

CHAPTER IV

A COMPARISON OF THE IMPLEMENTATION OF RASM RULES IN INDONESIAN STANDARD MANUSCRIPT AND THE BOOK OF *AL-IMDÂD*.

Before entering into this comparative analysis between ISM and *Al-Imdâd*, it is also necessary to explain again in more detail which manuscripts will be used in this comparison, including the book of *Al-Imdâd*. The ISM used is *Al-Quran* manuscript which was formed based on the results of the Muker Ulama *Al-Quran* which was carried out from 1974 AD to 1983 AD while the *Al-Imdâd* book used is the eighteenth printed and published by PT. *Al-Zahra*, located at Jl. Sekumpul, Sungai Sipai, sub-district Martapura, South Kalimantan province. The comparison is also made by observing one by one the verses from surah *Al-Kahfi*, *Yâsîn*, *Al-Fath*, *Al-Wâqi'ah*, and *Al-Mulk*.

As previously discussed, As-Suyuti stated that the rules for writing *rasm 'Uthmânîy* are divided into 6 principles, namely removing letters (*al-hadzf*), adding letters (*az-ziyâdah*), writing *hamzah* (*al-hamz*), changing letters (*al-badl*), connecting and separating words (*al-washl wa al-fashl*), as well as selecting one of the *qirâ'ah* and then writing with one of them.

The comparison process in this stage will be carried out using a table, where the table will have two main comparison elements, namely ISM and *Al-Imdâd*, followed by the third element, namely the writing used by Imam Ad-Dani and Abu Dawud which in this case is supported by research conducted by Dr. Zainal Arifin Madzkur, MA in order to describe the results of a detailed comparison.

Table 4.1: Similarities and Differences in the Characteristics of the Indonesian Standard Manuscripts (ISM) and The Book of *Al-Imdâd Fî Awrâd Ahli Al-Widâd*

No.	Characteristics	ISM	<i>Al-Imdâd</i>
1.	Writing process	The Ministry of Religion through the LPMQ and then conducts a Muker so that the Indonesian Standard Manuscripts are formed.	PT. Al-Zahra formed a team of five people. Initially, the contents were typed in a word processing application. Then, the writing is converted to a vector. Arranged manually letter by letter with a vector processing application.
2.	Publisher	LPMQ Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia	PT. Al-Zahra
3.	Publisher address	Jakarta	Sekumpul street, Sungai Sipai, Martapura districts, South Kalimantan province

No.	Characteristics	ISM	<i>Al-Imdâd</i>
4.	Section description	Has Asmaul Husna, without Table of Contents and has fifteen lines of pages.	It begins with two pictures of Guru Sekumpul, complete with a List of Contents, and has fifteen lines of pages.

Table 4.2: Similarities and Differences in Writing Indonesian Standard Manuscripts (ISM) and *Al-Imdâd Fî Awrâd Ahli Al-Widâd*

No.	Surah	Vers	ISM	<i>Al-Imdâd</i>	<i>Mazhab</i>	
					Ad-Dânîy	Abu Dâwud
1.	<i>Al-Kahfî</i>	3	ماكتين	ماكتين	مكتين	مكتين
		5	افواهم	افواهم	افواهم	افواهم
		6	اثارهم	اثارهم	اثارهم	اثرهم
		8	لجاعلون	لجاعلون	لجعلون	لجعلون
		13	زدنهم	زدناهم	زدناهم	زدنهم
		17	تزاور	تزاور	تزور	تزور
		18	باسط	باسط	باسط	بسط
		21	يتنازعون	يتنازعون	يتنازعون	يتنزعون

No.	Surah	Vers	ISM	Al-Imdâd	Mazhab	
					Ad-Dânîy	Abu Dâwud
		21	بنينا	بنينا	بنينا	بنينا
		22	ظاهرا	ظاهرا	ظاهرا	ظهرا
		28	عينك	عينك	عينك	عيناك
		34	لصاحبه	لصاحبه	لصاحبه	لصحبه
		44	الولاية	الولاية	الولاية	الولية
		54	الانسان	الانسان	الانسان	الانسن
		56	ويجادل	ويجادل	ويجادل	ويجدل
		56	الباطل	الباطل	الباطل	الباطل
		80	طغيانا	طغيانا	طغيانا	طغيئا
		82	صالحا	صالحا	صالحا	صالحا
		102	اعمالا	اعمالا	اعمالا	اعملا
		105	اعمالهم	اعمالهم	اعمالهم	اعملهم
		110	واحد	واحد	واحد	واحد
2.	Yâsîn	4	صراط	صراط	صراط	صرط
		8	اعناقهم	اعناقهم	اعناقهم	اعنقهم
		19	طائرکم	طائرکم	طائرکم	طفرکم

No.	Surah	Vers	ISM	Al-Imdâd	Mazhab	
					Ad-Dânîy	Abu Dâwud
		23	شفاعتهم	شفاعتهم	شفاعتهم	شفاعتهم
3.	<i>Al-Fath</i>	2	صراط	صراط	صراط	صرط
		4	ايماننا	ايماننا	ايماننا	ايماننا
		4	ايمانهم	ايمانهم	ايمانهم	ايمانهم
		8	شاهدا	شاهدا	شاهدا	شاهدا
		11	اموالنا	اموالنا	اموالنا	امولنا
		16	تقاتلونهم	تقاتلونهم	تقاتلونهم	تقتلونهم
		18	اثابهم	اثابهم	اثابهم	اثبهم
		20	صراطا	صراطا	صراطا	صرطا
		22	قاتلكم	قاتلكم	قاتلكم	قتلكم
		22	الادبار	الادبار	الادبار	الادبر
		26	الجاهلية	الجاهلية	الجاهلية	الجاهلية
		29	رضوانا	رضوانا	رضوانا	رضونا
		29	ترهم	تراهم	ترهم	ترهم
29	الصلحت	الصلحات	الصلحت	الصلحت		
4.	<i>Al-Wâqi'ah</i>	17	ولدان	ولدن	ولدان	ولدن

No.	Surah	Vers	ISM	<i>Al-Imdâd</i>	<i>Mazhab</i>	
					Ad-Dânîy	Abu Dâwud
		20	فاكهة	فاكهة	فاكهة	فاكهة
		23	كامثال	كامثال	كامثال	كامثال
		23	الؤلؤ	الؤلؤ	الؤلؤ	الؤلؤ
		32	فاكهة	فاكهة	فاكهة	فاكهة
		47	عظاما	عظاما	عظاما	عظما
		50	مىقات	مىقات	مىقات	مىقت
		54	فشاربون	فشاربون	فشاربون	فشاربون
		61	الخالقون	الخالقون	الخالقون	الخالقون
		64	امثالكم	امثالكم	امثالكم	امثالكم
		65	الزارعون	الزارعون	الزارعون	الزارعون
		65	حطاما	حطاما	حطاما	حطما
		73	متاعا	متعا	متاعا	متعا
5.	<i>Al-Mulk</i>	5	بمصايح	بمصبيح	بمصايح	بمصبيح
		22	صرط	صرط	صرط	صرط
		23	الابصار	الابصر	الابصار	الابصر

A. Similitaries

After writer have been looking at the comparison table, in general, the application of *rasm 'utsmâniy* in the *Al-Imdâd* is the same as the Indonesian Standard Mushaf (ISM) writing, in this case both of them are more inclined to the opinion of Imam Ad-Dani when there is a difference in writing between Imams Ad-Dani and Imam Abu Dawud, although basically it is not exactly the same as the selection of the *rasm 'utsmâniy* writing pattern in a few words.

There are 51 similarities between The Book of *Al-Imdâd* and ISM, there can still be found several different writings when compared to *Ash-Shaykhân*, there are several cases as mentioned, including the following:

1. The word *ماكتين* in surah *Al-Kahfi* verse number 3 is written in the same way as what has been written in the ISM but in the *mazhab* of writing used is not *مكتين* as in the form of as written by *Ash-Shaykhân*, and it is suspected that the writing follows the writing of Ibn Al-Jazari.

2. The word *افواهم* in surah *Al-Kahfi* verse number 5, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

3. The word *اثارهم* in sura *Al-Kahfi* verse number 6, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

4. The word *لجاعلون* in surah *al-Kahf* verse number 8 is written in the same way as what has been written in the ISM but in the *mazhab* of writing used is not *لجاعلون* as in the form of as written by *Ash-Shaykhan*, and it is suspected that the writing follows the writing of Ibn Al-Jazari.

5. The word تزاور in surah *Al-Kahfi* verse number 17 is written in the same way as what has been written in the ISM but in the *mazhab* of writing used is not تزور as in the form of as written by *Ash-Shaykhan*, and it is suspected that the writing follows the writing of Ibn Al-Jazari.

6. The word باسط in sura *Al-Kahfi* verse number 18, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

7. The word يتنازعون in surah *Al-Kahfi* verse number 21, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

8. The word بنيانا in surah *Al-Kahfi* verse number 21, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

9. The word ظاهرا in surah *Al-Kahfi* verse number 22, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

10. The word عينك in surah *Al-Kahfi* verse number 28, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

11. The word لصاحبه in surah *Al-Kahfi* verse number 34, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

12. The word الولاية in surah *Al-Kahfi* verse number 44, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

13. The word الانسان in surah *Al-Kahfi* verse number 54, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

14. The word ويجادل in surah *Al-Kahfi* verse number 56, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

15. The word الباطل in surah *Al-Kahfi* verse number 56, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

16. The word طغيانا in surah *Al-Kahfi* verse number 80, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

17. The word صالح in surah *Al-Kahfi* verse number 82, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

18. The word اعمالا in surah *Al-Kahfi* verse number 102, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

19. The word اعمالهم in surah *Al-Kahfi* verse number 105, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

20. The word واحد in surah *Al-Kahfi* verse number 110, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

21. The word صراط in surah *Yâsîn* verse number 4, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

22. The word اعناقهم in surah *Yâsîn* verse number 8, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

23. The word طائرکم in surah *Yâsîn* verse number 19, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

24. The word شفاعتهم in surah *Yâsîn* verse number 23, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

25. The word صراط in surah *Al-Fath* verse number 2, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

26. The word ايماناً in surah *Al-Fath* verse number 4, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

27. The word ايمانهم in surah *Al-Fath* verse number 4, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

28. The word شاهداً in surah *Al-Fath* verse number 8, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

29. The word اموالنا in surah *Al-Fath* verse number 11, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

30. The word تقاتلونهم in surah *Al-Fath* verse number 16, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

31. The word ائابهم in surah *Al-Fath* verse number 18, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

32. The word صراطاً in surah *Al-Fath* verse number 20, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

33. The word قاتلكم in surah *Al-Fath* verse number 22, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

34. The word الادبار in surah *Al-Fath* verse number 22, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

35. The word الجاهلية in surah *Al-Fath* verse number 26, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

36. The word رضوانا in surah *Al-Fath* verse number 22, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

37. The word ولدان in surah *Al-Wâqi'ah* verse number 17, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

38. The word فاكهة in surah *Al-Wâqi'ah* verse number 20, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

39. The word كمثل in surah *Al-Wâqi'ah* verse number 23, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

40. The word الولؤ in surah *Al-Wâqi'ah* verse number 23, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

41. The word عظاما in surah *Al-Wâqi'ah* verse number 47, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

42. The word ميقات in surah *Al-Wâqi'ah* verse number 50, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

43. The word فشاربون in surah *Al-Wâqi'ah* verse number 54 is written in the same way as what has been written in the ISM but in the *mazhab* of writing used is not فشربون as in the form of as written by *Ash-Shaykhan*, and it is suspected that the writing follows the writing of Ibn Al-Jazari.

44. The word الخالقون in surah *Al-Wâqi'ah* verse number 61 is written in the same way as what has been written in the ISM but in the *mazhab* of writing used is not الخلقون as in the form of as written by *Ash-Shaykhan*, and it is suspected that the writing follows the writing of Ibn Al-Jazari.

45. The word امثالكم in surah *Al-Wâqi'ah* verse number 64, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

46. The word الزارعون in surah *Al-Wâqi'ah* verse number 65 is written in the same way as what has been written in the ISM but in the *mazhab* of writing used is not الزرعون as in the form of as written by *Ash-Shaykhan*, and it is suspected that the writing follows the writing of Ibn Al-Jazari.

47. The word حطاما in surah *Al-Wâqi'ah* verse number 65, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

48. The word متاعا in surah *Al-Wâqi'ah* verse number 73, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

49. The word بمصاييح in surah *Al-Mulk* verse number 5, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

50. The word صراط in surah *Al-Mulk* verse number 22, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

51. The word الابصار in surah *Al-Mulk* verse number 23, the book of *Al-Imdâd* follows the writing of the Ad-Dânîy's *mazhab* of priests as written in ISM.

B. Difference

After the author observes the comparison of writing between ISM and the book of *Al-Imdâd*, there are indeed several different writing patterns in the book of *Al-Imdâd*. The author found 3 writing patterns that did not resemble the ISM writing pattern, namely;

1. Surah *Al-Kahfi* verse 13, in ISM it is written **زذنههم** (without the addition of an *alif* after the letter *nun*) but in *Al-Imdâd* it is written **زذناهم** (with the addition of an *alif* after the letter *nun*).

2. Surah *Al-Fath* verse 29, in ISM it is written **ترهم** (without adding an *alif* after the letter *ra'*) but in *Al-Imdâd* it is written **تراهم** (with the addition of an *alif* after the letter *ra'*).

3. Surah *Al-Fath* verse 29, in ISM it is written **الصالحت** (without the addition of an *alif* after the letter *ha'*) but in *Al-Imdâd* it is written **الصالحات** (with the addition of an *alif* after the letter *ha'*).

After the author knows some of the differences in writing between the writing of *Al-Imdâd* and ISM, then the author tries to compare the writing of *Al-Imdâd* with the Indonesian manuscripts that were published before the standard manuscripts that we have today, namely the manuscripts published starting from the 1970s, as for The form of the manuscript is as follows:

Picture 4.1



Picture 4.2



From this further comparison, the author finds a fact that the writing in *Al-Imdâd* is also different from the manuscripts published in the 1970s.

If we look more closely, there are several writings in *Al-Imdad* although they are written in the same way as *ISM*, turn out to be different from those of *Ash-Shaykhan*, some of which are:

1. The word اكتين in surah *Al-Kahf* verse number 3
2. The word لجاعلون in surah *Al-Kahf* verse number 8
3. The word اور in surah *Al-Kahf* verse number 17
4. The word ربون in surah *Al-Wâqi'ah* verse number 54
5. The word الخالقون in surah *Al-Wâqi'ah* verse number 61
6. The word الزارعون in surah *Al-Wâqi'ah* verse number 65

It is known, this difference in writing from Ash-Shaykhan occurs because the ISM which is Al-Imdad's reference also slightly refers to the writing of the history of Imam Al-Jazari. After comparing the book of *Al-Imdâd* with ISM, it is known that the Book of *Al-Imdâd* also has the following characteristics:

1. The Book of *Al-Imdâd* is written in the *Rasm Uthmâniy*, i.e. both refer to *Ash-Shaykhân*, if there is a difference of opinion then Imam Ad-Dâniy's opinion is taken, even though there are inconsistencies in the writing of the rules
2. The purpose of writing the book of *Al-Imdâd* is also different from the purpose of writing ISM, Al-Imdad is intended to record the practices of Guru Sekumpul so that it can be read by the people easily, while the writing of ISM is based on the writing of Al-Quran in Indonesia. maintain its authenticity. This may be the cause of some differences in the writing of the book of *Al-Imdâd*.

From the existence of the book of *Al-Imdâd*, we can also know that the people of Banjarmasin in the past even today have had a positive and great response to the teachings of their teachers. The people of Banjarmasin really show an obedient and obedient attitude

towards teachers. In this way, it is not wrong to say that the people of Banjarmasin, especially the Martapura area, have a religious community and great scholars whose knowledge follows their teacher, Guru Sekumpul.