muker X in 1984/1985 to Muker XV in 1988/1989) to discuss other issues that complement the preparation of these guidelines, such as improving the translation of the Qur'an, compiling the Arabic-Latin Transliteration Guidelines, drafting Transliteration Tajwid Guidelines, and others that support the intended transliteration guidebook. Muker was held by inviting participants consisting of al-Qur'an scholars, members of Lajnah of Ratification of al-Quran Mushaf, religious institutions, foundations for the blind who develop Braille Qur'an learning programs, and invitees from the Ministry of Religion, and other related institutions.¹³

Since 1974, Lajnah which at that time was still under the Center for Research and Development for Religious Literature, has been held by Muker of al-Qur'an Scholar throughout Indonesia to study, formulate, and coincide on important matters related to guidelines for the ratification of al-Qur'an Mushafs. As

¹² Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur'an Standar Indonesia*, 7-8.

¹³ Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur'an Standar Indonesia*, 8.

the culmination of this Muker activity, in 1983 (Muker IX) to be precise, al-Qur'an scholars unanimously agreed to the birth of the long-awaited "Lajnah Work Guidelines" in the form of Indonesian Standard Mushaf al-Qur'an. Until then, the two fundamental problems that happened in 1973/1974 were able to find concrete and long-term solutions. Thus, in the process of ratification, the Lajnah always refers to the Standard Mushaf with its three types. The publishers, in the context of writing (*rasm*), vowel, punctuation, and *waqf* signs, also refer to the provisions of the Muker of al-Qur'an Scholar which is contained in the form of Indonesian Standard Mushaf al-Qur'an.¹⁴

2. Definition of Indonesian Standard Mushaf

There are at least three definitions of Standard Mushaf al-Qur'an based on the present Muker of al-Qur'an Scholar documents. *First*, the definition appears in the frame (illuminated frame of the Qur'an text) of the 1983 edition of the Indonesian Standard Mushaf al-Qur'an. In this frame it is written "Standard Mushaf research results of the Religious Research and Development Agency and al-Qur'an Expert Deliberation issued by the Ministry of Religion of the Republic of Indonesia in 1403 H/1983 AD".¹⁵

Second, based on the question and answer document issued at Muker Scholar IX in 1983 on the Standard al-Qur'an Mushaf. Standard Mushaf is defined as "mushaf al-Qur'an that has a standardized way of writing with punctuation

¹⁴ Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur'an Standar Indonesia*, 8-9.

¹⁵ Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur'an Standar Indonesia*, 9.

(vowel), including the sign of *waqf*, following the results of the Working Conference (Muker) of al-Qur'an Scholars that lasted 9 years from 1974 to 1983, and used as a guideline for the Qur'an published in Indonesia".¹⁶

Third, based on the excerpt of the Decree of the Minister of Religion (KMA) No. 25 of 1984 regarding the determination of the Standard Qur'ani Mushaf. It states that "Standard Mushaf are Standard Usmani, Bahriah, and Braille Qur'an as a result of research and discussions at the Scholar al-Qur'an Conference I to IX".¹⁷

So far, the three definitions above apparently have not been well socialized. This issue can be seen from several definitions created by several researchers/writers who try to uncover the meaning of the Standard al-Qur'an Mushaf, although sometimes the meanings correspond to the substance of one of the definitions above.¹⁸

An example from Acep Iim Abdurohim in his paper which was distributed at the Workshop on Publishers and Printers of the Qur'an organized by the Religious Research and Development Agency and Religious Training of the Ministry of Religion of the Republic of Indonesia on June 30 2002 at Bayt al-Qur'an TMII Jakarta. It is stated that "Indonesian Standard Manuscripts of al-Qur'an are al-Qur'an which have a standardized way of writing and punctuation, including the sign of *waqf*. This Standard Mushaf of the Qur'an is then used as a guideline for the Qur'an published in Indonesia."¹⁹

¹⁶ Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur'an Standar Indonesia*, 10.

¹⁷ Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur'an Standar Indonesia*, 10.

¹⁸ Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur'an Standar Indonesia*, 10.

¹⁹ Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur'an Standar Indonesia*, 10-11.

The concept by M. Ibban Syarif (2003) is slightly different, he defines the Standard Mushaf as “The al-Qur’an which has a standardized way of writing, vowels, punctuation, and its *waqf* signs based on the agreement of al-Qur’an scholars throughout Indonesia in Deliberations The work of al-Qur’an Scholar from 1974 to 1983”.²⁰

Meanwhile, Sawabi Ihsan (2006) states that “Standard Mushafs are to standardize writing and punctuation with signs recognized in Indonesia, so that they are easy to read, without deviating too far from the Utsmani *rasm* and its tajwid. This was achieved after 9 years (1974-1983) by convening 9 al-Qur’an Scholar Working Conferences (Muker) attended by al-Qur’an Scholar delegates from every part of Indonesia”.²¹

According to several definitions of the Standard al-Qur’an Mushaf above, the comprehensive understanding of the Standard al-Qur’an Mushaf is “Mushaf al-Qur’an which standardizes the way of writing, vowel, punctuation, and endowment signs by the results achieved in the Working Conference of Expert Scholars al-Qur’an which took place 9 times, from 1974 to 1983 and was used as a guideline for the al-Qur’an Mushaf published in Indonesia”.²²

3. Type of Indonesian Standard Mushaf

According to an excerpt from the Decree of the Minister of Religion No. 25 of 1984, the Standard Mushaf of the Qur’an is classified into three types based on

²⁰ Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur’an Standar Indonesia*, 11.

²¹ Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur’an Standar Indonesia*, 11.

²² Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur’an Standar Indonesia*, 11.

its segment: Standard Usmani Mushaf for the sighted, Bahriah for Qur'an memorizers, and Braille for the blind. The Minister of Religion Decree was strengthened by Minister of Religion Instruction (IMA) No. 7 of 1984, which addressed the use of standard Qur'an mushaf as a guide for ratifying the Qur'an in Indonesia. Since then, the Lajnah has issued official guidelines for carrying out the process of ratification of the al-Qur'an.²³

Each of the three types of Standard Qur'an Mushaf has specifications that can be identified from 4 main elements there are the way of writing (*rasm*), vowels, punctuation, and *waqf* signs.²⁴

Regarding *rasm*, almost all of the texts in Utsman Standard Mushaf al-Qur'an refer to the *rasm 'utsmâni* theorem as outlined in *al-Itqân fi 'Ulûm al-Qur'ân* karya as-Suyûthî. For the record, the choice of *rasm* in this mushaf is not through *tarjîh ar-riwâ'yât*, therefore, it sometimes corresponds to the madzhab of Abû 'Amr ad-Dânî (d. 444 H) and sometimes to Abû Dâwud Sulaimân bin Najâh (d. 496 H), sometimes even referring to neither. The same thing happens in the Bahriah Standard Mushaf of the Qur'an, but there are additional exceptions to the writing *isim* (الكتاب) and *fi 'il* with *alif tatsniyah* (تَكْذِبَان) and for example; both use *alif mamdûdah*. Therefore, every there is *ya* at the end of the word it is not given a period. Regarding the writing of *hamzah* on the *alif*, it is only written when in the *saknah* (sukun) position. As for in the Braille Standard of al-Qur'an Mushaf, *rasm*

²³ Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur'an Standar Indonesia*, 12.

²⁴ Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur'an Standar Indonesia*, 12.

'*utsmâni* pronunciations that make it difficult for the blind in palpability are written in *rasm imlâ'i*, such as the words الصلاة and الزكاة.²⁵

In terms of vowels, all types of Standard Qur'an Mushaf follow the principle that all vowels determine the sound as an integral. That means each letter that reads is given a vowel according to its sound, including the vowel for sukun vowel on *mad thabî'i*. This theorem is fully functional in the Utsmani Standard Mushaf, whereas in the Bahriah Standard Mushaf of the Qur'an, there are exceptions. The writing of *mad thabî'i waw* and *ya* in the Bahriah Standard al-Qur'an Mushaf does not use sukun. In this mushaf the kasrah vowel which is before *ya* which is not dotted is classified into two, namely being given a standing vowel when it is not *washal* and being given the usual kasrah vowel when being *washal*. As for the Standard Braille Qur'anic Manuscripts, the vowel is not fully functional. Every letter followed by *mad* letter is not given a vowel, including the *mad* letter.²⁶

In the context of punctuation, Usmani Stadar Mushaf of the Qur'an applies it in full as it functions with vowels. The difference is the writing pattern in the Bahriah Standard Mushaf al-Qur'an, where tasydid *idghâm* and *mim iqlâb* are not written. In addition, the placement of the *shifr mustadîr* (circle) on each *waw* on the word *ulâ*, *ulî*, and *ulâ`ika* is also different. Similarly in Braille Standard Mushaf of al-Qur'an, there are a few exceptions, such as the omission of *mim iqlâb* and *shifr*.²⁷

²⁵ Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur'an Standar Indonesia*, 12-13.

²⁶ Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur'an Standar Indonesia*, 13-14.

²⁷ Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur'an Standar Indonesia*, 14.

In the context of *waqf* signs, all types of standard mushaf refer to the results of the simplification of *waqf* signs from 12 to 7, as decided in the 6th Muker of al-Qur'an Scholar 1980, except for Braille Standard Mushaf of al-Qur'an.²⁸

B. Yasin Burdah Book

1. Biography of Book Writer Yasin Burdah

Yasin Burdah's book is one of the most commonly distributed amaliyah books in society. In addition to being an amaliyah book, some people use this book as a *wasīlah* of merit and to remember the death of a family member by asking printers and publishers to put 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 was published by CV. ALBABA Banjarmasin.

CV. ALBABA Banjarmasin is a bookstore that stands on Hasanudin HM street No. 38C, Kertak Baru Ulu, Central Banjarmasin district, Banjarmasin City, South Kalimantan. This store sells school books from Kindergarten, Elementary School, Middle School, High School, Higher Education, and Public. In addition, this shop also sells children's books, novels, dictionaries, Arabic books, the Qur'an, posters, etc. This store also doubles as a printer and publisher.

This bookstore was built in 1998²⁹ by Syaiful Rachman as known as Ipul. He was born in Banjarmasin, on February 19, 1964. As a child, Ipul lived in the city of Amuntai, but due to his father's job which required him to live outside the city,

²⁸ Zaenal Arifin et al, *Sejarah Penulisan Mushaf al-Qur'an Standar Indonesia*, 14.

²⁹ Syaiful Rachman, Personal Interview, Marabahan, 26 Mei 2023.

Ipul was used to accompanying his father to move from place to place, from Banjarmasin city to Marabahan city or exactly in the Tabukan village. In 1976 when he continued to junior high school, Ipul decided to migrate back to Banjarmasin and live with his family. Every day after school or during school holidays, Ipul helps his family to sell at a bookstore. Ipul did this until he entered the university.³⁰

At the time, Ipul planned to start a business of his own, but he needed money to do so. Ipul tried to approach his family about supporting him with business funds, and they agreed. Ipul began his business in the 1980s,³¹ by selling books, which were plentiful in a small group. Every day, Ipul sells around selling goods while dragging the barrow. However, it turned out was nothing, with only one book sold or none at all. Ipul didn't give up easily, he finally found an overhang of a road that was quite crowded selling books, as there were also those selling newspapers. Ipul also rented the location and started to produce results although being often chased by the Civil Service Police Unit. Over time, the business expanded significantly, and it was able to get its shop, which is now known as the AL BABA bookshop, and is a legal entity known as CV ALBABA Banjarmasin.³²

2. Yasin Burdah's Book Writing Systematics

Yasin Burdah's book published by CV ALBABA Banjarmasin was initiated by Ipul himself by asking his friend Baihaki to write down his ideas in handwriting. At that time, the ideas that were written were not what it is today (written together

³⁰ Syaiful Rachman, Personal Interview, Marabahan, 14 September 2022.

³¹ Syaiful Rachman, Personal Interview Marabahan, 26 Mei 2023.

³² Syaiful Rachman, Personal Interview, Marabahan, 14 September 2022.

in one book without Burdah and al-Mulk's prayer). As for the references written by Baihaki in writing the verses of the Qur'an and the prayers in the book, it is not known where they came from. Ipul as the initiator only gave examples of the amaliah books that were circulating at that time.³³ After finishing writing around 2006/2007 the book was produced and then distributed to the public.³⁴ However, there were several written errors in the book, which were noticed both by the initiators and by consumer complaints, therefore Ipul did corrections. During the fixing process, the initiators added the burdah and the al-Mulk prayer. Ipul in resolving errors in writing, referred to the amaliah books, which were well known at the time such as *al-Imdâd fî Aurâdi Ahli al-Widâd* which is published by PT. AL ZAHRA Sekumpul Martapura, *Risâlah 'Amaliyah* from Inayah bookstore, *Sûrah Yâsîn wa al-Wâqi'ah wa al-Mulk* Sekumpul which is published by Nurul Hidayah, *Majmû'ah Maulûd syaraf al-Anâm* which is published by Menara Kudus, *Dalâ'il al-Khairât* (unknown publisher) and the internet. Until now, Yasin Burdah book has been revised 5 times.³⁵ However, the book itself does not mention the revised edition or the year it was published.

As for the book *al-Imdâd fî Aurâdi Akhir al-Widâd*, the author does not know where the source of the references came from in writing surah Yâsîn, but in writing this book was designed in such a way that it is similar to handwriting, using a vector processing application. The team working on this is also not half-hearted, namely as many as five people with expert expertise in Arabic script and graphic

³³ Syaiful Rachman, Personal Interview, Marabahan, 14 September 2022.

³⁴ Syaiful Rachman, Personal Interview, Marabahan, 26 Mei 2023.

³⁵ Syaiful Rachman, Personal Interview, Marabahan, 14 September 2022 and 26 Mei 2023.

design experts, who work full time every day for about a year to complete one book of Imdâd.³⁶ While the book *Risâlah ‘Amaliyah* is the result of the handwriting of the author himself, namely Qusairi Hamzah armed with knowledge of the art of writing and khat at the Miftahul Ulum Islamic Boarding School.³⁷

Regarding the naming of Yasin Burdah itself because it contains Q.S Yâsîn and Burdah.³⁸ Then, this book contains the following sections:

- a. Q.S. Yâsîn and the prayer,
- b. Q.S al-Wâqi’ah and the prayer,
- c. Q. S. al-Mulk and the prayer,
- d. *Qashîdah al-Burdah* and the Burdah prayer,
- e. Shalawat Badriyah,
- f. *Tahlil*, *arwah* prayer, *haul* prayer, *selamat* prayer, *nisyfu Sya’ban* prayer, and
- g. Shalawat Nariyah/Kamilah.³⁹

Furthermore, most of Yasin Burdah’s books have a printed photo of someone who has died at the request of their family/heirs on the front cover.

³⁶ Khairullah Zain, Ternyata Ini Rahasia di Balik Kitab Imdad Abah Guru Sekumpul, <https://banua.co/2020/12/13/ternyata-ini-rahasia-di-balik-kitab-imdad-abah-guru-sekumpul/>, accessed on 30th of July 2023.

³⁷ 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), 52.

³⁸ Syaiful Rachman, Personal Interview, Marabahan, 14 September 2022.

³⁹ Albaba, *Yasin Burdah* (Banjarmasin: CV. ALBABA, n.d), 1.

Initially, this book had its cover, as do other amaliah books. However, it began with a request from one of the customers who requested that the cover be replaced with a photo of his gone family, to which the initiator agreed.⁴⁰ To respond to the case, the initiator made a plain white cover specifically for consumer requests.⁴¹

When compared to another amaliah book, one of the *sûrah Yâsîn* books published by the Mawaddah Banjarmasin bookstore, both of which have almost the same content, it's just that some are not in Yasin Burdah's book but are included in *sûrah Yâsîn* book also on the contrary.⁴²

⁴⁰ Syaiful Rachman, Personal Interview, Marabahan, 14 September 2022.

⁴¹ Syaiful Rachman, Personal Interview, Marabahan, 26 Mei 2023.

⁴² Toko Mawaddah Banjarmasin, *sûrah Yâsîn* (Banjarmasin: Toko Mawaddah, n.d), 86-95.