

**DEVELOPMENT OF THE ELECTRONIC TAFSEER IN INDONESIA:
DESCRIPTION OF *TALKING PEN MUSHAF GRAND MAQAMAT***

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Abstract

Recently, there have been many applications or features for interpreting the Qur'an in electronic media, such as the E-Pen. One application or feature of the interpretation of the Qur'an that is quite good is the Grand Maqamat Mushaf. This Grand Maqamat Mushaf offers many quite sophisticated features in reading and recitation. This article aims to examine and explore the Grand Maqamat Mushaf, its features, presentation of interpretations, and also its advantages and disadvantages. Using descriptive-analytical analysis of McLuhan's theory, the researchers concluded that the Talking Pen Mushaf Grand Maqamat has several features to make it easier to read, understand, and learn the Qur'an features such as translation, interpretation, the reason for the revelation (*asbāb an-nuzūl*) of the Qur'an, and related *hadīṣ*. In addition, Pen Mushaf Grand Maqamat is also equipped with readings from various stations, making it easier for Qori to learn to distinguish tones or sounds from several stations. However, it should also be noted that any sophisticated technology has advantages or disadvantages.

Keywords: *Tafseer, Grand Maqamat Mushaf, Electronics*

Abstrak

Belakangan ini, banyak sekali aplikasi atau fitur penafsiran Al-Qur'an di media elektronik seperti E-Pen. Salah satu aplikasi atau fitur penafsiran al-Qur'an yang cukup baik adalah Mushaf Grand Maqamat. Mushaf Grand Maqamat Al-Qur'an ini diterbitkan oleh IIQ Jakarta yang memanfaatkan teknologi dalam pembuatannya sehingga Mushaf Grand Maqamat Al-Qur'an ini cukup modern. Artikel ini bertujuan akan mengkaji dan mengeksplor lebih dalam tentang Mushaf Grand Maqamat, fitur-fitur, penyajian tafsir dan juga kelebihan serta kekurangannya. Dengan menggunakan menggunakan deskriptif analitis teori McLuhan peneliti menyimpulkan bahwa Talking Pen Mushaf Grand Maqamat dilengkapi dengan beberapa fitur untuk mempermudah dalam membaca, memahami, dan belajar Al-Qur'an, hal ini dikarena fitur seperti terjemah, tafsir, *asbāb al-nuzūl*, dan *hadīṣ* terkait. Selain

itu, Pen Mushaf Grand Maqamat juga dilengkapi bacaan-bacaan dari berbagai maqam sehingga dapat memberikan kemudahan bagi Qori untuk belajar membedakan nada atau suara daripada beberapa maqam. Namun perlu diketahui juga bahwa secanggih apapun teknologi pasti mempunyai kekurangan atau kelebihan.

Kata Kunci : *Tafsir, Mushaf Grand Maqamat, Elektronik*

Introduction

The boundary between humanity and science is increasingly closing. Science is described as anything created by humans in response to their surroundings and situations, and with this knowledge, all issues in life may be handled more simply¹.

Science's advancement one of those are in the realm of the Qur'an. The Qur'an is the most excellent book of literature. The Qur'an is the Muslim holy book, and an explanation is required since specific passages need proof and cannot be comprehended just by reading them². The interpretation is the term used to explain this Qur'anic verse. Interpretation has been in the attention from time to time because the nature of interpretation is separated into two categories, as indicated by Fazlur Rahman and Syahrur, namely interpretation as a process and interpretation as a product tafsir is a process, which indicates that interpretation will evolve through time as the Qur'an is understood, but interpreted as a product is regarded as a conversation between the text, the reader, and the writer, which is neither absolute nor impure³.

Many traits distinguish the Qur'an, particularly the Grand Maqamat Mushaf. Because the media has such a significant impact, particularly on society, it is an essential element of their life; nevertheless, few people are conscious of the media's influence on their ideas and behaviors. Especially in the means of communication. However, it should be understood that the media has an impact on the evolution of interpretation over time, particularly from the Prophet Muhammad's oral performance to modern times in various forms, including books and electronics, which are growing in popularity, including the internet, applications, and even audio media. Furthermore, in a modern context, we may discover a *talking pen* in the shape of a book with audio that can be used to study the Qur'an quickly. Therefore, some Muslims are enthusiastic about electronic the Qur'an items to assist them in learning the Qur'an. People not only hear or read about the verses of the Qur'an in the current period, but they can also quickly study the interpretation in the electronic anywhere and whenever they are, as evidenced by this research. Especially beneficial to a blind person, an older adult, or a tiny child who wants to study the Qur'an, particularly the interpretation.

¹ Teuku Jacob, *Manusia, Ilmu Dan Teknologi* (Yogyakarta: Tiara Wacana, 1993), 7.

² Nur Kholis Setiawan, *Al-Qur'an Kitab Sastra Terbesar (ELSAQ Press: Yogyakarta, 2016)*, 3. (Yogyakarta: eLSAQ Press, 2016), 3.

³ Abdul Mustaqim, *Epistemologi Tafsir Kontemporer* (Yogyakarta: LKis Group, 2012), 118.

Several researchers discuss the trend of publishing manuscripts in the codification of the Koran in Indonesia, including Eva Nugraha. In this article, Nugraha describes the commodified products of the Qur'an, namely Mushaf 101 in 1: al-Qur'an Cordoba "Amazing", Miracle the Reference: 66 in 1, and al-Qur'an Masterpiece 55 in 1. He also attempted to map the patterns of commodification carried out on the three existing products⁴. Syarif Hidayat conducted a study on digital al-Qur'an products and made an inventory of various digital al-Qur'an products in the form of software and smartphone applications, along with a review of the advantages and disadvantages of each product, and presented the existing problems and how the future of the Qur'an will be this digital⁵. Meanwhile, Nor Lutfi Fais and Rizal Mahendra Asyiri studied the codification of the Qur'an by using a social analysis of the Mushaf Al-Qur'an Maqamat. In their view, the commodification of the Qur'an that occurred is part of the industrialization of the Qur'an by utilizing religious actors as an excuse and marketing medium. The commodification that occurs is also not in line with the spirit of need which refers to the concepts of history, qirā'ah, and recitation in the Qur'an⁶.

This study aims to examine the development of the electronic al-Qur'an in Indonesia, which is focused on the development of the Talking Pen Mushaf Grand Maqamat published by IIQ (Institut Ilmu Al-Qur'an) Jakarta. At the least, this essay disputes two assumptions. The first is the Qur'an, which is a Muslim holy book. It contains human instructions, but when not everyone understands what is written in the Qur'an, it is essential to learn from experts' interpretations. The second assumption is that many individuals are sometimes hesitant to read and prefer to listen to established performances instead. This is shown by the presence of the Grand Maqamat talking pen, which allows the reader to hear the existing interpretation by gazing at the Qur'an's characteristics rather than reading it. The author offers a description of the Talking Pen Mushaf Grand Maqamat in this article to better comprehend the use of interpretation in the Talking Pen.

The author of this research applies related ideas to uncover historical advancements, particularly those connected to periods and technologies from classical to recent eras. McLuhan's hypothesis is the one that has been employed. McLuhan asserts that the media has an impact on information, knowledge, and everyday experiences, and therefore this experience has served as the foundation for providing a form of production appropriate to the times⁷, such that this theory is applied to provide

⁴ Eva Nugraha, "Tren Penerbitan Mushaf Dalam Komodifikasi Al- Qur ' Ān Di Indonesia Satu Penerbit Mushaf Mengajak Kaum Muslim Indonesia Untuk Membeli Produknya , Miracle the Reference," *Ilmu Ushuluddin* 2, no. 3 (2015): 301–21.

⁵ Syarif Hidayat, "Al-Qur ' an Digital (Ragam, Permasalahan Dan Masa Depan)," *Jurnal Studi Islam* 1, no. 1 (2016): 1–40.

⁶ Nor Lutfi Fais and Rizal Mahendra Asyiri, "Komodifikasi Al-Quran: Analisa Sosial Terhadap Mushaf Al-Qur'an Grand Maqamat," *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 6, no. 2 (2021): 172–88, <https://doi.org/10.24090/maghza.v6i2.4848>.

⁷ Norm Friesen, "Marshaling McLuhan for Media Theory," *English Studies in Canada* 36, no. 2–3 (2010): 7, <https://doi.org/10.1353/esc.2010.0023>.

views on the history of Qur'anic interpretation, from classics in the form of oral to media or this easy era. McLuhan puts this idea into four categories: the tribal period, literature, printing, and electronics. Some essential things will be discovered in the growth of electronic media in the form of interpretation, which has also evolved since the time of the Prophet Muhammad till today.

This research is a qualitative, live study of the Qur'an. The study of living is carried out for da'wah and community empowerment so that the community can be as effective as possible in appreciating the Qur'an. In addition, the study of living helps present a new paradigm, in which the study of the Qur'an is concerned not only with texts but also with the community's response and action in the presence of the Qur'an.⁸ The study of living involves not only cognitive comprehension of Quranic verses but also the motivation and activity of Muslims in remembering, reading, and singing the Qur'an, writing, and contending for the privilege of reading the Qur'an⁹. The descriptive-analytical research approach was employed to produce results concerning electronic interpretation by understanding the evolution of interpretation from classical to modern.

Media and Electronic the Qur'an

Earlier to this, broad media knowledge and interpretation were necessary. Broadcast media and cinema are examples of media, but some provide enjoyment and information to the public. Several sectors support various forms of media¹⁰. Many believe that the media is a medium for communicating human ideas to others through voice, writing, and media that broadcast live visuals that the senses can catch (audio-visual). The media serves various purposes, including interpreting reality or previous events that are subsequently transferred to the public through the media, information functions that offer information to the public, providing pleasure, and so on¹¹.

McLuhan believes the media is the primary factor that impacts other factors. Hence the press is at the heart of human civilization. The media's supremacy will determine the basis of society's collective social structure¹². To clarify McLuhan's views, he divides the history of human progress into four periods, beginning with the beginning and ending with the discovery of the medium as crucial¹³. *First*, Period of

⁸ Didi Junaedi, "Living Qur'an: Sebuah Pendekatan Baru Dalam Kajian Al-Qur'an (Studi Kasus Di Pondok Pesantren As-Siroj Al-Hasan Desa)," *Journal of Qur'an and Hadith Studies* 4, no. 2 (2015): 118.

⁹ Muhamad Ali, "Kajian Naskah Dan Kajian Living Qur'an Dan Living Hadith," *Journal of Qur'an and Hadith Studies* 4, no. 2 (2015): 154.

¹⁰ Graeme Burton, *Media and Popular Culture* (Yogyakarta: Jalasutra, 2012), 9.

¹¹ Nengah Bawa Atmadja and Luh Putu Sri Ariyani, *Sosiologi Media: Perspektif Teori Kritis* (Depok: Rajawali Press, 2018), 42–58.

¹² Dick Martin, "The Communicating Strategist: McLuhan's Nightmare," *Journal of Business Strategy* 35, no. 6 (2014): 58–65, <https://doi.org/10.1108/JBS-09-2014-0108>.

¹³ Asep Saefudin, "Perkembangan Teknologi Komunikasi: Perspektif Komunikasi Peradaban," *Mediator: Jurnal Komunikasi* 9, no. 2 (December 2008): 348, <https://doi.org/10.29313/mediator.v9i2.1113>.

the Tribes. A spoken culture dominates communication, making hearing a critical sense at that time. *Second*, period of literature. The alphabet was discovered during this period and was utilized as a sign to communicate, notably through writing. *Third*, Printing Time. The printing press, invented by Johann Gutenberg, was introduced this time so that people could meet the printing period. This printing period is where most people's books and printed materials originate; the fourth is the electronic Timeframe. Humans were influenced throughout this time, distinguished by the rise of communication technology and disintegrating society. Everything was inexpensive at this time, and thanks to the complexity of current technology, even enormous distances between people were not felt¹⁴.

McLuhan's advances illustrate a linear progression toward progress, defined by an information society or an electric culture¹⁵. This example demonstrates that change is desirable but does not necessitate the abolition of the other. This concept may be used for interconnected industrial and electrical civilizations¹⁶.

It has consequences for electronic media in what is described as contemporary life when seen from the last time, namely the electronic period characterized by advanced technology. As Burton writes in his book, these innovations have provided sufficient temporal significance to impact the evolution of the times and advanced electronics¹⁷. According to the author, a shift happened in the realm of Qur'an interpretation as well. Although specific passages demand performance, the Qur'an has the most excellent place for human existence if it is viewed.

The changes that happened were also impacted by the knowledge society, which in general contributed to society's improvement, resulting in the emergence of new occupations with new knowledge in the form of particular experts, one of whom was in the field of the Qur'an interpretation¹⁸.

Tafsir is a science that examines the technicalities and procedures of pronouncing lafaz in the Qur'an, lafaz, and even law, whether it stands alone or has become a sentence, as well as the meaning contained in it or things that support the perfection of interpretation, such as nasikh mansukh and asbāb al-nuzūl. If we look at it from a practical standpoint, the science of tafsir may help us grasp God's book by clarifying its meaning, digging out the law, and proving that the Qur'an is a guide for people.

Of course, with this information, it can be demonstrated that the interpretation has both a material and a formal object. The proper thing is the challenge of

¹⁴ Konstantinos Vassiliou, "A Synaptic Common Sense? McLuhan's Tactility and Electronic Media Rhythms," *Senses and Society* 13, no. 2 (2018): 179–89, <https://doi.org/10.1080/17458927.2018.1480179>.

¹⁵ Lance Mason, "McLuhan's Challenge to Critical Media Literacy: The City as Classroom Textbook," *Curriculum Inquiry* 46, no. 1 (2016): 79–97, <https://doi.org/10.1080/03626784.2015.1113511>.

¹⁶ Atmadja and Ariyani, *Sosiologi Media : Perspektif Teori Kritis*.

¹⁷ Burton, *Media and Popular Culture*.

¹⁸ Saefudin, "Perkembangan Teknologi Komunikasi: Perspektif Komunikasi Peradaban."

determining what Allah SWT intends, whereas the material object is the Qur'an. Of course, the interpretation differs from the Qur'an in this circumstance. If Allah SWT has given the Qur'an absolute truth, then the interpretation is a human endeavor to understand the verses of the Qur'an, which is often subjective. Still, truth is relative since it is related to the context in which the verse is interpreted¹⁹. If this is the case, it indicates that the interpretation is subject to criticism or assessment to offer a more objective meaning in light of the current circumstances. The evolution of interpretation over time, particularly from the time the Qur'an was revealed till now, has a distinct feature.

Based on McLuhan's theory of media evolution, it may be stated that the development of the study of the comments consists of the First Period of the Tribes. The Prophet Muhammad, the Companions, and the Tabi'in lived during this time. The Prophet, as the interpretative authority bearer at the time, spoke orally with the companions. Because not all of the verses revealed could be easily understood by the Companions at the time of the Prophet, the Prophet explained based on the information received from Allah in his language, and this explanation came from revelation, not from the Apostle's thought, even though it was conveyed in his own words²⁰. Because the Prophet was the first to interpret the Qur'an, the interpretation of the classical period may be said at this time. The Prophet's interpretation was intended to provide direction and guidance and resolve the situation in understanding the text. According to this data, Prophet-era interpretation was also practical (fixing existing issues), accepted without question, and originated from revelation, ensuring its authenticity. The interpretation model was worldwide and communicated orally²¹.

Second, Period of Literature (writing). This era of literature was indicated by human understanding at the time associated with symbols of writing, generally referred to as letters of the alphabet, as explained by Mc Luhan. It may be claimed that the age of writing on the interpretation of the Qur'an began during this era of interpretation. It had existed from the time of the companions to the *Tabiūt- Tabīn* at the time of this writing. The companions were the holders of the Prophet's interpretation of the Qur'an after his death. Hence the companions provided the interpretation after his death.

The Companions' interpretation of the Qur'an cannot be compared to the Prophet's interpretation since the Companions did not have a thorough comprehension of the Qur'an. Yet, they took it to relate to the Prophet SAW. Ibn Abbas, also known as tarjuman al-Qur'an at the time, was one of the companions who interpreted the Qur'an. Other companions who interpreted the Qur'an included Abu Bakr, Umar bin Khattab, Uthman bin Affan, Ali bin Abi Talib, Abdullah bin Mas'ud, Ubay bin Ka'ab,

¹⁹ Mustaqim, *Epistemologi Tafsir Kontemporer*.

²⁰ Departemen Agama RI, *Mukadimah Al-Qur'an Dan Tafsirnya (Edisi Yang Disempurnakan)* (Jakarta: Ikrar Mandiriabadi, 2011), 46.

²¹ Ahmad Hariyanto, "Tafsir Era Nabi Muhammad SAW," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 1, no. 1 (2016): 70–93.

Zaid bin Thabit, Abu Musa al-Ash'ari, There were various issues with the Companions' interpretation, one of which was the enormous number of narrations credited to Ibn Abbas, some of which distorted history on behalf of the Companions. As a result of this issue, Imam Syafii concluded that Ibn Abbas' view is limited to only 100 hadiths.

There were at least four sources for interpreting the Qur'an during the time of this companion, namely Al-Qur'an al Karim with the technique of tafsir al-Qur'an bil Qur'an, tafsir al-Qur'an bi sunnah, and tafsir Al-Qur'an with the opinion of the companions and scribes of the Jews and Christians. Due to the numerous variances in this fourth approach, it is not generally employed.

As for the period of Tabi'in, it has characteristics in its interpretation in the form of taking sources from the story of Israel, tafsir is maintained with a system of history such as the scholars of Mecca who only take from the history of Ibn Abbas, and there are many differences of opinion between tabi'in in interpretation, so it is not surprising if there are also sectarian differences between them²².

However, one interpretation, the Tafsir of Ibn Abbas, was authored for the first time during this period. This commentary was produced by Said Ibn Jarir and belonged to Ibn Abbas in the form of a summary of the Prophet's interpretation of the Qur'an. It was collected by Ibn Abbas as a personal collection and then written by Said Ibn Jarir, where the writing was not yet systematic. Ali bin Abu Talhah refined the script and titled it "Tafseer Al-Qur'an al-Kareem." It is still in the shape of a sheet in this interpretation, which was referred to as a book at the time²³.

When all this commentary was written, it was known as the codification of the interpretation. This codification began at the Umayyads' rule's conclusion and the Abbasid era's beginning. The following are the stages of this period²⁴: a) Tafsir is derived from the Prophet's history through Shahaba, Tabiin, and Tabiut Tabiin. b) Following the period of the companions and tabiin, the tafsir began to be recorded alongside the Prophet SAW's hadith. The book of hadith also contains numerous chapters, one of which is a chapter on tafsir, implying that tafsir was not yet split from the book of hadith at that time. Yazid bin Harun as-Sulam, Syubah bin al-Hajjaj, and others wrote the commentary. c) Then, tafsir was detached from hadith and became literature or even science in its own right. Ibn Majah, Ibn Jarir, and others are among the writers. d) Writing tafsir using the *bil Ma'tsur* technique, but because there was a shift in sanad, where the author summarized the sanad and published numerous viewpoints without giving information, there was falsification in the tafsir, and it also mentioned an inaccurate history, including Israiliyat. e) Combining rational understanding with writing interpretations, as was done during the Abbasid time till now.

²² Departemen Agama RI, *Mukadimah Al-Qur'an Dan Tafsirnya (Edisi Yang Disempurnakan)*.

²³ Nafisatuzzahro, "Tafsir Al-Qur'an Audiovisual Di Cybermedia: Kajian Terhadap Tafsir Al- Qur'an Di YouTube Dan Implikasinya Terhadap Studi Al- Qur'an Dan Tafsir," *Tesis*, 2016, 41.

²⁴ Departemen Agama RI, *Mukadimah Al-Qur'an Dan Tafsirnya (Edisi Yang Disempurnakan)*.

Third, Printing Period (book). According to McLuhan's hypothesis, accounting emerged with the printing press at this time. So, if it's about the Qur'an's interpretation, the present version is starting to be printed and documented as a book. Previously, there had been several fascinating breakthroughs connected to the industrial revolution, one of which was Gutenberg's invention of the printing press about 1450 in the mid-fifteenth century. With the printing press, books and scriptures that could previously only be devoured by a few people may now be felt by many²⁵.

The Qur'an was initially printed in Italy in 1537/1538 by Paganino and Alessandro Paganini and then continued in Hamburg in 1694 by Abraham Hinkelman. Ludovico published the Qur'an four years later, with a compilation of Qur'an interpretations and translations. The Qur'an was printed in 1787 in St. Petersburg, a century later. The Ottoman Empire also published Qur'an manuscripts in Russia in 1787, followed by printing the Qur'an in Cairo in 1864, including Baidhawi and Jalalain's interpretations. Because there was a battle between Russia and Turkey at the time, and Turkish land fell under Russian administration, the Russian Queen ordered that the Qur'an be printed so that succeeding generations could easily access it²⁶.

This discovery is unquestionably beneficial; from what was once an oral tradition, particularly in the development of interpretation, it has now evolved into writing to printing, which is capable of having a significant impact on the development of the times and is easily accessible to the general public.

Fourth, electronic Timeframe. Everything was within reach at this time, and distance was no longer an issue. This is inextricably linked to the advancement of technology, particularly in the media industry. The usage of media in today's day is primarily due to the media's ability to meet the wants and wishes of its consumers²⁷. It can be demonstrated in the electronic period related to interpretation by the emergence of cyber-*da'wah discourse*, which shows that the use of the internet is not only for doing negative things but also for activities in *Amar Ma'ruf Nahi Munkar* with the discovery of Islamic studies, particularly in the study of interpretation on several media sites such as www.eramuslim.com , www.iqra.id , www.rumaisyho.com , and so on.

Furthermore, numerous social media platforms, including Facebook, Twitter, Instagram, and YouTube, can be used for preaching in the interpretation study. Again, there is a unique site to see the Qur'an's interpretation in the study of interpretation, such as <https://tafsirq.com/> . This arises because the study of the book of interpretation

²⁵ Malik Abdul, "Revolusi Gutenberg (Makna Penemuan Mesin Cetak Bagi Kemajuan Peradaban Manusia : Dari Tradisi Lisan Ke Tulisan)," *Revolusi Gutenberg* 2 (2013): 1.

²⁶ Roudhotul Jannah, "Tafsir Al-Quran Media Sosial: Studi Model Tafsir Pada Akun Instagram *quranriview*" (UIN Malik Ibrahim, 2021), 22, <http://etheses.uin-malang.ac.id/26730/>.

²⁷ William Rivers, Theodore Peterson, and Jay W Jensen, *Media Massa Dan Masyarakat Modern*, 2nd ed. (Jakarta: Kencana, 2008), 313.

is primarily taken and studied from classic books that are bare²⁸ to modern, which, of course, is impractical to carry everywhere.

Electronics, in addition to the internet, have an impact on applications in the field of interpretation, such as the use of the Ministry of Religion's Qur'an, Ottoman manuscripts, and so on. As a result, individuals will be able to access the Qur'an, as well as interpretations and translations, without having to bring a physical form, and they will be able to read it anytime and anyplace²⁹.

Besides that, some assistance in studying the Qur'an, such as the Talking Pen Al-Qur'an, which provides a variety of audio-visual material to aid in learning the Qur'an. A person who cannot read, for example, may still listen to the Qur'an's audio; a person who wishes to know the substance of the Qur'an's meaning or interpretation can hear through the features supplied. The employment of Al-Qur'an technology demonstrates this to raise the value of spirituality via its usefulness.

Some web pages or even these programs provide learning or teaching resources for humans to make the Qur'an more understandable. Of course, it can be seen quite clearly from this that the growth of interpretation, which was first exclusively in the form of oral performance with a focus on memory, may transform into an understanding that is simple to comprehend and carry around (electrically).

The Talking Pen as an Interpretation Tool

A talking pen is a feature of the digital Qur'an that may produce a voice in response to a verse, making it easier to understand and read the Qur'an accurately. The Talking Pen is often used for audio-based learning resources³⁰.

Besides being in the form of the Qur'an, the talking pen may also be in the shape of a book, popularly referred to as a talking pen book, which is widely found globally, while in Indonesia, it is in the form of religious literature or the Qur'an. According to the author, both are shaped like books or readings equipped with audio to help the audience learn. If the mention of the talking pen is specifically for the Qur'an, then the talking pen book is for learning to read other than the Qur'an, but both are shaped like books or readings equipped with audio to help the audience learn. E-modules also contain other models connected to electronic learning material. The purpose of the e-module is to make it simpler³¹.

²⁸ Muhamad Fajar Mubarak, "Digitalisasi Al-Qur'an Dan Tafsir Media Sosial Di Indonesia," *Iman Dan Spiritualitas* 1, no. 1 (2021): 112.

²⁹ Raja Jamilah Raja-Yusof, Jananatul Akmal, and Nazean Jomhari, "Information Visualization Techniques for Presenting Qur'an Histories and Atlas," *Multicultural Education and Technology Journal* 7, no. 4 (2013): 301–16, <https://doi.org/10.1108/METJ-03-2013-0011>.

³⁰ Nurul Hidayanti, "Penerapan Media Audio Visual Talking Pen Al-Qur'an Al-Fatih Pada 8 Makharijul Huruf (Study Eksperimen Pada Santri Badul 'Ibad Desa Cadek Kabupaten Aceh Besar)" (UIN Ar-Raniry, 2020), 32.

³¹ Tivsi Rizqi Padwa and Putri Nurhalimah Erdi, "Penggunaan E-Modul Dengan Sistem Project Based Learning," *JAVIT: Jurnal Vokasi Informatika* 1, no. 1 (2021): 13, <https://doi.org/10.24036/javit.v1i1.13>.

It is evident from this that this media is a combination of literature and technology. When utilized, it will have a different feel, one of which is reading Iqra, Al-Qur'an, or other more entertaining readings. It will be maximized so that reading abilities will improve, and the talking pen will be handy for individuals who wish to learn if it is employed.

The following are just a few of the benefits of using talking pens for learning media³²: a) This learning medium is utilized to clarify the content to be delivered b) Assisting difficulties, such as the senses, are restricted by space and time, c) Offer enjoyable learning activities, d) Make those who utilize it self-sufficient in their learning, and e) This learning medium gives a level of comprehension that teachers and students share.

The talking pen will sound if it is equipped with a digital pen primarily powered by batteries. This is super easy if you use the talking pen to learn the Qur'an or teach children to read. Furthermore, the talking pen has other functions in reading and translation, which will be explored in the following section.

Significant changes in time influence books like the Qur'an, formerly only available in images or text but now include audio visuals that users may put into practice. Because it has used existing technology, picking this talking pen will boost learning capacities and, of course, will genuinely assist the aims to be attained. So, besides being a very excellent improvement, it may give ease in learning the Qur'an or interpretation, let alone being utilized as teaching material for interpretation.

If it is associated with the Qur'an's interpretation, learning interpretation using this media can undoubtedly be simple because it can be carried anywhere without the need to read the book of interpretation, as well as the following benefits or functions when associated with learning in the book of interpretation:

- a) Capable of serving as a tool or learning resource for understanding the meaning of the Qur'anic verses' content (tafsir).
- b) Assisting users with hearing or visual issues; for example, blind individuals can still hear, and deaf people can still read Qur'an verses even if they can't hear the meanings.
- c) The operator of the talking pen will be self-sufficient in understanding a verse only by listening to the Qur'anic interpretation.
- d) If implemented in the learning process, teachers and students will have the same understanding of issues such as interpretation or recitation, among other things.

Furthermore, it includes information on the lives of people in the past while the Prophet was still living, as well as the interpretation of the verse in light of past or present realities.

³² Khotimatul Hosna, "Talking Pen Book Sebagai Media Dalam Membantu Kemampuan Membaca Siswa" (Madura, n.d.), 663.

Descriptive about Talking Pen Mushaf Grand Maqamat

General description of Mushaf Grand Maqamat

IIQ (Institut Ilmu Al-Qur'an) Jakarta issued Talking Pen Mushaf Grand Maqamat as a digital Mushaf Al-Qur'an unique and comprehensive release from the previous talking pen (Mushaf Maqamat). IIQ Jakarta is a university that mixes the pesantren and college education systems with a focus on producing women scholars who memorize the Qur'an, be scholarly, broad-minded, and Qur'an experts. Touch the tip of the E-pen on the Al-Qolam logo or the IIQ logo on the front or back cover of the Qur'an, then open the Qur'an and touch the desired characteristics of the Qur'an, then touch the diayat it will sound. The Grand Maqamat Mushaf contains many additional features, one of which is the availability of numerous reading stations (which did not previously exist), making it very easy for users to learn to read by the station³³.

The price of the Qur'an is Rp. 1,099,000³⁴. (estimated price, which is different for each distributor). You may obtain various entire packages at this price, including³⁵:

- a. The Great Mushaf of Grand Maqamat
- b. Volumes 1-6 of Iqra.
- c. Portable Al-Qur'an
- d. Digital Pen
- e. Al-Qolam Charger
- f. Warranty Card and Manual (guide)

The package's core is the Al-Qur'an Mushaf Grand Maqamat, which includes interpretation, translation, asbabun nuzul, hadith, and qiroah. The portable Al-Qur'an includes murotals, prayers, and Iqra volumes 1-6, in addition to Iqra volumes 1-6.

Guidelines for the Hajj and Umrah may be read with a digital E Pen, a charger for the digital e-pen, a warranty card, and a guidebook. This Qur'an does not have a free app. Therefore, it must be purchased through several marketplaces or Al-Qolam distributors.



Picture 1. Iqra, Grand Maqamat Mushaf, E-pen, and Portable Al-Qur'an are all included in this Grand Maqamat Mushaf package.

³³ Smarthafidz_admin, "Mushaf Alquran Digital Grand Maqamat," Distributor Smart Hafidz, 2017.

³⁴ Admin, "Al Quran Digital Mushaf Grand Maqamat Alquran Talking E Pen Maqomat," inkuiri.com, n.d.

³⁵ Smarthafidz_admin, "Mushaf Alquran Digital Grand Maqamat."

Dr. KH. Ahsin Sakho Muhammad, MA, rector of IIQ Jakarta, and Dra. Hj. Maria Ulfah, MA, Assistant Chancellor II IIQ Jakarta, is in charge of publishing the Grand Maqamat Mushaf. Amirul Yakin is the author of this big maqamat Mushaf, and Ridwanullah designed the cover. The Indonesian Ministry of Religion's Lajnah Pentashih Mushaf Team and the IIQ Jakarta Instructors form up the Grand Maqamat Mushaf research team. Al-Qalam helped in the circulation of this IIQ issue. The Grand Maqamat Al-Qalam Mushaf's book cover is as follows:



Front view

Back view

Picture 2. The front and back covers of the Mushaf Grand Maqamat can be seen.

The making of the digital Qur'an was supported by IIQ Jakarta, which felt the responsibility for sustaining the mutawatir reading variety, according to the introduction. Mushaf Grand Maqamat present this Qur'an by recording the recitation of Qiraat Sab'ah and repeating each verse by the variance of the recitation. Qiraat 10 should also be kept, according to Ahsin Sakho³⁶. As a result, the Qur'an is not merely a book but also a way of life.

Furthermore, Ahsin Sakho expressed satisfaction with the release of the Qur'an, stating that the audience might understand the holy book of the Qur'an from the basics (Iqra) to tahsin, tartil, and tahqiq with this Qur'an. Maria Ulfa feels that this book is a simple and practical guide to reading the Qur'an and that the audience will learn the Qur'an well, quickly, and accurately³⁷. To better explain it, the author gives the following outline of the features found in the Qur'an:



Picture 3: Features of the letters Al-Fatihah and Al-Baqarah on display

³⁶ Kementerian Agama and Instruktur IIQ Jakarta, *Mushaf Grand Maqamat*, 1st ed. (Jakarta: Institut Ilmi Al-Qur'an, 2015).

³⁷ Alqolam Official, *Al Qolam Alquran Mushaf Grand Maqamat - Produk Terbaru Dari Alqolam* (You Tube, 2015).

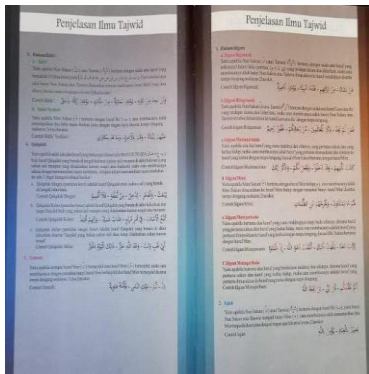
The Grand Maqamat Digital Al-Qur'an Mushaf, as seen in the picture, has several characteristics, including:

1. Maqamat: This refers to the voice or recitation of seven imams: Nafi, Ibn Kathir, Abu Amr, Ibn Amir, 'Ashim, Hamzah, and al-Kisa'i. Users will be able to learn the song more efficiently due to this. Aside from that, this menu has waqf and *ibtida* readings in juz 1-30.
2. Shaykh Mahmud Khalil al-Husari: a murottal recitation from the Middle East by Shaykh Mahmud Khalil al-Husari, contained in Juz 1-30.
3. Shaykh Misyari Rashid: juz 1-30 has a murottal recitation of Shaykh Misyari Rashid from the Middle East.
4. Murottal Qori Indonesia: in juz 1-30, read Dra. Muthmainah, MA from Indonesia.
5. Tahqiq reading: this reading is similar to a tartil reading, but it is slower or slower, and it is in the months of Juz 1-30.
6. Suaraku: a menu that allows us to record our voices; this capability is available from juz 1 to 30.
7. Ta'lim Maqamat comprises maqamat songs, with chapters 1-30 including seven songs.
8. Ta'lim Jam' Qira'ah Sab'ah: precisely, the reading of qiraah sab'ah is found in chapters 1-30 and is read by Dra. H. Ahsin Sakho Muhammad, MA.
9. Tajweed Science: a feature in which chapters 1-30 explain recitation.
10. Tajweed Reading Examples: a feature that offers Tajweed reading examples from chapters 1 to 30.
11. You frequently Asked Questions: a helpful feature for assessing your skill and knowledge of the Qur'an and the Grand Maqamat's menus. This menu may be found in chapters 1 through 30.
12. Read one page: this menu is in juz 1-30, allowing you to read one whole page with only one touch.
13. Translate B. Indonesia: Indonesian translation is featured in juz 1-30.
14. Translate B. English: In juz 1-30, English translation features are provided.
15. Tafsir Ibn Kathir: a quick explanation of the passage in juz 1-30 that relates to Ibn Kathir's tafsir.
16. Asbabun Nuzul: an explanation of the causes for the revelation of Juz 1-30 verses.
17. Murottal Per Juz: listen to the Qur'an in its entirety in one juz with a single touch; this function is accessible in juz 1-30.
18. Verse Vocabulary: an explanation of the verse vocabulary in chapters 1 through 30.
19. Hadith in Relevance to Verses: discusses hadith about Qur'anic verses; this menu is in Juz 1-30.
20. What are the characteristics of juz 1-30 in the Qur'an stories?

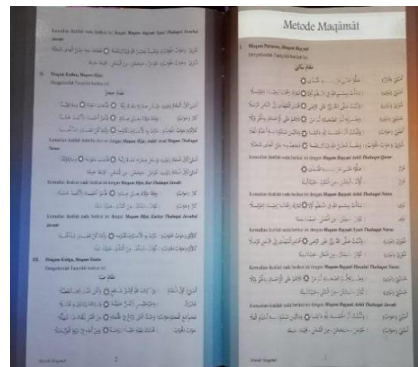
21. Verse Reflection: What Characteristics Are Found in Chapters 1-30?

In addition to the above characteristics of the Qur'an, there are numerous others, including:

1. Khotmil Prayer Qur'an and its translation
2. Table of contents, including a description of Makki and Madani.
3. A list of the names of the Surahs and their meanings.
4. The Maqamat approach reveals the importance of the seven maqams.
5. Munasabah diniyah verses: This feature introduces a concept and then lists verses that pertain to it.
- e) Muhammad Ibn Al-Jazari Asy-Syafi'i authored *Matan Al-Jazariah* and the Translation of Tajweed Science, which explains the science of recitation and was translated by Dr. KH Ahsin Sakho, MA.
- f) *Matan Tuhfatul Athfal* explains the science of child recitation and its translation.

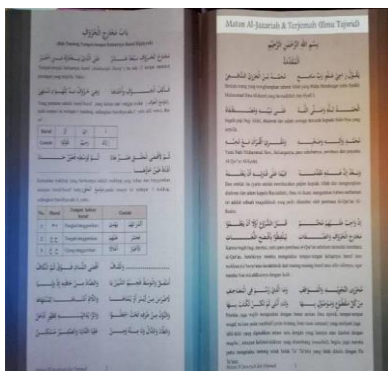


Pict 4

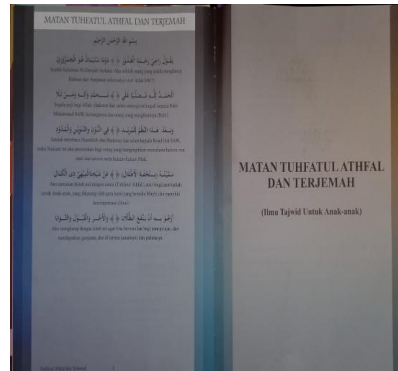


Pict 5

Picture 4: Features of the Tajweed Science Explanation Picture 5: Maqamat Method Features



Pict 6



Pict 7

Pict 6. Features of *Matan Al-Jazariyah* Pict 7. Features of *Matan Tuhfatul Athfal*

To use the Grand Maqamat Mushaf, touch the tip of the talking pen to the Al-Qolam calligraphy on the front cover or the IIQ emblem on the back cover, then

connect the relevant verse to experience some of the features. To turn off a function that has been activated, tap the talking pen on a blank page³⁸.

Model of Qur'an and Tafsir Presentation

This time, the author will use the letter Al-Baqarah [2] verse: 256 to illustrate the study of the Qur'an and tafsir from Mushaf Grand Maqamat. There are numerous functions or readings in this letter; among them, translation, interpretation, *asbāb al-nuzūl*, and *hadiṣ* are stated in this verse, and there are no aspects of the tale or terminology linked to the Qur'an's interpretation.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ
فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

Translation: "There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower". (QS. Al-Baqarah [2]: 256).

Tafsir Ibnu Kaṣīr: "Don't force someone to convert to Islam. The signs and instructions are clear. There is no need to force someone to convert to Islam, but whomever Allah gives guidance to convert to Islam, his heart will expand and convert to Islam of his own accord. Whoever is blinded in his heart, blinded by his sight and hearing, there is no point in converting to Islam by force".

Asbāb al-nuzūl: The Companions mentioned the revelation of this verse to the Anṣār even though the law in general.

Hadiṣ: "From Abdullah bin Salam said, "I had a dream at the time of the Messenger of Allah. I dreamed as if I were in a wide green garden. In the middle is a pillar of iron, and the bottom is on the ground. And its upper part is in the sky, and above it is a bond, then it was said to me "Go up, I answered "I can't". Then the servant came to me and lifted my clothes from behind so that I climbed up to him and took the tie, then it was said to me "hold on to the knot, and then I wake up, and he is still in my hands. Then I told it to Rasulullah SAW, then Rasulullah SAW said, "The garden is the garden of Islam, the pillar is the pillar of Islam, and the bond is a strong bond. You will remain in Islam until you marry". (H.R Al-Bukhari dan Muslim)³⁹.

Following is a description of the sheet of Al-Baqarah [2] verse 256, which has additional features such as The reason for the revelation (*asbāb an-nuzūl*) of the Qur'an and *hadiṣ*, as mentioned by Mushaf Grand Maqamat. Not all features are listed in the letter or other verses; only verses with a specific logo should be noted. The following is

³⁸ Nor Lutfi Fais, "Komodifikasi Al-Qur'an: Analisa Sosial Terhadap Mushaf Al-Qur'an Grand Maqamat," *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 6, no. 2 (2021): 182, <https://doi.org/10.24090/maghza.v6i2.4848>.

³⁹ Agama and IIQ Jakarta, *Mushaf Grand Maqamat*.

a description of the sheet of Al-Baqarah verse 256, which very clearly has additional features such as asbabun nu

Regarding the Qur'an's technique, it appears that the commentary feature in this manuscript employs the tahlili method, which entails discussing the meaning contained in the Qur'an's verses as a whole. Moreover, the interpretation is given logically from verse to verse, letter to letter, and so on, with *Asbab An-nuzul* explained⁴⁰.



Picture 8: Al-Baqarah verse 256 page

As can be noticed from this explanation, the author praises the Grand Maqamat Mushaf for its suitability for usage by ordinary people in studying the Qur'an due to the language and simple reasons. Furthermore, this electronic interpretation gives an impression of modernity because it employs technology that can be described as sophisticated at the time, and the audience does not have to read the Qur'an from beginning to end but can simply listen; additionally, learning the Qur'an in terms of recitation, reading the reciters', and so on is very comprehensive.

Weaknesses and strengths

The digital period in this modern era has undoubtedly been integrated with society, making it simpler and faster for individuals to capture information and overcome space and time restrictions⁴¹. That is why many individuals employ digital features, such as the digital Al-Qur'an, which is equivalent to the printed Al-Qur'an without needing to see a teacher⁴², especially for urban people who are too busy with their daily lives or work.

⁴⁰ Hadi Yasin, "Mengenal Metode Penafsiran Al Quran," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 3, no. 1 (2020): 43, <https://doi.org/10.34005/tahdzib.v3i1.826>.

⁴¹ Khairul Anam, Syبران Mulasi, and Syarifah Rohana, "Efektifitas Penggunaan Media Digital Dalam Proses Belajar Mengajar" 2, no. 2 (2021): 78.

⁴² Tati Rahmayani, "Pergeseran Otoritas Agama Dalam Pembelajaran Al-Qur'an," *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 3, no. 2 (2018): 200, <https://doi.org/10.24090/maghza.v3i2.2133>.

The Grand Maqamat Mushaf cannot be separated from its advantages and disadvantages as a human-made product, and certainly in the orientation of Qur'an study in the Grand Maqamat Mushaf.

They are some of the pros and disadvantages that the author will discuss:

Indulgence:

- a) The Talking Pen Mushaf Grand Maqamat is built with cutting-edge technology, ensuring that the features exhibited are excellent and maximum when in use.
- b) Make it simple for listeners to study the Qur'an without reading it.
- c) A reading feature (maqamat) can make it easier to learn tartil.
- d) The explanation of recitation and explanation of reading (maqam) is sufficient to offer a simple explanation so that the audience may acquire the explanation and the content that has been provided in addition to practicing by listening. In terms of the audience of the Talking Pen Mushaf Grand Maqamat,

It lacks:

- a) Suppose the audience of the Talking Pen Mushaf Grand Maqamat is considered. In that case, the majority of those who have extra sustenance, of course, are individuals who are less able in terms of financial ability.
- b) Although specific terms in each verse are seen as rather complex, and some defining features such as asbabun nuzul are too short, if you attempt again, the totality of the features in each verse will offer a far more significant contribution to the study of the Qur'an.
- c) Because the reference does not contain literature, the reader may question if the Qur'an is self-interpreted or if there are references to preceding writings such as asbabun nuzul, hadith, and so on.
- d) The physical Qur'an is extremely heavy to carry around with you. Thus, it's not practicable to do so compared to the digital Qur'an.
- e) The E-Pen is the key to the life of the Qur'an because of its digital solutions, yet the E-Pen, like an electrical device, is prone to harm if not properly maintained.

Conclusion

The Qur'an Talking Pen Mushaf Grand Maqamat is a Qur'an developed by IIQ Jakarta that uses technology in its production. As a result, it can be considered a contemporary Qur'an. The Talking Pen Mushaf Grand Maqamat has various elements that make it simpler to read, understand, and study the Qur'an, including translation, interpretation, asbabun nuzul, and hadith-related functions. It is also supplied with readings from a variety of stations. As a result, Qori may find it simpler to learn to discern between tones or noises from various stations. It should be remembered, however, that no matter how advanced technology is, it will always have advantages and disadvantages.

The following are the advantages of the Talking Pen Mushaf Grand Maqamat: First, the Talking Pen Mushaf Grand Maqamat is created using modern technology,

ensuring that the characteristics exhibited are pretty lovely and ideal when utilized. Second, it makes it easier for listeners to learn the Qur'an without reading it. The third feature is the reading feature (maqamat), which can aid in learning tartil. Fourth, the back page's explanation of recitation and reading (maqam) is sufficient to offer an easy answer. In addition to the benefits, there are also disadvantages, such as: First, the Qur'an is relatively expensive for the general population. Second, the characteristics in each verse are still incomplete. Therefore, not all verses have asbabun nuzul or hadith, for example. Third, because there is no mention of literature after the referred literature, it will be difficult to predict if the explanation will be derived from the preceding book or understood and concluded by oneself. Fourth, from a physical perspective, this Qur'an is unsuitable for carrying around. Fifth, the E-pen, utilized in conjunction with the Qur'an, is highly susceptible to harm. Offered some of these advantages and disadvantages, it would be better for the Institute to provide a mini version that is much more affordable and can be carried everywhere by the upper or lower classes. In addition to adding original literature to make it easier for users to learn, protection against digital E-Pens that are easily damaged are replaced with waterproof ones because we see technological developments that will allow us to do so.

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