



Comparison of Waqf Signs on the Indonesian Standard Mushaf and the Madinah Mushaf in QS. Al-Ahzab

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ABSTRACT

The purpose of this study is to compare the use of waqf signs in the Indonesian Standard Mushaf and the Medina Mushaf, both in terms of selecting the type of waqf sign and the location of the waqf sign. The aspect of selecting the type of waqf sign has implications for whether or not the recitation of the Qur'an is permissible, while the location of the waqf sign has implications for whether or not the meaning of the Qur'an is intact. This study uses a qualitative descriptive and analytical approach with a library research method to compare the use of waqf signs in the Indonesian Standard Mushaf and the Medina Mushaf in QS. Al-Ahzab. The results of the study indicate that the number of waqf signs used in the Indonesian Standard Mushaf and the Medina Mushaf is the same, namely 6 types of waqf signs, the difference is only in the selection of the type of waqf sign and the selection of the location of the waqf sign. In QS. Al-Ahzab, the location of the waqf that is only owned by the Indonesian Standard Mushaf while the Medina Mushaf does not mark it is found in 8 locations, conversely the location of the waqf that is only owned by the Medina Mushaf while the Indonesian Standard Mushaf does not mark it is found in 2 locations. The most basic and real comparison of the two Mushafs is that the Indonesian Standard Mushaf offers more waqf options than the Medina Mushaf, especially in QS. al-Ahzab. This in turn technically makes it easier for readers of the Qur'an in terms of breathing regulation, especially among Indonesians.

Keywords: Waqf Sign, Indonesian Standard Mushaf, Medina Mushaf, QS. Al-Ahzab

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INTRODUCTION

From the dawn of Islam in Arabia until the divine light radiated throughout the world, Muslims have continually explored and studied the Quran. Countless works have been published by scholars as a result of their study of the Quran. Numerous scientific disciplines have emerged and developed as a result of their study of the Quran.

Among the sciences surrounding the Quran is Tajweed. Scholars throughout the ages have guided Muslims with this knowledge. This beneficial science teaches the proper pronunciation of each letter of the Quran, ensuring that the proper rights of the letters are fulfilled and the rules of recitation are applied correctly. All of this leads to the preservation of the Quran throughout time.

In light of the urgency of Tajweed, the Quran has consistently maintained its purity since its revelation over 14 centuries ago. This purity refers to the unchanging pronunciation of its letters and sentences, as well as the addition or removal of letters and sentences. This includes its interpretation, which has been consistently defended and preserved by both the Prophet himself and his interpreters.

This is as stated in the word of Allah in QS. Al-Hijr verse 9:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

"Indeed, it is We who sent down the Qur'an, and indeed We truly preserve it"

The commentators agree that the use of dhamir "نحن" The verse above implies that in addition to Allah Himself preserving the purity of the Quran, other creatures, such as the Angel Gabriel and the Prophet Muhammad (peace be upon him), also play a role. However, in terms of interpretation, the Quran is often misinterpreted. In this regard, one aspect that influences interpretation is the correct understanding and application of waqf and the signs of waqf, both in relation to the codification process mushaf and when reading it. The issue of waqf and the signs of waqf on the Quranic Mushaf is one of the important matters discussed in the science of Tajweed, even specifically discussed in a separate work or book.

Proper placement of waqf and the sign of waqf will positively influence the interpretation or understanding of a verse, and vice versa. An example of this is Surah al-Fatihah, which must be read in its entirety from beginning to end, both in prayer and dhikr. This is because stopping the recitation before the last verse disrupts the connection of Surah al-Fatihah. This is where the sign of waqf comes in. Laat the head (circumference) of the verse.

That is why in the subsequent development of the Qur'an, which at the beginning of its codification was "bare", was eventually supplemented with harakat signs and other punctuation marks, including waqf signs, which were influenced by the strong influence of the aforementioned interpretation aspects.

In the Indonesian context, the authenticity and validity of the Quranic manuscripts circulating in Indonesia have been guaranteed by the government through a supervisory body, namely the Lajnah Tashih Al-Qur'an, an institution under the auspices of the Indonesian Ministry of Religious Affairs. This Lajnah Tashih has in turn produced a standardization standard for Quranic manuscripts (including the aspect of waqf), which culminated in a work called the Indonesian Standard Quranic manuscript.

Likewise, Middle Eastern Qur'anic manuscripts, especially those that will be studied as comparative material against the Indonesian Standard Qur'an in this research, namely the Medina Mushaf of Saudi Arabia, the aspect of the endowment of the Qur'an in the Medina Mushaf is something that also receives special attention, in order to protect Muslims from errors in reading the holy book of the Qur'an.

For those who understand the Qur'an, waqf is not a difficult problem. They know exactly where it should be. However, in general, lay people do not care much about waqf, because for them being able to "recite" is more than enough. It is natural if some say that reading the Qur'an is difficult, especially when faced with Madaniyyah verses which are generally long. Departing from the things that have been mentioned,

scholars of Qira'at and Tajweed experts pioneered by Abu al-Aswad al-Duali have attempted to add punctuation including aspects of waqf in the Mushaf Al-Qur'an which was originally plain, without punctuation, became easier with the presence of various punctuation marks. Thus, even lay people can read the Qur'an well and correctly. Starting from the above, the author tries to reveal the use of this waqf in the form of research by comparing the Indonesian Standard Mushaf with the Madinah Mushaf with QS. al-Ahzab as a sample.

METHOD

This type of research is library research, relying on data sources on written materials that have been published in the form of books, magazines and so on (Arikunto,2004). besides that, this research is descriptive (Achmadi,2001)and analytical This research aims to trace, describe, explain, and compare the use of the waqf sign in the Indonesian Standard Mushaf and the Medina Mushaf systematically, carefully, and accurately.

The approach used in this research is a multidisciplinary approach. A multidisciplinary approach is an approach used to examine a problem through the lens of various scientific disciplines. The approaches used are: 1) Orthographic approach, namely a set of rules and conventions that govern the writing of a language, including spelling, hyphenation, and the use of punctuation (Salim et al,2011). The author includes the type of orthographic approach into this research based on the assumption that the waqf sign is a type of punctuation, especially punctuation in reading the Qur'an. 2) The interpretation approach, namely an approach that uses the discipline of interpretation and the science of Qur'anic interpretation as an example, reference, variety, and paradigm or perspective in the process of exploring Islamic teachings. 3) A linguistic approach, namely an approach used from the perspective of linguistics, particularly Arabic. The linguistic approach is used as a first step in approaching, discussing, and analyzing the legal text or source, thereby achieving a correct understanding of the phenomena that arise (Salim et al,2011).

Data collection in this study involves direct reading and review of primary data, namely the Indonesian Standard Mushaf and the Medina Standard Mushaf. Any data, no matter how small, related to the issue of the waqf sign in QS. Al-Ahzab will be recorded on a data card. Researchers will also consult other literature as secondary data related to this research. After that, researchers classify the data by categorizing it according to its type, then formulate statements proportionally using inductive and deductive logic patterns.

Qualitative methods require data interpretation techniques. The data interpretation techniques used in this study are: 1) Textual interpretation, which involves understanding data by directly examining the texts. 2) Contextual interpretation, which involves understanding primary data in the form of texts by examining the socio-historical aspects, or the meaning behind the utterances. 3) Intertextual interpretation, which involves understanding primary data by examining other data for consideration and comparison.

The research steps are: 1) Collecting verses in QS. Al-Ahzab that are marked with the waqf sign. 2) Classifying them into several classifications of verses, namely: verses marked with the waqf qaf la sign, verses marked with the waqf sad la sign, verses marked with the waqf mim sign, verses marked with the waqf la sign, verses marked with the waqf jim sign, and verses marked with the waqf mu'anaqah sign, 3) Studying and analyzing the verses in each classification by referring to books that

discuss the waqf sign. 4) Comparing the selection of signs and locations of waqf in the two Mushafs studied. 5) Making conclusions.

RESULTS AND DISCUSSION

A. Results (Research Findings)

This study assumes that there is no difference in the waqf marking guidelines in the Standard Mushaf and the Medina Mushaf. It should be noted that the Indonesian Standard Mushaf that the author studied is a mushaf that has had its authentication guidelines (Pentashihan Guidelines 2002) perfected by the Lajnah Pentashih Al-Qur'an, namely the 2008 Tashih edition of the Indonesian Standard Mushaf. The following is an example of a table guideline for the waqf markings included on each last page of both the Indonesian Standard Mushaf and the Medina Mushaf.

1. Comparative Aspect

The comparative aspect regarding the waqf signs this time is located in three aspects, namely the selection of the waqf signs, the location of the waqf, and the quality of the waqf by basing it on two reference books that the author refers to; namely the book *Manar al-Huda* by Imam al-Asymuni and *al-Muktafa* by Imam al-Andalusi or better known as Abu 'Amr al-Dani.

Manar al-Hudais the main book of guidelines for the translation of the Indonesian Standard Mushaf al-Qur'ân, especially in the matter of placing the waqaf marks and the quality of the waqaf, while *al-Muktafa* - as stated on the last page of the Medina Mushaf - is the main book that the Medina Mushaf guides in its waqaf. The striking difference between these two books is that *Manar al-Huda* is more flexible in the sense that *Manar al-Huda* offers more options in waqafan, while *al-Muktafa* is more efficient in offering locations for waqafan that are considered good. Meanwhile, according to the author's observations, *al-Muktafa* makes many references to *Manar al-Huda* as stated in the footnotes of the book *al-Muktafa*.

As for the quality The waqaf referred to in this paper is whether a waqaf location falls into the waqaf category tam (perfect), kafi (adequate), hasan (good), qabih (bad), or mu'anaqah (both good) according to the assessment of the Qurra' scholars regarding the waqafan of the Qur'an, specifically in this paper, guided by the book *Manar al-Huda* by Imam al-Asymuni and the book *al-Muktafa* by Imam al-Andalusi.

2. A glimpse of Surah al-Ahzab

There is no specific reason why the author chose Surah al-Ahzab as the comparative material in this study of waqf signs. Essentially (except for the surahs with short verses), any surah can serve as a comparative material to describe the waqf character of the Indonesian Standard Mushaf and the Medina Mushaf. Given the limited research timeframe, the author only examined one surah for comparison.

As an illustration, Surah al-Ahzab in terms of the number of verses is included in the al-masani group, namely a surah with a number of verses less than 100. Surah al-Ahzab consists of 73 verses (10 pages in the style of the Bahriyyah Qur'an), including the group of Madaniyyah surahs, revealed after Surah Ali 'Imran. It is named al-Ahzab because in this surah there are several verses, namely verses 9 to verse 27 which are related to the Ahzab (Khandaq) war, namely the war launched by the Jews, Hypocrites, and the Mushrikin against the Muslims in Medina.

3. Table Comparison

Paragraph	Waqf on Words	Waqf Sign		Quality of Waqf
		Standard Mushaf	Medina Mushaf	
1	المنفقين	Koli	ج	كاف
2	ربك	Koli	ج	كاف
3	Al God	Koli	ج	حسن
4	جوفه	ج	ج	كاف
	أمهتكم	ج	ج	كاف
	أبنائكم	Koli	ج	كاف
	بأفواهكم	Koli	Shay	كاف
5	Al-Nad God	ج	ج	كاف
	وموالكم	Koli	ج	كاف
	قلوبكم	Koli	ج	كاف
6	Al-Fatihah		Shay	كاف
	أمهتهم	Koli	Koli	كاف
	معروفا	Koli	ج	كاف
7	عيسى Alban Mohamed	Shay	Shay	كاف
8	Al صدقهم	ج	ج	كاف
9	لم ترها	Koli	ج	كاف
	بصيرا(9)	ج		Tommy
10	الظنوننا(10)	Koli		كاف
13	فارجعوا	ج	ج	حسن

	عورة	Koli		حسن
	بعورة	Koli	Shay	كاف
15	الأدبار	Koli	ج	كاف
17	رحمة	Koli	ج	كاف
18	Al-Yin	ج	Shay	جائز
19	Al-Kam	Shay	Shay	كاف
	Al-Ma'ud	ج	Shay	كاف
	الخير	Koli	ج	كاف
	In the name of Allah	Koli	ج	جائز
20	لم يذهبوا	ج	Shay	كاف
	أنبيائكم	Koli	Shay	حسن
21	كثيرا(21)	Koli		Tommy
22	الأحزاب	La		قبيح
	وصدق God ورسوله	Shay	ج	كاف
	تسليما(22)	Koli		Tommy
23	Allah	ج	Shay	حسن
	نحيه	La		
	ينتظر	Shay	Shay	حسن
24	عليهم	Koli	ج	كاف
	رحيما(24)	ج		Tommy
25	خيرا	Koli	ج	Tommy
	القتال	Koli	ج	كاف

	عزیزا(25)	ج		Tommy
26	فریقا(26)	ج		حسن
27	لم تطفوها	Koli	ج	كاف
30	ضعفین	Koli	ج	كاف
31	مرتین	La		فبیح
32	النساء Man		ج	
	معروفا(32)	ج		كاف
33	Al-Awwal	Shay		كاف
	ورسوله	Koli	ج	Tommy
	تطهیرا(33)	ج		Tommy
34	الحكمة	Koli	ج	Tommy
36	Al-Mubarak	Koli	Koli	Tommy
	مبینا(36)	Koli		Tommy
37	وئحشى Al-Nasa	ج		جائز
	ئحشه Aan	Koli	Shay	كاف
	وطرا Man	Koli		
	وطرا Man	Koli	ج	كاف
38	فرض God Allah	Koli	Shay	كاف
	قبل Man	Koli	ج	كاف
39	Allah God	Koli	Koli	كاف
40	النبيين	Koli	Koli	كاف
43	Allah التور	Koli	ج	كاف

44	AllahM	ج	ج	Tommy
48	Al God	Koli	ج	كاف
49	تعتدونها	ج	Shay	جائز
50	معك	Koli		حسن
	المؤمنين Man Dan	Koli	Koli	كاف
	حرج	Koli	Koli	Tommy
51	Man تشاء (الثاني)	Koli	Shay	جائز
	Al-Yaqin جناح Fala	Koli	ج	كاف
	A' تبتهن كلهن	Koli	ج	كاف
	Mo في قلوبكم	Koli	ج	كاف
52	بمينك	Koli	Koli	Tommy
53	لحديث	Koli	ج	حسن
	May فيستحي	Shay	Shay	كاف
	Man الحق	Koli	ج	Tommy
	حجاب	Koli	ج	حسن
	قلوبهم	Koli	ج	كاف
	Al-Bada	Koli	ج	كاف
55	Al-Munawwarah	ج	Koli	حسن
	God واثقين	Koli	ج	كاف
56	التبي	Koli	ج	كاف
59	Jal' يبيهن	Koli	ج	حسن
	Fala يؤذون	Koli	Koli	كاف

61	ملعونين	Shay	Shay	كاف
62	قبل Man	ج	Shay	كاف
63	الساعة Al	Koli	Shay	جانز
	Al-Nad God	Koli	ج	كاف
65	Al-Bada	ج	Shay	كاف
	نصير(65)	ج		كاف
69	مما قالوا	Koli	ج	حسن
	وجيها(69)	Koli		Tommy
71	ذنوبكم	Koli	Koli	كاف
72	الإنسان	Koli	Shay	حسن
73	والمؤمن	Koli	Koli	كاف

B. Discussion (Discussion of Results)

The findings show that the comparison of waqf between the Standard Mushaf and the Medina Mushaf in the surah al-Ahzâb is as follows:

1. Waqf tam in the Indonesian Standard Mushaf is found in eight waqf locations (not including waqf tam in ra'su ayah), as is the case in the Madinah Mushaf.
2. Waqf kafi in the Indonesian Standard Mushaf is found in 51 locations (excluding waqf kafi in ra'su ayah) while in the Medina Mushaf it is also found in 51 locations. There is a waqf kafi in verse 33, namely in the word Al-Awwal, Indonesian Standard Quran mark the word with a waqf sign Shay, whereas the Madinah Mushaf does not utilize or mark the waqf kafi. In verse 6, namely in the word Al-Fatihah, The Madinah Mushaf marks the word with the waqf sign Shay, whereas the Indonesian Standard Mushaf does not mark it. The cumulative number of waqf kafi in both mushafs is 52 locations, of which 50 locations are agreed upon, while differentiation is found in 2 locations.
3. Waqf hasan in the Indonesian Standard Mushaf is found in 13 locations (excluding waqf hasan in ra'su ayah) while in the Medina Mushaf it is found in 11 locations.
4. Waqaf qabih in the Indonesian Standard Mushaf is found in 3 locations, whereas in the Medina Mushaf it is not there.
5. There are 3 locations marked with waqf (2 locations in the Indonesian Standard Mushaf and 1 location in the Medina Mushaf) but the author did

not find any information in the references (Manar al-Huda and al-Muktafa) about the quality of waqf in these three words, namely:

- a. In the word "نخبة" (QS. Al-Ahzab verse 23) in the Indonesian Standard Mushaf which is marked with a waqf La where this definitely shows the qabih- of waqf in this word. The author agrees with the choice of the Indonesian Standard Mushaf in the sense that in this sentence it is washal-kan to combine the 2 amounts separated by the letter 'athfand (ومنهم Man ينتظر And فمنهم Man قضى نخبة) which explains the situation God Allah صدقوا Mo عاهدوا and in terms of meaning there is no problem. But the author does not agree with the use of the waqf sign La which means closing the possibility of waqf. In fact, separating two numbers that explain two different situations rhetorically would strengthen the meaning. As an equivalent of the two numbers or cases of QS. 23 al-Ahzab in another verse, namely QS. Fatir verse 32. The Standard Mushaf separates the numbers to explain sahib al-hal: (اصطفينا Man عبادنا) with waqf on:

فمنهم Allah لنفسه - ومنهم مقتصد - ومنهم سابق بالخيرات بإذن God

- b. The second word is "النساء" (QS. Al-Ahzab verse 32) on the Medina Mushaf which is marked waqaf ج. If you look at the waqaf sign, then this location can be classified as waqaf jaiz tasawi, namely whether you can continue or not. In other words, it's not a problem.
- c. The third word is "منها وطرا" (QS. Al-Ahzab verse 37) on the Standard Mushaf which is marked waqaf Koli. In the author's opinion, the waqf used in the Indonesian Standard Mushaf at this location is not correct according to i'rab, which causes its meaning to be incomplete, therefore the choice of the waqf sign is also inappropriate. In this verse in the Indonesian Standard Mushaf, the excerpt is:

فلما قضى زيد Man وطرا - زوجنكها

Say لا is zarfiyyah zamaniyyah which means "when" which brings the "effect" of the syart, while the answer will appear if the washal is on زوجنكها and so on until the word Man.

6. Number of waqf signs Koli in the Indonesian Standard Mushaf there are 57 locations (not including the waqf signs) Koli on *ra'su ayah*), while in the Medina Mushaf there are 11 locations. The number of waqf signs ج on the Indonesian Standard Mushaf there are 15 locations (not including the waqf sign) ج on *ra'su ayah*), while in the Medina Mushaf there are 44 locations. The number of waqf signs Shay In the Indonesian Standard Mushaf, there are 7 locations, while in the Medina Mushaf, there are 21 locations. Meanwhile, the usual waqf sign is -M -and mu'anaqah A__-. There isn't any.
7. Differentiation (the location of the waqf which is only found in the Indonesian Standard Mushaf while the Medina Mushaf does not mark it) is found in 8 locations, namely:

- a. Verse 13 on the word *عورة* with the sign of waqf Koli, while the quality of the waqf is classified as a hasan waqf.
 - b. Verse 22 on the word *الأحزاب* with the sign of waqf La, while the quality of the waqf is classified as waqf qabih.
 - c. Verse 23 on the word *نخبه* with the sign of waqf La, while the quality of the waqf is classified as waqf qabih.
 - d. Verse 31 on the word *مرتين* with the sign of waqf La, while the quality of the waqf is classified as waqf qabih.
 - e. Verse 33 on the word *Al-Awwal* with the sign of waqf Shay, while the quality of the waqf is classified as kafi waqf.
 - f. Verse 37 on the word *Al-Nasa ونخشى* with the sign of waqf ج, while the quality of the waqf is classified as waqf jaiz.
 - g. Verse 37 on the word *طرا* Man with the sign of waqf Koli, Meanwhile, there is no information regarding the quality of the waqf from the references that the author uses.
 - h. Verse 50 on the word *معك* with the sign of waqf Koli, while the quality of the waqf is classified as a hasan waqf.
8. Differentiation (the location of the waqf is only owned by the Medina Mushaf, while the Standard Mushaf Indonesia does not mark it) is located in 2 locations, namely:
- a. Verse 6 on the word *Al-Fatihah* with the sign of waqf Shay, while the quality of the waqf is classified as kafi waqf.
 - b. Verse 32 on the word *النساء* Man with the sign of waqf ج, while there is no information regarding the quality of the waqf.
9. The waqf at the end of a verse gives the reader of the Qur'an the freedom to continue if there is still a connection in terms of wording and meaning with the following verse, or to stop at the ra'su ayah. One of the striking differences between the Indonesian Standard Mushaf and the Medina Mushaf is that while the Indonesian Standard Mushaf still includes the waqf sign in several locations of the ra'su ayah, the Medina Mushaf does not include a single waqf sign in the ra'su ayah, either in Surah al-Ahzab or in other surahs. In the Indonesian Standard Mushaf, there are 12 locations of the ra'su ayah that are marked with the waqf sign; the waqf sign Koli there are 5 locations, waqf signs ج There are 7 locations, while in terms of the quality of the waqf, 8 locations are tam waqf, 3 locations are kafi waqf, and 1 location is hasan waqf. There are 11 ra'su ayah locations marked La, but the symbol letter sign La Here; if it is placed added to the ra'su ayah it means it functions as a sign of qath' not as a sign of waqf.

CONCLUSION

The 2002 Indonesian Standard Qur'an is a refinement of a long historical process, starting from the early arrival of Islam in Indonesia in the form of ancient handwritten Qur'an manuscripts, the Qur'an of the 60s, to the 2002 edition which is

increasingly closer to the 'Utsmani rasm in its writing, as well as the simplification of waqf which is assimilated with the waqf patterns of Middle Eastern Mushafs, especially the Medina Mushaf of Saudi Arabia. The waqf sign guidelines used by the Indonesian Standard Mushaf and the Medina Mushaf are the same, namely 6 types of waqf signs, the difference is only in the placement of the location word affixed with the waqf sign and the selection of the type of waqf sign used in the word. In Surah al-Ahzab, there are 8 locations of tam waqf in both the Standard and Medina Mushafs, 51 locations of kafi waqf in both the Indonesian Standard and Medina Mushafs, 13 locations of hasan waqf in the Standard and Medina Mushafs, 11 locations of hasan waqf in the Medina Mushaf, 3 locations of qabih waqf in the Standard Mushaf, while there is no qabih waqf in the Medina Mushaf. In QS. Al-Ahzab, the number of signs of waqf **Koli** In the Indonesian Standard Mushaf there are 57 locations, while in the Medina Mushaf there are 11 locations. The number of waqf marks In the Indonesian Standard Mushaf there are 15 locations, while in the Medina Mushaf there are 44 locations.

The implication of this research is that the most fundamental and concrete comparison of the two Qur'anic manuscripts is that the Indonesian Standard Qur'an offers more waqf options than the Medina Qur'an, particularly in Surah Al-Ahzab. This, in turn, technically facilitates Qur'anic recitation in terms of breath regulation, especially for Indonesians.

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