

Edutainment in Qur'an Publishing: Integrating Learning Theories and Entertainment in Indonesian Mushaf

Edutainment dalam Penerbitan Al-Qur'an: Integrasi Teori Pembelajaran dan Entertainment dalam Mushaf Al-Qur'an Indonesia

Fatchiatuzahro* (a), Imronudin* (a) Riza Muhammad*(b)

* Corresponding Author, email: fatchiatuzahro@iuqibogor.ac.id,

(a) Ummul Quro Al-Islami Institute Bogor, Jl. Mohnoh Nur No.112, Leuwimekar, Kec.leuwiliang, Kabupaten Bogor, Jawa Barat 16640

(b) UIN Syarif Hidayatullah. Jl. Ir H. Juanda No.95, Ciputat, Kec. Ciputat Tim., Kota Tan-gerang Selatan, Banten 15412

Abstract

The The publication of Al-Qur'an manuscripts in Indonesia reflects the direction of the publishing industry, which emphasizes products that are not only informative but also interesting and entertaining for readers. This phenomenon was triggered by a response to society's need for access to additional, more complete information. However, innovations like color tajwid have sparked controversy. Further research into the publication of the Qur'an in Indonesia is necessary to fully understand its impact. This study, employing the concept of edutainment, examines how Al-Qur'an manuscripts in Indonesia integrate learning theories and edutainment approaches. Utilizing analytical descriptive methods alongside philosophical-speculative and phenomenological approaches, fifteen manuscripts were analyzed. These manuscripts effectively meet readers' needs while incorporating educational theories and edutainment strategies. Additionally, there is an emphasis on technological innovation, particularly in visual learning methods that utilize both technological and non-technological features. Despite these advancements, the teacher's role remains crucial in promoting independent learning, especially within the context of Qur'an study.

Keywords: *Edutainment, Publishing Al-Qur'an Mushaf, Publishing Innovation, Education*

Abstrak

Penerbitan mushaf Al-Qur'an di Indonesia mencerminkan arah industri penerbitan yang menekankan pada produk yang tidak hanya informatif tetapi juga menarik dan menghibur pembaca. Fenomena ini dipicu oleh respons terhadap kebutuhan masyarakat akan akses informasi tambahan yang lebih lengkap. Namun, inovasi seperti tajwid warna menimbulkan kontroversi dan kesalahpahaman. Penelitian tentang penerbitan Al-Qur'an di Indonesia diperlukan untuk memahami dampaknya secara holistik. Dengan menggunakan konsep edutainment, penelitian ini mengeksplorasi penerapan edutainment dalam inovasi mushaf Al-Qur'an di Indonesia, dengan metode deskriptif analitik dan pendekatan filosofis-spekulatif dan fenomenologis. Melalui lima belas mushaf yang diteliti telah mengakomodasi kebutuhan pembaca dan terintegrasi teori-teori belajar dan pendekatan edutainment. Penerbitan ini juga menekankan inovasi teknologi, yaitu pembelajaran visual yang tidak mengandalkan fitur teknologi (technological non features) dan audio visual yang memanfaatkan fitur teknologi (technological features). namun dalam hal mempromosikan kemandirian belajar, terutama dalam konteks pembelajaran Al-Qur'an, peran guru tetaplah penting.

Kata kunci: *Edutainment, Penerbitan Mushaf Al-Qur'an, Inovasi Penerbitan, Pendidikan*



Introduction

Quranification¹ entails transforming modern Quran into enriched learning materials. The primary aim of this competition among Al-Quran publishers is to create mushafs that engage and entertain readers, learners, and memorizers alike.² This trend mirrors the direction of the Al-Quran manuscript publishing industry in Indonesia, which increasingly prioritizes products that are both informative and captivating. For instance, Maqamat for Kids, a Mushaf publisher, introduced the Hafiz Pen featuring the Hafiz character, designed to captivate children's interest.³ Similarly, Al-Hira produces digital audio versions of the Quran along with Al-Quran Mubarak Word by Word, incorporating advanced IT technology and innovative audio features.⁴ Meanwhile, the Mushaf Grand Maqamat Talking Pen offers various styles and interpretations of the Quran, catering to diverse audiences and learning preferences.⁵

Eva Nugraha suggests that the motive behind the innovation in releasing Al-Qur'an mushafs by publishers stems from the middle-class Muslim community's demand for additional, comprehensive information alongside the Quranic text and translation.⁶ At the Al-Qur'an Publishers Workshop in 2012, Ahsin

-
- 1 Quranification is a manifestation of the existence of religion in the public sphere in the form of muṣḥaf Al-Qur'an with all its variations because religion was thought to have disappeared due to the current industrialization, modernization, and secularization. Still, it is increasingly showing its existence, including through mushaf, especially in the case of Asia. This term was popularized by Eva Nugraha at the National Seminar with the theme "Religion and Pop Culture: Commodification of Religion in Pop Culture in Indonesia," at the Faculty of Ushuluddin UIN Syarif Hidayatullah Jakarta, Monday 21 April 2014. The initial title of this paper was "Quranification of Products and Thematization of Mushaf: Trends in Publishing Mushaf al-Qur'an in Contemporary Indonesia," was presented at the International Conference on Quranic Studies held at the Main Auditorium of UIN Syarif Hidayatullah Jakarta on 15-16 February 2014. Meanwhile, the original dissertation was entitled "Commodification and the Sacredness of the Holy Book." Read. Eva Nugraha, 'Tren Penerbitan Mushaf Dalam Komodifikasi Al-Qur'an Di Indonesia', *Ilmu Ushuluddin 2* (2015): 301. Read. Sana Mirza, 'Developing the Harari Muṣḥaf: The Indian Ocean Milieu of Ethiopian Scribes,' *Edinburgh University Press 1* (2023), <https://www.jstor.org/stable/10.3366/j.ctv32vqh22.5>. Then it was adopted by Fatchiatuzahro in his dissertation with a different approach, namely edutainment rather than commodification of religion. Read. Fatchiatuzahro, *Edutainment Dalam Mushaf Al-Qur'an Indonesia*, ed. Muhammad Khutub, 1st ed. (Tangerang: Lembaga Kajian Dialektika, 2022).
 - 2 Eva Nugraha, 'Tren Penerbitan Mushaf Dalam Komodifikasi Al-Qur'an Di Indonesia', *Ilmu Ushuluddin 2* (2015): 390.
 - 3 Mushaf ini dilengkapi Hafiz Pen, earphone, charger, dan USB cable. Hafiz Pen adalah Digital Talking Pen yang didesain khusus menyerupai karakter Hafiz untuk menarik anak-anak. Read. Al-Qolam, 'Al-Qur'an Talking Pen New Maqamat For Kids' (alqolam.com, 19 January 2022), 1, <https://alqolam.com/product/al-quran-talking-pen-new-maqamat-for-kids/>.
 - 4 Tim Al-Hira, *Audio Digital Al-Qur'an Dan Al Mubarak Word by Word* (Bandung: Al-Hira Indonesia, 2012).
 - 5 Tim Al-Qolam, *Mushaf Maqamat for Kids* (Jakarta: Al-Qolam, 2015).
 - 6 Eva Nugraha, 'Tren Penerbitan Mushaf Dalam Komodifikasi Al-Qur'an Di Indonesia', *Ilmu Ushuluddin 2*

Sakho emphasized the importance of adopting various socialization methods to ensure egalitarian access to the Quran across society's diverse levels while preserving its sacredness and facilitating the absorption of its messages into readers' hearts.⁷ Furthermore, research conducted by the Al-Qur'an Mushaf Pentashihan Institute (LPMQ) in 2016 revealed that features and products play a pivotal role in people's preferences when selecting a Mushaf. This signifies a paradigm shift in Quran manuscript publishing, where innovative breakthroughs are demanded to align with the essence of the publishing concept: educational, engaging, entertaining, and rich in information publications.⁸

Despite its apparent benefits, this phenomenon has negative consequences, particularly in terms of shifting teaching authority from teachers to media platforms. Consequently, certain Muslims in Indonesia are reluctant to seek guidance in Quranic study, believing that more practical tools are available. This has led to a significant shift in interaction dynamics, particularly with the Special Edition Mushaf, resulting in what is termed as individualization in Quranic reading.⁹ However, this new concept has sparked mixed responses, exemplified by the controversy surrounding the inclusion of images in the Mushaf. In fact, according to Sami'ah, the adoption of color tajwid innovation has introduced new challenges in understanding tajwid. People have started identifying tajweed based on color rather than substance, and the varied colors used by publishers have exacerbated this issue.¹⁰ For instance, publishers like Lautan Lestari and Jayabaya, who are pioneers of the LPMQ, have proposed guiding principles for color-based recitation.¹¹

(2015): 305.

- 7 Ahsin Sakho Muhammad, 'Etika Penerbitan Al-Qur'an: Beberapa Terbitan Mushaf (Bagian 4) - Lajnah Pentashihan Mushaf Al-Qur'an', Lembaga Pentashihan Mushaf Al-Qur'an Kemenag RI, 24 September 2012, <https://lajnah.kemenag.go.id/artikel/etika-penerbitan-al-qur-an-beberapa-terbitan-mushaf-bagian-4.html>.
- 8 Zaenal Arifin Madzkur, 'Kecendrungan Masyarakat dalam Memilih Mushaf Al-Qur'an Standar Indonesia di Pulau Jawa', *Suhuf*, 1, 9 (June 2016): 175.
- 9 Muhammad Edy Saputro, 'Mushaf 2.0 Dan Studi Al-Qur'an Di Era Muslim Tanpa Masjid', *Jurnal Miqot*, 2, XLII (2018): 258–59.
- 10 Sami'ah, 'LPMQ dan Prodi IAT Gelar Pelatihan Pentashihan Mushaf Al-Quran Tajwid Warna', Institut Ilmu Al Quran (IIQ) Jakarta, 27 February 2020, <https://iiq.ac.id/berita/lpmq-dan-prodi-iat-gelar-pelatihan-pentashihan-mushaf-al-quran-tajwid-warna/>.
- 11 Color Tajwid manuscripts began to be printed and circulated in 2005. Lautan Lestari and Jayabaya were the first publishers of these manuscripts. After that, many publishers published the same concept as the two, including PT. Cahaya Intan Cemerlang Jakarta (2006), Maghfirah Pustaka Jakarta (2006), PT. Syaamil Media Cipta Bandung (2006), PT. Pena Pundi Aksara Jakarta (2007), PT. Karya Toha Putra Semarang (2008), PT. Suara Agung Jakarta (2008), CV. Roudhotul Jannah Bandung (2009), PT. Sygma Examedia Arkanleema Bandung (2009-2010), PT. Cahaya Quran Jakarta (2011). Read. Harits Fadlly, 'Tajwid Warna Dalam Mushaf Al-Qur'an Standar Indonesia', *SUHUF* 13, no. 2 (2020): 346–47. Read. Yasin Dutton, 'Red Dots, Green Dots, Yellow Dots, and Blue: Some Reflections on the Vocalisation of Early Qur'anic Manuscripts – Part I,' *Journal of Qur'anic Studies* 1, no. 1 (April 1999): 115–40, <https://doi.org/10.3366/>

On the other hand, Maghfirah Publishers, through the *Mushaf Al-Qur'an Al-Qahhar* (2016), utilizes eight colors to elucidate the twenty-eight laws of recitation, aiming to eliminate the necessity for explicit memorization of these laws. However, this approach may lead to misunderstandings as the emphasis on colors could overshadow the importance of understanding the essence of recitation itself.¹² Moreover, according to Al-Jazarī (d. 838 H), mastery of the science of recitation is imperative. Additionally, confusion arises regarding the definition of tajwid laws, such as *izhār* being labeled as “normal” and *idghām* as “not pronounced.” Aiman Rusydi Suwaid in *at-Tajwīd al Muṣawwar* asserts that this definition significantly differs from traditional understanding.¹³

Eva Nugraha highlights the importance of continued research into the publication of the *Al-Qur'an* in Indonesia, emphasizing that the exploration of *Al-Qur'an* manuscripts persists beyond the compilation phase during Usmān ibn Affān's era. This viewpoint resonates with the concept outlined in *Taṣnīf 'Ulūm Al-Qur'ān*, which includes the publication of the *Al-Qur'an* within the realm of *Jam' Al-Qur'an*.¹⁴ However, Rohimin and Muzaffar Iqbal draw attention to the limited focus on this topic, with only 20% of research conducted by Muslim scholars, contrasting starkly with the majority, 80%, carried out by Western scholars.¹⁵ Nonetheless, Hamam Faizin argues that Muslim scholars exhibit more interest in the historical aspects of the *Al-Qur'an* text, consequently perceiving the publication of the *Al-Qur'an* as less relevant.¹⁶ This perspective, however, faces challenges as evidenced by the findings of the *al-Majma' al-Malik al Fahd International seminar* in 2014, themed “*Nadwah Ṭibā'ah Al-Qur'an al-Karīm wa Nasyruhu baina al-Wāqī' wa al-Ma'mūl*,” which featured 57 discussions on the publication of *Al-Qur'an* manuscripts across Europe and the East, encompassing the latest developments and innovations in *Al-Qur'an* publication.¹⁷

jqs.1999.1.1.115.

12 Maghfirah Pustaka, ‘*Al-Qohhar: Al-Qur'an Tajwid Pelangi Sedang*’, maghfirahpustaka.id, 2016, <https://maghfirahpustaka.id/produk/al-qahhaar-quran-tajwid-terjemah-pelangi-sedang/>.

13 *Izhār* reads every letter from the *makhraj* without any buzzing. Meanwhile, *idghām* merges the letters that are syllable with the ones that come after it so that they become one letter with more emphasis on the second letter. Read. Aiman Rusydi Suwaid, *At-Tajwīd al Muṣawwar*, 1st ed., vol. 1 (Damaskus: Maktabah Ibn Jazari, 2011), 231–62.

14 Nugraha, ‘*Tren Penerbitan Mushaf Dalam Komodifikasi Al-Qur'an Di Indonesia*’, 302. Read. François Déroche, *Qur'ans of the Umayyads: A First Overview*, Leiden Studies in Islam and Society, volume 1 (Leiden Boston (Mass.): Brill, 2014), 142.

15 Rohimin, ‘*Jejak Dan Otoritas Percetakan Mushaf Di Indonesia*’, *NUANSA IX* (Desember 2016): 191.

16 Hamam Faizin, *Sejarah Pencetakan Al-Qur'an* (Era Baru Pressindo, 2012), 52.

17 *Nadwah Ṭibā'ah Al-Qur'an al-Karīm*, ‘*Nadwah Ṭibā'ah Al-Qur'an al-Karīm wa Nasyruhu baina al-Wāqī' wa al-Ma'mūl*’, Desember 2014, 1, <https://qprint.qurancomplex.gov.sa/>.

Several authors have examined the dynamics of Mushaf publishing, offering insights into various aspects such as history, innovation, and societal implications. Ali Akbar's work, "Printing Al-Qur'an Mushafs in Indonesia" (2011), delves into the history of Mushaf publishing up to 2011, with a particular focus on the creative industry and the role of the Al-Qur'an Mushaf Study Institute (LPMQ).¹⁸ However, Rohimin's study (2016) suggests a need for a more in-depth exploration of the history of publications.¹⁹ Additionally, Hamam Faizin (2012) provides a review of the early history of Al-Qur'an printing.²⁰ Eva Nugraha's research (2015) sheds light on innovative trends in mushaf publication and discusses the economic and religious impacts of the commodification of the Al-Qur'an in Indonesia.²¹ Moreover, Muhammad Dluha Lutfullah's work (2019) engages in a debate on patriarchy in modern mushafs.²² Meanwhile, Harits Fadly's examination (2020) of color tajwid in Indonesian Standard Al-Qur'an manuscripts emphasizes sociological and historical aspects within the publication of color system tajwid manuscripts.²³

The phenomenon of publishing Quran manuscripts resonates with the evolving trends in education, characterized by paradigm shifts towards student-centered methodologies and the nurturing of human potential. This contrasts with the predominant focus in the 20th century on exploring and exploiting nature. This shift has been influenced by factors such as the ecological crisis and findings from neuropsychological research. Karen Markowitz highlights the superiority of the human brain over even the most sophisticated computers, suggesting that every individual possesses the potential for success.²⁴ Therefore, the key to success in learning lies in actualizing the learning process and harnessing one's intelligence.²⁵

Islamic education emphasis on learning processes that cater to individual needs and learning styles, aiming to foster the development of learner potential, especially in today's context. Edutainment, a blend of education and entertainment, is seen as a fitting approach to address these evolving needs. According to Hamruni,

18 Ali Akbar, 'Pencetakan Mushaf Al-Qur'an Di Indonesia', *SUHUF* 4, no. 2 (2015): 271.

19 Rohimin, 'Jejak Dan Otoritas Percetakan Mushaf Di Indonesia'.

20 Faizin, *Sejarah Pencetakan Al-Qur'an*.

21 Nugraha, 'Tren Penerbitan Mushaf Dalam Komodifikasi Al-Qur'an Di Indonesia'.

22 Muhammad Dluha Luthfillah, 'Patriarki Dalam Kitab Suci Yang Terkomodifikasi', *SUHUF* 12, no. 2 (2019): 281–301. Read. Ruqayya Y. Khan, 'Did a Woman Edit the Qur'an? Hafsa and Her Famed "Codex"', *Journal of the American Academy of Religion, Oxford University Press* 82 (March 2014): 1.

23 Fadly, 'Tajwid Warna Dalam Mushaf Al-Qur'an Standar Indonesia'.

24 Karen Markowitz and Erick Jansen, *Great Memory* (USA: Corwin Press, 1999), 249.

25 Badrus Zaman, 'Edutainment Dalam Mata Pelajaran Pendidikan Agama Islam', *MUDARRISA: Jurnal Kajian Pendidikan Islam* 8, no. 1 (2016): 117–18.

edutainment involves combining educational and entertainment elements in a balanced manner, thereby making the learning process enjoyable.²⁶ Abdul Ghani, an expert in the field, suggests that the concept of edutainment embodies holistic humanism. In an educational setting, it takes into account individual needs and potentials across physical, emotional, intellectual, and spiritual dimensions, while also promoting positive human values such as empathy, social responsibility, and respect for human dignity.²⁷ Philosophically, the significance of edutainment, as emphasized by Hamruni, lies in its ability to create an environment conducive to learning, facilitating the realization of learners' potential to meet their existential needs. Edutainment operates on several fundamental principles. Firstly, it acknowledges that fostering a positive emotional state can accelerate the learning process. Secondly, it advocates for the judicious integration of reason and emotion in selecting appropriate learning methods. Lastly, it underscores the importance of motivation, respect for diverse learning styles, and consideration of individual learning modalities to ensure effective learning outcomes and optimal results.²⁸

The concept of edutainment is vividly illustrated through the examination of fifteen Mushaf products from eight Al-Qur'an publishers in Indonesia, collectively known as the Special Edition Mushaf. These products have been selected for further research based on their unique concept, which seamlessly integrates educational and entertainment elements. From an academic perspective, these Mushafs encompass various aspects such as learning to write, read, memorize, and understand the contents of the Quran. On the other hand, the entertainment aspect is manifested through the utilization of colors, inclusion of memorization columns, motivational phrases, a color-based recitation system, explanations of *asbab nuzul* and *tafsir*, as well as larger texts tailored for older individuals. The fifteen Mushafs from eight publishers in Indonesia include: (1) Audio Digital Al-Qur'an Al-Mubarak Word by Word (2012) by Al-Hira Indonesia, (2) Mushaf Al-Qur'an Grand Maqamat Talking Pen (2015) by Al Qalam (PT. Hidayah Insan Mulia), (3) Al-Qur'an Talking Pen Mushaf Wanita (2016) by Al Qalam (PT. Hidayah Insan Mulia), (4) Mushaf Maqamat for Kids (2014) by Al Qalam (PT. Hidayah Insan Mulia), (5) Al-Hufaz Milenial Muslimah Series (2016) by PT. Cordoba, (6) Mushaf Al-Kabir (2011) by PT. Cordoba, (7) Al-Qur'an Tikrar (2014) by PT. Sygma Examedia Arkaleema, (8) Mushaf Tulis (2011) by PT. Sygma Examedia Arkaleema, (9) Al-Qur'an Belajar (2015) by Al-

26 Hamruni, 'Konsep Edutainment Dalam Pendidikan Islam' (PhD Thesis, Yogyakarta, UIN Sunan Kalijaga Yogyakarta, 2008), 124.

27 Abdul Gani Jamora Nasution, 'Pembelajaran Edutainment: Tinjauan Filosofis Pendidikan Islam', *Ihya Al-Arabiyah: Jurnal Pendidikan Bahasa Dan Sastra Arab* 3, no. 2 (2017): 70.

28 Hamruni, 'Konsep Edutainment Dalam Pendidikan Islam', 9.

Mahira, (10) *Al-Qur'an Pemula* (2014) by Al-Mahira, (11) *Al-Qur'an Cinta* (2018) by Al-Mahira, (12) *My First Al-Qur'an* by PT. Sygma Examedia Arkaleema, (13) *Al Qahhar Qur'an Tajwid Terjemah Pelangi* (2016) by CV. Maghfirah, (14) *Asy-Syifa* (2013) by Al-Fatih Qur'an, and (15) *Al-Qur'an Hafalan Per-kata Junior* (2020) by Al-Qosbah.

This research delves into the application of edutainment in mushaf innovation in Indonesia, aiming to scrutinize publishers' assertions regarding education and entertainment in Quran manuscripts through the edutainment concept. This approach enriches the study of mushaf publishing by integrating analytical descriptive methods in literature studies of fifteen special editions of Al-Quran manuscripts. Drawing upon learning theories from educational psychology and Islamic education, the primary objective is to discern the concept of edutainment and its practical application in manuscript publication, employing a philosophical-speculative and phenomenological approach. The philosophical-speculative aspect prioritizes conceptual thinking and deep theoretical reflection to explore the meaning and essence of existing phenomena, addressing metaphysical, ontological, epistemological, and ethical dimensions. Despite its complexity, this approach aims to unveil the deeper layers of reality. Conversely, the phenomenological approach seeks to gather essential evidence from phenomena, with intentionality serving as the basis for analysis and drawing accurate conclusions. This methodological framework is specifically tailored to explore phenomena within the context of Quran publishing, particularly concerning the addition of rich educational content.

Edutainment: Review of Concepts, Learning Theories in Learning Psychology, and Islamic Education

Edutainment, as defined by Bobby Deporter, Mike Hernaci, and Hamruni, involves the fusion of educational and entertainment elements. The goal of entertaining learning design is to make the learning process more enjoyable by seamlessly integrating academic and entertainment content through humor, games, role-playing, multimedia, and other interactive methods.²⁹ This approach aims to enhance students' comprehension, memory, and learning abilities while fostering social interactions and introducing educational concepts in contexts closely resembling everyday life, such as television shows, video games, or music.³⁰ In the

²⁹ Bobbi DePorter and Mike Hernacki, *Quantum Learning: Unleashing the Genius in You* (New York, N.Y: Dell Publishing, 1992), 12. Read: Hamruni, 'Konsep Edutainment Dalam Pendidikan Islam', 124.

³⁰ Moh Sholeh Hamid, *Metode Edutainment*, 1st ed. (Yogyakarta: DIVA Press, 2012), 18.

modern technological era, Oksana V. Anikini and Elena V. Yakimenko argue that edutainment serves as an effective medium for accessing information rapidly while offering enjoyable entertainment, thereby facilitating knowledge acquisition through engaging educational experiences.³¹

According to Hamruni, the edutainment theory encompasses several significant concepts. Firstly, cooperative learning emphasizes collaboration among individuals to enhance learning outcomes.³² Secondly, the Triun Brain theory, introduced by Paul Maclean,³³ illustrates the integration of the human brain in enjoyable learning experiences. Thirdly, multiple intelligence theory, pioneered by Howard Gardner, acknowledges various dimensions of intelligence, asserting that intelligence encompasses diverse facets beyond verbal or logical aptitude.³⁴ Fourthly, Active Learning, advocated by Melvin L. Silberman, underscores the importance of mental engagement and physical action in the learning process.³⁵ Fifthly, Accelerated Learning presents a rapid and gratifying approach to acquiring knowledge.³⁶ Finally, Quantum Learning, developed by Georgi Lezanov, underscores the significance of employing positive suggestions and diverse techniques to enhance learner engagement and comprehension.³⁷

Edutainment uses learning theories in learning psychology as a basis. First, behavioristic theory emphasizes the influence of the environment on the learning process,³⁸ with scientists such as Pavlov, Thorndike, Watson, Hull, Gutrie, and Skinner

31 Oksana V. Anikina and Elena V. Yakimenko, 'Edutainment as a Modern Technology of Education,' *Procedia-Social and Behavioral Sciences* 166 (2015): 476.

32 Made Wena, *Strategi Pembelajaran Inovatif Kontemporer*, 10th ed., 10 (Jakarta: Bumi Aksara, 2013), 189.

33 The theory of brain development, "Triune Brain," was introduced by MacLean in the form of a hierarchy, namely the Reptilian Brain (Brain Stem), Old Mammalian Brain (Limbic System), and Neocortex. Then, this theory was developed in education by Dennison, an education expert and initiator of Brain Gym, which facilitates and makes learning a fun learning process according to brain development. Read: Nonny Swediati, 'Metode Pembelajaran Karakter Berdasarkan Dinamika Perkembangan Otak', in *Prosiding Seminar Nasional Milleneial 5.0 Fakultas Psikologi UMBY*, 2020, 199–205.

34 Howard Gardner, *Multiple Intelligences: The Theory in Practice*. (New York: Basic Books, 1993), 16.

35 Melvin L. Silberman, *Active Learning: 101 Strategies to Teach Any Subject* (Boston: Allyn and Bacon, 1996), 3.

36 Colin Penfield Rose and Malcolm J. Nicholl, *Accelerated Learning for the 21st Century: The Six-Step Plan to Unlock Your Master-Mind* (New York: Delacorte Press, 1997), 2.

37 Quantum learning is a physics term that means energy packages emitted by hot objects. In other words, quantum is defined as the interaction of changing energy into light because, essentially, all life is energy. Like its original meaning, the energy emitted by quantum learning is expected to foster maximum Enthusiasm for learning for learners of all ages. Therefore, quantum learning tries to achieve as much light as possible, namely the interaction of relationships and inspiration to produce light energy. Read: Victor Selman, Ruth Corey Selman, and Jerry Selman, 'Quantum Learning: Learn Without Learning,'

38 Muhajirah Muhajirah, 'Basic of Learning Theory:(Behaviorism, Cognitivism, Constructivism, and Humanism)', *International Journal of Asian Education* 1, no. 1 (2020): 38.

developing this concept.³⁹ *Second*, cognitivist theory highlights the complexity of the thinking process in learning, where knowledge is understood through interaction with the environment.⁴⁰ *Third*, constructivist theory gives individuals the freedom to learn with the facilitation of other people.⁴¹ Meanwhile, the teacher acts as a mediator and facilitator.⁴² *Fourth*, Humanistic theory aims to humanize humans through concepts such as meaningful learning and a taxonomy of learning objectives.⁴³ *Fifth*, Cybernetic theory combines control and communication theories to process information and solve problems. This theory was first used in 1945 AD by Louis Couffignal (1902-1966 AD). Norbert Wiener (1894-1964 AD) used this term to describe artificial intelligence in the communication process to obtain feedback.⁴⁴

Edutainment in the context of mushaf gave birth to a new generation of mushaf in the early 2000s. Unlike the previous generation in the 1950s-1990s, it was called a conventional mushaf because it was published with simple, rigid content without creative and innovative additions. It consists of 'asmā' al-ḥusna, fadhilah reading the Al-Qur'an, prayer rug verse markers, al-Qur'an khatmil prayers, discussion of waqf rules and their markers, fahras jūz, fahras sūrah, tajwid book, makhraj al-ḥurūf, permission to print the Koran, and its tashih. Unlike modern Mushaf, it consists of thick calligraphic text in the style of Medina Mushaf, which has been adapted to the Indonesian Standard Mushaf.⁴⁵ The color blocking of certain verses, apart from the words "Allah" or "Rabb," prayer rug verses containing prayers, color blocking for recitation and explanation, exploration of cover colors and fresher Mushaf designs with decorations, adding content other than Al-Qur'an text and, such as an index of word translation, transliteration, asbāb al-nuzūl, ḥadīṣ, fiqh, history, 'ulūm Al-Qur'an, and tafsīr—complete accessories, such as zippers, card dividers, protective boxes, and reading dividers. The manuscripts also have themes, such as masculine,

39 Nurliani Siregar and Hartini Nara, 'Belajar Dan Pembelajaran', *Penerbit Ghalia Indonesia*, 2015, 23.

40 Hamzah B. Uno, *Orientasi Baru Dalam Psikologi Pembelajaran* (Bumi Aksara, 2023), 10.

41 M. Thobroni, *Belajar Dan Pembelajaran: Teori Dan Praktek* (Yogyakarta: Ar-Ruzz, 2015), 91.

42 Yuberti Yuberti, *TEORI PEMBELAJARAN DAN PENGEMBANGAN BAHAN AJAR DALAM PENDIDIKAN*, vol. 1 (Bandar Lampung: Anugerah Utama Raharja, 2014), 49, <http://www.aura-publishing.com>.

43 Muhajirah, 'Basic of Learning Theory', 40.

44 Muhammad Arifin, Ayu Puspita Sari, and Adriawan Maulana Tama, 'Implikasi Teori Belajar Sibernetik Dalam Proses Pembelajaran Dan Penerapan IT Di Era Modern' (Prosiding Seminar Nasional Pendidikan Berkemajuan dan Menggembirakan (The ..., 2017), 247.

45 Zainal Arifin Madzkur, 'Al-Rasm al-'Uthmānī Fī al-Muṣḥaf al-Mi'yārī al-Indūnīsī 'inda al-Dānī Wa Abī Dāwūd', *Studia Islamika* 27 (2020): 103. This article confirms that differences in the Ottoman Rasm are commonplace in terms of narration, and the claim that the mushaf is the most 'Ottoman' is a mistake. The difference in writing of the Usmani Rasm between the Indonesian Standard Al-Qur'an Mushaf and the Medina Mushaf of Saudi Arabia only lies in their affiliation to two major schools in this discipline, which was written in the 5th century Hijriah by al-Dānī and Abū Dawūd. The difference between the two also often only relates to adding or removing the letter "alif".

feminine, teenage, classic, glamorous, minimalist series, kids and elderly.⁴⁶

In Islamic education edutainment, five important things must be considered. First, create an environment that supports learning. Second, it arouses interest in learning through meaningful learning to increase enthusiasm and motivation. Third, recognize various learning styles, such as visual, auditory, and kinesthetic. Fourth, activity-based learning should be applied where students engage in mental participation and direct action. Fifth, an inquiry-discovery approach is used where learners construct knowledge through discussion, questions, practice, and teaching to others.⁴⁷ In the context of learning the Koran, Islamic education regulations are clear, emphasizing the scientific sanad tradition. Zainul Milal noted that the teaching of religious knowledge continued with the ulama until the generation of the Prophet's companions.⁴⁸ The process of sanad Al-Qur'an is very strict and thorough, with teachers responsible for considering students' cognitive and affective aspects and ensuring the quality of students' reading is equivalent to what Jibril taught the Prophet.⁴⁹ The traditional way to obtain the sanad of the Qur'an is by talaqqī-mushafahah, namely obtaining a direct reading of the Qur'an perfectly. Thus, even though technology is developing, the role of the teacher in learning the Qur'an remains irreplaceable because the teacher is the holder of the scientific knowledge that connects students with the Qur'an.⁵⁰

Learning Methods, Features, and Integration of Edutainment Elements in the 15 Mushafs

Learning methods constitute a sequence of operational procedures employed to achieve learning objectives, transcending specific activities to encompass content within the Special Edition Mushaf. Here, additional features such as recitation, codicology, 'ulūm al-Qur'an, al-waqf wa al ibtidā, asbāb al-nuzūl, tafsir, and learning methods are incorporated, each imbued with elements of edutainment. However, within this context, features such as asbāb al-nuzūl, 'ulūm al qur'ān, tafsir, and learning methods represent distinct components.

During the investigation, it was discovered that several Mushaf editions incorporate additional Asbāb al-Nuzūl content. M. Dluha further elaborates that

46 Akbar, 'Pencetakan Mushaf Al-Qur'an Di Indonesia', 281.

47 Hamruni, 'Konsep Edutainment Dalam Pendidikan Islam', 275-82.

48 Zainul Milal Bizawie, *Masterpiece Islam Nusantara: Sanad Dan Jejaring Ulama-Santri, 1830-1945* (Pustaka Compass, 2016), 299.

49 Muhammad bin Al-Husain Al-Jūrī, *Akhlaq Ahl Al-Qur'ān* (Beirut: Daarul Kutub Ilmiyyah, 2003), 77-79.

50 Khairuddin bin Said and Jamaluddin bin Adam, 'Corak Tāriq Sanad Al-Qur'an Di Negeri Pahang', *Centre of Quranic Research International Journal*, n.d., 177.

technological progress has spurred the development of new-generation Mushaf products, which include modern features like VCDs, Portable Al-Qur'an devices, E-Pens, and Al-Qur'an mural flash disks. Moreover, products modified based on performative aspects generally omit translations and are still referred to as Al-Qur'an, whereas those modified based on informative aspects, termed informative-based modification, are labeled Translated Al-Qur'an.⁵¹ The Mushaf below applies *Asbāb al-Nuzūl*:

Table 1.0.
Asbāb al-Nuzūl Mushaf Special Edition 2010-2020

| No | Mushaf | <i>Asbāb al-Nuzūl</i> |
|----|----------------------------|----------------------------|
| 1. | Al-Qahhar Al-Qur'an Tajwid | Non Technological Features |
| 2. | Mushaf Grand Maqamat | Technological Features |
| 3. | Al-Qur'an Digital Mubarak | Technological Features |

This Mushaf introduces several new features, including explanations of the background to verse revelation (*Asbāb al-Nuzūl*), an Indonesian translation, an emphasis on the science of recitation with eight colors, hadith related to the verse, explanations of the wisdom of the verse, and a thematic index for verse searching based on specific themes.⁵² The Mushaf Grand Maqamat showcases innovative additions, such as the names of Imam Qira'at Sab'ah, explanations of the science of tajwid, and verses from *munaqasyah diniyah*. Digital features encompass the application of maqamat, Murratal recordings by renowned reciters, the "my voice" feature, explanations of *asbāb nuzul*, interpretations, and reflections on verses. Additionally, this Mushaf is furnished with Indonesian and English translations and offers consultations about the Al-Qur'an.⁵³

Al-Quran Digital Mubarak introduces content innovations including fundamental recitation knowledge with practical examples, transliteration guidelines, prayers in the Al-Qur'an, and an overview of the Atlas of the Al-Qur'an, alongside digital features such as Murratal recordings by renowned Sheikhs, translations in Indonesian, Javanese, Sundanese, and English, and a translation of *Tafsir Tanwir al-Miqbas fi Tafsir Ibn 'Abbas*. This Mushaf also offers an explanation of the science of tajwid accompanied by examples of verses, detailed explanations of words, and a comprehensive understanding of Islamic Fiqh. Additionally, users can save sounds, enjoy seven differ-

51 Luthfillah, 'Patriarki Dalam Kitab Suci Yang Terkomodifikasi', 288.

52 Tim Magfirah Pustaka, *Al-Qahhar Qur'an Tajwid*, (Jakarta: Pustaka Magfirah, 2016)

53 Tim Al-Qolam, *Mushaf Maqamat for Kids*, (Jakarta: Al-Qolam, 2015)

ent sounds, and access a compilation of various features provided.⁵⁴

Ulūm Al-Qur'an content is considered essential additional content in Mushaf, as highlighted by Eva Nugraha, encompassing Mushafs that align with trending themes based on science to facilitate understanding of the Al-Qur'an. The Special Edition Mushafs that follow this theme trend are:

Table 1.1.
'Ulūm Al-Qur'an Mushaf Special Edition 2010-2020

| No | Mushaf | 'Ulūm Al-Qur'an |
|----|-------------------------------|---|
| 1. | Mushaf Grand Maqamat | <i>Stories in the Koran</i> |
| 2. | Mushaf Grand Maqamat for Kids | <ul style="list-style-type: none"> • Questions and answers about the Koran • Stories in the Koran |
| 3 | Qur'an Belajar | <ul style="list-style-type: none"> • Adab and virtues of reading the Koran • Introduction to the history of the Koran • Science of Qira'at • Interpretation Science |
| 4. | Al-Qur'an Digital Mubarak | <ul style="list-style-type: none"> • Introduction to the history of the Koran • Names of the Newspapers • Adab and virtues of reading the Koran • Nuzulul Qur'an • Makiyah and Madaniyah • Science of Qira'at • Interpretation Science |

Eva Nugraha identifies Mushafs such as Mushaf Grand Maqamat, Mushaf Grand Maqamat for Kids, Qur'an Learning, and Al-Qur'an for Beginners as editions that align with trending themes based on science, aimed at enhancing understanding of the Al-Qur'an.⁵⁵ These Special Edition Mushafs encompass a diverse array of content, including Qur'anic stories, etiquette for reading Al-Qur'an, introductions to the history of the Al-Qur'an, as well as discussions on the science of qira'at and taf-

⁵⁴ Tim Al-Hira, *Audio Digital Al-Qur'an Al-Mubarak Word by Word*, (Bandung: Al-Hira Indonesia, 2012)

⁵⁵ Nugraha, 'Tren Penerbitan Mushaf Dalam Komodifikasi Al-Qur'an Di Indonesia', 346.

... Publishers strive to cater to readers' diverse needs by offering varied and relevant content. For instance, *Mushaf Grand Maqamat for Kids* presents Qur'anic stories and interactive question-and-answer sessions aimed at fostering deeper understanding. Similarly, *Al-Qur'an for Beginners* provides comprehensive content spanning from etiquette for reading Al-Qur'an to explanations of the differences between Makiyyah and Madaniyah, reflecting endeavors to enrich readers' comprehension, particularly among novice learners.

Eva Nugraha highlights the significance of Tafsir content, which captivates publishers' attention and is integrated as supplementary material in Mushafs. This content category includes editions that resonate with contemporary themes rooted in science, facilitating comprehension of the Al-Qur'an. Notably, *Mushaf Special Editions* spanning from 2010 to 2020 feature various Tafsir contents, such as hadith surrounding verses in "Al-Qahhar Al-Qur'an Tajwid," Tafsir by Ibn Kašir in "Mushaf Grand Maqamat," and Tafsir Tanwīr al-Miqbās fī Tafsīr Ibn' Abbās in "Al-Mubarak." The Special Edition Mushafs that follow this theme trend are:

Table 1.2.

Tafsir Content in Mushaf Special Edition 2010-2020

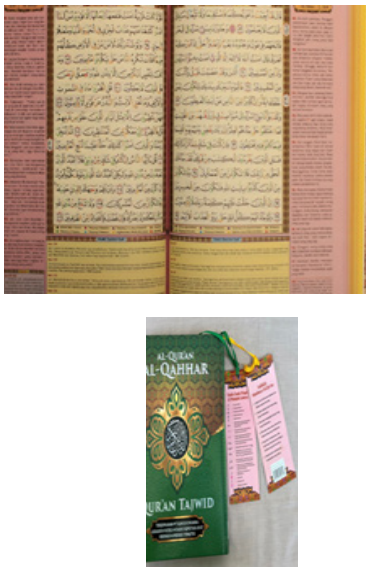

| No | Mushaf | Tafsir |
|----|----------------------------|--|
| 1. | Al-Qahhar Al-Qur'an Tajwid | hadith About Verses |
| 2. | Mushaf Grand Maqamat | Tafsir Ibn Kašir |
| 3. | Al-Mubarak | Tafsir Tanwīr al-Miqbās fī Tafsīr Ibn 'Abbās |

This learning method is not limited to narrowly used learning processes in certain learning activities. However, it turns out that this is also reflected in the content of the Special Edition Mushaf. The learning methods contained in the special edition of the Mushaf are as follows:

Table 1.3.


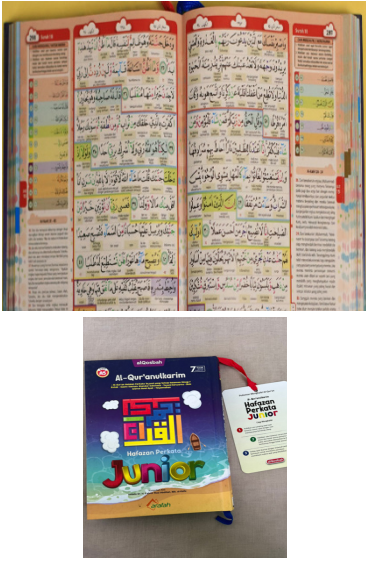
Mushaf Learning Methods Special Edition 2010-2020



| No | Mushaf | learning Methods | Descriptions |
|----|--------|------------------|--------------|
|----|--------|------------------|--------------|




| | | | |
|----|-----------------------------|---|---|
| 1. | Al-Qahhar Qur'an Tajweed | <p style="text-align: center;"><i>Independent Learning Method</i>⁵⁶</p>  | <p>The legal rules of Tajwid and the color system of Tajweed are explained first; then, the reader is directed to develop this understanding through the verses of the Al-Qur'an. This Mushaf also provides translation material, <i>Asbāb al-Nuzūl</i>, and <i>hadith</i>-related verses to deepen understanding. The theme of wisdom is included to help readers reflect on the meaning of the verse.</p> |
| 2. | Mushaf for Women | <p style="text-align: center;"><i>Guide Reading Method</i>⁵⁷ and using a topical review strategy with audio media.</p>  | <p>Learning to read begins with the rules of recitation and the recitation color system, followed by its application to the verses of the Koran. The Koran's <i>naghām</i> material is emphasized in <i>juz</i> one, with the reader focusing on the reading grid. Tajwid material is presented visually and in audio, with a voice recording feature for practice.</p> |

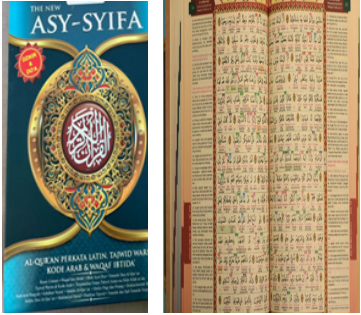

⁵⁶ *Independent Learning* is a learning method that directs learners to control themselves, make observations, and evaluate cognitive processes independently. Read. H.D. Schunk, *Learning Theoris: An Educational Perspective*, 6th ed. (Boston: MA Person, 2012), 122.

⁵⁷ *Method Guide Reading* is a guided learning method in reading activities to understand the Read. Y. Abidin, *Pembelajaran Membaca Berbasis Pendidikan Karakter* (Bandung: Refika Karakter, 2012), 90.

| | | | |
|-----------|---------------------------------------|---|--|
| <p>3.</p> | <p>Mushaf Al-Hafiz</p> | <p>There is a motivational verse with five color blocks in the five times a day method.</p>  | <p>The method of memorizing the Al-Qur'an is dividing five parts of the verses on one page based on five color blocks.</p> |
| <p>4.</p> | <p>Mushaf Hafazan Per-Kata Junior</p> | <p>Seven-color box method for kids. Mushaf Hafazan Junior Words</p>  <p>Source: personal documentation, 2022</p> | <p>The method of memorizing the Qur'an is divided into seven squares, each page with a list of colors red, blue, green, yellow, purple, orange, and brown, each square for one hour of memorization.</p> |
| | | | |



| | | | |
|----|-------------------------------|--|---|
| 5. | Mushaf Grand Maqamat | <p>Learning the Qur'anic Maugham uses the maqamat method, while adult tajweed refers to Matan Al-Jazariyah, and the children's tajweed follows Matan Tuhfah al Atfal. E-Pen is used to support the learning process with additional content.</p>  <p>Source: personal documentation, 2022</p> | Method seven maqam, Bayyātī, Hijāz, Saba, Rost, Jihārkah, Sīkā, noāwānd. |
| 6. | Mushaf Grand Maqamat for Kids | <p>The maqamat method is used to teach the naghmah of the Qur'an. E-Pen supports learning with additional content such as waqf, ibtida', tahqiq, and tajweed explanations, as well as lectures and questions and answers about stories in the Qur'an</p> <p>Mushaf Maqamat for Kids</p>  | This mushaf applies the self-evaluation method through the suaraku feature, which can be used to evaluate independent learning results. |

| | | | |
|-----------|-----------------------------|---|---|
| <p>7.</p> | <p>Qur'an of Love</p> | <p>Guide reading method and memorization method for beginning markers of verses.</p>  <p>Source: personal documentation, 2022</p> | <p>The reading focuses on the rules of tajweed and the color system of tajweed; then, the reader reviews these rules through verses of the Qur'an. The beginning of each verse is printed in blue with a marginal note to make it easier for memorizers to remember</p> |
| <p>8.</p> | <p>Qur'an Learning.</p> | <p>Proficient method, sound method, and analysis method accompanied by image media to explain <i>makhārij al ḥurūf</i>.</p> <p>Mushaf Qur'an Learning</p>  <p>Source: personal documentation, 2022</p> | <p>The Advanced Method is intended for novice users, while advanced users can directly use the Qur'an to learn</p> |
| <p>9.</p> | <p>Qur'an for Beginners</p> | <p>Proficient method, sound method, reading aloud method, and analysis method accompanied by image media to explain <i>makhārij al ḥurūf</i>. There is also learning to write letters with a recombination exercise model.</p> <p>Beginner Qur'an Mushaf</p>  | <p>The Advanced Method is intended for novice users, while advanced users can use the Qur'an learning directly.</p> |


| | | | |
|-----|--------------|--|---|
| 10. | Ash-Shifa | <p>Translation Grammar Method.⁵⁸ Mushaf of the Qur'an Ash-Shifa</p>  <p>Source: personal documentation, 2022</p> | <p>The material is presented deductively, including harfiyah translation and the use of the mother tongue in learning with the transliteration of sentences from Qur'anic verses.</p> |
| 11. | Mushaf Write | <p>Follow the Line Method⁵⁹</p>  <p>Source: personal documentation, 2022</p> | <p>The material is presented in thin writing form for further thickening by the user.</p> |

58 The Translation Grammar Method presents material by memorizing rules, grammar, and vocabulary and then literal translation from the target language to the learner's language. Ulin Nuha, *Metode Super Efektif Pembelajaran Bahasa Arab* (Yogyakarta: DIVA Press, 2012), 202-3.

59 Method Follow the Line is a method of thickening dots or lines in hijaiyah letters and writing verses of the Quran. Read. Sriyadi and Hartanto, 'Meningkatkan Psikomotorik Anak Berbasis Animasi Huruf Hijaiyah Dengan Metode Follow the Line', *Paradigma XXI*, no. 1 (2019): 131.

| | | | |
|------------|----------------------|---|--|
| <p>12.</p> | <p>Mushaf TIKRAR</p> | <p>Tikrar method and reading guide method⁶⁰.</p>  | <p>The repetition method uses a system of pledge marker columns, consisting of 168 columns with an additional 21 columns on the left for verse numbers and repetition marks. Paragraph numbers are written in 8 columns, arranged every two columns with a [TM] sign. Below it is a muraja'ah marker column consisting of 32 columns with the [MR] mark.</p> <p>Learning materials focus on memorization by providing grids in rote marker columns, rote verse blocks, rote keywords, and similar verses to guide readers in learning reading.</p> |
| <p>13.</p> | <p>Mushaf Kabir</p> | <p>Guide Reading Method. Mushaf Kabir</p>  | <p>The readings studied focus on waqf and ibtidā', giving a grid in the form of waqf and ibtidā' marks that are starting and stopping readings; the reader's task is only to study the readings on the grid.</p> |

60 Method Reconnecting is a learning method of reconnecting the learner's attention and improving learning outcomes. Read. Elwina Rosa and dkk, 'Penerapan Strategi Pembelajaran Reconnecting Untuk Meningkatkan Hasil Belajar Siswa Pada Mata Pembelajaran PAI Dan Budi Pekerti Di Kelas XI TBSM SMKN 1 Kuantan Hilir', Jom FTK UNIKS 3, no. 1 (2022): 60.

| | | | |
|-----|-----------------|---|---|
| 14. | My First Qur'an | <p>Mind Mapping Method and Reconnecting Method.</p>  | <p>The material is presented deductively, and there is a Bhartiya translation in the Qur'anic verses.</p> |
| 15. | Al-Mubarak | <p>Translation Grammar Method with audio media. Mushaf Audio Digital Al-Qur'an Al-Mubarak Word by Word</p>  <p>Source: personal documentation, 2022</p> | <p>The material is presented deductively, and there is a Bhartiya translation in the Qur'anic verses.</p> |

From the provided table, it is evident that certain manuscripts clearly outline the learning methods they employ, whereas others do not offer explicit explanations. However, by examining existing indicators such as material packaging and the strategies chosen for learning implementation, these manuscripts can be categorized into particular learning methods. For greater clarity, here are details of the mishaps that do or do not include learning methods:

Table 1.4.
Inclusion of Mushaf Learning Method Special Edition 2010-2020

| | Name of Mushaf | Learning Methods | Information |
|-----|--------------------------------|-------------------------|--|
| 1. | Al-Qahhar Qur'an Tajweed | Not mentioned | Learning methods are identified from material packaging strategies |
| 2. | Mushaf for Women | Not mentioned | Learning methods are identified from material packaging strategies |
| 3. | Mushaf Al-Huffaz | Mentioned | The learning method is mentioned in the introduction to the mushaf |
| 4. | Mushaf Hafazan Per-Kata Junior | Mentioned | The learning method is mentioned in the introduction to the mushaf |
| 5. | Mushaf Grand Maqamat | Mentioned | Learning methods are mentioned in the final appendix of the mushaf |
| 6. | Mushaf Grand Maqamat for Kids | Mentioned | Learning methods are mentioned in the final appendix of the mushaf |
| 7. | Qur'an of Love | Not mentioned | Learning methods are identified from the packaging of the material |
| 8. | Qur'an Learning | Mentioned | The learning method is mentioned in the introduction to the mushaf |
| 9. | Qur'an for Beginners | Mentioned | The learning method is mentioned in the introduction to the mushaf |
| 10. | Ash-Shifa | Not mentioned | Learning methods are identified from the packaging of the material |
| 11. | Mushaf Write | Not mentioned | Learning methods are identified from the packaging of the material |
| 12. | Mushaf Kabir | Not mentioned | Learning methods are identified from the packaging of the material |

| | | | |
|-----|-----------------|---------------|--|
| 13. | Mushaf TIKRAR | Not mentioned | Learning methods are identified from the packaging of the material |
| 14. | My First Qur'an | Not mentioned | Learning methods are identified from the packaging of the material |
| 15. | Al-Mubarak | Not mentioned | Learning methods are identified from the packaging of the material |

Nuances of *Edutainment* in the Mushaf of the Qur'an in Indonesia

The special edition mushaf consisting of elderly mushaf, children's mushaf, women's mushaf, memorization mushaf, and beginner mushaf can be referred to as mushaf that carries the concept of *edutainment* with the following indications of learning theory:

Table 2.0

Learning Theory of *Edutainment* Nuances in Mushaf Special Edition

| Types of Mushaf | Learning Theory | Indicators |
|------------------------|--|---|
| Elderly Mushaf | Humanistic (Abraham Maslow) | <i>Physiological needs</i> <i>Self-actualization needs</i> <i>Esteem needs</i> <i>Safety needs</i> (psychological comfort needs) |
| Women's Mushaf | Humanistic (Abraham Maslow) | <i>Self-actualization needs</i> <i>Esteem needs</i> <i>Safety needs</i> (psychological comfort needs) |
| | Behavioristic- <i>operant conditioning</i> (Burhus Frederic Skinner) | <i>Reward and Punishment</i> |
| | <i>Multiple Intelligences</i> (Howard Gardner) | Musical Intelligence Spatial Intelligence |

| | | |
|---------------------|---|---|
| Children's Mushaf | Humanistic (Abraham Maslow) | <i>Physiological needs</i> <i>Self-actualization needs</i> <i>Esteem needs</i> <i>Safety needs</i> (psychological comfort needs) |
| | <i>Multiple Intelligences</i> (Howard Gardner) | 1. Musical Intelligence 2. Spatial Intelligence |
| | Cybernetic (Landa) | Convergence focused on children's learning |
| Memorization Mushaf | Humanistic (Abraham Maslow) | 1. Physiological needs 2. Self-actualization <i>needs</i> 3. <i>Esteem needs</i> 4. <i>Safety needs</i> (psychological comfort needs) |
| | Constructivistic (Piaget and Vygotsky) | Provide study assistance for meaningful and independent learning. |
| | Behavioristic- Classical <i>Conditioning</i> (Ivan P. Pavlop) | Conditioning habituation memorization |
| Beginner Mushaf | Kognitivistic- Meaningful (David P. Ausubel) and (Jerome Bruner) | The packaging of the material is made meaningful both in form and target age of the user |
| | Humanistic (Abraham Maslow) | 1. Pphysiological needs 2. Self-actualization <i>needs</i> 3. <i>Esteem needs</i> 4. <i>Safety needs</i> (psychological comfort needs) |
| | Humanistic (Benjamin S. Bloom) | Taxonomy of cognitive, affective, psychomotor learning in learning to thicken mushaf writing |
| | Cybernetic (Landa) | Divergent targets general readers |
| | <i>Multiple Intelligences</i> (Howard Gardner) | Musical intelligence |

The special editions of Mushaf apply various learning theories, including the concepts of triune brain learning, multiple intelligences, active learning, accelerated learning, quantum learning, and humanistic learning theory, along with the principles of edutainment, to cater to diverse learner needs and enhance engagement.

While the indications of learning theory are based on *edutainment*, next: *First, the* special edition of the Mushaf applies the concept of triune brain learning,⁶¹ the theory of brain optimization by conditioning learning comfortably and relaxed is illustrated in the elderly mushaf that pays attention to the physical, brain, and mental state of older people—children’s mushaf and memorization in consideration of Piaget’s theory of brain development.

Second, The special edition of the Mushaf applies the concept of learning multiple intelligences. This theory pays attention to the diversity of learners’ intelligence, one of which is musical intelligence, which in this mushaf is packaged with a form of recitation learning in Murratal and learning Maqamat. This can be found in the Maqamat for Kids mushaf, Grand Maqamat, Al-Mubarak, Mushaf for Women, and My First Al-Qur’an, packaged in digital features with e-pen media.

Third, The special edition mushaf applies the concept of learning Active Learning (Active Learning),⁶² the presentation of content material designed Student Centered Allows readers to understand and apply the material and conduct active evaluations with the help of learning content presented, such as learning methods both reading for beginners, maqamat, tajweed learning using the color system, and how to use rote blocks and memorization control tables. It can be found in all special editions of Mushaf.

Fourth, The special edition mushaf applies the concept of learning Accelerated Learning (Accelerated learning).⁶³ Special edition mushaf has the following types of Technological Features: Learners can take advantage of digital features that can accommodate somatic, auditory, visual, and intellectual learners with the help of an e-Pen.

Fifth Special edition mushaf apply Quantum Learning.⁶⁴ The special edition mushaf has a design and layout that is reader-friendly and full color. The pictures

61 The human brain consists of three major parts: the stem (brain *reptile*), brain *limbic* (mammal), and brain *Neo cortex*. These three are one unit, so to optimize the function of each brain, it is necessary to create a fun, comfortable, and calm learning atmosphere. Thus, learners will find it easier to Understand the material. Read: Paul D. MacLean, *The Triune Brain in Evolution: Role in Paleocerebral Functions* (New York: Springer Science & Business Media, 1990), 50–52.

62 When actively learning, learners do most of the learning work, teaching ideas, solving problems, and applying something learned. This is the basis of active learning. Read. Silberman, *Active Learning*, 3.

63 This SAVI learning model combines four elements in learning and utilizing the senses during the learning process, both bodily, auditory, visual, and intellectual learner types. Read: Dave Meier, ‘The Accelerated Learning Handbook: Panduan Kreatif Dan Efektif Merancang Program Pendidikan Dan Pelatihan’, *Bandung: Kaifa*, 2002, 90.

64 Some techniques to provide positive suggestions are placing learners comfortably, placing background music in the classroom, increasing individual participation, using posters to offer great information while accentuating information, and providing teachers trained in suggestive teaching. Read. DePorter and Hernacki, *Quantum Learning*, 14.

correspond to the child's psychological state. This is clearly illustrated in the children's mushaf and women's mushaf, specifically designed for both groups of readers. Children's mushaf has image designs close to their environment with bright colors like yellow, while women's mushaf is designed femininely with soft colors like pink. In addition, to motivate learners, the mushaf presents a recitation learning feature through mural and maqamat and a voice and voice recording feature to facilitate learners in evaluating their recitation learning. These features can be found in the special edition mushaf, the digital version of the e-pen.

Sixth, The special edition of the Mushaf applies the humanistic learning theory that pays attention to the needs of learners of diverse ages, characters, and learning styles because the basis of the humanistic theory is to view the learner from his human side.

Seventh, Based on the opinion of Oksana V. Anikini and Elena V. Yakimenko, who stated that the rapid development of technology provides new and fun activities, besides making it easier for us to get information instantly, it indicates edutainment.⁶⁵ So it can be concluded that special edition mishaps that present additional content, which can be accessed efficiently by digital and non-digital learners, in the form of fun learning activities can be said that special edition mushaf is based on edutainment.

Special edition Mushafs encompassing elements of edutainment prioritize fulfilling readers' physiological, cognitive, and psychological needs, aligning with theories like constructivism, cognitivism, behaviorism, humanism, cybernetics, and multiple intelligences. These theories form the cornerstone of the edutainment concept, ensuring learners' sense of security, comfort, and enjoyment in the learning process. Moreover, nuanced learning methods such as the triune brain method, quantum learning, active learning, multiple intelligences, and accelerated learning are employed, incorporating edutainment elements to enhance learner engagement. Additionally, the utilization of digital-based visual and audio-visual learning media within special edition Mushafs aims to foster learners' enthusiasm for learning and further enrich the edutainment experience.

Conclusion

In conclusion, the research has revealed that the publication of fifteen mushafs in Indonesia caters to the diverse needs of readers, considering cognitive, physiological, and psychological aspects. By incorporating various learning theories such as cognitivism, behaviorism, humanism, cybernetics, and multiple intelligences, these mushafs effectively integrate educational and entertaining elements, aligning

⁶⁵ Anikina and Yakimenko, 'Edutainment as a Modern Technology of Education,' 476.

with the edutainment approach. However, it is essential to highlight that despite the emphasis on independent learning facilitated by these mushafs, particularly in the context of Al-Qur'an study, the role of the teacher remains significant. Teachers play a crucial role in guiding and supporting learners, ensuring a comprehensive understanding and application of the Qur'an's teachings.

Furthermore, the research delineates two models of the edutainment concept employed in the publication of these mushafs. The first model utilizes visual learning media without relying on technological features, while the second model utilizes audiovisual media incorporating technological features. These models adopt an information modification format, comprising informative modification and performative modification, adapted from the learning approaches of the Industry 4.0 era. These approaches are designed to accommodate the characteristics and learning preferences of the 21st-century generation, enhancing engagement and comprehension among readers of the Qur'an.

Moving forward, this study serves as a foundation for future research endeavors exploring the publication of Al-Qur'an Mushafs, particularly focusing on the educational content embedded in modern mushafs. Further investigations could delve deeper into the efficacy of specific educational elements incorporated in mushafs and their impact on readers' learning outcomes. Additionally, examining the role of technology in enhancing the educational experience within mushafs and exploring innovative approaches to integrate educational content in Qur'an manuscripts would contribute to enriching the discourse on Qur'an publication and pedagogy.

Supplementary Materials

Acknowledgements

Authors' contributions

All listed authors contributed to this article. F. wrote the original draft, reviewed and edited it, and wrote the formal analysis, I. compiled the resources, conceptualised the study, and managed the project administration. R.M.R. was responsible for the methodology and validation and supervised the project

Data availability statement

Data sharing is not applicable to this article as no new data were created or

analysed in this study.

Conflicts of Interest

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

Funding

This research received no specific grant from any funding agency in the public, commercial or not-for-profit sectors.

References

- Ahsin Sakho Muhammad. 'Etika Penerbitan Al-Qur'an: Beberapa Terbitan Mushaf (Bagian 4) - Lajnah Pentashihan Mushaf Al-Qur'an'. Lembaga Pentashihan Mushaf Al-Qur'an Kemenag RI, 24 September 2012. <https://lajnah.kemenag.go.id/artikel/etika-penerbitan-al-qur-an-beberapa-terbitan-mushaf-bagian-4.html>.
- Abdillah, Masykuri. "Hubungan Agama Dan Negara Dalam Konteks Modernisasi Politik Di Era Reformasi." *AHKAM : Jurnal Ilmu Syariah* (2013).
- Agustina, Arifah Millati, and Nor Ismah. "Challenging Traditional Islamic Authority: Indonesian Female Ulama and the Fatwa Against Forced Marriages." *Journal of Islamic Law* 5, no. 1 (February 29, 2024): 125–46. <https://doi.org/10.24260/jil.v5i1.2319>.
- Aiman Rusydi Suwaid. *At-Tajwīd al Muṣawwar*. 1st ed. Vol. 1. Damaskus: Maktabah Ibn Jazari, 2011.
- Akbar, Ali. 'Pencetakan Mushaf Al-Qurân Di Indonesia'. *SUHUF* 4, no. 2 (2015): 271.
- Al-Qolam. 'Al-Qur'an Talking Pen New Maqamat For Kids.' alqolam.com, 19 January 2022. <https://alqolam.com/product/al-quran-talking-pen-new-maqamat-for-kids/>.
- Anikina, Oksana V., and Elena V. Yakimenko. 'Edutainment as a Modern Technology of Education'. *Procedia-Social and Behavioral Sciences* 166 (2015): 475–79.
- Arifin, Muhammad, Ayu Puspita Sari, and Adriawan Maulana Tama. 'Implikasi Teori Belajar Sibernetik Dalam Proses Pembelajaran Dan Penerapan IT Di Era Modern'. *Prosiding Seminar Nasional Pendidikan Berkemajuan dan Menggembirakan* (The ..., 2017).
- Aydar, Hidayet. "Türklerde Kur'an Çalışmaları." *İstanbul Üniversitesi İlahiyat Fakültesi Dergisi*, no. 1 (April 16, 2012).
- Baidowi, Ahmad, Irwan Abdullah, Saifuddin Zuhri Qudsy, and Nurun Najwah. "Promoting Qur'anic Verses That Reject Violence." *Academic Journal of*

- Interdisciplinary Studies 10, no. 6 (November 5, 2021): 23.
- Baidan, Nashruddin. *Perkembangan Tafsir Al-Qur'an Di Indonesia*. Solo: Tiga Serangkai Mandiri, 2003.
- Bizawie, Zainul Milal. *Masterpiece Islam Nusantara: Sanad Dan Jejaring Ulama-Santri, 1830-1945*. Pustaka Compass, 2016.
- Bowen, John R. "The Question of Islamic Pluralism Civil Islam: Muslims and Democratization in Indonesia . By RobertW. Hefner. Princeton: Princeton University Press, 2000. 286 Pp. ." *Current Anthropology* (2003).
- DePorter, Bobbi, and Mike Hernacki. *Quantum Learning: Unleashing the Genius in You*. New York, N.Y: Dell Publishing, 1992.
- Déroche, François. *Qur'ans of the Umayyads: A First Overview*. Leiden Studies in Islam and Society, volume 1. Leiden Boston (Mass.): Brill, 2014.
- Dinata, Muhamad Ridho. "Konsep Toleransi Beragama Dalam Tafsir Al-Qur'an Tematik Karya Tim Departemen Agama Republik Indonesia." *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* (2012).
- Dutton, Yasin. 'Red Dots, Green Dots, Yellow Dots, and Blue: Some Reflections on the Vocalisation of Early Qur'anic Manuscripts – Part I.' *Journal of Qur'anic Studies* 1, no. 1 (April 1999): 115–40. <https://doi.org/10.3366/jqs.1999.1.1.115>.
- Elwina Rosa and Dkk. 'Penerapan Strategi Pembelajaran Reconnecting Untuk Meningkatkan Hasil Belajar Siswa Pada Mata Pembelajaran PAI Dan Budi Pekerti Di Kelas XI TBSM SMKN 1 Kuantan Hilir'. *Jom FTK UNIKS* 3, no. 1 (2022).
- Eriksson, Lise. "Intersections between Biopolitics and Religion: Cases of Politicisation of Religion in Finland and Norway." *Nordic Journal of Religion and Society* (2019).
- Esposito, John L. "Islam and Political Violence." *Religions* 6, no. 3 (2015).
- Fadlly, Harits. 'Tajwid Warna Dalam Mushaf Al-Qur'an Standar Indonesia'. *SUHUF* 13, no. 2 (2020): 339–54.
- Faizin, Hamam. *Sejarah Pencetakan Al-Qur'an*. Era Baru Pressindo, 2012.
- Fatchiatuzzahro. *Edutainment Dalam Mushaf Al-Qur'an Indonesia*. Edited by Muhammad Khutub. 1st ed. Tangerang: Lembaga Kajian Dialektika, 2022.
- Federspiel, Howard M. *Popular Indonesian Literature of the Qur'an*. Publication ; Cornell Modern Indonesia Project, 1994.
- Gardner, Howard. *Multiple Intelligences: The Theory in Practice*. New York: Basic Books, 1993.
- Ghadbian, Najib. "Political Islam and Violence." *New Political Science* 22, no. 1 (2000).
- Gokkir, Bilal. "The Role of State Policies in Modern Qur'anic Exegesis in Turkey: Case of Elmahh Muhammed Hamdi Yazır (1878-1942) and His Exegesis." *Acta Asiatica Varsoviensia* 25 (2012).

- Gusmian, Islah. *Tafsir Al-Qur'an Di Indonesia: Sejarah Dan Dinamika*. Nun : Jurnal Studi Alquran Dan Tafsir Di Nusantara. Vol. 1, December 29, 2015.
- Hamid, Moh Sholeh. *Metode Edutainment*. 1st ed. Yogyakarta: DIVA Press, 2012.
- Hamruni. 'Konsep Edutainment Dalam Pendidikan Islam'. PhD Thesis, UIN Sunan Kalijaga Yogyakarta, 2008.
- H.D. Schunk. *Learning Theoris: An Educational Perspective*. 6th ed. Boston: MA Person, 2012.
- Hefner, Robert W. *Civil Islam: Muslims and Democratization in Indonesia*. Princenton: Princeton University Press., 2000.
- Iqbal, Mahathir Muhammad. "Dinamika Wacana Formalisasi Syariat Dalam Politik: Ikhtiar Menemukan Relevansi Relasi Agama Dan Negara Perspektif Indonesia." *Walisongo: Jurnal Penelitian Sosial Keagamaan* (2014).
- Karen Markowitz and Erick Jansen. *Great Memory*. USA: Corwin Press, 1999.
- Khairuddin bin Said and Jamaluddin bin Adam. 'Corak Tāriq Sanad Al-Qur'an Di Negeri Pahang'. *Centre of Quranic Research International Journal*, n.d.
- Kasdi, Abdurrohman. "The Role of Walisongo in Developing the Islam Nusantara Civilization." *Addin* 11, no. 1 (2017): 1–26.
- Katsir, Ibnu. *Tafsir Al Qur'an Al`Adhim Al Musamma Tafsir Ibnu Katsir*. Libanon: Maktabah Al Rusydi, 2011.
- Kechichian, Joseph A. "The Role of the Ulama in the Politics of an Islamic State: The Case of Saudi Arabia." *International Journal of Middle East Studies* 18, no. 1 (1986): 53–71.
- Krasteva, Anna. "Religion, Politics, and Nationalism in Postcommunist Bulgaria: Elastic (Post)Secularism." *Nationalism and Ethnic Politics* (2015).
- Kurniawan, Arif. "Tinjauan Strategi Wacana Kuasa Pemerintah Dalam Tafsir Al-Qur'an Tematik Kementerian Agama RI." *Hermeneutik* (2019).
- Latief, Mohamad, and Mifedwil Jandra. "Islam, State And Secularism; Analysis On The Substantive Political Paradigm In Indonesia." *Umran - International Journal of Islamic and Civilizational Studies* (EISSN: 2289-8204) (2016).
- Lindberg, Jonas. "Politicisation of Religion in Scandinavian Parliamentary Debates 1988–2009." *Politics, Religion and Ideology* (2014).
- Lufaei, Lufaei. "Rekonstruksi Jargon Formalisasi Syariat: Upaya Menjaga Persatuan Dalam Bingkai Keberagaman." *Al-Araf : Jurnal Pemikiran Islam dan Filsafat* (2017).
- Luthfillah, Muhammad Dluha. 'Patriarki Dalam Kitab Suci Yang Terkomodifikasi'. *SUHUF* 12, no. 2 (2019): 281–301.
- M. Thobroni. *Belajar Dan Pembelajaran: Teori Dan Praktek*. Yogyakarta: Ar-Ruzz, 2015.
- MacLean, Paul D. *The Triune Brain in Evolution: Role in Paleocerebral Functions*. New

- York: Springer Science & Business Media, 1990.
- Made Wena. *Strategi Pembelajaran Inovatif Kontemporer*. 10th ed. 10. Jakarta: Bumi Aksara, 2013.
- Madzkur, Zaenal Arifin. 'Kecendrungan Masyarakat dalam Memilih Mushaf Al-Qur'an Standar Indonesia di Pulau Jawa'. *Şuhuf*, 1, 9 (June 2016).
- Maghfirah Pustaka. 'Al-Qohhar: Al-Qur'an Tajwid Pelangi Sedang'. maghfirahpustaka.id, 2016. <https://maghfirahpustaka.id/produk/al-qahhaar-quran-tajwid-terjemah-pelangi-sedang/>.
- Mahmuddin. "Formalisme Agama Dalam Perspektif Gerakan Sosial: Prospek Dan Tantangan Di Masa Depan." *Jurnal Diskursus Islam* (2015).
- Meier, Dave. 'The Accelerated Learning Handbook: Panduan Kreatif Dan Efektif Merancang Program Pendidikan Dan Pelatihan'. *Bandung: Kaifa*, 2002.
- Mourão Permoser, Julia. "Austrian MEPs: Between Privatisation and Politicisation of Religion." *Religion, State and Society* (2014).
- Muhaimin. *Kawasan Dan Wawasan Studi Islam*. 1st ed. Jakarta: KENCANA, 2007.
- Muhajirah, Muhajirah. 'Basic of Learning Theory:(Behaviorism, Cognitivism, Constructivism, and Humanism)'. *International Journal of Asian Education* 1, no. 1 (2020): 37–42.
- Muhammad bin Al-Husain Al-Jūrī. *Akhlāq Ahl Al-Qur'ān*. Beirut: Daarul Kutub Ilmiyyah, 2003.
- Muhammad Edy Saputro. 'Mushaf 2.0 Dan Studi Al-Qur'an Di Era Muslim Tanpa Masjid'. *Jurnal Miqot*, 2, XLII (2018): 258–59.
- Nadwah Ṭibā'ah Al-Qur'an al-Karīm. 'Nadwah Ṭibā'ah Al-Qur'an al-Karīm wa Nasyruhu baina al-Wāqi' wa al-Ma'mūl', Desember 2014. <https://qprint.qurancomplex.gov.sa/>.
- Nasution, Abdul Gani Jamora. 'Pembelajaran Edutainment: Tinjauan Filosofis Pendidikan Islam'. *Ihya Al-Arabiyyah: Jurnal Pendidikan Bahasa Dan Sastra Arab* 3, no. 2 (2017).
- Nickel, Gordon. "We Will Make Peace With You': The Christians of Najran in Muqatil's "Tafsir." *Collectanea christiana orientalia (CCO)* (2006).
- Noeng Muhajir. *Metodologi Penelitian Kualitatif*. 4th ed. Yogyakarta: Rake Sarasin, 2002.
- Nugraha, Eva. 'Tren Penerbitan Mushaf Dalam Komodifikasi Al-Qur'ān Di Indonesia'. *Ilmu Ushuluddin* 2 (2015): 3.
- Nuruddin, Amiur, Ahmad Qarib, Azwani L, and Muhammad Faisal Hamdani. "Relationship of Interfaith in Tunisia (Critical Study of Ibn 'Ashur Tafsir W.1973)." *Budapest International Research and Critics Institute (BIRCI-Journal) : Humanities and Social Sciences* (2019).
- Pink, Johanna. "Tradition and Ideology in Contemporary Sunnite Qur'ānic Exegesis: Qur'ānic Commentaries from the Arab World, Turkey and Indonesia and

- Their Interpretation of Q 5:51." *Welt Des Islams*, April 1, 2010.
- Rohimin. 'Jejak Dan Otoritas Percetakan Mushaf Di Indonesia'. *NUANSA IX* (Desember 2016): 2.
- Rohmah, Anny Nailatur, and Ashif Az Zafi. "Jejak Eksistensi Mazhab Syafi'i Di Indonesia." *Jurnal Tamaddun : Jurnal Sejarah dan Kebudayaan Islam* 8, no. 1 (May 12, 2020).
- Rose, Colin Penfield, and Malcolm J. Nicholl. *Accelerated Learning for the 21st Century: The Six-Step Plan to Unlock Your Master-Mind*. New York: Delacorte Press, 1997.
- Ruqayya Y. Khan. 'Did a Woman Edit the Qur'an? Hafsa and Her Famed "Codex"'. *Journal of the American Academy of Religion, Oxford University Press* 82 (March 2014): 1.
- Sami'ah. 'LPMQ dan Prodi IAT Gelar Pelatihan Pentashihan Mushaf Al-Quran Tajwid Warna'. Institut Ilmu Al Quran (IIQ) Jakarta, 27 February 2020. <https://iiq.ac.id/berita/lpmq-dan-prodi-iat-gelar-pelatihan-pentashihan-mushaf-al-quran-tajwid-warna/>.
- Sana Mirza. 'Developing the Harari Mushaf: The Indian Ocean Milieu of Ethiopian Scribes.' *Edinburgh University Press* 1 (2023). <https://www.jstor.org/stable/10.3366/j.ctv32vqh22.5>.
- Schmidt, Leonie. "Aesthetics of Authority: 'Islam Nusantara' and Islamic 'Radicalism' in Indonesian Film and Social Media." *Religion* 51, no. 2 (April 3, 2021): 237–258. <https://doi.org/10.1080/0048721X.2020.1868387>.
- Selman, Victor, Ruth Corey Selman, and Jerry Selman. 'Quantum Learning: Learn Without Learning.' *International Business & Economics Research Journal (IBER)* 2, no. 4 (25 February 2011). <https://doi.org/10.19030/iber.v2i4.3787>.
- Silberman, Melvin L. *Active Learning: 101 Strategies to Teach Any Subject*. Boston: Allyn and Bacon, 1996.
- Siregar, Nurliani, and Hartini Nara. 'Belajar Dan Pembelajaran'. *Penerbit Ghalia Indonesia*, 2015.
- Sirry, Mun'im. "Memahami Kritik Al-Qur'an Terhadap Agama Lain." *Journal of Qur'an and Hadith Studies* 3, no. 1 (2014): 1–15.
- . *Scriptural Polemics: The Qur'an and Other Religions*. New York: Oxford University Press, 2014.
- Sriyadi and Hartanto. 'Meningkatkan Psikomotorik Anak Berbasis Animasi Huruf Hijaiyah Dengan Metode Follow the Line'. *Paradigma XXI*, no. 1 (2019).
- Swediati, Nonny. 'Metode Pembelajaran Karakter Berdasarkan Dinamika Perkembangan Otak'. In *Prosiding Seminar Nasional Milleneial 5.0 Fakultas Psikologi UMBY*, 2020.
- Thapa Karki, Shova, Mirela Xheneti, and Adrian Madden. "To Formalize or Not to Formalize: Women Entrepreneurs' Sensemaking of Business Registration in

- the Context of Nepal.” *Journal of Business Ethics* (2020).
- Tim Al-Hira. *Audio Digital Al-Qur’an Dan Al Mubarak Word by Word*. Bandung: Al-Hira Indonesia, 2012.
- Tim Al-Qolam. *Mushaf Maqamat for Kids*. Jakarta: Al-Qolam, 2015.
- Tottoli, Roberto. “The Qur’an in Europe, A European Qur’an: A History of Reading, Translation, Polemical Confrontation and Scholarly Appreciation.” *Jurnal Studi Ilmu-Ilmu Al-Qur’an Dan Hadis* 24, no. 2 (July 31, 2023): 285–336. <https://doi.org/10.14421/qh.v24i2.4738>.
- Ul Haq, Zia. “Maududi’s Political Theology: A Critical Review of the Names and Attributes of God in Tafhim Ul Qur’an.” *University of Chitral Journal of Linguistics and Literature* 5, no. II (July 10, 2019): 184–194.
- Ulin Nuha. *Metode Super Efektif Pembelajaran Bahasa Arab*. Yogyakarta: DIVA Press, 2012.
- Uno, Hamzah B. *Orientasi Baru Dalam Psikologi Pembelajaran*. Bumi Aksara, 2023.
- Y. Abidin. *Pembelajaran Membaca Berbasis Pendidikan Karakter*. Bandung: Refika Karakter, 2012.
- Yuberti, Yuberti. *Teori Pembelajaran Dan Pengembangan Bahan Ajar Dalam Pendidikan*. Vol. 1. Bandar Lampung: Anugerah Utama Raharja, 2014. <http://www.aura-publishing.com>.
- Zainal Arifin Madzkur. ‘Al-Rasm al-’Uthmānī Fī al-Muṣḥaf al-Mi’yārī al-Indūnīsī ‘inda al-Dānī Wa Abī Dāwud’. *Studia Islamika* 27 (2020): 1.
- Zainuddin, M. “Plurality of Religion: Future Challenges of Religion and Democracy in Indonesia.” *Journal of Indonesian Islam* (2015).
- Zainul Arifin, Ahmad, Khairuddin, and Moh Rifa’i. “Ayat Toleransi Dalam Al-Qur’an Perspektif Tafsir Al-Kabir (Mafaatihul Ghaib).” *An-Nuha : Jurnal Kajian Islam, Pendidikan, Budaya dan Sosial* (2019).
- Zaman, Badrus. ‘Edutainment Dalam Mata Pelajaran Pendidikan Agama Islam’. *MUDARRISA: Jurnal Kajian Pendidikan Islam* 8, no. 1 (2016): 117–44.
- Zuhdi, Muhammad Harfin. “Fundamentalisme Dan Upaya Deradikalisasi Pemahaman Al-Qur’an Dan Hadis.” *RELIGIA* 13, no. 1 (October 3, 2017).
- Al-Qur’an Dan Tafsirnya. [Jakarta]: Kementerian Agama RI, 2010.
- Mukadimah Al-Qur’an Dan Tafsirnya. [Jakarta]: Kementerian Agama Republik Indonesia, 2010.