

The Dynamics of Rasm Uthmani and Rasm Imla'i in the Qur'anic Mushaf: A Historical and Practical Study in Indonesia

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Abstract

The writing of the Qur'anic manuscript has developed through two primary systems: Rasm Uthmani and Rasm Imla'i. In Indonesia, the dynamics between these two systems are evident in the processes of transmission, reception, and standardization of the Qur'anic script, influenced by historical developments and official policies, particularly from the Lajnah Pentashihan Mushaf al-Qur'an. This study aims to examine the transformation and adaptation of Qur'anic writing systems over time, as well as to analyze the impact of standardization policies on community practices. Using a historical-philosophical approach and a library research method, this study analyzes various manuscripts and printed mushafs. The findings indicate that Rasm Imla'i was more dominant during the early development of local mushafs due to limited access to the principles of Rasm Uthmani. However, since the implementation of standardization by religious authorities, Rasm Uthmani has become the official form in mushaf publication, although the Imla'i form continues to be used in educational contexts for pedagogical reasons. These findings reveal a tension between religious authority and local tradition and suggest the need for an epistemic re-evaluation of mushaf standardization policies within the context of contemporary Indonesia.

Keywords: Authorized Muṣḥaf, Indonesian Muṣḥaf, Imlā' Script, Qur'anic Philologist, Uthmānic Script.

Abstrak

Penulisan mushaf al-Qur'an di dunia Islam mengalami perkembangan melalui dua sistem utama, yaitu Rasm Utsmani dan Rasm Imlai. Di Indonesia, dinamika antara keduanya tampak dalam proses transmisi, penerimaan, dan standarisasi mushaf al-Qur'an, yang dipengaruhi oleh faktor historis dan kebijakan lembaga resmi seperti Lajnah Pentashihan Mushaf al-Qur'an. Penelitian ini bertujuan untuk mengkaji transformasi dan adaptasi sistem penulisan mushaf dari masa ke masa serta menelaah dampak kebijakan standarisasi terhadap praktik penulisan di masyarakat. Dengan menggunakan pendekatan historis-filosofis dan metode studi pustaka, penelitian ini menganalisis berbagai manuskrip dan mushaf cetak. Hasilnya menunjukkan bahwa Rasm Imlai lebih dominan pada tahap awal perkembangan mushaf lokal karena keterbatasan akses terhadap kaidah Rasm Utsmani. Namun, sejak diberlakukannya standarisasi oleh otoritas keagamaan, Rasm Utsmani menjadi bentuk baku dalam penerbitan mushaf, meskipun bentuk Imlai masih digunakan dalam praktik pembelajaran karena alasan pedagogis. Temuan ini menunjukkan adanya ketegangan antara otoritas dan tradisi lokal, serta pentingnya re-evaluasi epistemik terhadap kebijakan standarisasi mushaf dalam konteks Indonesia kontemporer.

Kata kunci: Mushaf Pentashihan, Mushaf Indonesia, Rasm Imlā', Filolog Al-Qur'an, Rasm Uthmānī.

Introduction

Since the codification of the Qur'an, variations in the writing system or *rasm* have been an integral part of the transmission history of this sacred text. The *Rasm Uthmani*, standardized during the caliphate of Uthman ibn Affan, became the primary reference for Qur'anic orthography (Najib, 2016), while the *Rasm Imlai* emerged as a form of writing more closely aligned with standard Arabic orthography (Ab Rahman & Ismail, 2016). These two systems continue to be the subject of philological and orthographic studies, particularly within the context of modern developments increasingly characterized by digitalization and enhanced accessibility (Rizvi, 2023).

In the era of globalization, the use of the Qur'an has expanded across various formats, both printed and digital. The digitalization of the *mushaf* and advancements in technology for disseminating the Qur'anic text pose new challenges to the orthographic standards long upheld by Islamic tradition. On the other hand, shifts in linguistic rhetoric also have the potential to influence how the sacred text is written and understood. The concept of *i'jaz al-Qur'an* as discussed by Al-Jurjani (1992), and the historiographical approach of Ibn Khaldun (2004), demonstrate how language and orthography play a significant role in the comprehension of revelation.

Existing studies on *Rasm Uthmani* and *Rasm Imlai* have predominantly focused on historical and orthographic aspects, as addressed by Al-Dani and Muhammad Al-Khattabi (Hula & Kasim, 2021). However, there remains a research gap concerning how technological advancements and contemporary rhetorical trends affect the continuity of Qur'anic writing standards. This study seeks to address that gap by exploring the dynamics between orthography, technology, and linguistic rhetoric in the writing of the Qur'an.

The *Rasm Uthmani* and *Rasm Imlai* have been widely discussed in both classical and modern literature. Abu 'Amr ad-Dani, in *Al-Bayan fi Rasm al-Qur'an*, explains how *Rasm Uthmani* was adopted to preserve the authenticity of the text and to prevent discrepancies in recitation that could arise from more flexible spelling systems (Fais et al., 2023). In addition, his work *Al-Muqni' fi Rasm Masahif al-Amsar* provides guidelines for Qur'anic writing during the early Islamic period. Meanwhile, *Rasm Imlai* aligns more closely with standard Arabic orthography and is intended to aid readers in understanding the text. Shaykh Muhammad al-

Khattabi highlights that this form of writing is more accessible to those unfamiliar with the traditional orthography of the *mushaf* (Malik & Abbasi, 2023).

In the modern context, various studies have examined how the orthography of the *mushaf* adapts to technological changes. Muhammad Mustafa al-A'zami, in *The History of the Qur'anic Text*, explores how shifts in writing media—from manuscripts to print and digital formats—affect the presentation of the text (Maidola, n.d.). Furthermore, Nasr Hamid Abu Zayd in *Mafhūm al-Naşṣ* highlights how sacred texts may be interpreted differently when encountered through new modes of communication. Several studies published in the *Journal of Qur'anic Studies* also indicate that the digitalization of the *mushaf* requires a renewed approach to maintaining traditional orthographic standards while ensuring relevance to contemporary needs.

Linguistic rhetoric plays a vital role in understanding and conveying the sacred text. Al-Jurjani, in *Dalā'il al-I'jāz*, explains how the structure and aesthetic of the Qur'anic language contribute to its persuasive power and impact. Ibn Khaldun, in his *Muqaddimah*, also emphasizes how the evolution of language affects the comprehension of sacred texts. In this regard, Abdul Rahman Al-Kilani in *Ilm al-Balāghah* elaborates on how rhetoric serves as a tool to grasp the nuanced meanings within the Qur'an. Consequently, the influence of rhetorical trends on Qur'anic writing becomes a critical aspect to investigate.

Most existing studies tend to address *Rasm Uthmani* and *Rasm Imlai* from historical or orthographic perspectives, without integrating them into the context of modern developments and linguistic rhetoric. Moreover, there is a lack of research that connects modern linguistic changes with the implementation of *rasm* in printed and digital *mushaf*, as well as limited exploration of how rhetorical trends influence the continuity or potential adaptation of Qur'anic orthography. This study thus bears significant urgency and offers novelty by examining how technological advancements, digitalization, and the needs of modern readers affect the use of *Rasm Uthmani* and *Rasm Imlai*, while also linking rhetorical trends to the sustainability and adaptability of Qur'anic writing systems.

First, this study aims to address the challenges posed by the digitalization of the *mushaf*. With the increasing development of Qur'anic applications and interactive digital formats, it is necessary to ensure that the *rasm* standard remains consistent with scholarly principles while remaining accessible to modern readers. Digitalization is not merely a technical issue but also pertains to how readers interact with the sacred text. Therefore, this

research is relevant for examining the implications of digital transformation on *rasm* standards.

Second, the relevance of *Rasm Uthmani* and *Rasm Imlai* in the era of globalization is a key concern of this study. As global access to the Qur'an in various formats expands, it is essential to explore whether *Rasm Uthmani* can continue to function as a universal standard or if there is a need for flexibility in its usage. Considering the growing number of readers from diverse linguistic and cultural backgrounds, this study offers insights into how the Qur'anic writing system may evolve to address modern challenges.

Third, this study bridges tradition and modernity by examining how rhetorical trends in language affect the transmission and comprehension of the Qur'an among newer generations. Linguistic rhetoric is not only a communicative tool but also a means of preserving the authenticity and appeal of the sacred text across historical contexts. Accordingly, this research will identify linguistic factors that influence the sustainability or adaptation of the *mushaf's* writing system and how these factors contribute to broader comprehension and accessibility of the Qur'an.

As a contribution to Islamic studies and linguistics, this study presents a fresh perspective in Qur'anic philology and linguistic research. The findings are expected to provide useful references for scholars, *mushaf* publishers, and religious institutions in understanding the dynamic development of Qur'anic orthographic systems in the modern era. Moreover, this study responds to debates surrounding the accessibility of the *mushaf* by offering data-driven analysis on the implications of contemporary developments on Qur'anic writing. Thus, this research is not only academic but also practical, offering insights applicable to the publication and dissemination of the *mushaf* across various platforms.

Methodology

The Methods section of a research study includes several important components, namely the Research Approach, Research Type, Description of Analyzed Data, Data Sources, Data Collection Techniques, Data Analysis Techniques, Strengths of the Method, and Limitations of the Method. By structuring the Methods section according to these components, the research provides a clear and comprehensive overview of how the study was conducted, as well as a strong justification for the selection of the approach and techniques used, ensuring that the research process is fully understood and the validity and relevance of the methodology can be assessed. The Methods section should be written in 2-3 paragraphs to ensure a structured and easily understandable explanation.

Results and Discussion

A. Digitalization of the Mushaf and Orthographic Implications: The Transformation of Rasm Uthmani and Imlai in the Digital Era

The advancement of digital technology has brought significant changes to various aspects of human life, including the dissemination and accessibility of sacred texts, particularly the Qur'an. One of the emerging innovations is the digitalization of the mushaf in the form of interactive Qur'anic applications and e-Mushaf platforms (Zakariah et al., 2017). This transformation has not only impacted the way people access the Qur'an but also posed major orthographic challenges, especially concerning the standardization of the Rasm Uthmani and Imlai scripts. This study focuses on how the digitalization of the mushaf influences the orthographic aspects of the Qur'an and how such challenges are addressed by the parties involved in compiling and distributing digital mushafs. The study also explores the broader implications of digitalization for the preservation and accessibility of the sacred text in the modern era.

Digitalization of the mushaf refers to the process of transforming the Qur'anic text from printed format into digital formats accessible through various electronic devices, such as computers, tablets, and smartphones. With this technology, the public is no longer limited to printed mushafs as the sole medium for reading the Qur'an. Today, various applications and websites offer digital mushafs with interactive features such as word search, digital exegesis (tafsir), and murattal audio that allow users to listen to Qur'anic recitation anytime and anywhere.

This transformation aims to enhance accessibility for global users, especially those in remote areas or with limited access to printed mushafs. Digitalization also facilitates Qur'anic studies, allowing users to quickly search for specific verses, understand the meanings through embedded tafsir, and access more interactive reading guidance. However, in practice, the digitalization of the mushaf faces considerable challenges, particularly in maintaining the authenticity and accuracy of the Qur'anic text in digital format. One of the main issues is the orthographic standards used in writing the digital Qur'anic text (Radzid et al., 2019).

Traditionally, the Qur'an is written using the Rasm Uthmani script, an orthographic system established during the caliphate of Uthman ibn Affan. Rasm Uthmani has unique rules in writing certain words, which sometimes deviate from modern standard Arabic grammar (Amin Alioua & Khadija Ben Kouider, 2022). This system is applied in official printed mushafs published by authoritative institutions such as the Lajnah Pentashihan Mushaf Al-

Qur'an in Indonesia and the King Fahd Complex in Saudi Arabia. On the other hand, there is also the Imlai script system, which aligns more closely with the conventions of modern Arabic orthography. Rasm Imlai is easier to read for those unfamiliar with the distinctive features of Rasm Uthmani, such as the omission of certain letters or differences in the use of alif and waw (Zahro et al., 2022).

In the context of digitalization, the differences between these two systems present their own challenges. Many Qur'anic applications strive to maintain Rasm Uthmani as the primary standard, yet technological limitations—such as the use of Unicode—often result in inconsistent text displays. Unicode, as a text character programming standard for computers, has limitations in representing the various letter forms and diacritical marks distinctive to Rasm Uthmani. As a result, developers must make adjustments to ensure that the Qur'anic text remains accurate and adheres to the applicable standards (Saeed, 2006).

One of the greatest challenges in digitalizing the mushaf is ensuring that the text presented in digital applications fully aligns with the printed mushafs that have been verified by official authorities. Even minor orthographic errors can have serious implications, particularly if they alter the meaning of a verse. This challenge is further complicated by the diversity of Arabic writing systems that must be adapted to digital formats.

Several key challenges in mushaf digitalization include:

1. Font and Unicode Standardization – Many standard Arabic fonts do not support the complete writing of Rasm Uthmani, requiring developers to create custom fonts capable of displaying characters and diacritics accurately. This complexity increases with the need to accommodate various screen sizes and devices.
2. Preservation of Diacritics (Harakat and Tajwid) – In printed mushafs, diacritics are crucial for ensuring correct recitation. In digital formats, these often fail to display properly or become distorted due to differences in operating systems or devices.
3. Interactivity and Usability – Digitalization enables additional features such as word search, interactive tafsir, and murattal audio. However, these must be integrated while maintaining textual accuracy to avoid errors in verse presentation.
4. Text Security and Authenticity – Digital mushafs are more vulnerable to unauthorized modifications or alterations. Thus, a robust security system is needed to ensure that the Qur'anic text in digital applications faithfully adheres to the verified version.

Despite these challenges, the digitalization of the mushaf brings numerous benefits to Muslims around the world. One of the main implications is increased accessibility to the

Qur'an for various groups, including individuals with physical limitations such as the visually impaired. With text-to-speech technology, they can listen to Qur'anic recitation without needing to read the text directly (Mohammed, 2024).

Furthermore, digitalization creates new opportunities for advanced Qur'anic research. With data analysis technologies, researchers can easily conduct comparative studies of various mushaf versions, examine differences in writing styles, and explore the linguistic patterns found within the Qur'an (Rippin, 2013).

For global users, digitalization also provides greater convenience in understanding the Qur'an through translation features available in multiple languages. This assists non-Arabic speaking Muslims in comprehending the Qur'an's content without relying solely on printed tafsir, which may be difficult to obtain in certain regions.

Looking ahead, the digitalization of the mushaf will continue to evolve with the adoption of emerging technologies such as artificial intelligence (AI) and augmented reality (AR) (Abd. Basid et al., 2024). AI can be used to enhance textual accuracy by automatically detecting orthographic errors, while AR can provide a more interactive Qur'anic reading experience. However, such developments must remain under the supervision of relevant authorities to preserve the authenticity of the sacred text. Collaboration between scholars, technology experts, and Qur'anic publishing institutions is essential to ensure that digitalization not only improves accessibility but also upholds the authority and authenticity of the Qur'anic text.

In conclusion, the digitalization of the mushaf has significantly transformed how Muslims access and understand the Qur'an. Although there are orthographic challenges in maintaining Rasm Uthmani and Imlai in digital formats, various efforts have been made to overcome these obstacles (Moh. Mauluddin, 2024). With proper technological development and strict oversight, digitalization can serve as an effective tool for expanding the reach of the Qur'an while preserving its authenticity for future generations.

B. Standardization of Rasm in the Context of Globalization

In the era of globalization—marked by rapid technological advancements and the swift flow of information—the demand for the Qur'an in various formats and languages has significantly increased. As the sacred scripture of Islam, the Qur'an has undergone several phases of codification and standardization, particularly concerning its orthographic system, known as *rasm* (Fedeli, 2024). Currently, two principal writing systems are employed in the production of the *mushaf*: *Rasm Uthmani* and *Rasm Imlai*. Each system has its own historical

and linguistic characteristics, with *Rasm Uthmani* serving as the dominant standard for Qur'anic printing in many Muslim-majority countries.

However, with the growing demand for the Qur'an across various languages and digital platforms, questions have arisen regarding the flexibility of these rasm standards (Suit, 2012). This study seeks to explore the potential for adapting the Qur'anic writing system to better accommodate the increasingly diverse linguistic and cultural backgrounds of Muslim communities. Accordingly, this research not only examines the historical and normative aspects of *rasm*, but also evaluates how its standardization can adapt to the challenges of globalization.

Rasm Uthmani was first codified during the caliphate of Uthman ibn Affan as a unifying measure in response to the proliferation of Qur'anic recitations across different regions (Haleem, 1994). Taking into account the various Arabic dialects at the time, Uthman instructed that the Qur'an be copied using a specific orthographic system, and ordered all variant codices to be burned to avoid division among Muslims.

On the other hand, *Rasm Imlai* emerged as a more modern orthographic system, closely aligned with contemporary Arabic spelling conventions (Van Putten & Sidky, 2024). Due to its relative ease of reading, *Rasm Imlai* is commonly employed in educational and academic contexts, especially for learners unfamiliar with the conventions of *Rasm Uthmani*. Countries such as Indonesia tend to adopt *Rasm Imlai* in Qur'anic instruction at the school level. Although *Rasm Uthmani* remains the principal standard in Qur'anic publication, the advancement of technology and globalization has prompted discussion on the possibility of modifying this standard to enhance accessibility for Muslims from diverse linguistic backgrounds.

As the Qur'an continues to be used across an expanding range of languages, several challenges in rasm standardization have emerged. First, linguistic diversity: Muslim communities are spread across countries with varying linguistic backgrounds, many of which do not use the Arabic script in their writing systems (Grodzki, 2014). For example, Muslims in Turkey, Indonesia, and parts of Africa often encounter difficulties reading the Qur'an in *Rasm Uthmani* due to phonetic and orthographic differences in their native languages. Second, accessibility in the digital era: As digital Qur'an applications proliferate, many users struggle to read *mushafs* that adhere strictly to a single rasm standard. Some applications have introduced more flexible display options, including phonetic transcriptions that approximate

local pronunciations. However, the absence of a global standard accommodating these needs remains a challenge.

Third, religious norms and conservatism: The majority of religious scholars and institutions continue to uphold *Rasm Uthmani* as the primary standard for Qur'anic writing (Arif, 2016). This stance is rooted in historical precedent and a cautious approach to preserving the sacred authenticity of the text. Nevertheless, there is room for discussion on how visual adaptations and transcription methods can be implemented without compromising the sanctity of the Qur'anic text. Fourth, regulatory differences across nations: Countries with large Muslim populations enforce different regulations concerning the printing and distribution of *mushafs* (Zaini & Mat Jusoh, 2022). For instance, Saudi Arabia strictly adheres to *Rasm Uthmani*, whereas countries like Turkey and Indonesia adopt more flexible approaches—particularly in educational contexts that utilize *Rasm Imlai*.

This study finds that flexibility in Qur'anic orthography can enhance both the accessibility and comprehension of the Qur'an among diverse Muslim communities. Several key findings support this conclusion. First, regional preferences for *rasm*: Surveys conducted in various countries indicate that non-Arab Muslims find it easier to comprehend the Qur'an in formats that align more closely with the spelling conventions of their native languages (Bashir et al., 2023). In Indonesia, for example, foundational Qur'anic education often begins with Latin transcription before transitioning to Arabic script. This suggests that *rasm* modification in specific contexts can improve accessibility.

Second, the influence of technology on perceptions of *rasm*: In digital applications, features such as multi-*rasm* display (Uthmani and Imlai) and transliteration into various languages have facilitated better understanding among users (Ahmad, 2022). Studies on digital *mushaf* platforms show that users tend to choose formats most compatible with their linguistic backgrounds. Third, scholarly and religious recommendations: A number of scholars and religious authorities have begun to engage in discussions regarding the possibility of adopting a more inclusive approach to *rasm* standardization (Istiqomah, 2022). Institutions such as Indonesia's *Lajnah Pentashihan Mushaf Al-Qur'an* have already conducted assessments on the implications of employing various orthographic systems.

Based on these findings, the study offers several recommendations for adapting *rasm* standards in response to the demands of globalization. First, developing flexible standards for digital platforms: Islamic institutions and technology developers should collaborate to create digital *mushafs* that offer multiple *rasm* options to accommodate the diverse needs of global

users (Aprillia & Iryanti, 2024). Second, compromise between *Rasm Uthmani* and *Rasm Imlai*: While *Rasm Uthmani* should remain the core standard for printed *mushafs*, educational approaches that introduce *Rasm Imlai* as a complementary tool may facilitate learning and comprehension.

Third, conducting in-depth research on linguistic implications: Further studies are needed to understand how linguistic differences within Muslim communities can be accommodated in Qur'anic orthography without undermining the text's authenticity (Al Amin & Sukari, 2025). Fourth, fostering collaboration between scholars and religious authorities: Broader dialogue among ulama, academics, and linguists is essential to finding balanced and context-sensitive solutions to these challenges. The standardization of *rasm* must account for historical, theological, and practical considerations in equal measure.

This study affirms that the standardization of *rasm* in Qur'anic writing stands at the intersection of tradition and modernity. While *Rasm Uthmani* continues to serve as the main orthographic standard, the forces of technological progress and globalization necessitate more inclusive approaches. By preserving the authenticity of the sacred text while introducing visual and transcriptional adaptations, accessibility and comprehension of the Qur'an can be significantly improved. Therefore, a multidisciplinary approach—engaging religious scholars, academics, and technology practitioners—is essential to designing a more adaptive Qur'anic writing system for the future.

C. The Role of Rhetorical Language in Understanding the Contemporary Mushaf

Rhetorical language has long served as a central tool in conveying messages and meaning across various academic disciplines, including Islamic studies. Within the context of Qur'anic studies, rhetoric functions not merely as a means of communication, but as a fundamental instrument in constructing understanding of the sacred text (Wajdi et al., 2023). As time progresses, particularly in the digital age and the era of information globalization, the methods of engaging with the *mushaf* have undergone significant transformation. This shift is primarily influenced by the emergence of modern rhetorical trends that develop across diverse media platforms, including social media and other digital spaces.

This study seeks to examine how modern rhetorical language influences public perception and understanding of the contemporary *mushaf*. In an era where information is readily accessible and rapidly disseminated, the interpretation of sacred texts is no longer confined to classical methods; rather, it has been enriched by more dynamic linguistic approaches (Abdurrahman, 2022). This analysis highlights the role of linguistic style in

shaping societal comprehension of the *mushaf* while also identifying how the orthography of contemporary *mushafs* interacts with evolving rhetorical trends.

One of the key findings of this study is that rhetorical language significantly affects the way modern readers engage with and interpret the *mushaf*. Unlike previous generations who relied heavily on classical exegetical methods, contemporary audiences are more inclined to interpret the text through the lens of modern communication patterns prevalent in social media and digital environments.

In digital discourse, the use of persuasive and argumentative language styles has become increasingly dominant. This shift marks a transition from the explanatory approach found in classical *tafsir* toward a more interactive and communicative mode of engagement. For example, in Islamic discourses disseminated through social media, rhetorical devices such as metaphors, hyperbole, and analogies are frequently employed to elucidate complex Islamic concepts. These stylistic choices not only aim to clarify meaning but also to foster emotional resonance with the audience.

In addition to rhetorical language, the orthographic design of the *mushaf* also plays a crucial role in facilitating understanding of the Qur'anic text. Over the past few decades, various editions of the *mushaf* have introduced innovations in typography and visual design (Zaenatul Hakamah, 2022). Editions that include color-coded markings, highlighted recitation patterns, and interactive annotations have increasingly supported readers in navigating and comprehending the structural intricacies of the Qur'an.

These developments indicate that understanding the *mushaf* is no longer dependent solely on verbal content, but is also shaped by visual and spatial aspects (Serafini & Clausen, 2012). This aligns with theories in visual linguistics, which emphasize that meaning is conveyed not only through text but also through accompanying visual elements. Accordingly, the more visually enriched the *mushaf* becomes, the greater the likelihood that readers will grasp its intended message.

Another important finding of this study is the influential role of social media in shaping public perception of the *mushaf*. In the digital era, interpretations of the Qur'an are no longer derived solely from academic exegesis; they also emerge from discussions that take place across various social media platforms (Lukman, 2018). This phenomenon reflects a growing democratization and openness in the interpretation of sacred texts.

One significant implication of this trend is the emergence of new forms of authority in Islamic discourse. Whereas interpretive authority was traditionally monopolized by scholars

and academic institutions, individuals from diverse backgrounds now contribute to shaping public understanding of the *mushaf*. This shift presents both challenges and opportunities for the field of Islamic studies. On one hand, access to knowledge is becoming increasingly inclusive; on the other hand, there is a pressing need to ensure that emerging interpretations remain grounded in valid and scholarly methodologies.

More broadly, the findings indicate that contemporary understandings of the *mushaf* are increasingly influenced by a combination of evolving rhetorical language, innovations in orthography, and the dynamics of digital communication. These transformations have far-reaching implications for Qur'anic studies, especially with regard to interpretative methods and Islamic outreach (*da'wah*) strategies.

As rhetorical styles evolve in the digital age, Qur'anic interpretation must adapt to more dialogical and interactive models of engagement. Hermeneutical approaches that emphasize the historical and social contexts of revelation can be significantly enriched by digital discourse analysis, allowing scholars to better understand how Qur'anic meanings are constructed and contested within online public spheres (Berner, 2023). Rhetorical shifts toward persuasive, conversational, and visual styles have generated new modes of comprehension that are no longer confined to traditional exegesis, but shaped by digital literacy and social media interactions (Sridevi et al., 2025).

In this context, Islamic educational institutions are urged to prioritize digital literacy and critical engagement with sacred texts. As younger generations increasingly turn to social media for religious learning, it becomes essential to equip them with analytical tools that can help distinguish between academically grounded interpretations and populist religious narratives (Putri & Aslami, 2023). Additionally, the proliferation of *mushaf* editions that incorporate modern visual elements—such as innovative typography, color-coded notations, and interactive annotations—suggests a growing awareness of the role design plays in enhancing comprehension and reader engagement.

This study affirms that both verbal and visual aspects now play a crucial role in how the Qur'anic text is received and understood. Innovations in *mushaf* orthography not only support readability but also enrich the overall reading experience, reinforcing the shift toward a more multimodal engagement with the sacred text. At the same time, the expansive reach of digital platforms in shaping Qur'anic understanding highlights the urgent need for maintaining scholarly integrity amidst the growing plurality of interpretations. Ensuring that

emerging modes of interpretation remain in harmony with rigorous academic standards is thus one of the most pressing challenges facing contemporary Qur'anic studies.

Conclusion

This study reveals that the dynamic interplay between *Rasm Uthmani* and *Rasm Imlai* in Indonesian Qur'anic manuscripts reflects a broader historical, cultural, and institutional development in the tradition of Qur'anic writing. Initially, *Rasm Imlai* was more commonly used due to its phonetic accessibility for Indonesian Muslims and its alignment with local linguistic patterns. However, with the growing influence of official institutions such as the *Lajnah Pentashihan Mushaf Al-Qur'an*, systematic efforts have been made to standardize Qur'anic orthography based on *Rasm Uthmani* principles in order to maintain textual authenticity and conformity with the Madinan standard mushaf.

Nevertheless, *Rasm Imlai* has not been entirely phased out. It continues to be used, particularly in educational contexts, to facilitate pronunciation and basic comprehension of the Qur'anic text. This persistence reflects a dynamic relationship between pedagogical needs and theological commitments within the practice of Islam in Indonesia. Hence, understanding Qur'anic *rasm* involves more than orthographic technique; it is deeply connected to the epistemological, historical, and ideological dimensions of sacred text transmission in local contexts.

Looking forward, further research is needed to explore how linguistic and technological approaches can be more effectively integrated into contemporary tafsir studies. In doing so, engagement with the Qur'an can continue to evolve while remaining grounded in the epistemological foundations of the Islamic scholarly tradition.

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