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

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Abstract

The paper examines the codicological elements of three Nusantara Mushafs: Mushaf Standar Indonesia, Mushaf Bahriyah, and Al-Quddûs Bi Al-Rasm Al-‘Usmâni. 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 fatâh qâimah, kasrah qâimah, and ḍammah maqlûbah. Mushaf Bahriyah features 15 lines per page, no sukun, no tasydid, and no small mîm 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, waṣal hamzah, mad ūbatî 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

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

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\(^1\) 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, Ba’riyah, 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 Ba’riyah, whereas Muslims with disabilities use Braille. Publishers commonly employ the usmani standard Mushaf, based on the Bombay Qur’anic 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’anic mushaf that reached Indonesia in the late 19th century. For Muslims, owning the Qur’an was a need, while traders saw it as an opportunity. According to Bruinessen, Indonesians had

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

limited purchasing power then, making the Qur'ān the most profitable book for publishers.\footnote{Martin van Bruinessen, \textit{Kitab Kuning Pesantren Dan Tarekat} (Bandung: Mizan, 1995), page 180.}

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), Bahriyah (MB), and Al-Quddūs Bi Al-Rasm Al-'Uṣmānî (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 \textit{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 \textit{Usmani rasm}. As a result, the writer attempts to evaluate the three Nusantara Mushaf with valid references.

Examination of the Variety of Writing Styles in Ancient Mushaf,\textsuperscript{9} Aspects of \textit{Rasm}, Punctuation, and Calligraphy on Ancient Mushaf Collection of Bayt Al-Qur'an & Istiqlal Museum, Jakarta, by Asep Saifullah.\textsuperscript{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 \textit{rasm}, punctuation marks, \textit{tajweed} markings, \textit{qira'at}, \textit{waqaf} signs, \textit{'add ayy} (verse numbering system), and the prayer of \textit{khatam Al-Qur'an}. The book \textquote{Ulûmul Qur'ân} 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 philology\textsuperscript{11} 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.

\textbf{B. Illumination and Characteristics of Mushaf Nusantara}

\textbf{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 Hafs bin Sulaiman al-Mughirah al-Asadi al-Kufi from Imam


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 (القرآن الكريم) in khat sulis. At the bottom, it says layamassuhu illa al-Muțahharun.

The mushaf has a thick cover with the Ministry of Religious Affairs' logo and the name of the publishing agency, namely Lajnah Pentashihian 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 Pentashihian 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.  

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-Fatihah [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, ¼ hizb, ½ hizb, dan ¾ hizb. The mushaf contains 558 ruku’ markings with various numbers of verse in every ruku’. The MSI script is khat naskhi written in bolded-black letters with 615 pages completed.

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13 Lajnah Pentashihian Mushaf Al-Qur’an, Pedoman Pentashihian 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-Kufiyyun 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

“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 Mukhtaasar 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 Eka Prasetyawati, page 75.
The text above concerning *ta’rif* MSI explains that the writing pattern (*rasm usmani*) refers to the *as-kSyai’kh* 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.*

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. He was a *qira’at sab’ah* expert scholar taught by Kyai Munawwir Krapyak. 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.

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Figure 2. The Mushaf Pojok Menara Kudus 1974

The illuminated cover of the Menara Kudus features calligraphy in gold ink that says [ القرآن الكريم ] and a verse of QS. Waq’i’ah. 79 [ لا يَمَسُّهُ إِلا المُطَهَّرُونَ ]. 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/I-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.

3. Identifikasi Fisik Mushaf Al-Quddus Bi Al-Rasm Al-‘Usmani


Figure 3. Mushaf al-Quddus bi al-Rasm al-Usmani

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

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20 Ma’had Yanbu’ul Qur’an Kudus, Mushaf Al-Quddus Bil Rasmil Usmani (Kudus: PT Buya Barokah).
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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 [الرّسم العثمانى] is written at the top. The words Al-Qur’an al-Karim [القرآن 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 [بالرّسم العثمانى], 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 [غ] 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 [رزب انفستري و للمؤمنين إمين]. The bottom page has garib recitation information for hamzah wasal and waqaf la [لا].

The central decoration can be found in the fist 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’an 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 (وتمت 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 \textit{famī bisyauqin} في الرمق 1 (بشوق).\footnote{Lajnah Pentashihan Mushaf Al-Qur'an, \textit{Pedoman Pentashihan Mushaf Al-Qur'an}, hlm 2-4.} For example, a \textit{milz} consists of Surah \textit{al-Fatihah} until \textit{an-Nās}.

In MSI, the beginning of a \textit{juz} is based on the \textit{Funun al-Afnan} book by Ibn Jauzi (w. 597 H).\footnote{Fahrur Rozi et al, hlm 39.} The header of every \textit{juz} states the first word, followed by a numbering system that identifies the order of the \textit{juz}. The word \textit{الجزء} is written at the end of every verse of every \textit{juz}, except at the end of \textit{Juz} 30.

\textit{Hizb} is a Quranic division into 60 parts (\textit{hizb}). In one \textit{hizb}, there are four other divisions, namely (الحزب), (ربع الحزب), (نصف الحزب), and (ثلثة أرباع الحزب). The MSI implements these divisions by placing the (٢) marks. One example is \(\frac{1}{4}\) \textit{hizb} in QS. Al-Baqarah: 26.

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\text{اِنَّ اللّٰهَ لاَ يَسْتَحْيَ اَنْ}
\]

The MSI contains 558 \textit{ruku'} with various number of verses in each \textit{ruku'}. One example is the \textit{ruku'} in QS. \textit{Al-Qadr}: 5 [سَلٰمٌ هِيَ طْلَعِ الْفَجْرِ].

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. \textit{Fathah Qā’imah}

It is used for words with 2 \textit{harakat} long (\textit{mad tabi}). In the Usmani Standard Mushaf, \textit{fathah qa’imah} is used for \textit{mad tabi’i} with omitted \textit{alif} letter (الْكِتٰبُ) of the \textit{alif} letter is written with \textit{waw} (الصَّلٰوةَ). However, when \textit{mad tabi’i} meets \textit{sukun} directly, it is must be read short. Therefore, \textit{fathah qā’ imah} is replaced by a general \textit{fathah} [عَلَى الْخٰشِعِيْنَ].

b. \textit{Kasrah Qa’imah}

It is used for words with 2 \textit{harakat} long words, namely in \textit{ha’ ḍamir līhī} (به). However, when facing with \textit{sukun}, it is must be
read short. Therefore, the *kasrah qā’imah* is replaced by a general kasrah [بِهِ اللهُ].

c. *Dammah Maqlūbah*

It is used for words with 2 *harakat* long words, namely in *ha’ damir hū* (الله). However, when facing the *sukun* directly, it is read short. Therefore, *dammah maqlūbah* is replaced with a general *kasrah* (بِهِ اللهُ). Furthermore, *dammah 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 *khā’*. The *tasydid* is taken from the head of *syin*. A curved line marks the mad. The *ṣir mustatil*, *ṣīf mustadir*, and *saktah* are written with smaller letters placed between two words to show (*سكته*) and *isymam* [*آشمام*].

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

Originally, there are eleven *waqaf* markings in MSI, namely كٰلاٰ, ص ,قٰفٰ, ص ,زٰجٰ, ط ,مٰ. 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 جٰمٰ صلى, قٰلي, and لاٰ. There is no double markings in one place of *waqaf*. Therefore, there are six: *waqaf lazim*, *al-waqf jaiz*, *al-waqf aula*, *al-wasl aula*, *waqaf ژ*, and *al-waqf mu’anaqah*. The *Mushaf al-Quddus* also contains six *waqaf* markings, similar with MSI. The *waqaf* in *Mushaf Al-Quddus bi al-Rasm al-Usmani* follows the Khalaf al-Husaini defined by Muhammad Khalaf al-Husaini (w.1357 H/1939 M).

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Mushaf MSI contains heart-shaped waqaf markings (۵). If a word is ended by that marking, the scholars of al-Kufîyyun, 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-waqt [ق], waqaf[ق], waqaf[ق] (similar to waqaf qaf but rarely used by him), waqaf wasl awla (صل), waqaf mu’anaqah [.. ..], waqaf adam al-waqt [لا], and waqaf kaf [ک].

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 اللهَ وَالَّذِينَ اٰمَنُوْا ۚ وَمَا يَخْدَعُوْنَ اِلآَّٖ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ

“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 imla‘i [یُخَادِعُونَ], not following the writing rules of Abû Dawud or Abû Amr. When writing the word yuḫâdi’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.
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، 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 [واَيْلَتْلَفِ] 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 [یُوقِنُونَ]؛ 2) *Idgam* is not marked by *tasydid* and *iqlab* without any small *mim* marking [صُمُّ بُكْمِ]؛ 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 [أُوْلى]؛ 6) Every *ya’ sakina* [ىِکَ] at the end of words is written without two-points marking، while the preceding letters are marked with long *kasrah* markings like [أَوْلُى]؛ 7) Every word with *ya’ nida*’ is written by *imla’i*، for example [يَااَيُّهَا].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-‘Uṣmani* are the

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³¹ Lajnah Pentashihan Mushaf Al-Qur’an، *Sejarah Penulisan Mushaf Al-Qur’an Standar Indonesia*، page 99.
same as *qira‘at* Imam Āshim bin Abî Najûd al-Kûfî with *riwayah* Hafs bin Sulaimân al-Mughîroh. Imam Āshim 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 Krapyak 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

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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:

<table>
<thead>
<tr>
<th>No</th>
<th>Markings</th>
<th>Description</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><em>Sifr</em> mustadīr</td>
<td>The <em>zaidah</em> letters (و, ي) with <em>sifr</em> mustadīr (full circle) on top are not pronounced waqaf or wasal.</td>
<td>قَوَارِيرَاْ مِن فِضَّةٍ (al-Insan: 16)</td>
</tr>
<tr>
<td>2</td>
<td><em>Sifr</em>un mustatīl</td>
<td><em>Alif</em> <em>zaidah</em> with <em>fatḥah</em> is pronounced in waqaf, not in wasal.</td>
<td>لَٰكِنَّاْ هُوَ (al-Kahfi:38)</td>
</tr>
<tr>
<td>3</td>
<td>Sukun</td>
<td>Letters with sukun are marked,</td>
<td>يَعْلَمُونَ (al-Baqarah: 77)</td>
</tr>
<tr>
<td>4</td>
<td>Without markings</td>
<td>Not writing any mark on the <em>sakinah</em> letters followed by a tashdid in <em>idgam kamil</em>.</td>
<td>مِن رَّبِّهِم (Ali ‘Imran: 84)</td>
</tr>
</tbody>
</table>

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### Table 1. Mushaf Al-Quddus

**Source:** Processed study data\(^{33}\)

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>Without markings</td>
<td>Not writing any mark on the (\text{sakinah}) letters without a (\text{tashdid}) following it in (\text{idgam naqis}).</td>
</tr>
<tr>
<td>6</td>
<td>(\text{Tarkib Tanwin})</td>
<td>To mark th sound of (\text{nun sakinah (tanwin)}) with (\text{izhar})</td>
</tr>
<tr>
<td>7</td>
<td>(\text{Itba’ Tanwin})</td>
<td>(\text{Tanwin marking after a letter with tasydid, to mark the sound of nun Sakinah with idgam kamil})</td>
</tr>
</tbody>
</table>

\(^{33}\) Eka Prasetiawati, page 100-101.

### D. Conclusion

The characteristics and codicology of Mushaf Nusantara MSI, MB, and MQ share similarities and variances that stem from the \(\text{mutabararah}\) scholar school. MSI and MQ have six \(\text{waqaf}\) signs based on the \(\text{Khalaf Husaini}\) school, but \(\text{Bahriyah}\) has twelve, according to the \(\text{as-Sajawandi}\) school. MSI and MB share marking features, such as \(\text{fathah qâimah, kasrah qâimah, and qâdimm maqlûbah}\). \(\text{Bahriyah}\) Mushaf differs in that each page has 15 lines, \(\text{mad ṭabī’i}\) lacks \(\text{sukun}\), \(\text{idgâm}\) lacks \(\text{tasydid}\), and \(\text{iqlâb}\) lacks the small \(\text{mîm}\) sign. MQ has the \(\text{tarkib tanwin}\) mark for \(\text{izhar}\), \(\text{mutatâbi’ tanwin}\) for \(\text{idgâm, ikhfa’, iqlâb, and zaidah letters use sîrun mustâdîr}, a little alif marking. The three Nusantara Mushafs differ significantly in their use of \(\text{tanwins, waṣal hamzah, madṭabī’i markings, waqaf markings, and rasm}\). MSI and MQ use the \(\text{usmani rasm}\) pattern, while \(\text{Bahriyah}\) prefers the \(\text{imla’i}\) pattern.
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