



Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an dan al-Hadits

P-ISSN: 1978-0893, E-ISSN: 2714-7916

<http://ejournal.radenintan.ac.id/index.php/al-dzikra>

Volume 18, Number 1, June 2024, Page 111 - 130

DOI: [10.24042/al-dzikra.002024182202000](https://doi.org/10.24042/al-dzikra.002024182202000)

**The Characteristics of Mushaf Nusantara
A Codicology Study of Mushaf Standar Indonesia (MSI),
Bahriyah and Al-Quddûs Bi Al-Rasm Al-'Uşmâni**

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Received: 28-04-2024

Revised: 09-05-2024

Accepted: 12-05-2024

Abstract

The paper examines the codicological elements of three Nusantara Mushafs: Mushaf Standar Indonesia, Mushaf Bahriyah, and Al-Quddûs Bi Al-Rasm Al-'Uşmâni. This study employs a qualitative methodology based on library research with a comparative approach. The study found that MSI had the following characteristics: manzil, juz, hizb, ruku', a simplified waqaf sign, and punctuation on fathah qâimah, kasrah qâimah, and dammah maqlûbah. Mushaf Bahriyah features 15 lines per page, no sukun, no tasydid, and no small mim sign. Waqaf follows the as-Sajawandi school and has 12 lines. Mushaf Al-Quddûs features tarkîb tannin for pronouncing izhar, mutatâbi' tannin for pronouncing idgâm, ikhfâ', and iqlâb, and zaidah letters use mustadîr sifrun, a little alif harakat. The three Nusantara Mushafs differ in their use of tanwins, waşal hamzah, mad çabi'i reading markings, waqaf, and rasm. MSI and Al-Quddûs follow the

Khalaf Husaini school, while Bahriyah follows the as-Sajawandi school.

Keywords: *Al-Qur'an; Characteristics; Codicology; Mushaf Nusantara.*

Abstrak

*Tulisan ini membahas tentang karakteristik mushaf Nusantara serta menganalisa aspek kodikologi dari ketiga mushaf Nusantara: Mushaf Standar Indonesia, Mushaf Bahriyah dan Al-Quddûs Bi Al-Rasm Al-'Usmâni. Penelitian ini menggunakan metode kualitatif yang didasarkan pada library research, dengan pendekatan komparatif. Hasil penelitian ini adalah **karakteristik MSI** terdapat manzil, juz, hizb, ruku'; mempunyai tanda waqaf yang disederhanakan; aspek tanda baca pada fathah qâimah, kasrah qâimah dan dammah maqlûbah. Sedangkan **karakteristik Mushaf Bahriyah**, setiap halaman terdiri dari 15 baris, mad tabi'i tanpa sukun, idgâm tanpa tasydid dan iqlâb juga tanpa tanda mîm kecil, waqafnya mengikuti mazhab as-Sajawandi ada 12. Karakteristik **Mushaf Al-Quddûs**, tanda tanwin tarkîb untuk bacaan izhar, tanwin mutatâbi' untuk bacaan idgâm, ikhfâ', dan iqlâb; huruf zaidah memakai sifrun mustadîr, harakat alif kecil. Terdapat perbedaan dari ketiga mushaf Nusantara yaitu penggunaan tanwin, hamzah waşal, harakat bacaan mad tabi'i, tanda waqaf dan rasm-nya. Tanda waqaf MSI dan Al-Quddûs cenderung mengikuti mazhab Khalaf Husaini, sedang Bahriyah mengikuti mazhab as-Sajawandi.*

Kata Kunci: *Al-Qur'an; Karakteristik; kodikologi; Mushaf Nusantara.*

A. Introduction

As widely recognized, the Qur'anic mushaf in Indonesia has seen a distinctive development, beginning with the early phases when the mushaf was printed in a rudimentary method (manually) by professionals, students, and scholars over centuries.¹ However, over time, the copying of the Mushaf evolved significantly.

From this point forward, various Qur'anic punctuation markings appeared, as evidenced by examining one punctuation mark to the next. Because of this distinction, it is critical to have a standard (official) Mushaf that can be used as a guideline for

¹ Lajnah Pentashihan Mushaf Al-Qur'an, *Ragam Hias Mushaf Al-Qur'an Nusantara* (Jakarta: LPMQ, 2015), page 9.

permitting the printing or publication of the Qur'an. According to Regulation of the Ministry of Religious Affairs No.25 of 1984, three types of standard Mushaf serve as work guidelines for LPMQ and an official reference for Mushaf in Indonesia: Usmani, Baḥriyah, and braille standard Mushaf.²

Mushaf Usmani has been printing since the 1930s, with the first generation including Abdullah Afif Cirebon, Sulaiman Mar'i, and others.³ Mushaf usmani has long been popular among Indonesians. Students who memorize the Qur'an Pesantren typically utilize Mushaf Baḥriyah, whereas Muslims with disabilities use Braille. Publishers commonly employ the usmani standard Mushaf, based on the Bombay Qur'ānic Mushaf from India.⁴

According to Ali Akbar, the mushaf widely distributed in Southeast Asia during the nineteenth century was printed in Bombay because India was the center of religious book publishing in the area then. Relics of Indian printed mushaf found in numerous places, including Palembang, Demak, Madura, Bima, Malaysia, and the Southern Philippines, demonstrate the extent of the circulation. Unsurprisingly, the mushaf printing history in this region originated with the reproduction of Indian printed mushaf, characterized by thick letters.⁵

According to Bruinessen, Bombay mushaf is prominent in Indonesia because it was traded by migrants who entered the country via trade routes. Bombay was a major source of printed Qur'ānic mushaf that reached Indonesia in the late 19th century. For Muslims, owning the Qur'ān was a need, while traders saw it as an opportunity. According to Bruinessen, Indonesians had

² Lajnah Pentashihan Mushaf Al-Qur'an, *Sejarah Penulisan Mushaf Al-Qur'an Standar Indonesia*, 3rd ed (Jakarta: LPMQ, 2021), page 12-13.

³ Hamam Faizin, *Sejarah Pencetakan Al-Qur'an* (Yogyakarta: Era Baru Pressindo, 2012), page 148.

⁴ Eka Prasetiawati, *Variasi Rasm Dan Dhabth Mushaf Nusantara; MSI Bahriyah Dan Al-Quddus Bi Al-Rasm Al-'Usmani* (Jakarta: Dialektika, 2023), page 56.

⁵ Ali Akbar, 'Khazanah Mushaf Al-Qur'an Nusantara', <http://quran-nusantara.blogspot.com/2012/06/PerkembanganMushaf-Al-Qurandi.html>, 2023.

limited purchasing power then, making the Qur'ān the most profitable book for publishers.⁶

Nowadays, the Madinah Quran is widely distributed, thanks to the Saudi government's long-standing policy of providing free printed Qur'ans to pilgrims visiting the kaaba and Islamic organizations across Indonesia. In addition, numerous imported Quranic items replicate the Mushaf. As a result, certain biased opinions can have a harmful impact, such as supposing that the Madinah Mushaf is the only one that is "most Usmani" among other Mushafs, including the Mushaf published in Indonesia.

This study examines the characteristics of Mushaf Standar Indonesia (MSI), Baḥriyah (MB), and Al-Quddûs Bi Al-Rasm Al-'Uṣmâni (MQ). MSI is a reference for the issuance of Mushaf throughout Indonesia. MB has accompanied the memorizer to memorize the Qur'an for 25 years. MQ is a new reference for students and Qur'an memorizers equipped with the *gharib* reading of the Yanbu'ul Qur'an Pesantren Kudus. The author is interested in examining the three Mushaf because of their widespread use in Indonesian culture, beginning with the older and young generation, and children learning the Qur'an. The community believes that only the Madinah Mushaf uses the *Usmani rasm*. As a result, the writer attempts to evaluate the three Nusantara Mushaf with valid references.

Relevant research includes Codicological and Textological Studies on the Manuscript of the Raden Soleh Lamongan Al-Qur'an Mushaf by Syania Nur Anggraini et.al,⁷ Idiosyncrasy of Manuscript Mushaf in Rejoagung Village Ngoro Jombang by Adrika Fithrotul Aini,⁸ Exploring the Khazanah of Calligraphy of the Nusantara: An

⁶ Martin van Bruinessen, *Kitab Kuning Pesantren Dan Tarckat* (Bandung: Mizan, 1995), page 180.

⁷ Muhammad Makmun Syania Nur Anggraini, 'Telaah Kodikologi Dan Tekstologi Pada Manuskrip Mushaf Al-Qur'an Raden Soleh Lamongan', *Mutawatir : Jurnal Keilmuan Tafsir Hadith*, 22 (2022), page 215–42.

⁸ Adrika Fithrotul Aini, 'Idiosinkrasi Manuskrip Mushaf Al-Qur'an Di Desa Rejoagung Ngoro Jombang', *Jumantara: Jurnal Manuskrip Nusantara*, 14.2 (2023), page 109–30 <https://doi.org/10.37014/jumantara.v14i2.3521>.

Examination of the Variety of Writing Styles in Ancient Mushaf,⁹ Aspects of *Rasm*, Punctuation, and Calligraphy on Ancient Mushaf Collection of Bayt Al-Qur'an & Istiqlal Museum, Jakarta, by Asep Saifullah.¹⁰ This article builds on prior studies of the diversity of mushaf varieties, including physical decorating (codicology) and textual analysis.

This study reveals the problem through qualitative research using material objects in the form of Al-Qur'an copies. The discussion is divided into two parts because the focus is on the Qur'anic Mushaf. The first part explains the physical description of the Nusantara Mushaf, which includes decorating, illumination, calligraphy, and other details. Second, an examination of the Mushaf text, including *rasm*, punctuation marks, *tajweed* markings, *qira'at*, *waqaf* signs, *'add ayy* (verse numbering system), and the prayer of *khatam Al-Qur'an*. The book 'Ulūmul Qur'ān provides a conceptual framework for analyzing the Quran. Technically, the method in this study begins with several steps, namely: 1) observing Mushaf Nusantara and 2) borrowing the workings of philology¹¹ In the aspect of physical description, make concise notes about the manuscript and others; 3) compare Mushaf by analyzing its textuality; and, consequently, display the descriptive-analytical data.

B. Illumination and Characteristics of Mushaf Nusantara

1. Physical Identification of Mushaf Standar Indonesia

Mushaf Standar Indonesia (MSI) is a physical book measuring 17.5 x 25 x 3 cm and published by Lajnah Pentashihan Mushaf Al-Qur'an in Jakarta. This Mushaf is based on the narration of Hafṣ bin Sulaiman al-Mughirah al-Asadi al-Kufi from Imam

⁹ Ali Akbar, 'Menggali Khazanah Kaligrafi Nusantara: Telaah Ragam Gaya Tulisan Dalam Mushaf Kuno', *Jurnal Lektur Keagamaan*, Vol. 2, No (2004), page 57.

¹⁰ Asep Saefullah, 'Aspek Rasm, Tanda Baca, Dan Kaligrafi Pada Mushaf-Mushaf Kuno Koleksi Bayt Al-Qur'an & Museum Istiqlal, Jakarta', *Suhuf Jurnal Pengkajian Al-Qur'an Dan Budaya*, 1.1 (2008), page 87–110 <https://doi.org/https://doi.org/10.22548/shf.v1i1.136>.

¹¹ Oman Fathurahman, 'Filologi Dan Penelitian Teks Keagamaan, *Jurnal Turas*, Vol. 9, No (2003), page 107.

Aşim bin Abi Najud al-Kufi with *rasm* Usmani. The front cover of the Mushaf has a green base color and illumination with a combination of yellow, light brown, red, blue, and white in the middle which reads (القران الكريم) in *khat sulus*. At the bottom, it says *layamassuhu illa al-Muṭahharun*.

The mushaf has a thick cover with the Ministry of Religious Affairs' logo and the name of the publishing agency, namely Lajnah Pentashihan Mushaf Al-Qur'an and the Research, Development, and Education Agency of the Ministry of Religious Affairs. H. Muchlis Muhammad Hanafi, the Head of LPMQ, signed a *tashih* mark on the back on November 25, 2019.

The tashih mark is 1946/LPMQ.01/TL.02.1/11/2019, and the publisher is Lajnah Pentashihan Mushaf Al-Qur'an. The tashih implementation team consisted of 23 people, including KH. Ahsin Sakho, H. Abdul Muhaimin Zen, KH. Ahmad Fathoni, H. Badri Yunardi, Hj. Romlah Widayati, H. Psalm Sya'rani, and others.¹²

The first sheet contains a recitation of *asma'ul husna* (99 names of Allah), with each name of Allah's attributes inscribed in a green box. The interior illumination is patterned with interlaced green flowers, and the edges resemble a dome. The verse cut at the top of the illumination includes the order of the chapter and surah, as well as the letter and page sequence numbers. Each page contains 15 lines, including basmalah, except chapter (*Juz*) 1 QS. Al-Fatiḥah [1], which consists of 7 lines. The beginning of each surah contains the name of the surah, the number of verses, the position of makiyah or madaniyah, and the number of ruku' markings.

The *ruku'* and *hizb* markings are in the illumination along with the *waqaf lazim* symbols. The *Hizb* of this Mushaf comprise 60 parts. There are four divisions in every *hizb*: *hizb*, $\frac{1}{4}$ *hizb*, $\frac{1}{2}$ *hizb*, dan $\frac{3}{4}$ *hizb*. The mushaf contains 558 *ruku'* markings with various numbers of verse in every *ruku'*.¹³The MSI script is *khat naskhi* written in bolded-black letters with 615 pages completed

¹² Mushaf Standar Indonesia, *Al-Qur'an Al-Karim Bi Riwayat Hafsh 'an 'Asim 'Ala Rasm Al-Usmani*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019).

¹³ Lajnah Pentashihan Mushaf Al-Qur'an, *Pedoman Pentashihan Mushaf Al-Qur'an* (Jakarta: Lajnah Kemenag RI, 2019), psge 27.

with *khatam* Al-Qur'an prayer, *ta'rif* mushaf, marking explanation (*dabt*), *waqaf* marking explanation, chapter and verses' table of contents, and *tashih* markings.

The number of Qur'an verses in the Indonesian Standard Mushaf (MSI), 6.236 verses in total, is based on the mazhab *al-Kuffiyyūn* narrated by Hamzah bin Hubaib bin Ziyat from Ibn Abu Laila from Abu Abdirrahman bin Habib as-Sulami from Ali bin Abi Talib. The MSI cover contains an inner cover page, the illumination of Surah al-Baqarah, *tashih* markings, *ta'rif* mushaf, *dabt*, *waqaf* marking explanation, and *khotmil* Qur'an prayer.



Figure 1. The Indonesian Usmani Standard Mushaf

وَأَخَذَ هِجَاؤُهُ مِمَّا رَوَاهُ عُلَمَاءُ الرَّسْمِ عَنِ الْمَصَاحِفِ الَّتِي بَعَثَ بِهَا الْخَلِيفَةُ الرَّاشِدُ عُثْمَانُ بْنُ عَفَّانَ إِلَى الْبَصْرَةِ وَالْكُوفَةِ وَالشَّامِ وَمَكَّةَ وَالْمُصْحَفِ الَّذِي جَعَلَهُ لِأَهْلِ الْمَدِينَةِ وَالْمُصْحَفِ الَّذِي اِخْتَصَّ بِهِ نَفْسُهُ وَعَنِ الْمَصَاحِفِ الْمُتَنَسَّخَةِ مِنْهَا. وَكُلَّ حَرْفٍ مِنْ حُرُوفِ هَذَا الْمُصْحَفِ السَّرِيفِ مُوَافِقٌ لِنَظَائِرِهِ مِنْ تِلْكَ الْمَصَاحِفِ عَلَى مَا رَوَاهُ الشَّيْخَانِ أَبُو عَمْرٍو الدَّانِي فِي كِتَابِهِ «الْمُقْنَع» وَأَبُو دَاوُدَ سُلَيْمَانَ بْنُ نَجَّاحٍ فِي كِتَابِهِ «مُخْتَصَرِ التَّبْيِينِ لِهَجَاءِ التَّنْزِيلِ» مَعَ تَرْجِيحٍ رِوَايَةِ أَبِي عَمْرٍو الدَّانِي عِنْدَ الْاِخْتِلَافِ غَالِبًا، وَقَدْ يُؤَخَذُ بِقَوْلِ غَيْرِهِمَا مِنَ الْعُلَمَاءِ الْمُحَقِّقِينَ.

“The Mushaf was written based on the history of Rasm scholars from various Mushafs sent by Caliph Usman bin Affan to Basrah, Kufah, Sham, Mecca, and the Mushaf used by the people of Medina, as well as the Mushaf used by Usman himself from several replicated Mushafs. This Mushaf follows the research of Abu Amr ad-Dani in the book of al-Muqni' and Abu Dawud Sulaiman bin Najah in the book Mukhtasar at-Tabyin lihija' at-Tanzil by commenting on the narration of ad-Dani. If there is a difference of opinion, this Mushaf also considers the opinions of other expert scholars.”¹⁴

¹⁴ Eka Prasctiawati, page 75.

The text above concerning *ta'rif* MSI explains that the writing pattern (*rasm usmani*) refers to the *as-kSyaikh* narrative, namely Abu Amr ad-Dani in *al-Muqni*'s book and Abu Dawud Sulaiman Ibn an-Najah in *Muhtasar at-Tabyin*'s book, by referring to Ad-Dani's opinion if there are differences (*ikhtilaf*). Mushaf Standar The Standard Mushaf follows the premise that all harakat determines the sound as a whole.

2. Physical Identification of Mushaf Bahriyah

Mushaf Standar Bahriyah, also known as Qur'an Pojok, is an MSI whose writing pattern follows the *Rasm Imla'i* rules, with the exception of certain words written in *Rasm Usmani*.¹⁵ Albab states that the Mushaf Pojok was originally owned by Kyai Arwani (w. 1994 M). He was an elite Javanese noble and a descendant of Sunan Kudus.¹⁶ He was a *qira'at sab'ah* expert scholar taught by Kyai Munawwir Krapyak.¹⁷ He obtained the Mushaf when he performed hajj in 1970s. The *Bahriyah* Turkey Publisher published the Mushaf. The Mushaf was then given to Zainuri to be printed and disseminated to help the *hufaz* memorise the Quran.

Mushaf Pojok Menara Kudus is a mushaf published by the publisher Menara Kudus, Central Java with a corner system. Each corner of the sheet ends with a verse. Each sheet contains 15 lines. Mushaf Pojok Kudus is 12x16 cm in size and 2.5 cm thick with HVS paper. The cover is made of colored kalep or zipper. The manuscript has 605 total pages.

¹⁵ Fahrur Rozi et al, *Tanya Jawab MSI Dan Layanan Pentashihan* (Jakarta: LPMQ Kemenag RI, 2019), page 11.

¹⁶ Jajang A. Rohmana, 'Risālat Al-Sheikh Asnawī Al-Quds Al-Jāwī: Rebuttal of Jawi Ulama against Fatwa of the Meccan Ulama', *Studia Islamika*, Vol. 30, N (2023), page 477 <https://doi.org/10.36712/sdi.v30i3.25055>.

¹⁷ Muhim Nailul Ulya and Syed Abdul Rahman Alkaff, 'An Analysis of the Sanad Transmission by K.H. Muhammad Arwani (1905 – 1994) and His Role in the Dissemination of Qiraat Sab'ah Knowledge in Indonesia', *Qof*, 7.2 (2023), page 245, <https://doi.org/10.30762/qof.v7i2.1400>.



Figure 2. The Mushaf Pojok Menara Kudus 1974

The illuminated cover of the Menara Kudus features calligraphy in gold ink that says [القران الكريم] and a verse of QS. *Waqi'ah*: 79 [لا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ]. The frame on this sheet is a single framed design. The outside layer is framed by triangular squares interlaced in a green-beige floral pattern. At the same time, the center features an image of a prayer mat with a boldly printed circle containing calligraphic text in *khat riq'ah*. There is a publisher's note from Menara Kudus Printing in Indonesia.

Surat al-Baqarah's first page has juz (chapter) indicators, surah number, and surah name, following the verse revelation order of *tartib mushafi* number 2 in the Qur'an. The word *madaniyah* marks that the surah is classified as a *madaniyah*. The bottom column lists the number of verses in Surah al-Baqarah (286 verses) and the number of ruku' (40). The page edge has *juz*, *hizb*, and ruku' markings.

Surah al-Kahf contains the decoration in the center, which includes a mark on the head of the letter with the name of the letter, the place of revelation, the number of verses, and a triangular decoration knitted on the edge. The right side has an engraving of a prayer mat at the end of the verse *khusyu'a* [خشوعا]. The word *walyatalattaf* [وليتلطّف] is written in red. Furthermore, at the end of the Quran after the Surah *an-Nas*, (وتمت كلمة ربك صدقا وعدلا) is written as a indicator of finishing reading the Quran.¹⁸

LPMQ performed the *tashih* of Mushaf *Bahriyah* or Pojok Menara Kudus in 23 Rabi'ul Awal 1394 H/May 16, 1974. The *tashih* number is 74/109/ب-II/1/I-ل of May 16, 1974. It was signed

¹⁸ KH. Arwani Amin dkk, *Mushaf Pojok Kudus* (Kudus: CV. Mubarakatan Tayyibah, 1974).

by the three tashih officers and the chairman of LPMQ at that time, namely Hamdani Ali and his secretary, Sujono. After declared valid, it got the permission to be published by the Menara Kudus publisher from the Ministry of Religion Institute of Religious Lectorate in Jakarta on May 29, 1974 with license number I-I/1/II-b/117/74, Furthermore, the mushaf was printed and distributed by the Menara Kudus Publishing and Printing company.¹⁹

3. Identifikasi Fisik Mushaf *Al-Quddūs Bi Al-Rasm Al-‘Uṣmānī*

Mushaf ini disebut juga dengan Al-Qur’an *uṣmānī Yanbū’a* atau populer dengan nama “al-Quddūs bi al-Rasm al-Uṣmānī” yang berukuran 15x21 cm (standar). Jenis mushaf Kudus *rasm uṣmānī* ini adalah non-terjemah yang dicetak dengan kertas HVS yang memiliki 3 warna yakni pink, hijau dan hitam. Mushaf ini dikeluarkan oleh ma’had tahfīz Yanbū’ul Qur’an Kudus yang didirikan oleh KH. Arwanī Amin serta diterbitkan oleh CV.Mubarokatan Ṭayyibah dan dicetak oleh PT Buya Barokah Kudus. Mushaf ini memiliki keistimewaan yaitu disertai tanda garīb (*musykā*) serta tanda *waqaf* di dalamnya lebih memudahkan untuk berhenti dan memulai sebuah ayat.²⁰

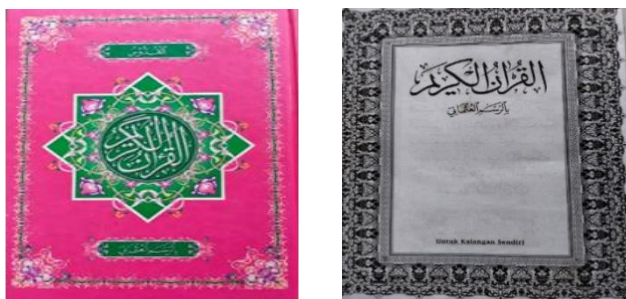


Figure 3. Mushaf *al-Quddus bi al-Rasm al-Usmāni*

The Mushaf contains 603 pages, a bright pink front cover, and a gorgeous twisted floral motif in a luxury double frame with

¹⁹ Rif’atun Naajikhah, ‘Mushaf Menara Kudus Cetakan 1974; Analisis Rasm dan Sumber Acuan Penulisan’, 5.1 (2019), page 7 <https://doi.org/doi.org/10.47454/itqan.v5i1.691>.

²⁰ Ma’had Yanbū’ul Qur’an Kudus, *Mushaf Al-Quddus Bil Rasmil Usmani* (Kudus: PT Buya Barokah).

a black border. The paper is HVS. Each page's verse is written in black and surrounded by a black flowery frame. The inscription of *rasm usmani al-Quddus* [القدوس] is written at the top. The words *Al-Qur'an al-Karim* [القران الكريم] written with a green-pink octagonal *khat sulus* is placed in the middle. The bottom part contains the inscription of *bi al-Rasm al-Usmani* [بالرسم العثماني], written with *khat naskhi*.

The illumination of the first of Surah *al-Fatihah* contains the top head of the Surah. The *jim* [ج] is written at the right side to signify the *juz* and [ع] *ruku'*. The phrase [يوم الجمعة] is written just below to explain the reading method which is started on Friday. The *manzil 1* with seven verses are written in the bottom box, completed with a prayer [رب اغفر لي ولوالدي وللمؤمنين ءامين]. The bottom page has *garib* recitation information for *hamzah wasal* and *waqaf la* [لا].

The central decoration can be found in the first page of Surah al-Kahfi. It contains a sign written with the name of the letter, the order of the Surah (18), and the number of verses (110), with a twisted floral design on the edge of the name of the letter. The verse [خشوعا] *khusyu'ân* ends with a *sajdah* sign on the right edge of the page. Below the *sajdah* is a *saktah* writing with [س] letter. In addition, the bottom row describes *gharib* regarding the interpretation of *saktah*.

The phrase (وتتمت كلمة ربك صدقا وعدلا) at the end of Surah *an-Nas* indicates that the reader has completed reading the Qur'an. Appendices comprising the prayer of *khatmil Qur'an*, *waqaf* signs, punctuation marks, a list of *juz* and Surah, and publisher information are only on the following page. The Mushaf *Al-Quddus* (MQ) does not contain the tashih mark from the Indonesian Ministry of Religious Affairs' LPMQ. There is just one statement "for the own circle" in the Pesantren environment.

C. Codicology and Textual Analyses of Mushaf Nusantara

1. The Aspects of *Tahzib* Al-Qur'an of Mushaf Standar Indonesia

The MSI Quran is divided into seven parts (*manzil*). This division pattern makes it easy for every Qur'an reader who wants to memorize the Qur'an within 7 days (a week). This division of the

Qur'an is usually formulated in the expression *famī bisyauqin* في (بشوق).²¹ For example, المزل ١ consists of Surah *al-Fatihah* until *an-Nâs*.

In MSI, the beginning of a *juz* is based on the *Funun al-Afnan* book by Ibn Jauzi (w. 597 H).²² The header of every *juz* states the first word, followed by a numbering system that identifies the order of the *juz*. The word (الجزء) is written at the end of every verse of every *juz*, except at the end of *Juz* 30.

Hizb is a Quranic division into 60 parts (*hizb*). In one *hizb*, there are four other divisions, namely (ربع الحزب), (نصف الحزب), (ثلاثة ارباع الحزب), and (الحزب). The MSI implements these divisions by placing the (❦) marks. One example is ¼ *hizb* in QS. *Al-Baqarah*: 26.

[❦ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا]

The MSI contains 558 *ruku'* with various number of verses in each *ruku'*. One example is the *ruku'* in QS. *Al-Qadr*: 5 [سَلَّمَ هِيَ] [حَتَّى مَطَلَعِ الْفَجْرِ ه].

2. The Aspects of MSI Markings

In Mushaf Standar Indonesia several markings have differences with mushaf from other countries, such as Saudi Arabia, Libya, Egypt, Iran, and Turkey. The following are the markings used in MSI:

a. *Fathah Qā'imah*

It is used for words with 2 *harakat* long (*mad tabi*). In the Usmani Standard Mushaf, *fathah qa'imah* is used for *mad tabi'i* with omitted *alif* letter (الْكِتَابِ) of the *alif* letter is written with *waw* (الصلوة). However, when *mad tabi'i* meets *sukun* directly, it must be read short. Therefore, *fathah qā'imah* is replaced by a general *fathah* [عَلَى الْخَشَعِينَ].

b. *Kasrah Qa'imah*

It is used for words with 2 *harakat* long words, namely in *ha'* *ḍamir hī* (هـ). However, when facing with *sukun*, it must be

²¹ Lajnah Pentashihan Mushaf Al-Qur'an, *Pedoman Pentashihan Mushaf Al-Qur'an*, hlm 2-4.

²² Fahrur Rozi et al, hlm 39.

read short. Therefore, the *kasrah qā'imah* is replaced by a general *kasrah* [بِهَ اللهُ].

c. *Dammah Maqlūbah*

It is used for words with 2 *harakat* long words, namely in *ha' damir hū* (أَنْتَهُ). However, when facing the *sukun* directly, it is read short. Therefore, *ḍammah maqlūbah* is replaced with a general *kasrah* (بِهَ اللهُ). Furthermore, *ḍammah maqlūbah* is also used for *mad tabi'i* with omitted *waw* letter (*mahzuf*).

d. The *MSI's sukun* markings are from the head of the *kha'*. The *tasydid* is taken from the head of *syin*. A curved line marks the *mad*. The *sir mustatil*, *sifr mustadir*, and *saktah* are written with smaller letters placed between two words to show (سكتته) and *isyamam* [اشمام].²³

3. The Aspects of *Waqaf* Marking in *MSI*, *Bahriyah*, and *al-Quddus*

Originally, there are eleven *waqaf* markings in *MSI*, namely م, ط, ر, ج, ز, ق, ف, ص, ق, ق, ف, ص, ز, ج, ط, م. Then, based on the VI Working Conference of Qur'an scholars in Ciawi on January 5-7, 1980, the markings were uniformed and simplified into six, namely ج, م, ص, لى, لا, قلى, and There is no double markings in one place of *waqaf*.²⁴ Therefore, there are six: *waqaf lazim*, *al-waqf jaiz*, *al-waqf aula*, *al-wasl aula*, *waqaf لا*, and *al-waqf mu'anaqah*.²⁵ The *Mushaf al-Quddus* also contains six *waqaf* markings, similar with *MSI*. The *waqaf* in *Mushaf Al-Quddus bi al-Rasm al-Usmāni* follows the *Khalaf al-Husaini* defined by Muhammad Khalaf al-Husaini (w.1357 H/1939 M).²⁶

²³ Lajnah Pentashihan Mushaf Al-Qur'an, *Sejarah Penulisan Mushaf Al-Qur'an Standar Indonesia*, hlm 90-91.

²⁴ Istiqomah, 'Waqf Dan Ibtidā' Dalam Mushaf Al-Qur'an', *Al-Fanar: Jurnal Ilmu Al-Qur'an Dan Tafsir*, Vol. 3, No (2020), page 108 <https://doi.org/10.33511/alfanar.v3n1.93-112>.

²⁵ Lajnah Pentashihan Mushaf Al-Qur'an, *Pedoman Pentashihan Mushaf Al-Qur'an*, page 109.

²⁶ Fahrur Rozi, *Menyoal Tanda Waqaf MSI Dan Mushaf Al-Qur'an Cetak Di Dunia* (Tangerang: Yayasan Pelayan Al-Qur'an Mulia, 2021), page 148.

Mushaf MSI contains heart-shaped *waqaf* markings (∆). If a word is ended by that marking, the scholars of *al-Kufiyyun*, Asim, Hamzah, and al-Kisa'i consider it not the end of the verse and cannot *waqaf*. On the other hand, Imam Nafi, Ibn Kasir, Abu Amr, and Ibn 'Amir assume that the verse followed by the heart-shaped *waqaf* mark is the end of the verse, so *waqaf* is allowed.²⁷

The *waqaf* sign in *Mushaf* Pojok Kudus, *Mushaf* Turki, and *Mushaf* Bombay follows the as-Sajawandi established by Muhammad bin Taifur al-Sajawandi (w. 560 H/1166 M) with ten *waqaf* markings or twelve *waqaf*, namely *waqaf lazim* [م], *waqaf mutlaq* [ط], *waqaf jaiz* [ج], *waqaf mujawwaz* [ز], *waqaf murakhas darurah* [ص], *waqaf qila 'alaihi al-waqf* [ق], *waqaf* [قف], *waqaf* [وقفة] (similar to *waqaf qaf* but rarely used by him), *waqaf wasl awla* (صلى), *waqaf mu'anaqah* [·. .·], *waqaf adam al-waqf* [لا], and *waqaf kaf* [ك].

4. The Aspects of *Rasm* in *Mushaf Bahriyah*, MSI, and *Al-Quddus*

MB is written with *rasm imlâ'i*, *harakat* (diacritical marks), complete punctuation, and *waqaf* marking. In terms of writing, not all of them use the *rasm usmani*. Some obey one rule (*kaidah*), namely replacing letters or *badal*, as in QS. al-Baqarah [2]: 9

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ

“Fain would they deceive Allah and those who believe, but they only deceive themselves, and realise (it) not!”.

Rasm in *Mushaf Bahriyah* is written with *imlâ'i* [يُخَادِعُونَ], not following the writing rules of Abû Dawud or Abû Amr. When writing the word *yukhâdi'ûna*, *hadzf alif* is implemented in all of the *mushaf* (Abû Amr and Abû Dawud). However, MB disobey the rule.²⁸ The *rasm* in MSI follows the Usmani pattern based on Abû Amr and MQ follows Abû Dawud.

²⁷ Ahmad Fathoni, *Petunjuk Praktis Tahsin Tartil Al-Qur'an Metode Maisura* (Jakarta: Pesantren Takhasus IIQ, 2019), page 385.

²⁸ Ahmad Fathoni, *Ilmu Rasm Usmânî* (Jakarta: IIQ Jakarta, 2013).

5. The *Hizb* and *Ruku'* Markings in *Mushaf Bahriyah*

Mushaf Pojok Kudus contains four *hizb* in each chapter. Every *hizb* contains a medallion shrouded in Arabic script [حزب], [حزب٢], [حزب٣], [حزب٤]. According to Galop, the Javanese Quran is sometimes marked with *sajdah*, which marks the place of prostration, and *maqra*, which indicates the part of the text being read. The most distinctively, there is the sign '*Ain*' indicating the place of prostration.²⁹

Beside *hizb* is another explanation about *ruku'* ('*Ain* marking). Fathoni states that the marking (ع) is taken from the word *ruku'*. Some mushaf has the small '*ain* marking that points out that the word can contain *ruku'*. The word [وليتلطّف] is written with red ink in Mushaf Pojok Kudus. The majority of scholars call the letter *ta'* in *walyatalattaf* QS. Al-Kahfi[18]:19 as the middle of the Quran.³⁰

6. The Markings (*Dab*) of *Mushaf Bahriyah*

There are several characteristics of *Mushaf Bahriyah* (*Mushaf Pojok Kudus*), namely 1) *Wau, ya'* and *mad tabi'i* are without *sukun*, like [فيه], [يوقنُون]; 2) *Idgam* is not marked by *tasydid* and *iqlab* without any small *mim* marking [إِمنُ رَبِّهمْ], [صُمُّ بَكْمُ]; 3) *Waqaf* is adjusted to MSI; 4] The numbers of *sifr mustatil* (oval) are the same as MSI; 5] *Sifr mustadir* (circle) is the same as MSI, like [أُولَئِكَ], [أُولَئِكَ], and [أُولَئِكَ]; 6] Every *ya' sakinah* [ي] at the end of words is written without two-points marking, while the preceding letters are marked with long *kasrah* markings like [الَّذِي]; 7] every word with *ya' nida'* is written by *imla'i*, for example [يَا أَيُّهَا].³¹

7. The Aspects of *Qira'at* Mushaf Nusantara

The *Qira'at* used in *Mushaf Standar Indonesia*, *Mushaf Bahriyah*, and *Mushaf Al-Quddus Bi Al-Rasm Al-'Uşmani* are the

²⁹ Annabel Teh Gallop, 'The Art of the Quran in Java', *Suhuf*, 5.2 (2015), page 6, <https://doi.org/10.22548/shf.v5i2.40>.

³⁰ Zainal Abidin Sueb, *Mushaf Nusantara; Jejak Ragam Dan Para Penjaganya* (Tangerang: Pustaka Compass, 2021), page 35-36.

³¹ Lajnah Pentashihan Mushaf Al-Qur'an, *Sejarah Penulisan Mushaf Al-Qur'an Standar Indonesia*, page 99.

same as *qira'at* Imam Âshim bin Abî Najûd al-Kûfi with *riwayah* Hafs bin Sulaimân al-Mughîroh. Imam Âshim learned from several *masyayikh*, namely Abî Abdirrahman Abdillah bin Habîb as-Sulamî, Usmân bin Affân, Ali bin Abî Tâlib, Zaid bin Sâbit, Ubay bin Ka'ab, up to the prophet Muhammad.

The reason why *qira'at* 'Asim (w. 128 H) *riwayah* Hafs (w. 180 H) is implemented in Indonesia can be identified through the lineage network of Quran memorizers. The Lajnah team once studied the Pesantren Krpyak Yogyakarta, Sidayu Gresik, Tremas Pacitan, Yanbu'ul Qur'an Kudus, etc. Besides, the recitation factor is easier and simpler than other *qira'at*, in that the way it is read does not differ from the writing.³²

8. The Markings (*Dabt*) of Mushaf Al-Quddus bi al-Rasm al-USmani

The use of *dabt* in Al-Quddus bi al-Rasm al-USmani mushaf can be seen in the table below:

No	Markings	Description	Example
1	<i>Sifr mustadir</i> [صفر مستدير]	The <i>zaidah</i> letters (ا, و, ي) with <i>sifr mustadir</i> (full circle) on top are not pronounced <i>waqaf</i> or <i>wasal</i> .	قَوَارِيرًا مِنْ فِضَّةٍ (al-Insan: 16)
2	<i>Sifrun mustatil</i> [صفر مستطيل]	<i>Alif zaidah</i> with <i>fathah</i> is pronounced in <i>waqaf</i> , not in <i>wasal</i> .	لَيْكِنَّا هُوَ (al-Kahfi:38)
3	Sukun [السُّكُونُ]	Letters with <i>sukun</i> are marked,	يَعْلَمُونَ (al-Baqarah: 77)
4	Without markings	Not writing any mark on the <i>sakinah</i> letters followed by a <i>tashdid</i> in <i>idgam kamil</i> .	مِنْ رَّبِّهِمْ (Ali 'Imran: 84)

³² M. Solahudin, *Mushaf Nusantara: Sejarah Dan Variannya* (Kediri: Pustaka Zamzam, 2017), page 105.

5	Without markings	Not writing any mark on the <i>sakinah</i> letters without a <i>tashdid</i> following it in <i>idgam naqis</i> .	وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ (Ali 'Imran: 19)
6	<i>Tarkib Tanwin</i> (g)	To mark th sound of <i>nun sakinah</i> (<i>tanwin</i>) with <i>izhar</i>	عَزِيزٌ حَكِيمٌ (Al-Anfal: 63)
7	<i>Itba' Tanwin</i> (g)	<i>Tanwin</i> marking after a letter with <i>tasydid</i> , to mark the sound of <i>nun Sakinah</i> with <i>idgam kamil</i>	رُءُوفٌ رَحِيمٌ (at-Taubah: 128)

Table 1. Mushaf Al-Quddus

Source: Processed study data³³

D. Conclusion

The characteristics and codicology of Mushaf Nusantara MSI, MB, and MQ share similarities and variances that stem from the *mu'tabarah* scholar school. MSI and MQ have six *waqaf* signs based on the *Khalaf Husaini* school, but *Bahriyah* has twelve, according to the *as-Sajawandi* school. MSI and MB share marking features, such as *fathah qâimah*, *kasrah qâimah*, and *ḍammah maqlûbah*. *Bahriyah* Mushaf differs in that each page has 15 lines, *mad ṭabî'i* lacks *sukun*, *idgâm* lacks *tasydid*, and *iqlâb* lacks the small *mîm* sign. MQ has the *tarkîb tanwin* mark for *izhar*, *mutatâbi' tanwin* for *idgâm*, *ikhfâ'*, *iqlâb*, and *zaidah* letters use *sifrun mustadîr*, a little alif marking. The three Nusantara Mushafs differ significantly in their use of *tanwins*, *waṣal hamzah*, *mad ṭabî'i* markings, *waqaf* markings, and *rasm*. MSI and MQ use the *usmani rasm* pattern, while *Bahriyah* prefers the *imla'i* pattern.

³³ Eka Prasetiawati, page 100-101.

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