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The Compilation Method of the Qur'an (A Historical Study of the Language of the Qur'an)

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ABSTRACT

This study focuses on examining the process of revelation and the oral tradition in the compilation of the Qur'an, highlighting how the interaction between oral transmission, written recording, and the codification of the muṣḥaf during the era of the Khulafā' al-Rāshidīn became crucial mechanisms in preserving the authenticity of the revealed text. The research method employed is a qualitative approach using library research, analyzing both classical and contemporary literature that discusses the historical, linguistic, and epistemological aspects of the Qur'an. The findings show that gradual revelation, collective memorization, and early documentation were synergistic strategies that ensured the transmission of revelation remained authentic and preserved, even when confronted with challenges such as variations in dialects and qirā'āt. Furthermore, this research affirms that the Qur'an functions not only as a religious text but also as an instrument of linguistic reform that standardized Classical Arabic and became the foundation of the Islamic intellectual tradition. The implications of this study provide new insights for the development of Qur'anic exegesis, Arabic linguistics, and the intellectual history of Islam, as well as open opportunities for interdisciplinary approaches in understanding the dynamics of revelation and the codification of the sacred text.

Keywords : Qur'anic Revelation, Oral Tradition, Codification of the Muṣḥaf



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INTRODUCTION

The Qur'an, as Divine revelation and the holy scripture of Muslims, occupies a central position not only in the spiritual and normative dimensions but also within the linguistic and socio-cultural sphere of classical Arab society (Agustono, 2018). Its uniqueness lies in its nature as a linguistic masterpiece that established the standard of Classical Arabic, even surpassing the beauty and eloquence of Jahiliyyah poetry, which had long been regarded as the pinnacle of pre-Islamic Arabic rhetoric (Nurhidayati et al., 2025). Historically, the Qur'an was revealed gradually over twenty-three years, accommodating the legal, social, and spiritual contexts of the community, thus shaping a unique and complex textual structure (Fadhilah & Maulidya, 2025). This phenomenon underscores the importance of scholarly inquiry into the interaction between revelation, oral tradition, and linguistic development, as it influences not only Qur'anic exegesis and Islamic jurisprudence but also contributes to historical linguistics and the study of classical Arabic rhetoric.

Empirical phenomena in the field demonstrate that the compilation of the Qur'an has multidimensional characteristics: verses were not arranged chronologically but rather according to revelatory instructions that were situational and contextual. The well-established oral traditions of Arab society such as memorization, poetry, sermons, and oratory served as the primary medium of transmission, enabling the social and cultural integration of the Qur'anic message. Thousands of companions memorized the Qur'an before it was fixed in written form, making collective memory the main foundation for its early codification. The need for written codification increased significantly after the death of the Prophet Muhammad ﷺ, especially as many memorizers were martyred in battles, prompting the strategic initiative of Caliph Abu Bakr al-Ṣiddīq and the subsequent standardization of the muṣḥaf by Caliph 'Uthmān ibn 'Affān. This phenomenon highlights the symbiotic relationship

between socio-historical necessities and the methodology of textual compilation, forming the core urgency of this research.

A review of recent international literature reveals diverse research focuses related to the Qur'an. Firdaus (2025) emphasizes the Qur'an as a linguistic institution that formalized the standard of Classical Arabic, influencing the sciences of grammar, rhetoric (balāghah), and exegesis. Fitriya (2025) analyzes the codification process of the muṣḥaf during the era of Caliph 'Uthmān, highlighting strategies of standardization to preserve the uniformity of recitation across regions. Mufid & Mokhtar (2023) stress the role of oral tradition in textual transmission, demonstrating how collective memorization safeguarded the integrity of revelation. Nevertheless, previous studies tend to be fragmented, focusing on linguistic aspects, codification, or oral tradition in isolation, without providing an integrative analysis of revelation, memorization, writing, and standardization.

This research gap is evident in the scarcity of holistic studies linking the history of language with the methodology of Qur'anic compilation. The present study aims to fill this void by examining the Qur'an as an interdisciplinary phenomenon, combining historical linguistic, socio-cultural, and methodological perspectives. Such an approach is not only academically relevant but also original, as it integrates textual, social, and historical dimensions within a comprehensive analytical framework.

The novelty of this research lies in its holistic approach to studying the Qur'an through the lens of linguistic history and compilation methodology. By focusing on the integration of revelation, collective memorization, early writing, and muṣḥaf standardization, this study offers an innovative perspective that has been largely unexplored in scholarly discourse. This approach enables a new understanding of how the Qur'an not only preserved the authenticity of the text but also set standards of eloquence and rhetoric that shaped Classical Arabic linguistics and Islamic civilization more broadly.

Based on this background, the primary aim of this research is to analyze the process of Qur'anic compilation from the perspective of linguistic history, with emphasis on the synergy between revelation, memorization, writing, and textual standardization. This study is significant as it uncovers the complex mechanisms behind the authenticity of the Qur'an while also contributing substantially to scholarship in linguistics, Islamic history, and the cultural development of Arab society. Thus, this research is expected to provide new conceptual insights into the relationship between sacred texts, society, and the evolution of language and knowledge in the Islamic world.

RESEARCH METHODS

This study adopts an in-depth library research approach as the foundation of its analysis (Tondowala et al., 2024). The primary sources employed include classical works of 'Ulūm al-Qur'ān, such as *al-Itqān fī 'Ulūm al-Qur'ān* by Jalāluddīn al-Suyūṭī, *al-Burhān fī 'Ulūm al-Qur'ān* by al-Zarkashī, and *Mabāḥith fī 'Ulūm al-Qur'ān* by Mannā' al-Qaththān. These works serve not only as historical documents but also as reservoirs of conceptual knowledge that map the epistemological and methodological dimensions of Qur'anic studies.

In addition to classical literature, this research also examines the works of contemporary Muslim scholars and modern Orientalists who study the history of the Arabic language, linguistic structures, and the composition of the Qur'anic text. The integration of classical and modern perspectives provides a comprehensive framework for understanding the complexity of the processes of revelation, memorization, writing, and codification of the Qur'an.

The analysis applied is descriptive-analytical with two primary foci. First, the historical aspect, which traces the chronology of revelation, mechanisms of memorization, procedures of writing, and the process of textual codification. Second, the linguistic aspect, which encompasses the study of dialects, variations of qirā'āt, and the dynamics of Arabic language development within its historical and sociolinguistic contexts. This approach allows for an in-depth exploration of the relationship between the linguistic structure of the Qur'an and its historical context, thereby providing a holistic scholarly understanding of the process by which the Qur'anic text came into being.

Thus, this research does not merely reconstruct historical facts or provide linguistic descriptions, but also presents a connotative perspective that emphasizes the interaction between language, history, and the processes of religious transmission. The findings are expected to enrich 'Ulūm al-Qur'ān methodologically, while also serving as a critical foundation for interdisciplinary studies that connect history, language, and religious exposition.

RESULTS AND DISCUSSION

Revelation and Oral Tradition in the Compilation of the Qur'an

The process of Qur'anic revelation to Prophet Muhammad took place gradually over approximately twenty-three years, beginning with the first revelation in the Cave of Hira in 610 CE and continuing until shortly before his passing in 632 CE (Sahih Bukhari, 1997; Nasr, 2021). This gradual revelation served dual purposes, both spiritual and pedagogical: strengthening the Prophet's heart in facing the challenges of his mission, guiding the community progressively according to their capacity, and addressing various social, legal, and ethical issues that arose within Arab society at that time (Nurhayati, 2025). Research findings indicate that this incremental approach effectively ensured the understanding and internalization of Qur'anic values by the early Muslim community, while also facilitating accurate transmission of knowledge to subsequent generations (Ningsih & Zalisman, 2024).

From the outset, the delivery of revelation was oral. The Angel Gabriel directly conveyed Qur'anic verses to Prophet Muhammad, who then recited them to his companions (Zamri et al., 2024). This oral method was highly suited to the pre-Islamic Arab society, which relied heavily on memorization and oral rhetoric as the primary means of preserving knowledge and culture. Studies show that the Arabs of that period possessed extraordinary memory skills, demonstrated by their ability to memorize lengthy poems and speeches without written documentation (Khafidah et al., 2025). Thus, the oral method not only accelerated the dissemination of revelation but also ensured the accuracy of textual transmission prior to written fixation.

In addition to oral transmission, Prophet Muhammad encouraged select companions to memorize newly revealed verses. Figures such as Ubayy ibn Ka'b, Abdullah ibn Mas'ud, and Zaid ibn Thabit played crucial roles as memorizers of the Qur'an, ensuring continuity of the text before the establishment of an official codex (Munir, 2021). Historical findings affirm that this collective memorization was a critical mechanism for preserving the integrity of revelation, as the loss of memorizers could otherwise have led to the disappearance of certain verses if they were not recorded.

Alongside memorization, the Prophet also appointed scribes to record the revealed verses on available materials of the time, including palm stalks, leather, bones, and thin stone tablets (Fadilah et al., 2024). Notable scribes included Zaid ibn Thabit, Mu'awiyah ibn Abi Sufyan, and Ali ibn Abi Talib. Although these writings were not yet compiled into a systematic mushaf, this early documentation laid a crucial foundation for later codification during the caliphates of Abu Bakr and Uthman ibn Affan. Recent studies emphasize that the combination of collective memorization and written records functioned synergistically to safeguard the authenticity and precision of the Qur'anic text (Azis et al., 2025).

Methodologically, the compilation of the Qur'an relied from the beginning on a dual approach: the integration of oral tradition and written evidence. These two channels reinforced one another, such that by the time of the Prophet's death, the Qur'an had been preserved in its entirety through both mass memorization and documented writing. Contemporary scholarship affirms that this dual method not only guaranteed textual authenticity but also reflected the epistemological innovation of the early Muslim community in safeguarding their intellectual and spiritual heritage (Tarik, 2024). Thus, the processes of revelation and compilation of the Qur'an were not only religious phenomena but also pedagogical, linguistic, and social strategies that profoundly shaped the development of classical Arabic language and the broader Islamic intellectual tradition.

Pre-Islamic Arabic and the Context of Qur'anic Revelation

Before the emergence of the Qur'an, the Arabic language played a central role in the social and cultural life of the Arabian Peninsula. Poetry, proverbs, customary law, and tribal values were transmitted almost entirely through oral tradition, making language a symbol of identity and pride for pre-Islamic Arab society (Mubarak & Mukmin, 2025). Famous marketplaces such as 'Ukāz, Dhū al-Majāz, and Majinnah functioned not only as centers of trade but also as arenas of literary competition, where tribes showcased their eloquence and linguistic artistry through poetry contests. This phenomenon highlights the extent to which the Arabic language had become a social instrument shaping prestige and tribal hierarchy.

From a dialectological perspective, pre-Islamic Arabic consisted of diverse tribal dialects, each reflecting its own tradition, geography, and social function. The Quraysh tribe, residing in Mecca, occupied a privileged position as custodians of the Ka'bah and controllers of a major regional trade

hub. This status elevated the Quraysh dialect to prominence as the lingua franca among tribes and ultimately as the primary dialect chosen for the revelation and preservation of the Qur'an (Ulya & Sofa, 2025). Nevertheless, the concept of the "seven modes" (al-ahruf al-sab'ah) allowed for variations in Qur'anic recitation, reflecting the text's linguistic flexibility and adaptability across dialectal differences.

Pre-Islamic poetry (shi'r jāhilī) showcased the remarkable beauty of the Arabic language, marked by rhythmic structure, density of expression, and rich metaphor (Basyari, 2025). Within this context, the Qur'an emerged with an unprecedented linguistic style, producing a text that surpassed the rhetorical abilities of ordinary human speech—a phenomenon referred to as the linguistic miracle (i'jāz). While employing a language familiar to its audience, the Qur'an introduced stylistic innovation, grammatical complexity, and semantic depth unmatched in pre-Islamic poetry or oratory.

Understanding pre-Islamic Arabic is therefore essential for interpreting the Qur'an. Many Qur'anic terms originated in Jāhilī usage but acquired new semantic dimensions within the framework of revelation. For example, the term ṣalāt previously referred simply to supplication, but in the Qur'an it came to denote a formal act of ritual worship with defined procedures (Asshiddiqei et al., 2024). Such semantic shifts illustrate how the Qur'an not only enriched Arabic vocabulary but also standardized meanings, thereby establishing a more structured and formal linguistic system.

Furthermore, the Qur'an set a new standard for the development of Arabic and became the principal reference for pioneering grammarians such as Sibawayh, al-Farrā', and al-Khalīl ibn Aḥmad in formulating the rules of Arabic grammar (Ruslan & Musbaing, 2023). In this sense, pre-Islamic Arabic provided the historical and social foundation, while the Qur'an represented the culmination and refinement of the language, serving as the normative benchmark for classical Arabic. These findings affirm that studying pre-Islamic Arabic is a critical step in understanding the structure, meaning, and linguistic innovations introduced by the Qur'an, as well as its enduring contribution to Islamic intellectual and scholarly traditions.

Ahruf Sab'ah, Qirā'āt, and Dialectical Dynamics

The concept of al-ahruf al-sab'ah, or the seven letters, which is transmitted mutawātir in hadith, represents a crucial aspect in the linguistic history of the Qur'an. The Prophet Muhammad is reported to have said, "Indeed, the Qur'an was revealed upon seven letters, so recite it in whichever way is easiest for you" (Sulaeman, 2023). The term "seven letters" may refer to seven linguistic variations, seven tribal dialects of Arabic, or seven categories of differences in wording and meaning. This phenomenon underscores the linguistic flexibility of the Qur'an and its ability to accommodate the cultural diversity of Arabia at the time of revelation (Sugito & Suparmi, 2025).

Most scholars hold that al-ahruf al-sab'ah are related to the differences among Arabic dialects during the Prophet's time, intended to provide ease (taysīr) for Muslims from various tribes. Thus, the fact that the Qur'an could be recited in multiple ways demonstrates the capacity of the revealed language to embrace linguistic and cultural plurality, while affirming the universal character of the sacred text (Musthofa et al., 2025). This also reflects the Prophet's pedagogical innovation in delivering revelation inclusively, facilitating the reception and internalization of Islamic teachings.

These dialectal differences and variations in recitation gave rise to the science of qirā'āt, the discipline that studies Qur'anic recitation as transmitted mutawātir from the Prophet and his Companions. Over time, scholars selected authentic readings, culminating in the qirā'āt sab'ah (seven canonical readings) codified by Ibn Mujāhid in the 4th century AH. Research findings indicate that qirā'āt are not merely phonetic variations but also reflect the linguistic dynamics of Classical Arabic, enriching Qur'anic exegesis and deepening interpretive possibilities. For instance, the variation between "mālik" in the reading of Āṣim and "malik" in the reading of Nāfi' in Q. al-Fātiḥah:4 influences linguistic interpretation without altering the fundamental meaning of the verse.

Beyond linguistic aspects, qirā'āt have also shaped the development of Qur'anic exegesis and Islamic jurisprudence. Many juristic differences arise from recitational variants, such as the debates over the method of wiping the head in ablution, derived from distinct readings in Q. al-Mā'idah. Thus, qirā'āt function both as a methodological tool for understanding Islamic law and as a linguistic phenomenon rich in structural and semantic variety (Ahady et al., 2025).

The phenomena of ahruf al-sab'ah and qirā'āt demonstrate that the textual formation of the Qur'an was dynamic and adaptive. To preserve the unity of the Muslim community, the 'Uthmānic

codex (mushaf ‘Uthmānī) eventually standardized the revealed language, consolidating diverse dialects into a consistent written form. This process highlights the unique linguistic history of the Qur’an: balancing the need for textual standardization with dialectal flexibility, thereby ensuring both the authenticity and the universal readability of the Qur’an.

Codification of the Mushaf during the Caliphates of Abu Bakr and ‘Uthmān

After the death of Prophet Muhammad, the Muslim community faced a significant challenge in preserving the integrity of the Qur’an. This concern became especially urgent during the Battle of Yamāmah (11 AH/632 CE), in which many Qur’an memorizers (ḥuffāz) were killed, raising the risk of losing portions of revelation (Budiman, 2022). At the request of ‘Umar ibn al-Khaṭṭāb, Caliph Abu Bakr assigned Zayd ibn Thābit to collect the Qur’an in written and oral form, using palm stalks, leather, bones, and, crucially, the memorization of the Companions. Each verse was recorded only if verified by two witnesses who confirmed its transmission from the Prophet. The resulting Mushaf was preserved by Abu Bakr, inherited by ‘Umar, and eventually entrusted to Ḥafṣah bint ‘Umar. This first codification was preservative in nature, aiming to safeguard the text without standardizing its recitation, thereby allowing the dialectal variations (ahruf sab‘ah) to remain intact and reflecting the linguistic flexibility of the Qur’an during the period of revelation (Daulay et al., 2023).

As Islam expanded beyond the Arabian Peninsula, differences in Qur’anic recitation became more pronounced, both in qirā’āt and dialects. Disputes over readings emerged in regions such as Armenia and Azerbaijan, highlighting the risk of division caused by dialectal diversity. To resolve this, Caliph ‘Uthmān formed a committee led by Zayd ibn Thābit, along with ‘Abdullāh ibn al-Zubayr, Sa‘īd ibn al-‘Āṣ, and ‘Abd al-Raḥmān ibn al-Hārith, to prepare copies of the Qur’an based on Ḥafṣah’s Mushaf and to establish the Quraysh dialect as the standard. Standardized copies were sent to major cities such as Kufa, Basra, Damascus, and Makkah, while divergent copies were burned (Mabrur & Abas, 2023). ‘Uthmān’s decision underscored two key principles: preserving the unity of the revealed language amid dialectal diversity, and establishing textual authority to prevent division—an act regarded by scholars as an exemplary form of collective ijtihād (Hilyatin, 2021).

The codification under Abu Bakr emphasized preservation, whereas ‘Uthmān’s codification stressed standardization. Together, these stages illustrate how the Qur’an was shaped by historical circumstances that balanced dialectal flexibility with textual consistency. The adoption of the Quraysh dialect as the standard elevated the Qur’an as a linguistic reference for Classical Arabic. While the ‘Uthmānic Mushaf was initially written without diacritical points or vowel marks, it preserved the flexibility of qirā’āt while maintaining the core meaning of the revelation (Mandasari et al., 2021). Thus, codification managed diversity in recitation without erasing linguistic plurality.

The rasm ‘Uthmānī (‘Uthmānic script) was characterized by a simple orthography without diacritical marks (shakl). This allowed multiple qirā’āt to coexist but also posed challenges for non-Arab readers or subsequent generations. For example, the words naqtulu and nuqtalu were written identically, leaving interpretation dependent on oral tradition. As Islam spread to non-Arab regions such as Persia, Syria, and North Africa, diacritical aids became essential. Abū al-Aswad al-Du‘ālī (d. 69 AH) introduced red dots to indicate vowels: faṭḥah above letters, kasrah below, and ḍammah beside. Later, al-Ḥajjāj ibn Yūsuf developed the system of i‘jām (dotting consonants) to differentiate letters of identical shape, thereby facilitating accurate reading.

Khalīl ibn Aḥmad al-Farāhīdī (d. 170 AH) refined this system by introducing practical vowel symbols: a slanting line for faṭḥah, a baseline stroke for kasrah, and a curved mark for ḍammah. This system formed the basis of contemporary Qur’anic orthography. The science of dabṭ also emerged, encompassing symbols for sukūn, tashdīd, waṣl, and waqf, thereby advancing the standardization of the Mushaf and making Qur’anic study more systematic. Innovations in script, diacritics, and vocalization were not merely technical; they profoundly influenced the history of Arabic and Islamic education. The Qur’an became central to the codification of Classical Arabic, enabling readers from diverse backgrounds to recite qirā’āt correctly and demonstrating that the preservation of revelation was a dynamic, adaptive process rather than a static one (Awajan et al., 2021).

From the outset, scholars played a vital role in ensuring the authenticity of the Qur’an. Codification began with Companions such as Zayd ibn Thābit and ‘Alī ibn Abī Tālib, while the generation of tābi‘īn reinforced qirā’āt, script, and linguistic principles. The science of qirā’āt, codified by Ibn Mujāhid (d. 324 AH), safeguarded mutawātir readings and prevented weak (shādh) ones.

Exegetes such as al-Ṭabarī, al-Rāzī, and al-Suyūṭī employed qirā'āt differences to enrich interpretive understanding, while linguists like Sībawayh (d. 180 AH) used the Qur'an as a primary source of Arabic grammar. This dual role of the Qur'an as a religious text and as a linguistic standard highlights its enduring significance. The contributions of these scholars ensured that both Islamic law and the Arabic language remained intact for future generations.

CONCLUSION

The main findings of this research affirm that the process of Qur'anic revelation and compilation was not merely a religious phenomenon, but also an effective pedagogical, linguistic, and social strategy. The gradual revelation over twenty-three years facilitated the internalization of Islamic values in accordance with the capacity of the Arab society of the time, while simultaneously strengthening the heart of Prophet Muhammad in the face of the challenges of his mission. The oral tradition, which served as the primary medium of transmission, was deeply aligned with the pre-Islamic culture that relied heavily on memorization and rhetoric, whereas the written documentation by the Prophet's Companions provided a historical foundation for subsequent codification. The integration of oral and written methods not only ensured the authenticity of revelation but also reflected the epistemological wisdom of the early Muslim community in safeguarding their spiritual and intellectual legacy. Furthermore, this study demonstrates that the Qur'an functioned not only as a sacred text but also as an instrument of linguistic innovation that standardized Classical Arabic and enriched the broader intellectual tradition of Islam.

The contribution of this research lies in its emphasis on the synergy between revelation, oral tradition, and the codification of the mushaf in shaping the standards of Islamic scholarship, while also highlighting the role of pre-Islamic Arabic as the socio-cultural foundation for the descent of revelation. This study adds to the literature by illustrating how the concepts of aḥruf sab'ah, qirā'āt, and the innovations of the 'Uthmānic script preserved the balance between textual authenticity and the dialectical flexibility of the Muslim community. Accordingly, the study not only renews perspectives in Qur'anic studies but also opens up space for an interdisciplinary approach that bridges linguistics, history, and theology.

Nevertheless, the limitations of this research lie in its scope, which primarily focuses on certain historical and linguistic dimensions, without addressing issues such as gender differences, age dynamics, or the reception of the Qur'an among non-Arab communities more broadly. Therefore, further studies are needed to accommodate more diverse perspectives, leading to a more comprehensive understanding that could serve as a foundation for the development of Qur'anic exegesis, Arabic linguistics, and Islamic educational policies in more contextualized frameworks.

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