

Printing the Qur'an in West Java: Authority, Standardization, and the Making of a Religious Text from Colonial Rule to Reformasi

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Abstract

Studies on the history of Qur'anic printing in Indonesia have largely focused on codicology, philology, and the standardization of the muṣḥaf, while the historical development of the Qur'anic printing industry at the regional level has received comparatively little scholarly attention. This article examines the historical development of Qur'anic printing in West Java from the pre-independence period to the Reformasi era, with particular attention to the transformation of religious authority, publishing industry, and state standardization. This research employs a qualitative method using a historical approach. Primary data consist of printed Qur'ans published by various publishers in West Java across different historical periods, while secondary data comprise scholarly literature, institutional documents, publishers' catalogs, and archival materials related to Qur'anic publication and authentication. Data were collected through library research, direct observation of Qur'anic printed editions published in West Java across different historical periods, and documentary analysis. The findings were interpreted through the perspectives of social history and intellectual history. The study demonstrates that the development of Qur'anic printing in West Java evolved through four major typological phases: the initiation of local Qur'anic printing during the pre-independence period led by Maktabah al-Miṣriyyah of Abdullah bin Afif; the institutionalization of the publishing industry during the early post-independence era; the state-led standardization following the implementation of the Indonesian Standard Muṣḥaf during the New Order; and the diversification of the industry during the Reformasi period through product innovation and market segmentation. The study concludes that the history of Qur'anic printing in West Java reflects not only technological developments in Qur'anic reproduction but also broader social transformations and intellectual shifts in religious authority, publishing institutions, and state regulation. It further proposes a typology of

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Qur'anic printing development that contributes to the broader scholarship on the history of the Qur'anic book in Indonesia.

Keyword: Qur'anic Printing, West Java, Muṣḥaf Standardization

Abstrak

Kajian mengenai sejarah percetakan mushaf Al-Qur'an di Indonesia selama ini lebih banyak berfokus pada aspek kodikologi, filologi, atau standardisasi mushaf, sedangkan dinamika perkembangan industri percetakan mushaf pada tingkat regional masih relatif jarang dikaji secara komprehensif. Artikel ini bertujuan menganalisis dinamika sejarah percetakan mushaf Al-Qur'an di Jawa Barat sejak era pra-kemerdekaan hingga Reformasi, serta menjelaskan transformasi otoritas, industri, dan standardisasi yang membentuk perkembangannya. Penelitian ini menggunakan metode penelitian kualitatif dengan pendekatan sejarah buku (*history of the book*). Data primer berupa mushaf cetak yang diterbitkan oleh berbagai penerbit di Jawa Barat dari lintas periode, sedangkan data sekunder berupa literatur ilmiah, dokumen kelembagaan, katalog penerbit, dan arsip terkait penerbitan serta pentashihan mushaf. Data diperoleh melalui studi kepustakaan, observasi terhadap berbagai mushaf cetak yang diterbitkan di Jawa Barat dari berbagai periode, serta telaah dokumen pendukung. Data dianalisis secara historis-deskriptif dengan memanfaatkan perspektif sejarah sosial dan sejarah intelektual untuk membaca relasi antara aktor, lembaga, gagasan, dan perubahan praktik penerbitan mushaf. Hasil penelitian menunjukkan bahwa perkembangan percetakan mushaf di Jawa Barat berlangsung melalui empat tipologi utama, yaitu fase inisiasi percetakan pada era pra-kemerdekaan yang dipelopori Maktabah al-Miṣriyyah Abdullah bin Afif, fase institusionalisasi industri pada awal kemerdekaan melalui berkembangnya perusahaan penerbitan mushaf, fase standardisasi negara sejak penerapan Mushaf Standar Indonesia pada era Orde Baru, serta fase diversifikasi industri pada era Reformasi yang ditandai oleh inovasi produk sesuai segmentasi pasar. Penelitian ini menyimpulkan bahwa sejarah percetakan mushaf di Jawa Barat tidak hanya merepresentasikan perkembangan teknologi reproduksi Al-Qur'an, tetapi juga menunjukkan transformasi konfigurasi sosial, otoritas keagamaan, dan gagasan intelektual yang melandasi industri penerbitan mushaf. Temuan tersebut menghasilkan tipologi perkembangan sejarah percetakan mushaf yang memperkaya kajian sejarah mushaf Al-Qur'an di Indonesia.

Kata Kunci: Percetakan Mushaf, Jawa Barat, Standardisasi Mushaf

A. Introduction

The history of the Qur'an in Indonesia is rooted in a tradition of manuscript reproduction and transmission by scribes, religious scholars, pesantren, mosques, royal courts, and individual patrons since at least the 13th

century.¹ The emergence of printing gradually transformed this tradition by enabling wider and more uniform reproduction.² Printed Qur'ans initially circulated through imports from Bombay,³ Turkey,⁴ and Cairo,⁵ before local printing initiatives emerged. This transition from manuscript copying and imported editions to local production marked a significant shift in Qur'anic transmission and created new relationships among printing technology, religious authority, commercial networks, and textual authentication.

West Java became a major center of Qur'an printing through its commercial, religious, and intellectual networks. Cirebon provided the context for Abdullah bin Afif's establishment of Maktabah al-Miṣriyyah in the 1930s,⁶ while Bandung later emerged as a major publishing hub, transforming the region into a strategic center for Qur'anic production, circulation, and authentication. This expansion also reshaped religious authority: as legitimacy initially rested on scholars, scribes, publishers, and local communities, growing production required institutional mechanisms of textual control.⁷ During the New Order, the LPMQ formalized authentication and standardization under state authority,⁸ while the Reform era combined this regulatory framework with intensified competition, product differentiation, and market-oriented innovation.

Previous studies have established important foundations for understanding Qur'anic printing in Indonesia. Ali Akbar examined the

¹ Muhamad Khabib Imdad, "Heterogeneity of Ulumul Qur'an in Al-Qur'an Manuscripts: A Study of Rasm and Qirā'āt in the Pakubuwana X Collection Manuscripts," *Ṣuḥuf* 18, no. 1 (2025); hlm. 79, <https://doi.org/10.22548/shf.v18i1.1174>.

² Hamam Faizin, "Pencetakan Al-Qur'an Dari Venesia Hingga Indonesia," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 12, no. 1 (2011); hlm. 134, <https://doi.org/10.14421/esensia.v12i1.706>.

³ Mustopa et al., "Jejak Mushaf Al-Qur'an Bombay Di Indonesia," *Suhuf* 12, no. 2 (2019), hlm. 181, <https://doi.org/10.22548/shf.v12i2.481>.

⁴ Ali Akbar, "The Influence of Ottoman Qur'ans in Southeast Asia Through the Ages," in *From Anatolia to Aceh: Ottomans, Turks, and Southeast Asia* (London: British Academy Scholarship Online, 2015), hlm. 311, <https://doi.org/10.5871/bacad/9780197265819.003.0014>.

⁵ Ali Akbar, "Pencetakan Mushaf Al-Qur'an Di Indonesia," *Suhuf* 4, no. 2 (2011); hlm. 271, <https://doi.org/10.22548/shf.v4i2.57>.

⁶ Akhdiat, "Dimensi Komodifikasi Mushaf Al-Qur'an (Analisis Komodifikasi Mushaf Al-Qur'an Era Kontemporer)," *Basha'ir: Jurnal Studi Alquran Dan Tafsir* 3, no. 2 (2023); hlm. 99, <https://doi.org/10.47498/bashair.v3i2.2579>.

⁷ Kenneth M. Lori et al., "Technological Advancement and the Decline of Religiosity: A Sociological Analysis of the History of Religions and Their Future in the Twenty-First Century," *Al-Biruni Journal of Humanities and Social Sciences* 4, no. 4 (2026), hlm. 2, <https://doi.org/10.64440/BIRUNI/BIR0023>.

⁸ Moh. Abdul Kholiq Hasan and Hikmatul Jazila Daroini, "Tanda Tashih Dan Industrialisasi Mushaf Al-Qur'an," *PROFETIKA: Jurnal Studi Islam* 21, no. 2 (2020); hlm. 263, <https://doi.org/10.23917/profetika.v21i2.13086>.

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development of Qur'an printing and the influence of Indian and Turkish editions,⁹ while Mustopa et al. discussed the dominance of the Bombay Qur'an and the networks of early publishers.¹⁰ While other studies have explored contemporary mushaf design, material characteristics, standardization, and commodification.¹¹ However, these studies generally focus on specific publishers, editions, institutional processes, or historical periods, leaving the historical interconnections of Qur'an printing in West Java insufficiently explored, particularly how the state, religious scholars, publishers, and printing technology shaped the authority and production of the printed Qur'an from the colonial period to the Reform era.

This article examines how Qur'an printing in West Java developed from the colonial period to the Reform era and how changes in religious authority, printing practices, and standardization shaped this process. Using a qualitative, descriptive-critical historical approach, it analyzes printed Qur'ans observed from West Javanese publishers alongside relevant literature, institutional documents, catalogs, and archival materials across four periods: colonial rule, the Old Order, the New Order, and the Reform era. The analysis identifies continuities and transformations in the production, authentication, standardization, and circulation of printed Qur'ans across these periods.

This study contributes in three ways. First, it reconstructs the development of Qur'an printing in West Java across historical periods within the broader history of Qur'anic transmission in Indonesia. Second, it examines the printed mushaf as both a religious and material product shaped by technological change, institutional regulation, religious authority, and market development. Third, it traces the shift of Qur'anic authority from individual scholars and publishers to state regulation and, during the Reform era, a more diversified publishing environment. Thus, the making of the modern printed Qur'an involved not only technological change but also interconnected processes of authorization, standardization, production, and circulation.

⁹ Akbar, "Pencetakan Mushaf Al-Qur'an Di Indonesia." hlm. 287.

¹⁰ Deni Hudaeni et al., *Tanya Jawab Tentang Mushaf Al-Qur'an Standar Indonesia Dan Layanan Pentashihan*, ed. Mustopa (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Kementerian Agama RI, 2019), hlm. 85. <http://lajnah.kemenag.go.id>.

¹¹ Fitriatus Shalihah, "Media Islam Dan Kesalehan Publik (Kajian Terhadap Ragam Cetakan Al-Qur'an Kontemporer Di Indonesia)," *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara* 7, no. 2 (2021); hlm. 301, <https://doi.org/10.32495/nun.v7i2>. Abdul Hakim, "Al-Qur'an Cetak Di Indonesia: Tinjauan Kronologis Pertengahan Abad Ke-19 Hingga Awal Abad Ke-20," *Suhuf* 5, no. 2 (2012): hlm. 231.

B. Research Methods

This study is a qualitative study in the form of library research combined with direct observation of the research subjects. The study employs a historical approach to reconstruct the dynamics of the development of Qur'an printing in West Java from the pre-independence era through the Reformation era.¹² Primary data sources consist of printed Qur'an manuscripts published by Abdullah bin Afif, PT Al-Ma'arif, CV Diponegoro, Firma Sumatra, Sinar Baru Algesindo, Gema Risalah Press, PT Adhi Aksara Abadi, Cipta Bagus Segara, Cordoba, Al-Qosbah, and several other publishers, while secondary data was obtained from books, scholarly articles, publisher catalogs, institutional archives, and documents related to the history of the printing and authentication of Qur'an manuscripts in Indonesia. Data was collected through documentary research, comparative observation of Qur'an manuscripts, and literature review, and was then analyzed using a historical-critical method involving the stages of heuristics, source criticism, interpretation, and historiography to reconstruct the development of Quran manuscript printing based on the periodizations of the pre-independence era, the Old Order, the New Order, and the Reformation era, as well as to identify the dynamics of transformation in authority, the publishing industry, and Quran manuscript standardization in West Java.

C. Discussion and Research Results

The Beginnings of the Tradition of Printing the Qur'an in West Java

The emergence of Qur'an printing in West Java was part of the broader development of Islamic printing in the Indonesian archipelago. From the late nineteenth to early 20th century, Muslim communities largely relied on imported Qur'ans from Bombay, Istanbul, Cairo, and Singapore through transregional Muslim trading networks.¹³ Among these, the Bombay Qur'an became particularly influential because of its relatively low production costs, wide circulation, and familiar typographic conventions. The transition to local

¹² Lukmanul Hakim et al., "Analisis Historiografi Terhadap Pemikiran Azyumardi Azra Dalam 'Jaringan Ulama,'" *Jurnal Lektur Keagamaan* 18, no. 2 (2020): hlm. 523, <https://doi.org/10.31291/jlk.v18i2.795>.

¹³ Nor Lutfi Fais, Nurul Khasanah, and Kun Khoiro Umam Al Muafa, "Pembakuan Rasm Riwayat Abū 'Amr Ad-Dānī Dalam Mushaf Standar Indonesia," *Suhuf* 15, no. 2 (2023): hlm. 240, <https://doi.org/10.22548/shf.v15i2.733>. Saira Kamal and Abhijeet Shelke, "Influence of Capital Structure on Financial Metrics of Packaged Foods Companies Traded on the Bombay Stock Exchange," *International Journal of Communication Networks and Information Security* 16, no. 3 (2024): hlm. 403.

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printing was gradual, as Qur'anic reproduction required greater technical and religious precision and lithographic production remained costly and technically demanding. Local printing therefore developed through adaptation rather than a complete break with established imported models.

Cirebon became an important setting for this transition because of its maritime trade and Muslim networks, which facilitated the circulation of Islamic printed materials.¹⁴ In this context, Abdullah bin Afif established Maktabah al-Miṣriyyah around the 1930s,¹⁵ marking an important shift from dependence on imported Qur'ans toward local production. Its printed Qur'ans retained conventions associated with the Bombay tradition, including calligraphic style, *waqf* markings, page arrangement, the use of black and red elements, and decorative features.¹⁶ Rather than introducing a substantially new model, Maktabah al-Miṣriyyah localized a Qur'anic form that had already acquired recognition among Muslim readers. Its distribution through bookstores, pesantren, mosques, and scholarly networks across Java, supported by Cirebon's position as a trading hub, further connected local production with wider commercial and religious networks.



Figure 2. The first edition of the Abdullah bin Afif Mushaf (Source: Ali Akbar, 2012).



Figure 1. The second edition of the Abdullah bin Afif Mushaf (Source: author).

The Cirebon initiative was subsequently followed by the emergence of other publishers in West Java, particularly NV Al-Ma'arif in Bandung, and later CV Diponegoro, Firma Sumatra, and other printing houses. Their development marked a transition from Qur'an printing as an initiative associated with individual publishers toward a broader regional publishing activity supported by organized production and distribution networks. Bandung's growing role as a

¹⁴ Imam Arif, "Potret Mushaf Kontemporer Di Indonesia: Desain Dan Jilidan," *Ṣuḥuf* 13, no. 2 (2023): hlm. 405, <https://doi.org/https://doi.org/10.22548/shf.v13i2.590>.

¹⁵ Akbar, "Pencetakan Mushaf Al-Qur'an Di Indonesia." hlm. 226.

¹⁶ Mustopa, "Penerbit Abdullah Bin Afif Dan Mushaf Cetakannya."

publishing center strengthened connections among publishers, pesantren, mosques, scholars, and Muslim communities, expanding the circulation of printed Qur'ans beyond their places of production. Thus, the early development of Qur'an printing in West Java was shaped cumulatively by imported models, local printing initiatives, commercial networks, religious institutions, and emerging publishing enterprises.

The establishment of Maktabah al-Miṣriyyah therefore represents an important starting point in the localization of Qur'an printing in West Java. Its significance lay not primarily in typographical innovation, but in relocating an established printing tradition into a local production environment while retaining textual and visual conventions that had already gained religious legitimacy. The subsequent growth of publishers in Bandung and elsewhere transformed this initial localization into a wider publishing environment, laying the foundation for the expansion and institutionalization of Qur'an printing in the post-independence period and for the later emergence of questions concerning industrial development, standardization, and religious and state authority.

Religious Authority and the Production of the Qur'an in the Early Years of Independence

The expansion of Qur'an printing after independence raised new questions about the authority responsible for ensuring the accuracy and legitimacy of printed editions. NV Al-Ma'arif's growth in Bandung, supported by the city's educational, commercial, and printing networks, expanded Qur'an production and distribution in West Java, followed by other publishers.¹⁷ Despite this expansion, its early editions retained features of the Bombay and Maktabah al-Miṣriyyah traditions, including calligraphy, page layout, *waqf* markings, and decoration. Modernization therefore initially occurred in production capacity and distribution rather than in the mushaf's textual and visual form.

As Qur'an production expanded and circulated beyond local communities, ensuring textual accuracy required systematic correction and authentication beyond publishers alone.¹⁸ Religious scholars remained central through their expertise in established conventions of Qur'anic writing and reading, while the Ministry of Religious Affairs increasingly assumed responsibility for publication

¹⁷ Alex Ari, "Ngaleut Bandung: Penerbit Al-Ma'arif, Dari Yaman Ke Ibu Kota Priangan," *Bandung Bergerak* (Bandung, 2022).hlm. 74.

¹⁸ Lenni Lestari, "Mushaf Al Qur'an Nusantara: Perpaduan Islam Dan Budaya Lokal," *Jurnal: At-Tibyan* 1 (2016): hlm. 184.

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and supervision.¹⁹ Mechanisms such as the Qur'an Revision Committee institutionalized examination and correction, transforming authentication from an individual responsibility into an organized, state-supported process.²⁰ Textual correction thus became both a matter of editorial quality and religious responsibility, distinguishing verified editions from ordinary printed Qur'ans.²¹



Figure 3. An early Mushaf published by CV. Diponegoro in 1968 (source: author).

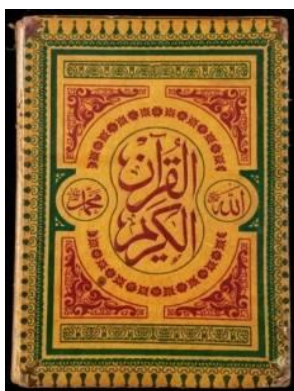


Figure 4. The 1972 edition of the Firma Sumatra Mushaf (source: author).

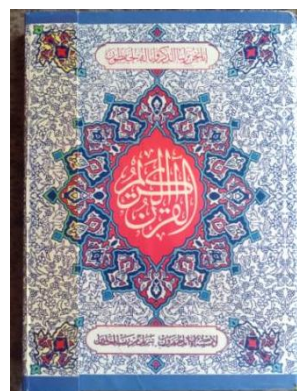


Figure 3. Large Quran published by CV. Gema Risalah Press in 1990 (source: author).

The early post-independence period thus marked a transition from expanding production toward the institutionalization of authority over the printed Qur'an. The emergence of Al-Ma'arif and other publishers strengthened West Java's role in national Qur'an production and distribution, while the growing scale of printing created greater demands for systematic verification. An authorized Qur'an was therefore increasingly constituted through the interaction of publishers, religious scholars, and state institutions rather than through commercial production alone. This development laid the institutional foundation for the subsequent consolidation of Qur'an standardization and state supervision during the New Order.

Institutionalization of Qur'anic Standardization and Authentication

¹⁹ Dede Rodin et al., "The State And The Holy Quran: Politics Of The Quran Translation By The Ministry Of Religious Affairs," *Ilmu Ushuluddin* 8, no. 1 (2021): hlm. 60, <https://doi.org/10.15408/iu.v8i1.18344>.

²⁰ Fadhli Lukman, "Against the 'Control Argument': Assessing the State's Authority in the State-Commissioned Qur'ān Translation," *Islamic Studies Review* 2, no. 1 (2023): hlm. 2, <https://doi.org/10.56529/isr.v2i1.125>.

²¹ Anis Maisya and Nur Rohman, "Pentashihan Al-Qur'an Digital Di Indonesia: Peran, Legitimasi, Dan Otoritas LPMQ," *Academic Journal of Islamic Principles and Philosophy* 2, no. 1 (2021), hlm. 27. <https://doi.org/10.22515/ajipp.v2i1.3725>.

The standardization of the Qur'anic text in Indonesia emerged from the need to maintain consistency and accuracy as printed Qur'ans became increasingly produced and circulated. The growing number of publishers made textual variation difficult to regulate through individual or local scholarly authority, strengthening the involvement of the state, religious scholars, and publishers in examination, correction, and certification. A key milestone was the formulation of the Indonesian Standard Mushaf (MSI) through the Ministry of Religious Affairs and the LPMQ, which established a common framework for Qur'anic writing and presentation.²² This process gradually replaced diverse conventions inherited from imported models, particularly the Bombay Qur'an, with a national standard and reinforced the religious legitimacy of printed editions.²³

The standardization covered essential elements of Qur'anic presentation, including *rasm*, *dabt*, punctuation, *waqf* signs, and *tajwid* markings, which together reduced orthographic variation and supported consistent reading, pronunciation, stopping, and recitation.²⁴ Its implementation was reinforced through institutional examination and authentication. In West Java, earlier mushafs such as those of Abdullah bin Afif could rely on authentication by local scholars, whereas later editions adopted formal mechanisms such as the *Surat Tanda Tashih* (STT) and LPMQ certification marks.²⁵ This shift indicates that textual verification and religious legitimacy increasingly operated within a formal system of state-supported oversight.

In West Java, standardization developed alongside the expansion of publishers such as Al-Ma'arif, CV Diponegoro, Firma Sumatra, Gema Risalah Press, and Sinar Baru Algesindo. Their printed Qur'ans adopted common conventions in writing, punctuation, *waqf* markings, and other aspects of textual presentation, while publishers remained able to differentiate their products through paper quality, printing techniques, format, illumination, binding, and

²² Harits Fadlly, "Dinamika Penetapan Mushaf Standar Indonesia," *Lajnah Pentashihan Mushaf Al-Qur'an Kementerian Agama RI* (Jakarta, 2018). Maisya and Rohman, "Pentashihan Al-Qur'an Digital Di Indonesia: Peran, Legitimasi, Dan Otoritas LPMQ." hlm. 29.

²³ Sukanto et al., "Sejarah Perkembangan Penulisan Al-Qur'an Dan Tafsir Di Indonesia," hlm. 1344.

²⁴ Nurul Huda, "Histori, Urgensi, Dan Prinsip Penulisan Mushaf Al-Qur'an Standar Indonesia," *Jurnal Aksioma Ad Diniyah: The Indonesian Journal of Islamic Studies* 12, no. 2 (2024): hlm. 165, <https://doi.org/doi:10.55171/jad.v12i2.1212>.

²⁵ Tutik Nurkhayati, *Perkembangan Dan Dinamika Standar Penerbitan Mushaf Al-Qur'an*, ed. Muhammad Syamsul Arifin (Tangerang Selatan: Lembaga Kajian Dialektika, 2022), hlm. 101.

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cover design. Standardization therefore did not eliminate industrial competition but established a shared textual foundation within which publishers could pursue material and commercial innovation.



Figure 6. A certificate of authentication by local scholars for the Abdullah Afif mushaf (source: the author).

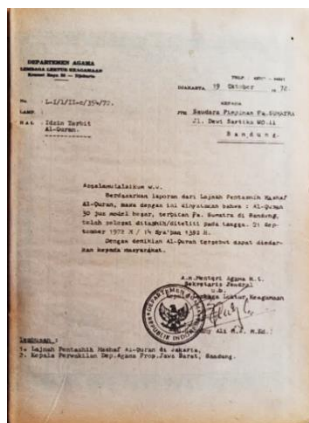


Figure 7. Publication permit with a certification stamp from the LPMQ (source: author).

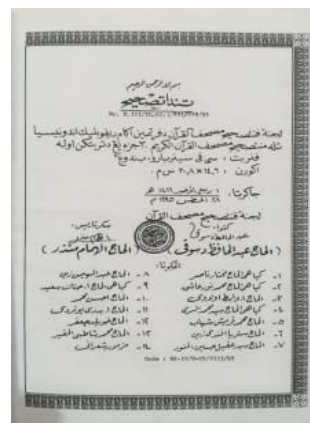


Figure 8. Certificate of Authentication for the CV. Sinar Baru Quran (source: author).

This development also redefined the basis of authenticity. Whereas earlier legitimacy was closely associated with publishers, religious scholars, and established printing traditions, standardized production increasingly required conformity with nationally recognized standards and formal authentication. Authority over the printed Qur'an was consequently no longer concentrated in publishers or local scholarly networks but was increasingly constituted through the interaction of religious expertise and state institutions. The New Order thus marked a decisive phase in West Java's Qur'an-printing history: standardization provided a common textual platform for expanding production while institutionalizing mechanisms of authentication and quality control. This framework subsequently enabled greater product diversification during the Reform era, when publishers competed through design, format, pedagogical features, and other material innovations without fundamentally altering the standardized textual core.

Qur'anic Printing as Religious Industry

The Reformation Era marked a major transformation in Qur'an printing in West Java. Since the late 1990s, the MSI provided a common textual foundation, while publishing liberalization, technological advances, expanding distribution, and diverse readership shifted competition toward product design,

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format, quality, and user-oriented features.²⁶ Publishers such as Al-Bayan, PT Adhi Aksara Abadi, Cipta Bagus Segara, Cordoba Internasional Indonesia, Al-Qosbah, and Sygma Publishing diversified their products without altering the standardized text. Large-scale production, however, required investment in materials, equipment, distribution, and marketing, positioning the mushaf simultaneously as a sacred text requiring textual protection and a publishing product shaped by economic and market considerations.



Figure 9. A Quran published by Al-Qosbah, featuring various pedagogical tools for memorization, published in 2021.



Figure 10. A page from the "Tikrar" edition of the Qur'an published by Syamil.

Competition among publishers increasingly took the form of product differentiation, with editions tailored to specific reading practices and social groups, including memorization, color-coded *tajwid*, translation and explanatory materials, and pedagogical or navigational features for women, children, and families. Advances in printing technology further enabled this diversification through full-color printing, improved paper, binding, and flexible production systems. The use of QPP, specifically developed for Qur'anic printing, improved smoothness, opacity, ink absorption, and durability while enhancing reading comfort.²⁷ Thus, technological innovation not only increased production efficiency but also expanded the material forms of the mushaf and enabled publishers to respond more closely to users' diverse needs.

The economic dimension of Qur'anic publishing became increasingly evident through expanded distribution and product diversification. Publishers connected printing centers with bookstores, distributors, pesantren, madrasahs,

²⁶ Anis Maisya and Nur Rohman, "Pentashihan Al-Qur'an Digital Di Indonesia: Peran, Legitimasi, Dan Otoritas LPMQ". hlm. 26.

²⁷ QPP or Qur'an Paper is a premium paper developed specifically for printing the Qur'an, adhering to the principles of *halalan tayyiban*, from raw materials to production processes and storage. See Admin, "Qur'an Paper: Halalan Dan Tayyiban," *Sinar Mas*, 2017.

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mosques, educational institutions, and wider markets, while developing products for diverse uses, including memorization, *tajwid*, thematic study, and learning. Although the mushaf remained a sacred medium of worship, its material and editorial forms increasingly addressed pedagogical and practical needs. This diversification extended into the digital sphere through QR codes, audio recitations, companion applications, and other services that connect printed mushafs with electronic media while retaining the standardized Qur'anic text as their central reference.

The diversification of Qur'anic products reflects not merely commercialization but the intersection of religious and economic considerations in mushaf production and distribution. While publishers consider costs, materials, pricing, distribution, promotion, and market segmentation, their products remain bound by standards of textual accuracy and authentication. In West Java, this intersection developed through an interconnected ecosystem of religious authority, publishing expertise, technology, and commercial networks: standardization secured a stable textual foundation, while technological advances enabled differentiation in material quality, presentation, usability, and supplementary features. Competition thus centered less on the standardized text itself than on how the mushaf could be produced, presented, and circulated to address diverse social and market needs.

The Reform Era therefore represents a new stage in the history of Qur'an printing in West Java. Whereas earlier periods were characterized by the establishment of local production and the subsequent institutionalization of textual standardization, this period was marked by the development of the Qur'an as part of a modern religious publishing industry. Publishers competed through product differentiation, technological innovation, economic efficiency, and distribution strategies, while continuing to operate within the textual framework established through national standardization. The history of Qur'an printing in West Java thus demonstrates that the mushaf occupies a distinctive position: it remains a sacred and religiously authoritative text, yet its material production, circulation, and diversification are simultaneously shaped by the structures and dynamics of the publishing industry.

D. Conclusion

This study demonstrates that the history of Qur'an printing in West Java was shaped by the interaction of religious authorities, state policies, technological developments, and the publishing industry. From the pre-

independence period to the Reform era, Qur'an printing evolved through four interconnected phases: printing initiation, industrial institutionalization, state standardization, and industrial diversification. These transformations indicate that the development of Qur'an printing was not merely a technological process of text reproduction, but also a historical process involving changing structures of authority, production, and circulation. The standardization of the Indonesian Qur'anic mushaf played a central role in this development. Beyond ensuring textual accuracy and consistency, standardization established a framework of religious legitimacy through the involvement of religious scholars and state institutions in the authentication and supervision of printed mushafs. At the same time, the stability created by standardization enabled publishers to expand innovation in design, material quality, pedagogical features, and digital integration without altering the established textual framework. This study therefore shows that the modern printed mushaf in West Java emerged through the convergence of religious authority, state regulation, technological change, and the dynamics of the publishing industry.

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