

The Monitoring System for Qur'anic Mushaf Circulation by Indonesia's Lajnah Pentashihan Mushaf Al-Qur'an

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Abstract

The increasing circulation of printed and digital Qur'anic mushafs requires an effective monitoring system to ensure their authenticity and compliance with applicable regulations. This study examines the Qur'anic mushaf monitoring system implemented by the Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ) using Soerjono Soekanto's theory of legal effectiveness and identifies the factors that support and constrain its implementation. Employing a qualitative approach, the study collected data through online interviews and documentation. The data were analyzed using Soekanto's five factors of legal effectiveness: legal rules, law enforcement, facilities and infrastructure, society, and culture. The findings indicate that LPMQ's monitoring system encompasses pre-publication verification, post-publication monitoring, oversight of imported mushafs, and monitoring of digital Qur'anic mushafs. Facilities and infrastructure constitute the strongest supporting factor, while legal rules, law enforcement, society, and culture demonstrate moderate effectiveness due to several implementation constraints. The system is supported by qualified mushaf verification personnel, the use of technology, and interinstitutional cooperation. However, its implementation remains constrained by limited digital regulatory frameworks, human resource capacity, and monitoring coverage. The study argues that strengthening digital regulations and expanding monitoring capacity are necessary to enhance the effectiveness of Qur'anic mushaf oversight in the digital era.

Digital Qur'anic Mushaf; LPMQ; Legal Effectiveness; Monitoring System.

Abstrak

Meningkatnya peredaran mushaf Al-Qur'an dalam bentuk cetak dan digital memerlukan sistem pengawasan yang efektif untuk menjamin keautentikan serta kepatuhannya terhadap peraturan yang berlaku. Penelitian ini mengkaji sistem pengawasan mushaf Al-Qur'an yang dilaksanakan oleh Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ) dengan menggunakan teori efektivitas hukum Soerjono Soekanto, serta mengidentifikasi faktor-faktor yang mendukung dan menghambat pelaksanaannya. Dengan menggunakan pendekatan kualitatif, penelitian ini mengumpulkan data melalui wawancara daring dan dokumentasi. Data dianalisis berdasarkan lima faktor efektivitas hukum menurut Soekanto, yaitu peraturan hukum, penegakan hukum, sarana dan prasarana, masyarakat, serta kebudayaan. Hasil penelitian menunjukkan bahwa sistem pengawasan LPMQ mencakup pentashihan sebelum penerbitan, pengawasan setelah penerbitan, pengawasan terhadap mushaf impor, serta pengawasan terhadap mushaf Al-Qur'an digital. Sarana dan prasarana menjadi faktor pendukung yang paling kuat, sedangkan faktor peraturan hukum, penegakan hukum, masyarakat, dan kebudayaan menunjukkan tingkat efektivitas sedang karena masih menghadapi sejumlah kendala dalam pelaksanaannya. Sistem ini didukung oleh tenaga pentashih mushaf yang kompeten, pemanfaatan teknologi, dan kerja sama antarlembaga. Namun, pelaksanaannya masih terkendala oleh keterbatasan kerangka regulasi digital, kapasitas sumber daya manusia, dan cakupan pengawasan. Penelitian ini menegaskan bahwa penguatan regulasi digital dan perluasan kapasitas pengawasan diperlukan untuk meningkatkan efektivitas pengawasan mushaf Al-Qur'an di era digital.

Kata Kunci: Efektivitas Hukum; LPMQ; Sistem Monitoring; Mushaf Al-Qur'an.

INTRODUCTION

The Qur'anic mushaf occupies a highly sacred position as a guide to life for Muslims, and the authenticity of every letter and verse must therefore be guaranteed. In Indonesia, the responsibility for its verification (pentashihan) and for monitoring its circulation rests with the Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ) as a technical implementing unit of the Ministry of Religious Affairs of the Republic of Indonesia (Alauddin & Taufiq, 2025). This role has become increasingly important as the production of printed and digital mushafs has grown (Khabibatur, 2025). Official data show that in 2025 the LPMQ successfully verified 5,515,241 mushaf copies in order to prevent printing errors that could affect the authenticity of the Qur'anic text (Ahmadi, 2025). Therefore, the effectiveness of the monitoring system needs to be examined to ensure that the protection of the sanctity of the mushaf is maintained.

Nevertheless, the case of a printing error in Surah al-Kahf [18]:8 demonstrates that errors in Qur'anic manuscripts may still occur due to technical oversights in manuscript preparation and layout, inadequate internal proofreading procedures by publishers, and noncompliance with official verification procedures (Raihannur, 2025). This finding indicates that the high number of Qur'anic manuscripts that have undergone official verification does not necessarily reflect the effectiveness of the monitoring system. Therefore, the effectiveness of LPMQ's oversight of the circulation of Qur'anic manuscripts warrants further examination to determine the extent to which the monitoring system has operated in accordance with its established objectives.

Studies on the monitoring of Qur'anic mushafs have been conducted by a number of researchers. Martiningsih (2020) examined the role of the LPMQ in the guidance and monitoring of Qur'an printing along with its implementation constraints. Hanafi et al. (2021) examined publishers' compliance with the mushaf verification and circulation mechanisms in accordance with the applicable provisions. Meanwhile, Maisya and Rohman (2021) discussed the expansion of the LPMQ's role in the verification of the digital Qur'an as a response to the development of information technology. In addition, Yanti and Rasyidah (2023) discussed the problems of Qur'anic mushaf publication in Indonesia, including writing errors, the lack of reference standards, and issues of government regulation and dissemination in the publishing and printing of the Qur'an. These four studies make important contributions to understanding the institutional aspects, publisher compliance, digital mushaf monitoring, and the various problems in Qur'anic mushaf publication.

A research gap nevertheless remains, as no previous study has specifically analyzed the LPMQ's Qur'anic mushaf monitoring system through a legal effectiveness perspective. This study uses Soerjono Soekanto's Theory of Legal Effectiveness as its main analytical tool. The analysis is conducted based on five factors, namely the legal, law-enforcement, facilities, societal, and cultural factors (Soekanto, 1983). This approach provides a comprehensive assessment of the effectiveness of LPMQ monitoring in ensuring the quality, authenticity, and legality of Qur'anic mushafs in Indonesia. This study analyzes the effectiveness of the LPMQ's monitoring system and its supporting and inhibiting factors. The findings are expected to contribute to studies of the sociology of law and Islamic law and to inform efforts by the Ministry of Religious Affairs to strengthen monitoring, legal instruments, and public participation in preserving the sanctity of Qur'anic mushafs in the digital era.

METHOD

This study used a qualitative, field-based approach, with data gathered remotely through Zoom video interviews. This design was chosen to develop an in-depth understanding of how the LPMQ monitors the circulation of Qur'anic mushafs. The study involved two key informants, namely the LPMQ's Pentashih Mushaf Al-Qur'an Ahli Muda (Junior Expert Qur'anic Mushaf Verifier) (AZ) and the Head of the LPMQ's Verification Guidance and Monitoring Team (Ketua Tim Pembinaan dan Pengawasan Pentashihan) (AK). The informants were selected purposively based on their knowledge of and involvement in the process of verifying and monitoring Qur'anic mushafs.

Data were collected through semi-structured interviews and documentation. The interviews were conducted via Zoom for 60–75 minutes, recorded, and transcribed verbatim. Supporting data were drawn from documents, including Minister of Religious Affairs Regulation (PMA) No. 44 of 2016, LPMQ documents and reports, and the Verification Guidelines. The credibility of the data was established through triangulation of data sources and methods. Data analysis used the Miles and Huberman (1992) model, which comprises data condensation, data display, and conclusion drawing and verification. The data were analyzed based on Soerjono Soekanto's five factors of legal effectiveness, namely the legal, law-enforcement, facilities, societal, and cultural factors (Soekanto, 1983).

To determine the level of effectiveness qualitatively, this study operationalized three categories for each factor. Legal factor: effective if the regulation governs all objects of monitoring in detail and is accompanied by sanctions that produce a deterrent effect; moderately effective if only some objects are regulated and/or the sanctions are merely administrative; less effective if both are inadequate. Law enforcement factor: effective if the competence and number of personnel are commensurate with the monitoring workload; moderately effective if the competence is adequate but the personnel are limited; less effective if both are inadequate. Facilities factor: effective if the technological system is integrated and supported by inter-institutional cooperation; moderately effective if the facilities are available but their coverage is limited; less effective if the facilities are unavailable or non-functional. Societal factor: effective if the majority of business actors are fully compliant; moderately effective if compliance is high among large actors but low among small actors; less effective if the majority are non-compliant. Cultural factor: effective if the religious values of society are consistently manifested in the habit of verifying the legality of mushafs; moderately effective if those values are strong but the verification habit is not yet consistent; less effective if both are equally low.

RESULTS AND DISCUSSION

The Implementation of the Qur'anic Mushaf Monitoring System by the LPMQ

The LPMQ is a Technical Implementing Unit under the Ministry of Religious Affairs that holds sole authority in preserving the authenticity and purity of the Qur'anic text circulating in Indonesia. The historical roots of this institution's establishment lie in the Working Conference of Qur'anic Scholars (Musyawarah Kerja Ulama Ahli Al-Qur'an) of 1974-1983, which produced a consensus in the form of the Indonesian Standard Qur'anic Mushaf through Decree of the

Minister of Religious Affairs (KMA) No. 25 of 1984 (Arifin et al., 2017). The LPMQ is currently under the technical coordination of the Research, Development, and Training Agency of the Ministry of Religious Affairs. The organizational structure, based on PMA No. 68 of 2022, consists of the Head of the LPMQ (echelon II.b), the Administrative Subdivision, and the Functional Position Group, which carries out the unit's core technical work (LPMQ, 2025a). These functional positions comprise Pentashih Mushaf Al-Qur'an (Qur'anic Mushaf Verifiers) and Pengembang Tafsir Al-Qur'an (Qur'an Exegesis Developers), with functional ranks ranging from Ahli Pertama (First Expert) to Ahli Utama (Principal Expert) (Agus, 2024).

The normative qualifications for becoming a verifier are very strict: one must memorize the entire 30 juz' of the Qur'an with precision (*mutqin*) and master the '*ulūm al-Qur'an*, including *rasm 'uthmānī*, *dabṭ qirā'āt*, and *waqf ibtida'*' (Kaltsum & Ulfah, 2022). The strengthening of the functional group is reflected in the 2025 civil-servant recruitment of 63 Verifier positions and 30 Exegesis Developer positions (Purnomo, 2025). Geographically, the LPMQ head office is located in the Bayt Al-Qur'an & Istiqlal Museum Building, TMII, East Jakarta, which is integrated as a center for public education on the Islamic culture of the archipelago (*Nusantara*). The integration of the service center with the exhibition space for ancient manuscript artifacts is a deliberate strategy to deepen public understanding of how the sacred text has been transmitted and copied over time (Marki et al., 2024). In line with the demands of modernization, the LPMQ has expanded its services into the virtual space through a digital service system that lets the public interact with it online (Mustopa, 2022).

The LPMQ's preventive control system centers on verifying the master text of a new mushaf before it enters mass printing, as mandated by PMA No. 44 of 2016. The pre-print verification service cycle is currently fully integrated through the LPMQ's web-based Online Tashih Service platform (LPMQ, 2026). The initial stage begins with the formal registration of the publisher's account, followed by completion of a product specification form covering the type of mushaf, its size, the calligraphy (*kebat*) type, and supplementary components. Once the administrative data are declared complete, the publisher must submit the physical source documents, a complete 30-juz' printed master text together with its digital copy to the head-office verification team (Kaltsum & Ulfah, 2022).

The initial eligibility verification is carried out within a maximum of two working days. If the documents clear this initial check and the publisher has paid the required Non-Tax State Revenue (PNBP) fee, the mushaf is brought before the verification commission. This was affirmed by the Junior Expert Mushaf Verifier of the LPMQ in a research interview:

"What we verify is the master of the Qur'anic mushaf submitted by all publishers in Indonesia; before they reproduce it, the mushaf must first be confirmed to be accurate (sahib). Once it has been confirmed to contain no errors, we issue the Surat Tanda Tashih (Mushaf Verification Certificate). This means that every mushaf to be printed domestically must apply for a Surat Tanda Tashih." (AZ, Interview, 2026).

Once submitted to the verification commission, the master mushaf is examined by the verification team to ensure its accuracy (*sahib*) and freedom from textual errors. Any identified errors must be corrected by the publisher and resubmitted until the verification requirements are met. The LPMQ then issues a *Surat Tanda Tashih* (STT), certifying that the master mushaf has passed verification and may proceed to printing. This preventive control relies on collective and

meticulous reading by the verification team, with an average target of three *juz'* per day to maintain accuracy and concentration. The examination identifies errors ranging from missing words, verses, or transposed pages to incorrect vowel marks (*harakat*) and *waqf* signs that may affect meaning.

If irregularities are found, the mushaf is returned to the publisher through the online system, accompanied by a correction sheet specifying the location of the errors. The publisher is given a revision deadline before resubmitting it to the LPMQ (Aini et al., 2025). Once the mushaf is confirmed to be error-free, the publisher prints a prototype sample that is examined by a proofreader to ensure there is no shift in the print layout. Once every stage of this review has been completed, the Head of the LPMQ issues a Surat Tanda Tashih, which is mandatory before mass printing may begin (Thohir & Reditiya, 2024).

The LPMQ's monitoring system is not limited to domestic products but also includes strict monitoring of imported Qur'anic mushafs entering the country. Globalization and the strong public interest in foreign print variants, such as the Medina Mushaf printed by the *Mujamma' Malik Fahd*, underscore the importance of tightening regulation at the customs entry point (Zaelani, 2024b). Imported mushafs are handled through a different administrative instrument, but the substantive scrutiny is as strict as that applied to domestic products. For imported mushafs circulated in Indonesia, the document issued is an official Distribution Permit (Surat Izin Edar) from the Ministry of Religious Affairs (Saputra et al., 2025). The procedure begins when the importer registers a mushaf sample through the LPMQ's digital administration portal. After verification, if the sample is found to meet the required standards, a Surat Izin Edar is issued, stating the approved import quota.

The final crucial phase is the implementation of post-publication monitoring of mushafs already circulating in society to ensure the consistency of print quality with the master sample. Under Article 16 paragraph (4) of PMA No. 44 of 2016, a *Surat Tanda Tashih* is valid for two years, and the publisher is required to apply for an extension and undergo re-verification for subsequent printings (Zaelani, 2023). In realizing its downstream monitoring function, the LPMQ periodically deploys field monitoring teams to strategic regional clusters to inspect bookstores, traditional markets, retail outlets, and distribution warehouses (Purnomo, 2019). These field checks include confirming the *Surat Tanda Tashih* registration number and inspecting creative products that carry supplementary content. Throughout 2025, the commitment to upstream and downstream monitoring succeeded in screening, verifying, and safeguarding the quality of the physical circulation of 5,515,241 mushaf copies across the archipelago (Ahmadi, 2025). This coordinated effort seeks to close the gaps through which defective products might slip, so that Muslims can rely on the authenticity of the mushafs they use in worship.

Factors Influencing the Effectiveness of the Qur'anic Mushaf Monitoring System

A. Legal Factor

Minister of Religious Affairs Regulation No. 44 of 2016 provides the principal legal basis for LPMQ's authority over the verification of domestic mushafs, distribution permits for imported mushafs, and the preservation of ancient Qur'anic manuscripts. However, the regulation remains insufficient in addressing digital Qur'anic mushafs, which are mentioned only in the formal

definition of a mushaf without detailed technical provisions. This limitation was confirmed by an LPMQ verifier:

"PMA No. 44 of 2016 is not yet sufficiently detailed as a legal basis for digital mushafs, as digital formats are mentioned only within the definition of a mushaf, without further technical regulation." (AZ, Interview, 2026). The verifier's remark confirms that the existing regulation does not yet provide adequate technical arrangements for the development of digital mushafs. The absence of implementing provisions that specifically govern the technical specifications of applications and the obligations of application developers may hamper monitoring in practice. This concern echoes the work of Puspitasari (2021) which emphasizes the need for a regulation to govern the circulation of digital Qur'an applications in greater detail.

Another limitation concerns the sanctions under PMA No. 44 of 2016, which remain administrative. In cases of printing or distribution violations, the LPMQ may issue reprimands or warnings, request clarification, revoke the Surat Tanda Tashih, or withdraw products from circulation. Their limited administrative nature may reduce their deterrent effect, particularly in the expanding digital sphere. This is consistent with Hikmawati and Setiawan (2024), who argue that such sanctions have limited legal force because they are primarily reparative.

B. Law Enforcement Factor

Mushaf Verifiers play a central role in LPMQ monitoring and are recruited through the civil-service (ASN) process under specific requirements, including memorization of the 30 juz' of the Qur'an and successful completion of a competency test. Their expertise is essential because mushaf verification requires precision and mastery of the Qur'anic sciences. In addition to examining master mushafs before printing, verifiers also undertake monitoring and guidance. As an LPMQ official stated, *"The better the verifiers are, the better the monitoring will be."* (AK, Interview, 2026). Verifier competence and availability are therefore key to the effectiveness of LPMQ monitoring.

However, the quality of this personnel is not yet matched by adequate numbers. Staffing data show that there are 90 mushaf verifiers in functional positions handling a wide range of tasks, ranging from verification and the monitoring of printed and digital mushafs to guidance (LPMQ, 2025b). Given the broad scope of tasks and monitoring areas, the limited number of personnel may affect the reach of direct monitoring in various regions. This shortfall is consistent with the research of Martiningsih (2020) on the guidance and monitoring of Qur'an printing by the LPMQ, which shows that the implementation of the monitoring function still requires strengthening so that the monitoring of Qur'an publishing and printing can be carried out more intensively. Martiningsih emphasizes the importance of strengthening the monitoring system for the parties involved in the process of publishing and printing the Qur'an. The findings of this study extend that work by showing that strengthening monitoring is related not only to the monitoring mechanism but also to the capacity of the human resources performing that function.

These limitations become increasingly evident as the object of monitoring expands. The LPMQ not only monitors printed mushafs but has also begun to strengthen the monitoring of digital mushafs through a special team that monitors applications, websites, and digital platforms. The Junior Expert Mushaf Verifier explained that the very rapid development of digital mushafs and the involvement of developers from both within and outside the country pose a particular challenge for the LPMQ. In this context, the research of Martiningsih (2020) focuses mainly on

the guidance and monitoring of Qur'an printing, whereas the present study shows how the scope of monitoring now extends to digital mushafs. As this scope widens, the demands placed on monitoring officers grow more complex.

C. Facilities Factor

The LPMQ has modernized its facilities by launching the Verification Certificate Service Information System (*Sistem Informasi Layanan Tanda Tashih, SILAT*) as a vital instrument for supporting monitoring effectiveness. Through the online complaint feature embedded within it, the geographical barrier between the public and the LPMQ head office has been significantly reduced. People from various regions can instantly report findings of mushafs that are irregular or misprinted. This system is set to be continually developed and to have its technological capacity updated over time in order to facilitate two-way communication.

This innovation demonstrates the LPMQ's commitment to responding to the increasingly complex challenges of digitalization within society. The Head of the Verification Guidance and Monitoring Team of the LPMQ explained: "The public can now file complaints directly online through SILAT. Within it, there is a feature for reporting problematic Qur'anic mushafs, which can be done from anywhere. SILAT will continue to develop and be updated over time." (AK, Interview, 2026). In addition to SILAT, LPMQ has established a cyber team to monitor digital Qur'anic content. The team has identified more than 300 digital items containing Qur'anic verses that circulated without verification (*tashih*). Because LPMQ lacks direct blocking authority, enforcement is carried out in cooperation with the Ministry of Communication and Digital Affairs, which may block or remove access based on LPMQ recommendations. This inter-institutional cooperation strengthens digital monitoring, particularly in addressing content produced by developers across national jurisdictions (Zaelani, 2024a).

A deeper analysis shows that the state exercises control not only through enforcement against third-party applications but also by providing an official reference instrument called Qur'an Kemenag, produced directly by the LPMQ information-technology team since 2016 (Marisa, 2023). This application is designed as a reference standard that validly presents digital Qur'anic text based on the Indonesian Standard Rasm Usmani, complete with features such as the revised translation, murattal audio, a qibla-direction indicator, and authoritative Qur'anic exegesis (Ziyadaturrohman et al., 2025). The ecosystem coverage of this service continues to be expanded, one example being the official launch of the iOS version in 2022 to broaden its reach among smartphone users in Indonesia (Muzakky, 2020). The Qur'an Kemenag application theoretically serves as an official reference that can help limit the circulation of unauthorized text databases containing errors in vowel marks.

D. Societal Factor

From a legal-effectiveness perspective, the societal factor concerns compliance and participation in implementing applicable regulations. In mushaf circulation, this is reflected in publishers' and printers' compliance with verification requirements and public support for mushafs that meet LPMQ standards (Fadlail, 2023). The majority of large-scale publishers have complied with the verification procedure through SILAT (Hanafi et al., 2021). Nevertheless, technical errors are still found at the mass-printing stage due to suboptimal internal quality control

(Raihannur, 2025). On the other hand, some small-scale publishers still neglect the obligation to undergo re-verification every two years due to considerations of cost and administration. This indicates that compliance with the applicable legal provisions remains uneven among business actors. Therefore, increasing legal awareness through continuous guidance, dissemination, and mentoring becomes an important factor in enhancing the effectiveness of mushaf-circulation monitoring.

These findings indicate that publishers' compliance is reflected not only in their fulfillment of the verification procedure at the initial stage but also in their responsibility for maintaining the conformity of the mushaf after the printing process. When errors are found in a printed mushaf, the LPMQ first conducts an examination to determine the source of the error. The Junior Expert Mushaf Verifier of the LPMQ explained: *"If a case of a printing error is found, for example, we examine the documents held at the Lajnah, whether the verification document or the document that has already been printed; the checking is also a study of whether the error originates from the verifier or from the publisher itself."* (AZ, Interview, 2026).

This indicates that errors in circulating products are not immediately categorized as publisher non-compliance but are first traced to their source. If the error originates from the production stage, the publisher's responsibility becomes an important part of the monitoring process, because the publisher is obliged to ensure the conformity of the printed output with the verified master text. Accordingly, the effectiveness of the societal factor in the LPMQ monitoring system is greatly influenced by the compliance and responsibility of publishers after obtaining verification approval.

E. Cultural Factor

From the perspective of Soerjono Soekanto's legal effectiveness, the cultural factor relates to the values living within society that influence how society receives and enforces the law (Soekanto, 1983). In the monitoring of Qur'anic mushafs, this factor relates to the value of reverence for the Qur'an and how that value shapes public awareness of the importance of the authenticity and legality of mushafs. The religious culture of Indonesian society, which places the Qur'an as a holy book that must be honored, constitutes an important cultural asset for the implementation of mushaf monitoring (Yanti et al., 2023). That reverence can give rise to a demand for mushafs that are valid (sahih) and free of errors. This was affirmed by the Head of the Verification Guidance and Monitoring Team of the LPMQ:

"The more Muslims are aware of their holy book, the easier monitoring will become; this means that Muslims today must indeed be enlightened that the only mushafs entitled to circulate are those that already bear a verification mark (tanda tashih)." (AK, Interview, 2026). This suggests that society's religious awareness can become a cultural force for the implementation of LPMQ monitoring. The stronger the public's understanding of the importance of a mushaf's authenticity and its verification status, the greater the social support for the provisions governing mushaf circulation.

However, the value of reverence for the Qur'an has not by itself formed a strong legal culture in checking the legality of mushafs. Technological development has also changed the way society obtains and uses the Qur'an. Digital mushafs can be accessed through various applications, websites, and digital platforms, including products developed by parties abroad. This condition poses a new challenge for the LPMQ because the public can easily access mushafs without always knowing whether the text source used has undergone the verification process (Firdaus, 2025).

Therefore, strengthening the legal culture is necessary so that reverence for the Qur'an is manifested not only in the form of religious reverence but also through the habit of verifying the validity and verification status of the mushaf used.

To provide a concise, structured, and comprehensive overview of the level of effectiveness of the LPMQ's mushaf monitoring system based on Soerjono Soekanto's five factors of legal effectiveness (Soekanto, 1983), the following synthesis-analysis table is presented.

Table 1: The Effectiveness of the Mushaf Monitoring System by the LPMQ

Monitoring System Effectiveness Factor	Empirical Field Conditions	Effectiveness Status
Legal Factor	Has a clear basis (PMA 44/2016) but does not yet contain technical details on digital monitoring; sanctions are purely administrative without deterrent criminal penalties.	Moderately Effective
Law Enforcement Factor	The quality of the Functional Position of Verifier is highly superior, but the number of personnel is limited relative to the workload.	Moderately Effective
Facilities Factor	Supported by the modern SILAT application and the Qur'an Kemenag application, and reinforced by the establishment of a cyber team and a strategic partnership with the Ministry of Communication and Digital Affairs.	Effective
Societal Factor	Local publishers' compliance remains fluctuating due to factory printing carelessness.	Moderately Effective
Cultural Factor	Religious values are strong, but the literacy culture regarding the Surat Tanda Tashih and the habit of checking the legality of digital mushafs remain low.	Moderately Effective

Table 1 presents the synthesized effectiveness of the LPMQ's mushaf-circulation monitoring system based on Soerjono Soekanto's five factors of legal effectiveness. The results show that the facilities factor falls into the effective category, whereas the legal, law enforcement, society, and cultural factors fall into the moderately effective category. This indicates that the monitoring system has been functioning, but several aspects still need to be strengthened. As explained in Table 2 below, the effectiveness of monitoring is further compared between printed mushafs and digital mushafs based on the research findings.

Table 2: Recapitulation of Effectiveness by Object of Monitoring

Analytical Indicator	Printed Mushaf Cluster	Digital Mushaf Cluster
Object Characteristics	Physical in form (paper and ink); its circulation is localized in bookstores and the domestic market.	In the form of software (lines of code); its circulation is borderless on the internet.
Legal Readiness	Very clear and strong. Rigidly regulated in PMA No. 44 of 2016, from the pre-print process to permitting.	The regulation only contains general definitions; there are no detailed technical guidelines on cyber applications.

Control Procedure	Uses a mandatory pre-print registration system; the master text is strictly examined before reproduction.	The control mechanism is carried out through the monitoring and inventorying of circulating digital products.
Span of Control	Centralized in Jakarta, but the reach of periodic monitoring weakens at the downstream/regional level due to physical limitations.	Borderless. The Cyber Team can track hundreds of global applications but has difficulty taking action against independent foreign developers.
Execution Mechanism	Carried out directly by LPMQ officers through summoning publishers and ordering the withdrawal of physical products.	The LPMQ acts as a recommender; the execution of access removal is carried out by Komdigi.
Main Root of the Problem	Technical errors such as factory printing-press carelessness, even though the original master text is already valid.	The dissemination of illegal raw master data that has never once been submitted for the state verification process.
Types of Sanctions Available	Administrative sanctions such as a reprimand letter, a warning, and revocation of the Surat Tanda Tashih.	Administrative sanctions in the form of network-access closure, application blocking, and removal of access in cyberspace.

Table 2 shows that LPMQ monitoring is more effective for printed mushafs, supported by clearer regulations, pre-publication verification, and direct follow-up mechanisms, although regional coverage and sanction instruments remain limited. Digital mushaf monitoring is more constrained by inadequate regulation and dependence on coordination with the Ministry of Communication and Digital Affairs. Overall, the more dynamic and cross-border the object of monitoring, the greater the complexity of LPMQ oversight.

Inhibiting and Supporting Factors of the Monitoring System

The LPMQ monitoring system faces several supporting and inhibiting factors within Soerjono Soekanto's framework of legal effectiveness. A key obstacle is the limited regulation of digital Qur'anic mushafs, particularly as Qur'an applications develop rapidly and are produced by both domestic and foreign developers. An informant explained:

"Regarding PMA No. 44 of 2016, in detail it is not yet adequate as a basis for digital mushafs, because digital mushafs are only mentioned within the definition of a mushaf namely, that a mushaf is the sheets or media containing verses of the Qur'an, whether a complete 30 juz' or parts thereof, whether printed or digital; in detail, it does not yet address this. Now, if a case of a printing error is found, for example, we examine the documents held at the Lajnah, whether the verification document or the document that has already been printed; the checking is also a study of whether it originates from the Verifier or from the publisher itself." (AZ, Interview, 2026).

The verifier's account indicates that PMA No. 44 of 2016 covers digital mushafs only in general terms and does not yet provide a detailed monitoring mechanism. This finding aligns with the research of Puspitasari (2021) on the problem of regulation in facing the development of digital technology. From Soerjono Soekanto's perspective, the legal factor thus becomes one of the obstacles, because the object of monitoring develops faster than the available regulation. The limitation of regulation is also related to the aspect of sanctions. When a problematic mushaf is

found, the LPMQ conducts an examination and imposes administrative measures. “After examining the data, we issue a reprimand letter explaining where the error lies, and the publisher is asked to make a clarification letter. If the error is fatal, they will be asked to withdraw the product from circulation in society; for now there are no criminal sanctions, only administrative sanctions in the form of a reprimand letter, a warning, and the revocation of the STT.” (AZ, Interview, 2026). These findings indicate that the LPMQ’s enforcement mechanism still relies on administrative sanctions. This aligns with the research of Hikmawati & Setiawan (2024), which shows that the limitation of sanction instruments can affect the strength of law enforcement.

Another major constraint is limited human resources and monitoring coverage. Although verifiers are strictly recruited based on Qur’anic memorization and competency, their limited number and Indonesia’s vast territory constrain nationwide monitoring. This highlights the interaction between Soerjono Soekanto’s law-enforcement and facilities factors, as professional competence must be supported by sufficient personnel and operational reach. Supporting factors include LPMQ’s institutional authority, strict verification standards, competent verifiers, and SILAT, which facilitates public and publisher access to services and complaints. As an informant noted, “*effective monitoring also depends on public awareness of verified mushafs and the accessibility of SILAT for reporting problems*” (AK, Interview, 2026).

This indicates that the effectiveness of monitoring is also supported by public awareness and complaint facilities. This is consistent with Soerjono Soekanto’s theory, which places society and facilities as factors influencing the workings of the law. In addition, the establishment of the Cyber Team and cooperation with the Ministry of Communication and Digital Affairs also strengthen the monitoring of digital mushafs.

CONCLUSION

This study demonstrates that LPMQ’s monitoring of Qur’anic mushaf circulation is implemented through verification, circulation oversight, guidance, and administrative sanctions. Viewed through Soerjono Soekanto’s five factors of legal effectiveness, facilities and infrastructure constitute the strongest supporting factor, particularly through the use of verification personnel and digital systems such as SILAT and the cyber team. However, the effectiveness of legal rules, law enforcement, societal participation, and cultural factors remains constrained by limited digital regulatory frameworks, human resource capacity, public involvement, and monitoring coverage. The findings also reveal a significant distinction between printed and digital mushafs: monitoring of printed mushafs is more institutionally structured, whereas digital mushaf monitoring presents additional challenges related to technological development, cross-platform circulation, and regulatory coverage.

The study contributes to the discussion of Qur’anic mushaf governance by applying a legal-effectiveness framework to both printed and digital forms of mushaf circulation. Rather than treating technological development merely as a technical issue, the findings indicate that the effectiveness of mushaf monitoring depends on the interaction between regulatory adequacy, institutional capacity, technological infrastructure, stakeholder participation, and the broader social and cultural environment. Nevertheless, the study is limited by the narrow range of informants

and the limited representation of publishers, application developers, and members of the public. These limitations restrict the extent to which the findings can capture perspectives beyond the institutional context of LPMQ.

Future research should involve a broader range of stakeholders and research sites to provide a more comprehensive assessment of mushaf monitoring practices. Particular attention should be given to developing regulatory frameworks for digital mushafs, including mechanisms for verification, publication, circulation, platform accountability, and post-publication monitoring. Strengthening these dimensions would help LPMQ respond more effectively to the increasingly decentralized and cross-platform nature of Qur'anic mushaf distribution in the digital era.

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DECLARATION OF AI USE

The authors used ChatGPT to improve language and readability. The authors reviewed and edited the output and take full responsibility for the content.

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