

**THE APPLICATION OF *RASM ‘UTHMÂNÎY* IN
INDONESIAN STANDARD MANUSCRIPT AND THE
BOOK OF *AL-IMDÂD FÎ AWRÂD AHLI AL-WIDÂD*
WRITING**

UNDERGRADUATE THESIS

By:

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**ANTASARI STATE ISLAMIC UNIVERSITY
USHULUDDIN AND HUMANITIES FACULTY
BANJARMASIN
2021**

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**Submitted in partial fulfillment of the assignments and requirements
for the S. Ag degree at Antasari State Islamic University**

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Thus the statement which is signed by me consciously.

Banjarmasin, 10 July 2021



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THE APPLICATION OF *RASM 'UTHMÂNÎY* IN THE WRITING OF INDONESIAN STANDARD MANUSCRIPT AND THE BOOK OF *AL-IMDÂD FÎ AWRÂD AHLI AL-WIDÂD* WRITING

Presented and Written by:

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THE APPLICATION OF *RASM 'UTHMÂNĪY* IN THE WRITING OF
INDONESIAN STANDARD MANUSCRIPT AND THE BOOK OF *AL-
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ABSTRACT

Ali Yansah, SRN: 170104020270 (*The Application of Rasm 'Uthmânîy Indonesian Standard Manuscript and the Book of Al-Imdâd Fî Awrâd Ahli Al-Widâd*). Undergraduate Thesis, State Islamic University (UIN) Antasari Banjarmasin, 2021.

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Keywords: *Rasm 'Uthmânîy*, Indonesian Standard Manuscript, The Book of *Al-Imdâd Fî Awrâd Ahli Al-Widâd*.

This research is motivated by the decision of the Ministry of Religion of the Republic of Indonesia through the Lajnah Pentashih Mushaf Al-Quran (LPMQ) that every verse of Al-Quran printed or in the form of media must be followed the pattern of writing the Indonesian Standard Mushaf (ISM) which is the application of *Rasm 'Uthmânîy*- has been certified by LPMQ itself. In this case, the writer found a book that was not include the sign of the *tashih*, namely the *Book of Al-Imdâd Fî Awrâd Ahli Al-Widâd*. In this study, the author proposes two problem formulations, first, about the application of *Rasm 'Uthmânîy* in the Indonesian Standard Manuscript and the *Book of Al-Imdâd Fî Awrâd Ahli Al-Widâd* Writing, second, the differences between the Indonesian Standard Mushaf and The *Book of Al-Imdâd Fî Awrâd Ahli Al-Widâd* Writing. There are two objectives in this research, first, to describe the application of *Rasm 'Uthmânîy* in Indonesian Standard Islamic Mushaf and The *Book of Al-Imdâd Fî Awrâd Ahli Al-Widâd*, second, to know the similarities and difference between the Indonesian Standard manuscript and *Al-Imdâd Fî Awrâd Ahli Al-Widâd* Writing.

In this study, the author uses a comparative method (comparison), to compare between the Indonesian Standard Manuscript and the *The Book of Al-Imdâd Fî Awrâd Ahli Al-Widâd* and to find the difference in the writing pattern of *Rasm 'Uthmânîy*.

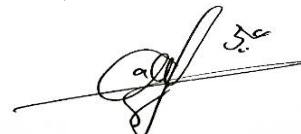
After doing a further comparison between the Indonesian Standard manuscript and The *Book of Al-Imdâd Fî Awrâd Ahli Al-Widâd*, the author found several facts, several facts are the *Al-Imdâd* writing, PT. Al-Zahra formed a group of five people who understand graphic design and Arabic rules. Furthermore, the author found that there were several words in *Al-Imdâd* which the writing did not follow ISM. Initially, the author thought that these different words might follow other narrations, but after examining, its turn out that the writing form used did not follow the opinion of Imam Ad-Dânîy or Abu Dawud.

BIOGRAPHY

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Banjarmasin, 10th July 2021

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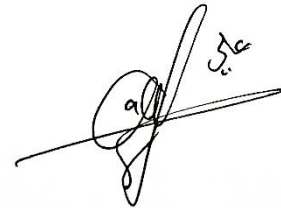
All praises to Allah with His easiness and help, Allah has done for the author through this part of the university college. This thesis is a part of a long process that includes many contributions from many people. The author can't finish the research and the thesis without any help from everyone in several ways. The author expresses appreciation and gratitude to those who gave their help and motivation in finishing this thesis, they are:

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4. The Head of UIN Antasari library, the Head of the Faculty of Ushuluddin and Humanities library, as well as all employees and library employees who have provided services in borrowing the references needed by the author for this thesis.

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Hopefully all the kindness and support from all of you who have helped in this research process so that it becomes a scientific paper, be rewarded by Allah SWT. The author hopes that this paper can provide benefits to the reader.

Banjarmasin, 10th July 2021

A handwritten signature in black ink, appearing to be 'Ali Yansah', with a stylized flourish extending to the right.

Ali Yansah

TRANSLITERATION TABLE

The method of transliteration of Islamic terminology from the Arabic language has been carried out according to the standard transliteration American Library Association (Library of Congress) 1977 mentioned below.

1.	ا :	A	16.	ط :	ṭ
2.	ب :	B	17.	ظ :	ẓ
3.	ت :	T	18.	ع :	‘
4.	ث :	Th	19.	غ :	Gh
5.	ج :	J	20.	ف :	F
6.	ح :	ḥ	21.	ق :	Q
7.	خ :	Kh	22.	ك :	K
8.	د :	D	23.	ل :	L
9.	ذ :	Dh	24.	م :	M
10.	ر :	R	25.	ن :	N

- | | | | | | |
|-----|-----|----|-----|-----|------|
| 11. | ز : | Z | 26. | و : | W |
| 12. | س : | S | 27. | ه : | H |
| 13. | ش : | Sh | 28. | ة : | h, t |
| 14. | ص : | ṣ | 29. | ء : | ' |
| 15. | ض : | ḍ | 30. | ي : | Y |

LIST OF ABBREVIATIONS

Mad:

1. Long Fathah : Â / â
2. Long Kasrah : Î / î
3. Long Dhammah : Û / û
4. أي : Ay
5. أو : Aw

Note:

1. Consonants with *shaddah* are written in duplicate. Example: ربنا written with *robbanâ*
2. Long vowels (mad):
Fathah (line above) has written as *â*, *kasrah* (line below) is written with *î*, and *dammah* (front line) has written with *û*. For example, الرفعون has written with *ar-râfi'ûn*.
3. *alif + lam* (ال)

If it is followed by the *qamariyah* letter so written with *al*, and if it is followed by the *syaISMyyah* letter, the *lam* letter is replaced with the letter that follows it. *Qamariyah* letters, for example, الوارث are written with *al-wârithu* while *SyaISMyyah* letters, for example, النار are written with *an-nâr*.

4. *Ta` marbutoh* (ة)

If it is located at the end of a sentence so written *h*, while if it is in the middle of the sentence it is written *t*.

Abbreviation:

1. ISM : Indonesian Standard Manuscript
2. LPMQ : *Lajnah Pentashih Mushaf Al-Quran*
3. PT. : *Perseroan Terbatas*
4. KEMENAG : Ministry of Religion
5. Muker : *Musyawahar Kerja*

MOTTO

“When there is a difference, don't just give a view from yourself, thus denying the other truths. A broad view and an open mind set will always have a positive impact, try once in a while to appreciate and then look for an answer to a question why something is different.”

Drs. M. Ilham Masykuri Hamdie, M.Ag.

TABLE OF CONTENTS

COVER PAGE.....	i
TITLE PAGE	ii
INTELLECTUAL PROPERTY STATEMENT.....	iii
APPROVAL SHEET	iv
VALIDATION.....	v
ABSTRACT	vi
BIOGRAPHY	vii
ACKNOWLEDGMENT.....	viii
TRANSLITERATION TABLE.....	x
LIST OF ABBREVIATIONS.....	xii
MOTTO	xiv
TABLE OF CONTENTS.....	xv
CHAPTER I: INTRODUCTION.....	1
A. Research Bacground.....	1
B. Problems Statement.....	8
C. Objectives and Significances.....	8
D. Operational Definition.....	9
E. Literature Reviews.....	10
F. Research Methodology.....	12
G. System of Writing.....	13

CHAPTER II: HISTORY AND THE DEVELOPMENT OF <i>RASM ‘UTHMÂNÎY</i> AND MANUSCRIPT IN INDONESIA	15
A. The Definition of <i>Rasm ‘Uthmânîy</i>	15
B. The Opinions of the Scholars Regarding <i>Rasm ‘Uthmânîy</i>	18
C. The Principles of <i>Rasm ‘Uthmânîy</i>	19
D. Ad-Dânîy and Abû Dâwûd in the Study of Rasm.....	22
1. Abû 'Amr Ad-Dânîy.....	24
2. Abû Dâwûd Sulaimân bin Najâh	27
E. The History of Al-Quran Manuscript in Indonesia.....	28
1. Pre-Independence.....	30
2. Post-Independence	32
F. Indonesian Standard Mushaf (ISM).....	34
G. <i>Rasm ‘Uthmânîy</i> in the Indonesian Standard Manuscript.....	3
CHAPTER III: THE BOOK OF <i>AL-IMDÂD</i> , HISTORY, AND SYSTEMATICS OF THE WRITING	40
A. The History of the Compilation	40
B. Biography of the Compiler	41
C. The Book of <i>Al-Imdâd</i> Writing System	42
CHAPTER IV: A COMPARISON OF THE APPLICATION OF <i>RASM ‘UTHMÂNÎY</i> IN STANDARD INDONESIAN MANUSCRIPT AND THE BOOK OF <i>AL-IMDÂD</i>	

A. Similitaries.....	53
B. Differences.....	60
CHAPTER V: CLOSURE	64
A. Conclusion	64
B. Suggestions.....	65
BIBLIOGRAPHY.....	66

