



SUITABILITY ANALYSIS OF YASIN BOOK WITH INDONESIAN STANDARD MANUSCRIPTS (MSI)

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Abstract

The rapid publication of Al-Qur'an mushafs in Indonesia requires the application of consistent standards to maintain the sanctity of the recitation. The Lajnah Pentashihan Mushaf al-Qur'an (LPMQ) was established to ensure that every published mushaf adheres to the agreed-upon guidelines to preserve the integrity of Al-Qur'an recitation. This study aims to ensure that the Yasin books used in religious activities in Indonesia comply with the Mushaf Standar Indonesia (MSI), with the goal of preventing recitation errors that could affect the understanding and sanctity of the Al-Qur'an. The approach used in this study is library research with a qualitative descriptive method, relying on written sources such as books, manuscripts, and relevant articles. This research also collects primary data in the form of books discussing MSI and secondary data from various relevant scholarly journals. All collected data were analyzed using the interactive analysis model of Huberman and Miles. The book studied is "Surat Yasin, Tahlil, dan Istighasah," published by Afif Media Surabaya. The results of this study show several discrepancies in the book's writing, particularly related to the use of Hamzah wasl, placement of waqaf marks, and application of mad thabi'i. However, these discrepancies are primarily due to differences in the application of printing guidelines across various editions of the Al-Qur'an, especially earlier printings that tend to adopt Middle Eastern writing styles

INTRODUCTION

During the reign of Caliph 'Uthmān Ibn' Affān (644-656 ad), the Islamic dominions expanded rapidly with the conquest of Armenia and Azerbaijan. In this conquest, companions of the prophet Ḥudzaifah Ibn al-Yāman found differences in the recitation of the Qur'an among the local population which led to disputes. This report was presented to the Caliph 'Uthmān, who then decided to resolve the issue by forming a committee to publish the Qur'an in a uniform form (Mannā' al-Qaṭān, 2004, p. 126).

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'Uthmān borrowed the mushaf from Umm al-Mu'minīn Ḥafṣah and formed a team of trusted companions such as Zayd bin Thābit, 'Abdullāh ibn alZubāir, and others, to carefully copy the mushaf and ensure uniformity of recitation throughout the Islamic world (M. Zaenal Arifin, 2018, P. 262). This copying lasted almost a year (from the beginning of the year 25 H to the end of the year), and after it was completed, the original manuscripts were returned to Ḥafṣah (M. Quraish Shihab, 2001, p. 30). At that time, the mushaf of the Qur'an was not equipped with punctuation marks, harakat, and waqf. The punctuation mark was first introduced by Abū al-Aswād al-du'ali by using dots to denote fathah, kasrah, ḍammah, and sukūn. Later, during the reign of 'Abd alMālik ibn Mārwan, he ordered al-Ḥajjaj ibn Yūsuf al-Thāqafī to develop a system of punctuation further, by adding dots to similar letters, such as *ā* as the dotted being *ā*. Further developments occurred when al-Khalīl bin Aīmad created more specific symbols for harakat, such as fatimah, kasrah, ḍammah, and tanwīn (Muhāmmad Asb al-Adzīm al-Zārqani, 2001, p. 339). Waqf marks become an important part in the development of the mushaf of the Qur'an because its function is to provide guidance on where to stop in reading. Without proper Waqf, there can be errors in the interpretation of the verses of the Qur'an. Therefore, the Waqf sign is the result of the Ijtihad of the ulama to help the reader not to be mistaken in reading and interpreting the verses of the Qur'an (Mujab, 2019, P. 36). Over time, the mushaf of the Qur'an published in Indonesia must meet certain standards to maintain the purity of the reading. In 1972, Indonesia did not yet have an official guideline for mentashih al-Qur'an. Thus, in 1974 began the preparation of standard guidelines known as the Indonesian standard manuscripts (MSI), which was completed in 1983 through deliberations involving various experts of the Qur'an (Puslitbang Literatur Agama Badan Penelitian dan pengembangan Agama Proyek Penelitian Agama RI, 1973, p. 6). MSI is a guideline in writing the Qur'an in Indonesia, maintaining the quality and uniformity of reading (Mukhlis M. Hanafi, 2014, p. 2). MSI is instrumental in maintaining the quality of manuscripts published in Indonesia. One implementation of MSI that is widely used is the Yasin book, which is often used in religious activities such as Yasinan. Yasin book in accordance with MSI not only serves as a reading book, but also plays a role in maintaining the uniformity of the reading of the Qur'an among Muslims. Therefore, research on the interpretation of The Book of Yasin is very important so that errors in reading can be minimized, maintaining the sanctity of the Qur'an, especially in the context of its use in religious events.

METHOD

This study uses the approach of library research, which is a type of research that relies on written sources such as books, manuscripts, magazines, newspapers, and other relevant documents (Rahmadi, 2011, p. 14). The approach applied in this study is qualitative with descriptive method, which aims to provide a deep and detailed understanding of the object under study (Rahmadi, 2011, p. 59).

The Data used in this study consists of primary data obtained from various books that discuss MSI, while the secondary data includes books, journals, and articles relevant to the topic under study. In data collection, the technique used is documentation, which collects various data in the form of notes, transcripts, books, newspapers, magazines, agendas, and so forth. To analyze the data, this study followed the analysis model developed by Huberman and Miles, which consists of three main steps: data reduction, data presentation, and Conclusion and verification (Matthew B. Miles & A. Michael Sherman, 1994, p. 12).

RESULT AND DISCUSSION

The Book Of Yasin

The book entitled "Surat Yasin, Tahlil, dan Istighasah" was published by Afif Media Surabaya. Unfortunately, information regarding the date of printing and the name

of the author of this book is not listed in it, so it is a little confusing about the origin and authority of writing the book. Nevertheless, this book has an important value because it offers a variety of prayers that are very useful in the religious life of Muslims. In it, the reader will find a collection of prayers that include Surat Yasin, tahlil prayer, special prayers for the dead, grave pilgrimage prayer, as well as other prayers that are often used in various religious events. Some of the prayers listed in this book include nisfu Syaban prayer, shalawat nariyah, Ta'niyah prayer, and salamat prayer.

This book not only presents the text of prayers that are important for Muslims, but also provides convenience for readers who want to practice these prayers in everyday life, both in tahlilan, istighasah, and grave pilgrimage. The presentation of these prayers is expected to be a useful reference to enrich worship and strengthen the spiritual relationship with Allah SWT.

With the various prayers contained in it, this book is a very helpful guide, especially in religious activities that require the reading of certain prayers, as well as providing ease in memorizing and understanding the prayers read in ceremonies or important events.

Indonesian Standard Manuscripts

Mushaf Standar Indonesia (MSI) is the Qur'an that has been standardized in writing, harakat, and Waqf, based on the agreement reached in the deliberation work (Muker) expert scholars of the Qur'an that took place between 1974 to 1983 (Maidir Harun et al., 2009, p. 200). The name "Mushaf al-Qur'an standard Indonesia" was chosen to emphasize that this mushaf not only follows international standards, but is also adapted to the cultural context and needs of Muslims in Indonesia. Thus, MSI aims that the Qur'an read in Indonesia is not only uniform throughout the Islamic world, but also in accordance with the Customs and understanding of Muslims in the country, so that it can be widely accepted by the people of Indonesia (Muchlis M. Hanafi, 2014, p. 2). As a manuscript that includes 30 juz, MSI became the standard reference in the reading of the Qur'an in Indonesia and has a very important role in the history of the publication of the Qur'an in this country. MSI is recorded as the most reprinted mushaf, making it the main reference for the community, especially for those who are just learning to read the Qur'an. Its existence is very helpful to ensure that every Muslim in Indonesia has access to the text of the Qur'an according to the standards and facilitate them in learning and practicing it (Muhammad Shohib et al., 2013, p. 26).

The purpose of MSI standardization is to maintain uniformity in the way of reading the Qur'an throughout Indonesia, so as to minimize the possibility of errors in the reading and interpretation of the Qur'an. This standardization also helps Muslims to understand sacred texts in a consistent way, which is very important for the teachings of the religion to be applied correctly. In this context, MSI is not just a standardized text, but a commitment to maintain the unity of Muslims in understanding and practicing the teachings of the Qur'an in Indonesia. Overall, MSI serves as a very important guideline in the religious life of Muslims in Indonesia. Its existence ensures that the Qur'an read and practiced by Muslims in Indonesia has a uniformity that allows the correct understanding and proper application of the teachings. MSI has become the foundation for learning and teaching the Qur'an in Indonesia, contributing greatly to the strengthening of faith and diversity of understanding of Muslims in carrying out Islamic teachings in Indonesia.

Method of writing Indonesian standard manuscripts (MSI)

The method of writing the Indonesian standard manuscripts (MSI) is designed with attention to uniformity and accuracy in the preparation of the text of the Qur'an. This process involves a variety of important elements to ensure the accuracy of the reading and correct interpretation. Here are some of the main aspects in the MSI writing method:

a) Rasm Writing

The writing of rasm MSI refers to the guidelines set out in the Qur'an of the Ministry of Religious Affairs 1960. This writing system is not fixed on one particular race, but rather adapts the rules of two important figures in the history of the writing of the Qur'an, namely Abū Daud Sūlaimān and Abū Amr al-Dāni. This approach provides flexibility, allowing customization according to contextual needs in Indonesia. The basic principle that is applied in every session of the ulama working meeting (Muker) is that the writing of rasm must be scientifically and religiously accountable, ensuring conformity with widely accepted traditions and practices (Lilik Umami Kaltsum et al., 2022).

b) Harakat Writing

Writing harakat in MSI is done thoroughly and consistently. Each letter containing a sound is given a harakat in accordance with the applicable rules, including letters that have the status of sukūn in mad ṭabi'i. The tanwīn harakats, such as the fathah, kasrah, and ḍammah, are written with consistent and parallel symbols, although influenced by Tajweed law. This ensures that the recitation of the Qur'an is clear and does not cause confusion. Additional harakat writing, such as inverted ḍammah, is also applied to the letter ha damir and words that have mad ṭabi'i, to indicate proper recitation in accordance with applicable Tajwid rules (Lilik Umami Kaltsum et al., 2022).

c) Tajweed Sign Writing

In MSI, various symbols are used to mark the laws of Tajweed that are in the reading. Some of them are:

- 1) Idgham, this sign is used to indicate the combination of letters, which is indicated by the tasydid sign on successive letters, which aims to repeat the sound of the letter with a more assertive pronunciation. Idgham is often found when two letters meet and produce a combination of sounds that must be pronounced clearly
- 2) Iqlāb, this symbol is a small meme that is placed when nun breadfruit or tanwīn meet with the letter ب) ba'). Iqlāb indicates the change of the nun sound to mim which must be read in a certain way, that is, changing the nun sound to mim without changing the articulation position of the letter.
- 3) Mad Wajib, marked by a swerving line on the letter mad that meets with Hamzah berharakat, Mad Wajib indicates a long reading that should be read for two or more harakat, and should not be shortened. The curved lines in this letter give important clues about the length of reading that must be done in certain verses.
- 4) Mad Jaiz, similar to Mad Wajib, Mad Jaiz is also marked with a swerving line in the letters mad. However, the difference is, Mad Jaiz is not required to be read long, although it is allowed. Mad Jaiz provides flexibility in the length of the reading, which can be read two harakat or more, depending on the reader's choice.
- 5) Saktah, Imalah, Isyām, Tashil these various signs are used for special readings that have certain rules. Saktah is marked with a special symbol that indicates a pause without giving harakat. Imalah shows a slight change in the sound of more oblique vowels. Isyām indicates that certain letters need to be read with little influence of other sounds, while Tashil indicates looseness in the reading, leaving room for the reader to soften in the pronunciation of certain letters (Lilik Umami Kaltsum et al., 2022).

d) Hamzah

Hamzah's writing in the Indonesian standard manuscripts (MSI) follows his position in accordance with the harakat that follows him, which plays an important role in maintaining the clarity and accuracy of the reading of the Qur'an. Hamzah is a letter that has a special role in pronunciation and cannot be ignored. Therefore, its writing in the Qur'an must follow certain rules to ensure correct reading and in accordance with the rules of Tajweed. Hamzah qatha is a

type of Hamzah that is always read, Be it at the beginning, middle, or end of the reading. The writing of Hamzah qatha is usually marked with alif on it, and it remains pronounced despite pauses or transitions between words. This leads to the suppression of sounds necessary so that the reading remains clear and does not cause its confusion. Hamzah qatha is often found at the beginning of words that require a clear separation between one word and another. Therefore, its use is very important to maintain accuracy in conveying the meaning of the verse. On the other hand, Hamzah waʿl has special rules that distinguish it from Hamzah qatha. Hamzah wasl is only read when it is at the beginning of a sentence or word, and it is not read when it is in the middle of a reading. Hamzah waʿl serves to connect two words or sentences in a more subtle way and does not provide too obvious stress or separation. The writing uses a special sign that distinguishes between Hamzah qatha and Hamzah waʿl, and the use of Hamzah wasl is very important in maintaining the smooth reading of the Qur'an, especially when reading verses that contain a closer relationship between words or sentences (Lilik Umami Kaltsum et al., 2022).

d) Nun Sila (Nun Wasl)

Nun sila serves to connect the sound of nun sukūn with harakat in the next word, maintaining the smoothness of reading between words. This function is very important because it allows a smooth transition between two words, ensuring that the reading is maintained without annoying pauses. In this context, nun sila not only plays a role in linguistic aspects, but also in maintaining the rhythm and meaning of the reading of the Qur'an. Thus, its existence is vital to maintain the smoothness of the pronunciation and maintain the perfection of meaning contained in every verse of the Qur'an. The correct application of nun sila helps to avoid errors in pronunciation and ensures that the recitation remains in accordance with the established rules of Tajweed (Zainal Arifin Madzkur, 2018).

e) Sifr

Sifr is a spherical sign located above alif za'idah, which has an important role in the procedure for reading the Qur'an. This sign is used as a hint to facilitate reading taking into account the context of waʿl (continue) and Waqf (stop). There are two types of sifr known in Tajweed science, namely Sifr mustadir and Sifr mustathil, each of which has a different function and impact on the reading. Sifr mustadir, which is in the form of a circle, is used to indicate a reading that does not affect the fluency of reading both during wasl and waqf. In other words, when a Sifr mustadir is used, the reader can continue or stop without any significant change in meaning or sound. This sign helps to organize the reading so that it remains smooth and organized without interrupting the flow of sounds between words. Meanwhile, the oval-shaped sifr mustathil affects the reading, especially during Waqf. When there is Sifr mustathil, the recitation should stop clearly, giving a longer pause. This leads to a change in intonation or a more assertive pronunciation, giving emphasis to the end of the sentence or verse being read. The function of sifr mustathil is vital to provide the right meaning, especially in verses containing commands or prohibitions, where a clear separation between words or sentences can change the intended meaning (Lilik Umami Kaltsum et al., 2022).

f) Signs of Waqf

The Waqf mark in the MSI is very important to give instructions when the reader may stop or should continue reading. There are six Waqf marks used, namely: 1) لا: Don't stop. 2) صلى: keep getting better. 3) قلى: better stop. 4) ج: may pause or proceed. 5) م: Stop sign. 6) ∴: The three-pointed Dot can stop at one of the places. These signs are very useful in helping the reader to know the

exact stop position, so as not to change the meaning of the verse (Lilik Ummi Kaltsum et al., 2022).

g) Hamzah Qatha and Hamzah Wasl

Hamzah Qatha is a Hamzah that must be read in every position, whether at the beginning, middle, or end of a sentence. In the standard Indonesian Mushaf, Hamzah qatha is marked with alif on it, indicating that this Hamzah is still read in all its positions. On the other hand, Hamzah Waṣl is only read when it is at the beginning of a sentence or word, but will disappear or not be read if it appears in the middle of a sentence. In other words, Hamzah wasl is only recited at the beginning of the recitation, but not when it appears in the middle. The writing of Hamzah waṣl usually resembles the form alif and only appears at the beginning of the word (Lilik Ummi Kaltsum, Mulqi Yagiasa Ulfah & Mulqi Yagiasa Ulfah, 2022, P. 33).

The basics of writing Mushaf Al-Qur'an Indonesian standard

The writing of the Indonesian standard Qur'an is based on a number of important references that guide the arrangement of letters and the application of Tajweed law in the mushaf. Some of the main sources used in the writing of this mushaf include: 1) *al-Itqān fī 'Ulūm al-Qur'ān* by Jalāl al-Dīn al-Suyūṭī (Beirut: Dār al-Fikr, 1977), 2) *Laṭa'if al-Bayān fī Rasm al-Qur'ān* by Muḥammad Aḥmad Abū Zīthar (Mesir: Muḥammad 'Alī Subaih wa Awlādh), 3) *Manahil al-Irfān* by Muḥammad 'Abd al-Aẓīm al-Zarqānī (Mesir: 'Isā al-Babī al-Ḥalabī, Juz I) (Zainal Arifin Madzkur, 2018, hlm. 274). These references provide a solid foundation in establishing writing procedures, the use of Tajweed symbols, and other standards in the preparation of Indonesian standard Al-Qur'an manuscripts, thus ensuring that each reading is in accordance with scientific rules accepted by Muslims (Zainal Arifin Madzkur, 2018, P. 274).

Correction Of Yasin's Book In examining the writing on Yasin book, The researcher refers to the Indonesian standard manuscripts guidelines (MSI) as the main reference. The selection of MSI is based on its status as a widely accepted national standard in Indonesia, which ensures that the writing of the Qur'an is in accordance with applicable Tajweed rules and maintains consistency in the format and writing of the Qur'an. By following the MSI guidelines, researchers can carefully examine every element of writing, from punctuation, harakat, to the selection of letters used. The purpose of this examination is to ensure that there are no writing errors that could affect the meaning or reading, Be it small errors such as mismatches in the form of letters or the placement of harakat, or variations in the application of standards that may be found in some editions of the Qur'an. Thus, any potential errors identified can be understood in the context of variations in the application of the guidelines, not as errors that alter the meaning of the reading or the message of the Qur'an itself.

No.	Ayat	The written verse	Should	Have been caption
1	11	مِنْ تَبِعَ آيَا	مِنْ تَتَّبِعَ الذِّ	Using hamzah wasl Middle Eastern prints. MSI Hamzah wasl in the form of fathah, kasrah or dhammah according to how to read it.
2	14	مُ أَتَّكِينِ	مُ أَتَّكِينِ	still using Hamzah
3	20	يَا قَوْمِ اتَّبِعُوا	يَقَوْمِ أَتَّبِعُوا	the use of mad thabi'i which should fathah stand and hamzah wasl still using Middle Eastern prints.
4	21	اتَّبِعُوا مَنْ	اتَّبِعُوا	in the quran mora does not use harakat on hamzah wasl because the previous verse has waqf alif lam which means read on.

5	28	السَّمَاءِ	السَّمَاءِ	no need to be marked hamzah his wasl. Because it does not match MSI
6	37	مُظْلِمُونَ ﴿٣٧﴾	مُظْلِمُونَ ٧	the difference in the location of waqf is not the same as the Qur'an MSI
7	38	الْعَلِيمِ ﴿٣٨﴾	الْعَلِيمِ ٣٨	the difference in the location of waqf is not

				the same as the Qur'an MSI
8	67	فَمَا اسْتَطَاعُوا	اسْتَطَاعُوا	Hamzah wasl on MSI does not need to be marked
9	75	نَصَرَهُمْ وَهُمْ	نَصَرَهُمْ ٧	MSI uses the Waqf sign lam alif, while

Based on the results of the examination conducted, some of the discrepancies found in the writing of Yasin's book are related to the Indonesian standard manuscripts guidelines (MSI). These discrepancies include the use of hamzah wasl, waqf, and mad thabi'i. In the use of hamzah wasl, it was found that Yasin's book was more likely to follow a writing style similar to Middle Eastern prints than to follow MSI guidelines which should be more consistent with Tajweed rules applicable in Indonesia. In addition, in the use of the waqf sign, although the purpose is to provide instructions on where to stop in reading, there are some inappropriate waqf sign placements. This can lead to a change in the meaning of the verse, which of course has the potential to cause a different understanding in the reader. Inappropriate Waqf marks can affect the meaning and flow of the recitation, ultimately altering the understanding of the context of the verse, a crucial aspect in the recitation of the Qur'an. Finally, related to mad

thabi'i, there is a discrepancy in the application of the length of the recitation. Supposedly, mad thabi'i is represented by the sign of fathah standing, not by the use of alif. The use of alif in this context can change the way of reading and the length of the reading that should be two harakat, so that it can affect the smoothness and accuracy of the reading of the Qur'an in accordance with MSI guidelines.

CONCLUSION

The book "Surat Yasin, Tahlil, dan Istighasah" published by Afif Media Surabaya presents various important prayers that have high spiritual value for Muslims. Although this book does not include information related to the printing date or Author, its contents are very useful in facilitating Muslims to practice prayers in daily religious life. The prayers presented in this book, such as Surat Yasin, doa tahlil, doa untuk mortuary, and doa ziarah kubur, not only enrich the worship, but also strengthen the spiritual relationship with Allah SWT. With the presentation of a clear and structured prayer, this book provides ease in memorization and practice of prayers that are often used in religious events. This study aims to assess the suitability of Yasin's book writing with the guidelines of the Indonesian standard manuscript (MSI) which has been recognized as a standard in Indonesia. The results of the examination showed that there were some discrepancies in the writing of the book, especially related to the use of hamzah wasl, the placement of Waqf marks, and the application of mad thabi'i. However, this discrepancy is more due to differences in the application of printed guidelines between the various existing editions of the Qur'an, especially earlier prints that were more geared towards Middle Eastern writing styles.

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