

## COLORED-TEXT QUR'ANIC MUSHAF IN MODERN INDONESIA

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### Abstract

This article describes the varieties of colored-text Qur'anic mushafs in modern Indonesia. The colors in Qur'anic texts started at 2005s. There is at least four model of this colored-text Qur'anis mushafs in modern. 1) Coloring the a word (Allah, Ilah, Rabb, Rahman and Rahim) with red and blue colors. 2) Coloring the letters: a) The letters are red-colored. On the top of letters, there is a number telling the tajwid and many colors for many letters for many rules of pronunciation (tajwid). This category is very common used by the publishers. 3) Coloring and Blocking the verse: a) The text of Qur'an is colored blue and some groups of verses are blocked with light blue, while other groups remain. The blue colored text (more than one word) is initial word. b) blocking the verse with certain color for certain purpose. The al-Qur'anul Karim for Special Women is the kind of category. It blocked the verses related to the women issues. Coloring the initial words of Qur'anic verses. 4) The colored text of this mushaf is at the beginning of ayats or verses, usually more than one word. The text is colored with red. This mushaf is for those who learn to memorize the Qur'an. Coloring the Qur'anic text is one of creativity in presenting mushaf. This creativity should be attracting the people to read and learn the Qur'an.

**Keyword: Color, Mushaf, Qur'an, Printing, Text**

### Introduction

Printing technology has influenced and changed many aspects of life. So, it is not surprising if Elizabeth L. Eisenstein (1979:9) said that the printing press as an agent of change. This technology affected to the social, political and religious life. Many pamphlets, posters and books were printed massively and disseminated widely through the world. Information and knowledge were easy to obtain. In religious life, the sacred books of all religion were printed so many people could read and study. The sacred books were not only transmitted orally and memorized at heart but also printed on the papers, so those religions adherents preserved those books in printing form.

But according to the history, printing was not accepted with ease in Islamic world. Print did not begin to become established in the Islamic world until the nineteenth century, four hundred years after it began to become established in Christendom (F. Robinson, 1993:232). After the nineteenth century, the sacred book of muslims, the Qur'an was printed in many countries until now. Eva Nugraha (2015) emphasized that to meet the need of printed Qur'an, the Ministry of Religious Affairs allowed the engagement of private publishers to produce the printed Qur'an. Based on the muslims population in Indonesia, (215 million of muslims), Qur'an is needed at least 41 millions exemplars of mushaf. In fact, the state printing of Qur'an managed by the Ministry of Religious Affairs is able to produce 1.5 exemplars a year. So the private publishers have taken this market by producing the various models and style of printed Qur'an and published them after receiving the tashih license (validation license) issued by the committee for validation of Qur'anis mushaf. This committee is under the Ministry of Religious Affair. Many private publishers developed since the 1960s and mushroomed more at 1990s till now (Enang Sudrajat, 2013).

In the line of printing technology advances, primarily the color printing technology, the variety of Qur'anic printing models rises. One of the interesting printed Qur'an version is colored-text Qur'anic mushaf. The emerge of colored-text Qur'anic mushaf in Indonesia was predicted in the early 2000. It is a new era of mushaf production (Ali Akbar, 2011:280) signed by the coloring the text of Qur'an. The publishers is not only coloring the word Allah, Rab and His pronouns but also blocking the certain verses. Coloring the text is also related to the tajwid and method of tahfidz. Colors are the codes and guides for the readers. The color of the texts not only limited on black and red—as usually the colors used in printing book—but also other colors such as blue, green, yellow, brown, indigo, purple, etc.

Some publisher in Indonesia printed this colored-text Qur'anic mushaf with some variations and motives. So, it is interesting to examine those variations and motives of this printed Qur'an models. It is the muslim creativity in packaging the mushaf by using the advance of printing technology. This article will explore the varieties of colored-text Qur'anic mushaf and find the main goal of publisher in printing the colored-text Qur'anic mushaf.

### **Methods**

This article is qualitative examination based on library research. The library research is conducted to examine the primary and secondary sources. The primary sources are those colored-text Qur'anic mushafs published in Indonesia circa 2000-2014. There are 10 colored-text Qur'anic mushafs to analyzed. The primary source are used to enter into the phenomenon of coloring the Qur'anic text in modern Indonesia within the modern context of Indonesia. Meanwhile, the secondary sources provide the important works to support and analyze the object of research.

### **Discussion**

Color is a particular striking aspect of the world as it appears to us (Byrne & Hilbert, 1997). Color is also believed to be the most important visual experience to human beings (Adam, 1973). It functions as a powerful information channel to the human cognitive system and has been found to play a significant role in enhancing memory performance (Wichmann, 2002). Color can be very effective in learning and educational setting, marketing, communication, or even sport. For instance: a marketing study has found that color can increase brand recognition by up to 80% (Merton, 2010). All the research results show us that color plays an important role in our life. As a picture, color says more than a thousand words. It means colors are codes having many meanings, many functions, and many objectives.

When colors come into the text, the text will influence and imply to the readers reading. Moreover, if the colors come into the sacred text such as Qur'an, the colors must be codes having function and also meaning. To some extent, there is no dispute or controversy on the colored-text Qur'anic mushaf. It means that the colors text of mushaf does not matter. Before issuing the standardization of color tajwid system, the publishers used the colors as long as they want randomly. Below is the tajwid colors used by publishers before standardization.

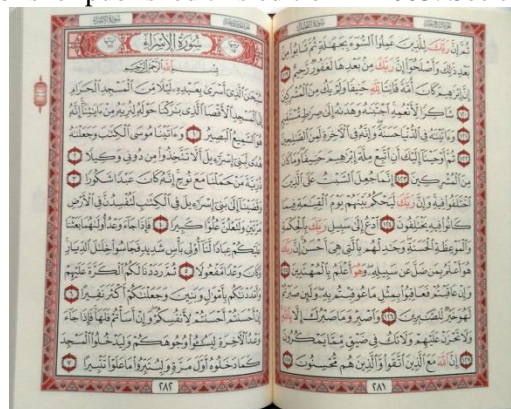
Warna-Warna Tajwid Al-Qur'an Sebelum Standardisasi																											
NO	Penerbit	HUKUM TAJWID																									Keterangan
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	
		Idhar	Idghim	Idghim bi Gannah	Idghim bi Gannah	Idghim bi Gannah	Idghim bi Gannah	Idghim bi Gannah	Idghim bi Gannah	Idghim bi Gannah	Idghim bi Gannah	Idghim bi Gannah	Idghim bi Gannah	Idghim bi Gannah	Idghim bi Gannah	Idghim bi Gannah	Idghim bi Gannah	Idghim bi Gannah	Idghim bi Gannah	Idghim bi Gannah	Idghim bi Gannah	Idghim bi Gannah	Idghim bi Gannah	Idghim bi Gannah	Idghim bi Gannah	Idghim bi Gannah	Idghim bi Gannah
1	Lautan Lestari																										Blok
2	Yayasan Javabaya																										Arsiran
3	Pena Pundi Aksara																										Background Blok
4	Suara Agung																										
5	Jabal Raudhatul Jannah																										
6	Syqma																										
7	Bumi Aksara																										
8	Toha Putra																										
9	Diponegoro																										
10	Cahaya Qur'an																										
11	Serambi																										
12	Dar al-Ma'rifah																										

**The Colors of Tajwid Before Standarization**

But the Ministry of Religious Affairs through Committee of Validation Qur'anis Mushaf (Lajnah Pentashihan Mushaf al-Qur'an/LPMQ) issued the guideline for colored-tajwid system in 2011(Muhammad Sohob, *at al*, 2013). The guideline must be obeyed by the publishers. Otherwise, some publishers also have their own models and style in presenting the mushaf, but most of them obey this standardization, primarily for color-tajwid system. Here are the kind of colors and their function used by some publishers:

### 1. Coloring the word

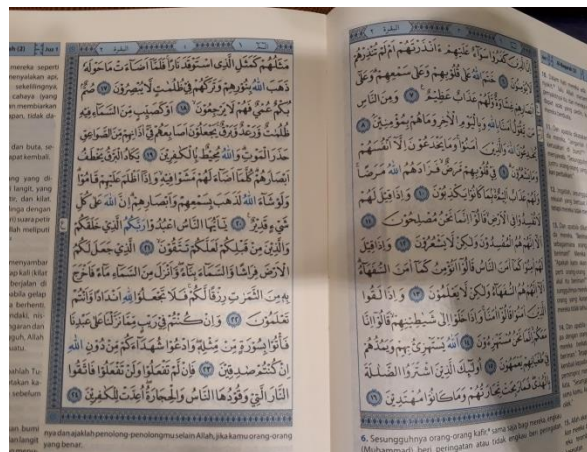
- The red. The red color is identical with the powerful, dynamic and energizing. Red color usually is used for the text of Allah name (*Allah, Rabb, Ilah*, and some of His attributes like ar-Rahman and Ar-Rahim). CV Pustaka Mantiq publisher is in this category. This publisher published this edition in 2003. See the picture below:



**Coloring the word with red**

- The blue. Besides the red, the blue is also used for coloring the name of Allah (*Allah, Rabb, Ilah* and some His attributes like ar-Rahman and Ar-Rahim). On of the edition publishers is Sahabat Publisher and Printing in Klaten Central Java. This model is published at 2013. The most remembered and attracted colors after black is red and blue. The common colors for ink are black, red and blue. The blue usually signifies the truth, harmony, wisdom, tranquility, peace, etc. See the picture below:

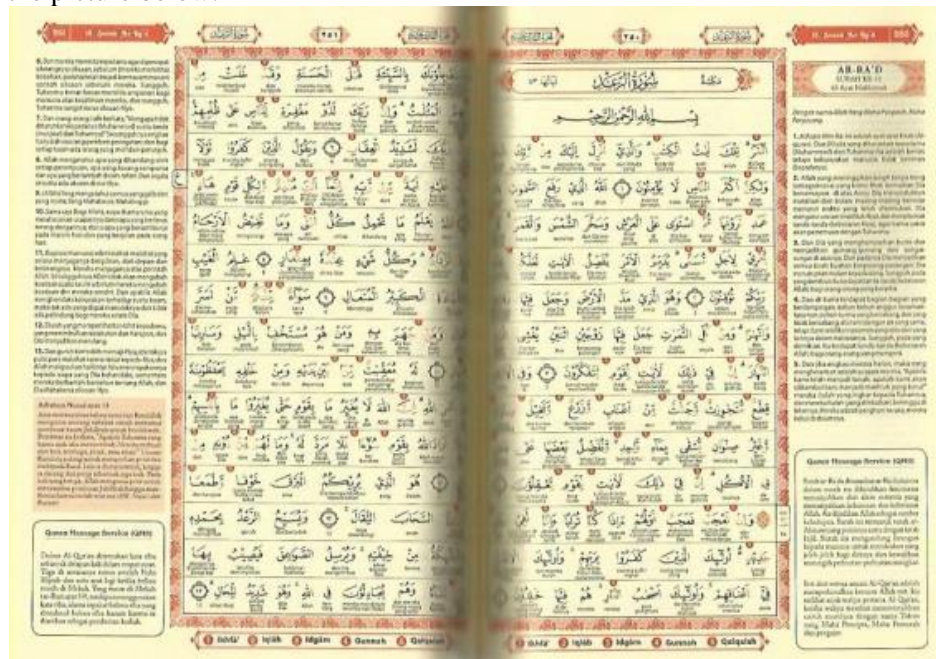




Coloring the word with blue

## 1. Coloring the letters

- a. The letters are red-colored. On the top of letters, there is a number telling the tajwid (the rules governing pronunciation during the recitation of the Qur'an, the term *tajwid* is derived from triliteral root *j-w-d* meaning "to make well, make better, improve"). See the picture below:



Coloring the letters

- b. Many colors for many letters for many rules of pronunciation (*tajwid*). This category is very common used by the publishers. We call color tajwid mushaf. Color tajwid mushaf began to print and distribute in Indonesia around the 2000s. Initiative, Lautan Lestari and Yayasan Jayabaya were the first publishers that printed the color tajwid system mushaf. In the beginning, colored tajwid system was only seven readings, those are Gunnah, Qalqalah, Idgām Bigunnah, Iqlāb, Ikhfā', Idgām Mimi, dan Ikhfā' Syafawi. In the following years, color tajwid system developed rapidly. It was marked by the emerge of some publishers publishing the various system of color tajwid and various system of coloring the text. Two of the publisher is Magfiroh publisher and

PT. Tiga Serangkai. They had the coloring tajwid system. 1) the purple for *mad wajib muttasil*, *mad jaiz munfasil*, *mad shilah thawilah*. 2) the light blue for *mad lazim kilmi mutsaqal*, *mad lazim harfi mukhafaf*, *mad lazim harfi mutsaqal*. 3) the red for qalqalah. 4) the yellow is the sighs for letters written, but they are not read or included (*idgham*) into the following letters. 5) the blue is for the letters read two or four harakats and 6) the brown is signs for letters pronounced humming (*nun and mim tasydid*, *idgham bigunnah*, *ikhfa*, and *iqlab*). See the picture below:



color tajwid mushaf

The existence of color system differences among the publishers engendered the worries primarily in term of the copyright and the absence of standard guideline for color tajwid system. This problem led the readers to the difficulty and confusion in reading the colored-text mushaf. So, standardization is urgently needed. Lajnah Pentashihan Mushaf Al-Qur'an initiated to make up the Guideline book on color tajwid standardization in Workshop on Tajwid Sistem Warna at 27-29 October 2009, involved Qur'anic scholars and ulama and also the Qur'an publisher. And in early 2011, this guideline book was finished and officially acted (Fahrur Rozi, 2015).

The LPMQ decided and stated the book of color-tajwid system book, among the decision are:

- A. Coloring system is formulated to be four groups
  1. The letters should be recited *idgam bilagunnah*, *idgam mutamasilain*, *idgam mutajanisain*, *idgam mutaqaribain*, *idgam bigunnah*, *idgam mimi*, *gunnah*, *iqlab*, *ikhfa'*, and *ikhfa' syafawi*.
  2. The letters should be recited longly including: *madd lazim dan madd farq*, *madd wajib muttasil*, *madd ja'iz munfasil*, *silah tawilah*.
  3. The signs of waqf (stop) including *waqaf lazim*, *al-waqfu aula*, *waqaf mu'anaqah*, *waqaf ja'iz*, *al-waslu aula*, and *la waqfa fih*.
  4. The letters should not be pronounced.
- B. The color used by four groups are six colors (CMYK: Cyan, Magenta, Yellow and Key or Black):  
Red (C:0, M:100, Y:100, K:0)  
Magenta (C:0, M:100, Y:0, K:0)  
Blue (C:100, M:100, Y:0, K:0)

Cyan (C:100, M:0, Y:0 K:0)

Green (C:100, M:0, Y:100, K:0)

Grey (C:0, M:0, Y:0, K:30).

The application of these colors in colored-text of tajwid is adjusted with the grouping point A above:

1. The group for letters' reciting: a. magenta for idgam bigunnah, idgam mimi, dan gunnah; b. Red for idgam bilagunnah, idgam mutama'ilain, idgam mutajanisain, idgam muta qaribain; c. Cyan for iq lab; d. Green for ikhfa', dan ikhfa' syafawi; and e. Blue for qalqalah.
2. The group for long-recited letters: a. magenta for madd lazim and madd farqi; b. Cyan for madd wajib muttasil; and c. Green for madd ja'iz munfasil and madd silah tawilah.
3. The group for waqf signs: a. Red for waqaf lazim and al-waqfu aula; b. Blue for waqaf mu'anaqah and waqaf ja'iz; and c. Green for al-waslu aula and la waqfa fih.
4. The unpronounced letters is colored grey.
- C. The coloring system to the color tajwid can use one of three models:
  1. Academic model is a coloring pattern based on the tajwid formula, namely coloring at the letters and diacritical sign (harakat) that resulted from the rules of reciting or pronounce (tajwid laws).
  2. Phonetic model is a coloring pattern based on the phonetic, namely coloring to the letters and harakats pronounced because of tajwid laws.
  3. Practical model is a coloring pattern based on the diacritical signs that showed the tajwid laws.

LPMQ wanted that publisher of the Qur'an implementing this guideline of color tajwid system.

#### 1. Coloring and Blocking the verse.

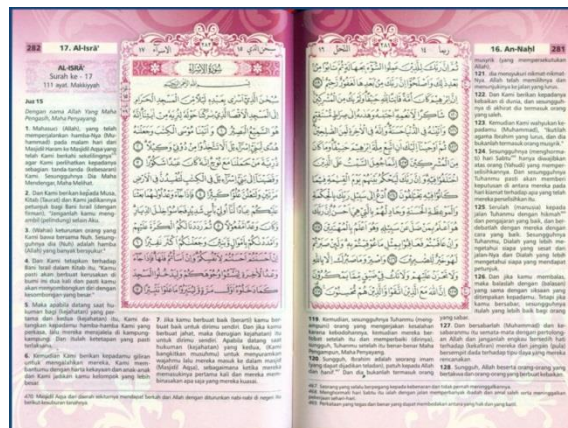
- a. The text of Qur'an is colored blue and some groups of verses are blocked with light blue, while other groups remain. The blue colored text (more than one word) is the initial word. This style of coloring is used by the Sygma Creative Media Corp. The Sygma named this *al-Qur'an Tikrar* (*Qur'an for Repetition*), meaning al-Qur'an for those who want to repeat (*repetition*) and memorize the Holy Qur'an. the colored-text and blocked groups of verses will help in memorizing. This method was found by Ustadz Hamim Tohari. This edition is also completed with the keyword of each page and also similar verses. See picture below:



**Coloring and Blocking the verse**

- b. Blocking the verse with certain color for certain purpose. The *al-Qur'anul Karim for Special Women* by Syamil is the kind of category. It blocked the verses related to the women issues with the purple color. See the picture below:





**Blocking the verse with certain color for certain purpose**

## 2. Coloring the initial words of Qur'anic verses

The colored text of this mushaf is at the beginning of ayats or verses, usually more than one word. The text is colored with red. This mushaf is for those who learn to memorize the Qur'an. The red colored-text, that is, the beginning word in each ayat will help the learners to recall the verses. Many publishers have published this model of mushaf, such as al-Mahira Publisher in Jakarta. This mushaf has been published in 2015. See the picture below:



**Coloring the initial words of Qur'anic verses**

## Results

The results of this research are:

1. Creativity in presenting mushaf is undeniable in line with the development of computer and printing technology. This creativity should be attracting the people to read and learn the Qur'an.
2. In the beginning, there was no common and officially system or guideline for using colors in printing text of Qur'anis mushaf. This absence of common system led to the confusion. So, LPMQ made up the guideline for coloring the text of Qur'an as long as it is related to the tajwid laws.
3. Color in Qur'anic text has shifted from red, blue, yellow, brown dots as diacritical signs to colors with many purposes and function. Among those purposes and functions are to stress the name of Allah, to help readers to recite the Qur'an based the tajwid laws, to help students in memorizing or repeating (*tikrar*) their memorization.
4. As recommendation, it would be the benefit for the publishers if there is a quantitative research to examine how far the colors influence to the readers attraction to the Qur'an and how far the colors influence to the learners in practicing tajwid laws.

## Conclusion

Colors play a very significant role in human being life. By coloring the objects, people will learn many things and the color will help people to understanding somethings easily. Coloring the Qur'anic text for spesific purposes is a good and creative attempt to present the Qur'an facilely and familiar with the readers and learners.

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