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## Play Store Quranic Mushaf in Indonesia: Discourse on Digital Religious Text Authority, Variety and Standardization

**Heriyanto**

*heriyanto@iainpekalongan.ac.id*

Institut Agama Islam Negeri Pekalongan

### Abstract

This paper aims to see the development of the Play Store Al-Qur'an manuscripts in Indonesia as well as to question the discourse on the authority of digital religious texts. This study uses a field research model whose data are taken from various sources with observation, documentation, and interview techniques. The results of the study found that the Play Store Al-Qur'an manuscripts in Indonesia are quite varied and can be divided into three classifications: (1) Reading Mushaf; (2) Listening Mushaf; and (3) Learning Mushaf. Of the many mushaf applications available on the Play Store, only 10% said it had been approved by the LPMQ of the Ministry of Religion of the Republic of Indonesia, the rest did not mention a clear source. This phenomenon arises because of the lack of strict government supervision of digital Qur'anic mushaf and the absence of special treatment to suppress the circulation of digital Qur'ans that have not been standardized. This is at least influenced by the policy of digital Qur'anic standardization which has not been stated in PMA Number 44 of 2016 concerning Issuance, Standardization, and Circulation of Qur'anic Mushaf. As a result, the submission of digital Qur'an standardization at LPMQ while the rules are the same as printing manuscripts.

**Keywords:** Play Store Mushaf, Digital Religious Text Authority, Qur'anic Standardization.

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### INTRODUCTION

Various religious texts in Indonesia initiated with copying the Al-Qur'an Mus'haf (Sudrajat, 2013: 67). According to Gallop, this tradition has existed in Indonesia since the 13<sup>th</sup> century. The copies of the mus'haf were conducted from generation to generation in various forms of manuscripts. Then, in the 19<sup>th</sup> century, printing technology with lithographic techniques began to copy the Al-Qur'an Mus'haf in Palembang around 1848 (Gallop, 2015: 196). These historical facts prove the significant influence of technological developments on copying the Quranic Mus'haf in Indonesia. This period was also

mentioned as the milestone of the press tradition emergence in the history of copying Mus'haf. (Faizin, 2012: 52).

Although in the early era, the Muslims generally rejected the application of Al-Qur'an printing technology. It is due to the printing technology will eliminate the sacred value of the holy book and potentially be misprinted, Faizin, 116–119. However, after the 19<sup>th</sup> century, the printing of the Qur'an in Indonesia developed rapidly. In the 2000s era, the printing of the Qur'an was dominated by computer technology. Then, emerge the neater Qur'an called *kebat* model, a various Mus'haf cover, and offering multiple features to ease the reader, such as coloring in *tajwid* or important words (Akbar, 2011: 271–81).

In this millennial era, the tradition of copying the Qur'anic Mus'haf has reached a new phase, namely the digital tradition era. The Al-Qur'an has been transformed into advanced computer technology, desktop applications, websites, and mobile applications. However, the advancement trigger bigger writing errors. It is due to the possibility of error in inputting the data. Also, most of the software and digital Al-Qur'an websites do not provide credible information from where the Qur'anic text was taken (Hidayat 2016, 26–31). That digital Qur'an may be considered un-authoritative because it ignores the control process from the government through the Mushaf Al-Qur'an Tashih Institution (LPMQ) of the Indonesian Ministry of Religion, which is commonly called as "*Tashih*."

Muchlis Hanafi states in [Republika.co.id](http://Republika.co.id) that the existence of digital manuscripts in digital form would certainly ease for people to access the holy book of the Qur'an. However, due to the number overgrowing and providing unlimited access, the Indonesian Ministry of Religion has urged the public to participate in supervising the circulation of these digital manuscripts ([Republika.co.id](http://Republika.co.id) 2018).

The supervising process of the Al-Qur'an digital becomes urgent. It is the presence of digital manuscripts that trigger the individuation of Muslims. This individuation can negate the role of *pesantren* (Islamic boarding school), the teaching of a Kyai who have credible religious authorities slowly shifting into Kyai of social media (Saputro 2018, 259). Then, suppose the presence of digital Mus'haf is not accompanied by strict supervision from the authorities. In that case, it will potentially trigger the various Al-Qur'an digital by the Indonesian Standard Mushaf (MSI) as the version of the Religion Ministry of the Indonesian Republic.

For this reason, it is important to study the standardization of digital Al-Qur'an manuscripts. However, since 2016 the Religion Ministry of Indonesia Republic has had its own digital Al-Qur'an Mus'haf (Putra, 2016). Therefore, it is needed the research about the Tashih process of Al-Qur'an Digital.

The Indonesian Qur'anic Mushaf becomes an interesting study object for the reviewers of the Al-Qur'an study in Indonesia. Various theme relate to AlQur'an Mus'haf in Indonesia was studied by Yunardi,(Yunardi, 2005) Madzkur,(Madzkur 2011, 2013) Sya'roni,(Sya'roni, 2007) Hakim,(Hakim 2012, 2014) Sudrajat,(Sudrajat, 2013) Akbar,(Akbar 2011) dan Faizin (Faizin 2012). These studies generally discuss the problems of the Indonesian standard Al-Qur'an manuscripts from various aspects such as history, writing methods, *rasm*, and *tashih*. In some of these studies, the authors don't examine Al-Qur'an Digital. The study explicitly discusses the Digital Al-Qur'an has at least been carried out by Hidayat (Hidayat 2016). However, that research only describes the variety of Al-Qur'an Digital in the community, and it does not discuss the issue of tashih Al-Qur'an Digital.

Saputro (Saputro 2018) has also carried out another study of the Al-Qur'an Digital. In his research, he has discussed the emergence of Al-Qur'an digital mus'haf in Indonesia. However, because of the sociological approach, the standardization of the digital Qur'an is completely not mentioned. In a more specific context, a study of the standardization of the Al-Qur'an digital was conducted by Radzid et al. (Radzid et al. 2018). This study examines the technical matters, namely related to efforts to build a system of tashih Al-Qur'an. Digital in Malaysia with the recognition of computers online technique. Kushidayati Lina Kushidayati, "Quran Apps in Play Store: The Problem of Authentication and Religious Authority," FIKRAH 7, no. 1 (2019): 155–66. has also conducted a study of the Qur'an on the Play Store by bringing up the problem of religious authority. However, this study has not highlighted the standardization of the Al-Qur'an Play Store in Indonesia. However, the neglect of the tashih of the Al-Qur'an Play Store application has been found in the study. The researcher reveals that the author's distinction needs to be emphasized with efforts to uncover the pattern and model of standardization of the Indonesia Al-Qur'an digital in the Playstore.

Methodologically, this study applies a field research model whose data is collected through internet observations, interviews, and literature searches from various sources. The Playstore becomes relevant as the object of this research. It is considering its existence is more familiar to Smartphone users, especially since the Android platform has a larger market share than the iOS platform (Rani 2015). This researcher needs to emphasize that the development of applications on the Playstore is very dynamic and fluctuating.

## DISCUSSION

### Al-Qur'an Digitization - Defining the Shift of Religious Authority

The current community order has entered the era that McLuhan calls Global Village. It is a new world community order that does not burden distance, space, and time

(Pamungkas 2015, 257–58). It is due to the rapid development of technology, especially in the field of communication and information. Everyone today can interact with anyone and have electronic interdependence between individuals, communities, and even countries.

This situation has slowly brought a tremendous impact on human life. Almost all human aspects today have adopted various technological devices designed to facilitate human activities. Religious traditions that were previously only carried out conventionally are now being carried out using the internet. Online religious learning, reciting Al-Quran Online, online tahfidz, and other religious practices carried out online are part of the shift from old media to new media. It also represents the community's religiosity response (Campbell and Lövheim 2011, 1083).

Not only religious practices but also the impact of the technology development seems to affect the community's pattern of using religious references. The *Bahtsul Masa'il* tradition among *pesantren* (Islamic boarding school) is currently using the *Maktabah Syamilah* application as a medium to facilitate the search for fiqh references (Nasih et al., 2018) (Nasih, Kholidah, and Rohmanan 2018). Whereas if we look at 20 years ago, to look for examples (references) on fiqh issues in *Bahtsul Masa'il*, the students had to sit for hours in the library and open volumes of fiqh books one by one.

In another context, the process of takhrij al-hadith, which previously could only be done by examining one by one the hadith books carefully and took a long time. Today it seems to be no longer valid since the existence of various hadith applications in the form of a desktop, mobile or free websites (S. N. Zulkipli, Yaacob, and Norazmi 2017, 1175). These hadith applications can optimize the work process of takhrij al-hadith in just minutes. It means that the massive technological development, according to Zulkipli and Suliaman (SNB Zulkipli and Suliaman 2013), has quietly led us to the gates of the intellectual revolution. At least with the development of technology, the intellectual activities of scholars and scientists around the world have become more effective and efficient.

Moreover, the Qur'an, as the primary source of all Muslim religious references, has effected by the technology advancement. In the previous ten years, the world community, especially Indonesia, has faced various digital Al-Qur'an offerings on the internet. The

emergence of this digital Al-Qur'an was also accompanied by a quite enthusiastic public response to the existence of a digital Al-Qur'an. A survey conducted by the Mushaf Al-Qur'an Tashih Institution (LPMQ) of the Ministry of Religion of the Republic of Indonesia in 2018 proved that almost all Indonesians who have smartphones are familiar with and use the digital Qur'an. However, it is only 3.8% of them at all do not know about the digital Qur'an (Afif et al. 2018, 193).

The survey conducted by LPMQ represents the opportunity for the development of the digital Al-Qur'an industry in Indonesia. It is because the presence of a digital Al-Qur'an will shift people's behavior in interacting with the Qur'an. The role of technology in applying the various innovation of Qur'anic models that are used as learning media. Its effect in shifting the religious authority in understanding the Qur'an (Rahmayani 2018, 200). Saputro (Saputro 2018, 259) assesses the existence of Religious references in digital form. It can negate the role of Kyai or Al-Qur'an teachers because the part of the media has replaced their existence.

These various facts, the emergence of the phenomenon of digitizing religious sources in the past decade has indeed brought up its dilemma. On one side, the religious authority must be maintained, but on the other hand, we are forced to update the technological developments. This problem also indirectly has led to different views among Ulama towards the existence of the digital Qur'an. Quraish Shihab said, as cited by Muchlishon (Muchlishon 2018) – as long as the text and the reading are correct, reading the Qur'an via cellphone is not a problem. This statement is different from the traditionalist NU who prefer to be careful and consider reading the Qur'an using printed manuscripts than using a smartphone. There are even some NU Kyai who forbid their students to read the Qur'an through smartphones because it is considered as desacralization of revelation (Suaranahdliyin.com 2018). Different views on the existence of this kind of digital Al-Qur'an also occur in the city of Banjarmasin. In the findings of Effendy's research (Effendy 2018, 76), there are differences of opinion among the scholars of the city of Banjarmasin. Some allow to read Al-Qur'an on a smartphone, some forbid, and some allow it with certain conditions.

Despite these differences of opinion, the Al-Qur'an digitization project that uses various technological media can provide easy access for anyone. However, text error is

relatively high because digital content can be easily modified (Zakariah et al., 2017, 3084). Therefore, the digitization of the Qur'an, which is not accompanied by the construction of a strict supervision system from the authorities, will leave various problems of source authenticity.

### **Various of Digital Al-Qur'an Mushaf**

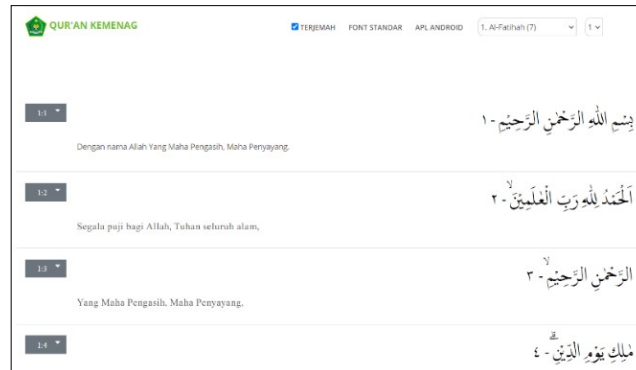
Since the world is facing the advancement of information and communication technology, the facts show a new trend that makes religious content the basis of various technological products. One of them is producing various applications containing religious sources and religious nuances (Hidayat 2016). Then, the Qur'an, as one of the authoritative religious sources of the Muslim community, has been used as a commodity for the development of technological products.

The survey conducted by Khan & Alginahi (Khan and Alginahi 2013, 164) there are at least four digital Qur'an models spread throughout the world, namely a digital Qur'an that is compatible with (1) personal computers; (2) digital devices; (3) mobile phone/smartphones; and (4) websites. The four models have their respective advantages and disadvantages.

In the early days of computer technology development, the digital Qur'an model was dominated by the types of applications that operated through computers. Computer applications such as Holy Qur'an, Qur'an in Word, and Qur'an Flash are Qur'an applications that are pretty familiar in the 2000s era. After the emergence of mobile phones (mobile phones), the application of the Qur'an was then transformed into a simpler form in mobile phones based on Symbian and Java such as Pocket Qur'an, Arabic Qur'an, Qur'an Reader Pro, and Moshaf (Hidayat 2016, 7–25). This mobile-based digital Al-Qur'an application was finally upgraded after the emergence of Smartphones based on Android and iOS systems such as Al-Qur'an al-Hadi, Qur'an of the Ministry of Religion, and Al-Qur'an without internet connection. Kushidayati, "Quran Apps in Play Store: The Problem of Authentication and Religious Authority," 163.

These smartphone-based applications are also developed through websites that can be accessed online. One of them is an application made by the Indonesian Ministry of Religion launched in 2016 (See Figure 1). The application is a response of the Mushaf Al-

Qur'an Tashih Institution (LPMQ) of the Ministry of Religion of the Republic of Indonesia to respond to a developed society's trends. However, the application cannot compete with several other existing products: the appearance, features, completeness of the content, capacity, maintenance issue. Then, the latest updating feature is some of the factors that influence people's preferences in using the Ministry of Religion's Qur'an (Zarkasi 2018).



Source: Research Documentation (Play 2021a)

**Figure 1.**

The interface of the Al-Qur'an based on the Website of the Religion of the Republic of Indonesia Ministry

The three models above (computer, mobile phone/smartphone, website) are developed in the application form. Several audio recording products of murottal Al-Qur'an via cassette, VCD, or flash disk are part of the development of digital Al-Qur'an through hardware media. Currently, many hardware models use the Qur'an as the main content, such as the Al-Qur'an digital read pen. Al-Qur'an digital read pen is the same as other Al-Qur'an, but it is equipped with a "pen" that can read the Qur'an. The reader needs to place the tip of the pen on the verse you want to read. The pen will automatically play the verse recitation that is designated. Then, the Qur'an is equipped with translations of 26 languages and tafsir jalalain. So it is easy for users who want to know the translation and interpretation. (Rahmayani 2018, 192–93)



Source: Research Documentation (Rahmayani 2018, 193)

**Figure 2.**  
Al-Qur'an Read Pen Digital

In a different market context, other models of the Qur'an, which are developed through digital devices, are starting to target children as consumers. One of them is the Smart Hafiz educational toy product which contains various Islamic learning content. In this educational toy, children are presented with the content of the Qur'an juz 30, where the murottal can be directly listened and repeated. The presence of Smart Hafiz is believed can strengthen the children's character at an early age. Idawati and Hesti, "Introduction to Early Childhood Characters through Smart Hafiz," in Proceedings of the National Seminar on STKIP PGRI Bandar Lampung (Lampung: STKIP PGRI Bandar Lampung, 2019), 237–248, <http://proceeding.stkippgribl.ac.id/index.php/semnas/article/view/30>.



Source: Research Documentation (Idawati and Hesti 2019, 242)

**Figure 3.**  
Smart Hafiz

Digital products, as the author has described, are now available in the community. Its presence has become an inseparable part of the community interaction with the Qur'an



in the modern era. Therefore, tracking its development required separate research that specifically examined these problems.

### **Mushaf Al-Qur'an Play Store**

In the previous discussion, the author has specifically explored various models of the current digital Al-Qur'an. Some of them are computer applications, mobile applications, website applications, and digital hardware. In this stage, the author tries to investigate deeper the development of mobile applications that contain the Qur'an application. The author feels the need to choose one of the Market Apps that the author will use as a sampling in this study.

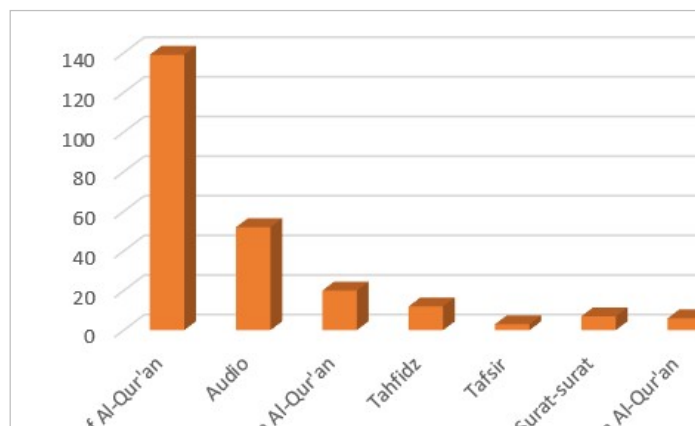
The total number of android users is bigger than iPhones (Zakiah 2019). The author only targets the Android platform as the only sample that will explore further in this study. In addition, most of the applications in the App Store are also on the Playstore. Therefore, when examining the Android Playstore, the results are not much different from those on the iPhone App Store.

To ensure the existence of the Al-Qur'an Mushaf in the Playstore, the author tries to search for it by entering the keyword "Al-Qur'an" in the menu bar "search" on the Playstore. As a result, with these keywords, we will get an overview of various applications that contain the word of the Qur'an. The author found 254 applications that have the terms of the Qur'an. 139 of them are the application of the Al-Qur'an Mushaf with various features and facilities offered by the developer. Then, the rest contains multiple things related to the Qur'an (See Figure 4).

These data show that the contents of the Qur'anic manuscripts still dominate the spirit of developing the application of the Qur'an in the world. It means that the digital Qur'an manuscript is the only content that is the most demanding application both by the developer and the user. This case has arisen because of the increasing market demand for a digital Al-Qur'an as in the results of a survey by Khan & Alginahi (Khan and Alginahi 2013, 159) states that 30.0% of people in the world today have read the Qur'an through applications downloaded from the mobile app store. The data is also likely increasing gradually along with the conveniences and attractive features offered in an application for the Al-Qur'an Mushaf. One of the reasons for developing the Al-Qur'an manuscript

application is its influence which makes users feel new experiences in worshipping Kushidayati, “Quran Apps in Play Store: The Problem of Authentication and Religious Authority,” 165.

Indonesia, as a country with a majority Muslim population, has become a significant contributor to the changing trend of reading the Qur’an in the digital era. Data on the Play Store shows that Indonesians dominate the developers of the Al-Qur’an Mushaf application, both personally and in organizations, institutions, or companies.

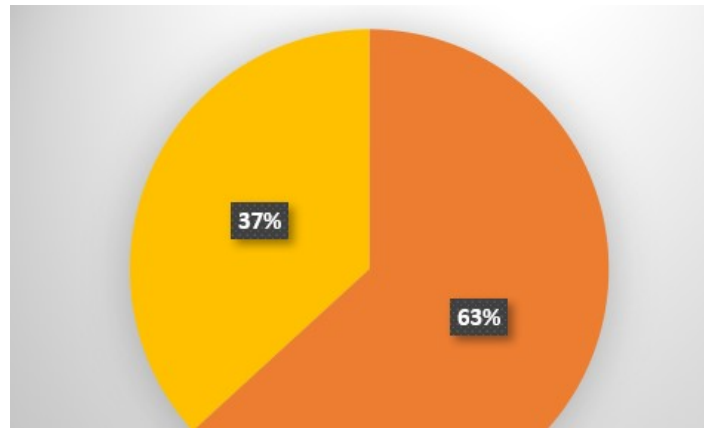


Source: Research Documentation

**Figure 4.**

Graphics of Al-Qur’an application content on the Play Store

Those 139 Quran manuscript applications that the author examined on the Play Store, 90 were made by developers from Indonesia, and 49 were made from abroad, consisting of various countries (see Figure 5). Interestingly, the spirit of religiosity of the Indonesian people in following technological developments does not tend to be passive (as users) but instead can appear as a country that contributes significantly to the development of digital Al-Qur’an applications. However, this phenomenon is not accompanied by the developers' awareness to do tashih to the Al-Qur’an Tashih Institution (LPMQ). As a result, very few Al-Qur’an applications on the Play Store display the source of the Quranic content.



Source: Research Documentation

**Figure 5.**

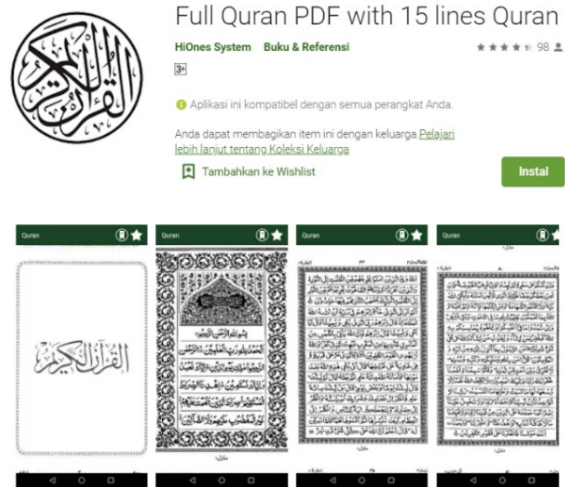
The origin of the developer of the Al-Qur'an Mushaf Application on the Play Store

In the application description posted on the Play Store, each developer always offers various exciting features. Some developers also routinely update their application versions to maintain their performance and adapt to the smartphone market development. In general, according to their respective functions, the Playstore Al-Qur'an manuscripts can be categorized into the following classifications:

### **1. Reading Mushaf**

The advanced model, printed manuscript model, the Al-Qur'an manuscripts on the Playstore have a function that is not much different from the printed manuscripts, namely as a holy book that Muslims read in the context of worship. Several application developers at least accommodate the basic part of printing Mus'haf on the Playstore. Some manuscripts on the Playstore only display Arabic texts without adding other features such as translation, recitation, or interpretation. The goal is to ensure that the Mus'haf downloaded from the Playstore is similar to Al-Qur'an generally read by the Muslim community.

This kind of Mushaf only serves to be read every day. Then, the appearance is similar to the original version of the printed Mus'haf. The application scheme only displays pdf documents from the original version or can also be referred to as pdf viewer.

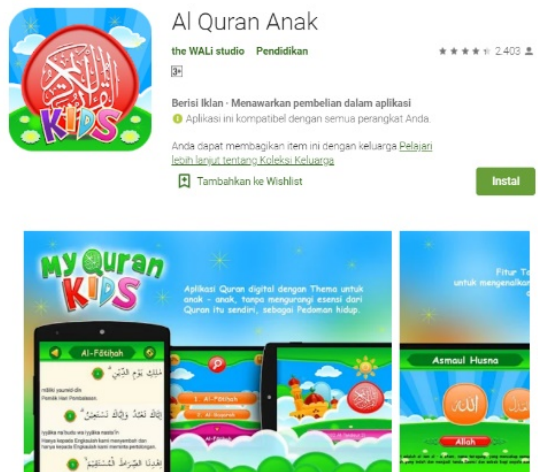


Source: Research Documentation (Play 2021f)

**Figure 6.**

Mushaf Reading: Full Qur'an with 15 Line

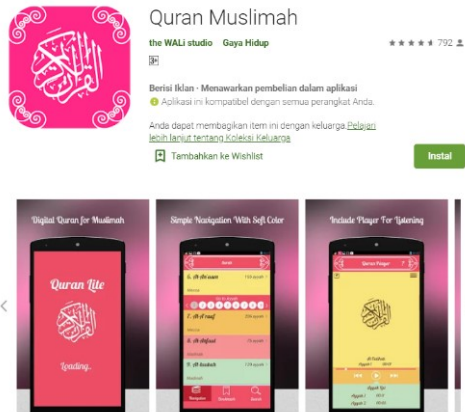
Several developers have also made the appearance of this Mushaf reading application more attractive and provided comfort for its users. Some even adjust to the gender and age of the user.



Source: Research Documentation(Play 2021c)

**Figure 7.**

Mushaf Application for Children

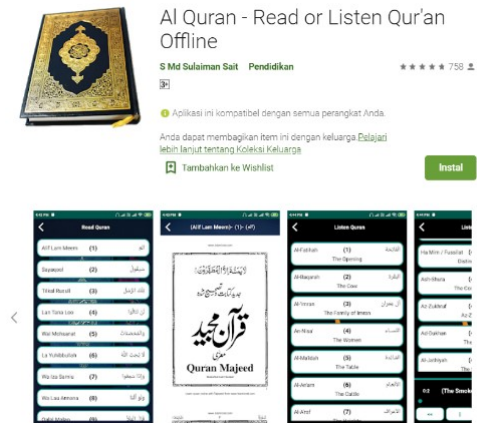


Source: Research Documentation(Play 2021k)

**Figure 8.**  
Application of Mushaf for Children

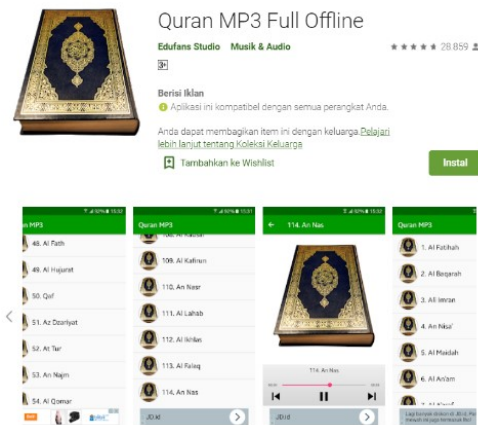
## 2. Listening to Mushaf

It has similarities with the previous model, and listening Mushaf is present as a Mushaf that offers both reading and listening experience. Applications that were made intentionally include a “listening” feature. The users can easily listen to the *murottal* of the verses that are being read. However, some applications only provide listening features without including the Mus'haf. The application only contains a collection of *murottal* Al-Qur'an.



Source: Research Documentation (Play 2021b)

**Figure 9.**  
Listening Mushaf: Al-Qur'an – Read or Listen Qur'an Offline



Source: Research Documentation (Play 2021)

**Figure 10.**  
 Murottal Al-Qur'an Application: Quran MP3 Full Offline

### 3. Learning Mushaf

The Listening Mushaf is present as a Mushaf that offers the experience of reading and listening. Applications that were made intentionally include a “listening” feature, and the users can easily listen to the murottal of the verses that are being read. However, some applications only provide listening features without including the manuscripts, or in other words, the application only contains a collection of murottal Al-Qur'an.

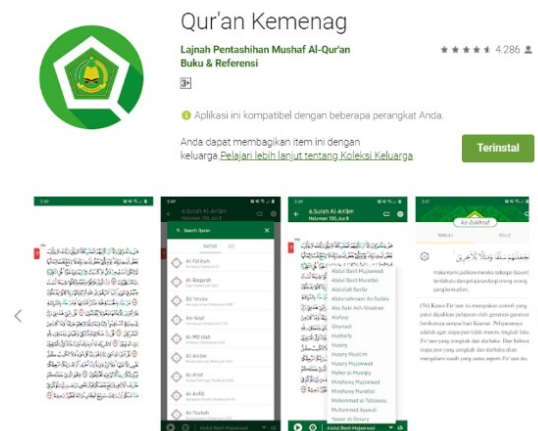
In the context of Indonesia, the mushaf learning application is quite diverse. The Religion Ministry of the Indonesian Republic, since 2016, has launched the Al-Qur'an Mushaf application, which is equipped with translation and interpretation. So, the application model of the Qur'an belonging to The Religion Ministry of the Indonesian Republic can be categorized as a learning Mus'haf. The latest version of the Al-Qur'an application from The Religion Ministry of the Indonesian Republic is also equipped with a wide selection of famous Sheikhs worldwide. However, the users are required to download it first before they can listen to it.

Besides the translation and interpretation features, learning manuscripts are also equipped with special signs in recitation readings. The special characters are meant by giving different coloring to each verse that contains recitation readings. This kind of Al-Qur'an application model will ease the beginners to read the Qur'an.



Source: Research Documentation (Play 2021d)

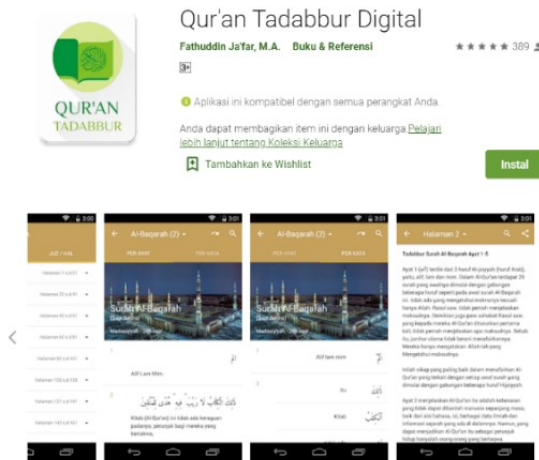
**Figure 11.**  
Display of the Tajwid Qur'an



Source: Research Documentation (Play 2021h)

**Figure 12.**  
Learning Mushaf: Ministry of Religion's Qur'an

Other Mus'haf applications in the Play Store also invite users to understand the meanings contained in the Qur'an. Mushaf applications of such models in the Playstore are limited. One of them is an application made by Fathudin Ja'far called Qur'an *Tadabbur* Digital. In the application, there are special features *tadabbur*.



Source: Research Documentation (Play 2021i)  
**Figure 13.**  
Tadabbur Digital Qur'an View

In the context of tahfidz learning, several developers also create applications for the Al-Qur'an Mushaf equipped with advanced features that ease the *huffadh* to memorize the Qur'an' an. With such an application, *huffaz* can read, listen and record their memorization in one application.



Source: Researcher Documentation (Play 2021g)  
**Figure 14.**  
Mushaf application for memorization



### **Al-Qur'an Mushaf Standarization in Playstore Indonesia**

The standardization of the text of the Qur'an will undoubtedly relate to the authority of the text. Therefore, asking about the standardization of the text is the same as questioning the text's authority. In classical Islamic treasures, the authority of the Quran is often associated with the concept of determination (*tauqifiyy*) of the text. On the other hand, it is the sole authority relating to the Qur'an at that time was the Prophet Muhammad SAW received it from Allah SWT.

Therefore, Kholed A bou El Fadl considers religious authority in Islam as God authority, The Book of God & the Prophet (Abou El Fadl 2014, 59). When the Prophet passed away, that authority was transformed into religious texts whose control was held by the *Ulama'*, *Sahabat*, *tabi'in*, *tabi' al-tabi'in* until now. We can verify this text from the strict conditions for a mujtahid (Al-Anşari 2003, 105–7) and mufassir (Al-'Ak 1986, 185–89).

The Qur'an, as a religious text since its appearance, has undergone an immediate verification process from the Prophet in a determinative manner (*tauqifiyy*). So it makes sense that later Ulama' agreed that the ordering of the letters in the Qur'an uses direct instructions from the Prophet rather than based on the *ijtihad* of the *sahabat* (Al-Şabuni 2011, 78). The process of determining this text continues in the project of codification of the Qur'an. In Abu Bakr and Ustman caliph era, the people who were given the task of collecting the Qur'an were the *sahabat*. Those who had authority from the Prophet as the writers of revelation, such as Ubai bin Ka'b, Zaid bin Thabit, Mu'adz bin Jabal, Mu'awiyah bin Abu Sufyan and Khulafa' al-Rashidin (Al-Şabuni 2011, 76).

Ensuring the Al-Qur'an has the authority of the Prophet in a determinative manner. Zaid bin Thabit uses explicitly two sources: (1) the memorization of the *Sahabat*; and (2) writings that the Prophet has verified. Based on these two sources (*al-Hifdzu wal al-Kitabah*), according to Al-Şabuni (Al-Şabuni 2011, 81) is the most suitable method to ensure the authenticity and authority of the Al-Qur'anic text. It is in line with Abdus Shabur al-Syāhin and Husain Haikal. According to them, Zaid bin Thabit is also doing by current *Ulama* in conducting *tahqiq* Al-Qur'an and other Islamic sciences. (Syāhīn 2007, 143)

The theory of text determination becomes very important to carry out the process of standardizing the Qur'an. Tashih or Tahqiq performed following the principles of

determination of this text. The people involved in it must have had a close relationship with the text authority in the past. Therefore, the requirement for a *Tashih* is memorizing the Qur'an and mastering the *Ulum Al-Qur'an*. It is still very relevant to be maintained because the text's authority is very dependent on the people who verify it.

In Indonesia, the process of standardizing the Al-Qur'an manuscripts has been started since 1959. It was confirmed by the Regulation of the Minister of Youth for Religion Number 11 of 1959 concerning *Lajnah* (The Committee *Tashih* Mus'haf Al-Qur'an). The *Lajnah* Al-Mus'haf Qur'an has three main functions, namely: (1) researching and maintaining the purity of the Qur'anic manuscripts, recording, reading, translating, and interpreting of the Qur'an in a preventive and repressive manner; (2) studying and researching the truth of the Al-Qur'an manuscripts for the blind (Braille Qur'an), reading the Qur'an on cassettes, and other electronic inventions in Indonesia; and (3) stop the circulation of the Qur'anic Mus'haf that have not been *tashih* by *Lajnah* (Sudrajat 2013, 69).

Those applications of their three main functions still left many problems in *tashih* work in the field. The *Lajnah* at that time did not have its Standard Mushaf, which was officially enforced in Indonesia. Then, in 1984, an official regulation was issued which enforced the Rasm Ottoman Mus'haf and the Bahriyah Qur'an Mus'haf (*Al-Qur'an pojok*) as Indonesian Standard manuscripts, including the Braille model standard Mus'haf. However, from 1984 to 2006, *Lajnah tashih* Mushaf was positioned as a "Committee," not an independent institution or technical implementing unit under the Ministry of Religion of the Republic of Indonesia. Then, in 2007 the *Lajnah* changed its form into a specialized implementation unit called Al-Qur'an Tashih Institution (LPMQ) (Sudrajat 2013, 69–70). Since then, *Lajnah* has also had an additional task besides *tashih* the Qur'an, and conduct a study of the Qur'an, and doing documentation (museumization) (Hasan & Daroini, 2020: 264) (Hasan and Daroini 2020, 264).

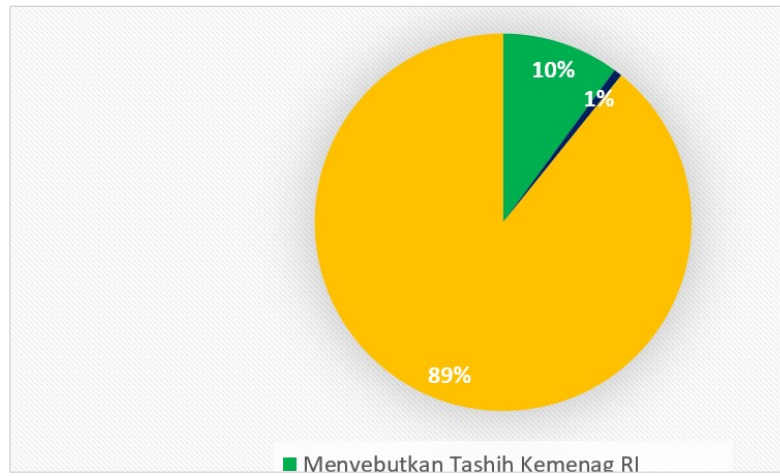
Since it was first established until the latest Minister of Religion Regulation in *tashih*, namely PMA Number 44 of 2016, regulations and policies for the *tashih* process only target physical (printed) manuscripts. We can verify this from the omission of the digital manuscript in the PMA. If we look at Hidayat's notes, in 2016, the development of digital manuscripts in Indonesia has shown a significant intensity. Hidayat has even predicted that digital Al-Qur'an manuscripts will be more rapid and dynamic in the future. It considers

that computer technology was developing rapidly, both hardware and software (Hidayat 2016, 34). This opportunity is, in fact, utterly unreadable by the PMA regulation in the field of *tashih* Mushaf issued in 2016.

This phenomenon impacts the uncontrolled circulation of digital Mus'haf, especially smartphone-based digital manuscripts. This type of Mushaf is circulated freely in Market Apps without regulatory escort from the government, which expressly prohibits the circulation of Mushafs that LPMQ has not ratified. When the author clarified, the LPMQ said that PMA Number 44 2016 was no longer relevant to the development of manuscripts in the digital era. In the future, LPMQ will encourage the Indonesian Ministry of Religion to review the regulation and reformulate it (Personal communication with Tri Nurkhayati, Head of the LPMQ, March 24, 2021).

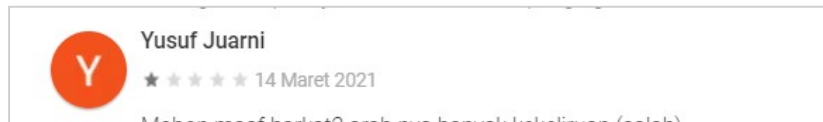
In a total of 139 Playstore manuscripts that the author studied, only 14 applications (10%) stated that they had been certified by LPMQ of the Ministry of Religion of the Republic of Indonesia. The rest are many applications that do not mention the source of the Qur'an. It's just one application approved by the Malaysian government. By the time this data continuously grow. It is because the digital manuscripts in the Playstore continue to be updated and tend to fluctuate.

Comparing applications that have been determined and those that have not yet been appropriate should become the concern of all parties, both the government as policyholders, developers as application makers, and users. At least, *Tashih* awareness needs to be grown together. The government, in this case, can be criticized because it does not prepare clear regulations regarding the supervision of digital Mus'haf. However, the developers should be aware of the importance of making the *tashih* efforts in their Qur'an application. It is done to avoid of miss understanding in using the Al-Quran Application. We can see not a few applications circulating many mistakes found, both from the substance of the verse and their translations. Those are commonly directly criticized by the user of the application, as in Figures 16 and 17.



Source: Research Documentation

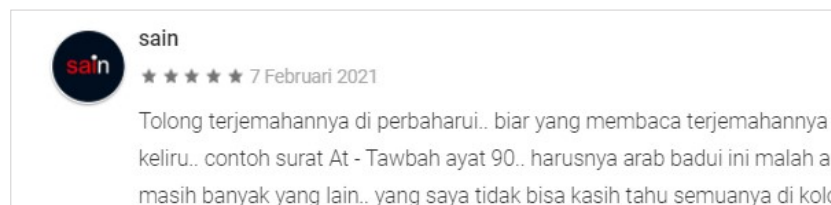
**Figure 15.**  
Mention of Mushaf Source on Play Store



Source: Research Documentation (Play 2021e)

**Figure 16.**

User corrections to Harakat errors in the Al-Quran application made by almubin.com



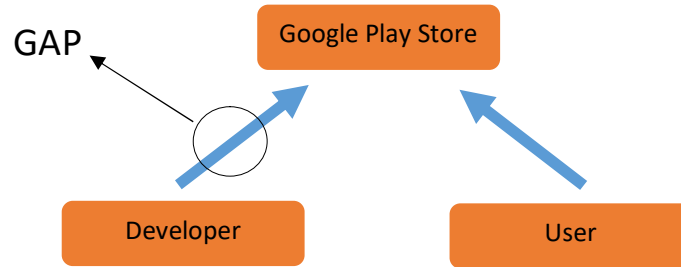
Source: Research Documentation (Play 2021a)

**Figure 17.**

User correction of errors in translation of the Indonesian Al'Quran application made by Seconda Variante

These errors still occur a lot, especially those applications that are available on the Playstore. The reluctance of developers to perform *tashih* and the absence of a role for the Mus'haf supervisory agency are the main factors that cause the problem. However, as the

Play Store service provider, Google deals directly with application developers and users simultaneously so that no party controls the contents of this digital Al-Qur'an Mushaf application.



Source: Research Documentation

Figure 18. The relationship between the publication of the Al-Qur'an Mushaf application on the Play Store

The gap that appears in the illustration in Figure 18 should be used as an entry point for the Mushaf supervisory agency in Indonesia to control and supervise the circulation of the Al-Qur'an Mushaf application on the Play Store. However, the gap is not responded to by existing government regulations and policies. Therefore, it is natural that the digital Qur'an *tashih* Mus'haf model in Indonesia applies systems and procedures similar to printed Qur'anic *tashih* Mus'hafs. From the respondent information that the author has collected, the researcher understands that there has been no special treatment to control the digital Al-Qur'an manuscript application (Personal communication with Zamrani, one of the Tashih people Al-Qur'an digital manuscripts at LPMQ, March 24, 2021).

According to Nurkhayati (Personal communication, March 24, 2021), the problem of monitoring the circulation of digital manuscripts lies in the impasse of PMA Number 44 2016, which does not mention the issue of the digital Qur'an. It is pretty tricky for LPMQ because the movements of the *Tashih* expertise are minimal by government regulation. Likewise, the author sees LPMQ as quite responsive to the circulation of this digital Qur'anic manuscript. It is proved by the technical policies issued to accommodate the recitation of digital Al-Qur'an manuscripts even though PMA Number 44 2016 is not regulated.

Performing the Tas'hih process for digital Qur'anic manuscripts, LPMQ applies the same procedure as printed Qur'an tashih, namely by asking the maker or the developer who proposes *tashih* to submit the "master" of the created manuscript. If in the printed Qur'an the master is in the form of sheet (paper) manuscripts, while if the Qur'an is digital, then it adapts to the type of digital Mus'haf. The Mus'haf in the form of a computer application, the master intended is usually only a soft file for the application master in a CD. As for the smartphone Mus'haf application, the proposer is asked to propose several mobile phones installed Al-Qur'an Mus'haf.

That explanation is clear that the process of monitoring the circulation of digital Al-Qur'an manuscripts in Indonesia is still very minimal and does not get the attention of policymakers. The digital Qur'an recitation procedure that is applied is not very effective in suppressing the circulation of digital manuscripts that have not been standardized by the government, especially manuscripts in the form of smartphone applications.

Related to the application of the Al-Qur'an Mushaf that is available on the Play Store, the government could cooperate with Google to control the circulation of this digital Al-Qur'an Mushaf. By the technology owned by Google, the restriction process can be carried out. It is similar to the case of blocking pornographic sites by the government, which has been quite effective so far (Nurdin and Ahsan 2016, 174–76). Google could have added a requirement for Indonesian developers to attach a *tashih* sign before uploading the Al-Qur'an manuscript application on the Play Store. This policy will limit anyone that cannot arbitrarily upload the Al-Qur'an Mushaf application on the Play Store before getting a tashih sign from the LPMQ Ministry of Religion of the Republic of Indonesia. This process certainly requires the support of reasonable regulations and strategic policies in *Tashih* and supervision of digital Al-Qur'an manuscripts in Indonesia.

## CONCLUSION

It can be concluded that it is understandable that with the advancement of information technology, the Qur'an has now been transformed into various digital products. Then, it uncontrolled circulated. One of which is in the form of a Smartphone application. This kind of application can be easily found on the Play Store with various types, and it is also equipped with multiple features. The manuscripts available in the play

store can be categorized into three models, namely: (1) reading manuscripts, (2) listening manuscripts, and (3) learning manuscripts. The majority of the three types of Al-Qur'an manuscripts in the Play Store do not include a clear source from which the Qur'anic text was obtained. The number is quite large, reaching 89%. It becomes a very dilemma, one side of religious authority must be maintained, but on the other hand, we are forced to follow the development of increasingly advanced technology. This dilemma, in the end, gave rise to various responses among Indonesian *Ulama* to the existence of a digital Al-Qur'an. Some of them accept it, but some of them reject it. They reject it because digitalization is the desacralization of revelation, and it is pretty risky.

The Al-Qur'an digitization project can provide more effective accessibility for smartphone users in reading the Qur'an, but still has a high risk of error. This risk arises because digital content can be easily modified. So the digitization of the Qur'an, which is not accompanied by a strict monitoring system from the authorities, will trigger various problems of source authenticity. The Play Store also does not currently apply any standards for the application of the Al-Qur'an manuscripts. It eases the developers who want to make the application the Qur'an, but it becomes an uncontrolled author. The policy in the google play store doesn't require a source of the quoted Qur'anic texts. As long as the application is good and has a good review, it can easily be perched at the top of the Play Store. The developers' relationship with Google as the Play Store service provider directly without involving third parties becomes many applications that are not standardized. In addition, the policy of digital Al-Qur'an recitation, which has not been stated in PMA Number 44 of 2016, is another factor that causes a lack of supervision from the government against the illegal circulation of the Play Store Al-Qur'an Mus'haf.

Therefore, the author recommends that PMA Number 44 of 2016 concerning the Publishing, *tashih*, and Circulation of the Al-Qur'an Mushaf be immediately revised and adapted to the development of the publication and circulation of digital Al-Qur'an manuscripts in Indonesia. In addition, the cooperation between The Religion Ministry of the Indonesian Republic and Google is also important on the agenda. With its technological sophistication, Google can certainly quickly seek filtering and limit the circulation of the Play Store Al-Qur'an manuscripts for Smartphone users in Indonesia. At a minimum, the government can propose a Copyright License requirement in the form of a

digital *tashih* sign or digital distribution permit for all applications of the Al-Qur'an manuscripts that appear on the Playstore Indonesia.

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