

Authority and Accuracy: A Study on LPMQ's Role in Regulating Digital Translations of The Qur'an

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Abstract: The digitisation of Islamic texts, notably the Holy Qur'an, presents both significant opportunities and complex challenges regarding the accuracy and authenticity of its translations. In the Indonesian context, the Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ) serves as the principal regulatory body responsible for the standardisation and validation of Qur'anic translations, including those distributed via digital platforms. This study critically examines the authoritative role of LPMQ in monitoring and certifying various digital manifestations of Qur'anic translations, encompassing mobile applications, electronic books, and web-based media. Employing a qualitative analytical framework, the research explores the mechanisms through which LPMQ safeguards theological and linguistic fidelity, such as its certification protocols, verification criteria, and collaborative engagements with digital content developers and publishers. The study further addresses challenges posed by the proliferation of unregulated digital Qur'anic content, emphasising the necessity of institutional oversight to uphold the sacredness and doctrinal integrity of the Qur'anic message. Findings indicate that while digital formats significantly enhance accessibility and user engagement, they concurrently necessitate rigorous regulatory frameworks to mitigate risks of misinterpretation, distortion, and unauthorised alteration. Consequently, the role of LPMQ is underscored as increasingly pivotal in harmonising technological innovation with religious authenticity in the contemporary digital milieu.

Keywords: *Digital Qur'an, LPMQ, Regulatory Authority, Translation Accuracy*

Abstrak: Digitalisasi teks-teks keislaman, khususnya Al-Qur'an, telah menghadirkan peluang besar sekaligus tantangan dalam menjaga akurasi dan keaslian terjemahannya. Di Indonesia, Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ) memegang peran sentral dalam proses regulasi dan standarisasi terhadap berbagai bentuk terjemahan Al-Qur'an, termasuk yang dipublikasikan melalui media digital. Studi ini menelusuri otoritas LPMQ dalam mengawasi bentuk-bentuk digital terjemahan Al-Qur'an seperti aplikasi seluler, buku elektronik (*e-book*), dan platform berbasis web. Penelitian ini menganalisis bagaimana LPMQ memastikan kesesuaian teologis dan ketepatan linguistik dari terjemahan-terjemahan tersebut, serta bagaimana lembaga ini menanggapi tantangan yang muncul akibat penyebaran konten Al-Qur'an digital yang belum terstandarisasi. Dengan mengeksplorasi mekanisme kerja LPMQ termasuk proses sertifikasi, standar verifikasi, serta kolaborasi dengan pengembang dan penerbit digital studi ini menyoroti pentingnya pengawasan institusional dalam menjaga kesucian dan konsistensi doktrinal pesan Al-Qur'an. Temuan penelitian ini menunjukkan bahwa meskipun format digital memperluas akses dan interaksi umat dengan Al-Qur'an, bentuk tersebut juga menuntut adanya kerangka regulatif yang kuat untuk mencegah penyimpangan, distorsi, atau modifikasi tanpa izin. Oleh karena itu, peran LPMQ menjadi semakin krusial dalam menjaga keseimbangan antara kemajuan teknologi dan integritas ajaran agama di era digital.

Kata Kunci: *Akurasi Terjemahan, Al-Qur'an Digital, LPMQ, Otoritas Regulasi*

1. Introduction

In today's digital era, the advancement of digital technology has transformed how Muslims access and interact with the sacred text of the Qur'an. Beyond traditional printed formats, the Qur'an is now available in various digital forms such as e-books, mobile applications, interactive websites, and audiovisual media. Digital Qur'an apps offer features like verse search, multilingual translations, interactive tafsir, and audio recitations, creating a more personalised and dynamic experience of reading and learning the Qur'an (Hirzulloh, 2024). Previous studies have shown a rapid increase in the use of Qur'an digital apps among Muslim youth, significantly influencing their engagement with religious texts (Wahid, 2024).

According to Soleh Hasan's paper, in terms of "digital Islam," said that there are some approaches to categorising digital Islam into different aspects based on how it integrates with Islamic practices. These elements encompass the use of digital technologies to spread religious knowledge and teachings, including leveraging social media and online communities for Islamic discourse, as well as mobile apps that support religious practices like tracking prayer times and reading the Qur'an. Moreover, digital Islam also functions as a form of activism, where digital tools are employed to address political and social matters through an Islamic lens. In the realm of culture, digital Islam is reflected in how Islamic values and symbols are integrated into digital media. Bunt's framework illustrates how digital Islam adapts to evolving technologies and influences the everyday experiences of Muslims across the globe, offering rich potential for further study at the intersection of faith and technology. Hence, establishing a solid theoretical base in digital Islamic studies is essential for analysing how digital platforms and tools shape Islamic thought and practice. Scholars such as Campbell have emphasised the necessity of theoretical perspectives in this field, underlining the relevance of digital ethics within Islamic contexts (Wahid, 2024). Their work calls for a balance between strong theoretical insight and practical responsiveness in exploring digital Islam, along with the importance of continued scholarly engagement to grasp its ongoing transformation.

Digital Islam refers to the active use of technology and online platforms by Muslims to express their faith, practice religious rituals, and connect with a global community. This phenomenon has grown alongside rising digital literacy, especially among younger generations who use digital tools to reinforce their Islamic identity and participate in online religious discussions. The emergence of the e-Ummah, a virtual Muslim community, highlights how digital spaces foster a sense of brotherhood beyond physical and social boundaries. Research on digital Islam began in the late 1990s, exploring how the internet is used to disseminate religious teachings. While some view digital media as a tool for spreading uniform religious interpretations, others argue it has limited cultural impact and poses challenges to traditional understandings of Muslim identity (Wahid, 2024).

However, the widespread dissemination of digital religious content, particularly Qur'anic translations and interpretations, raises serious challenges regarding authenticity, content accuracy, and religious authority. International research has emphasised the need for regulation of digital religious texts to prevent the spread of misleading or theologically inaccurate content (Campbell, 2010). In Indonesia, the Lajnah Pentashihan Mushaf al-Qur'an (LPMQ) is the official authority tasked with ensuring the accuracy of printed Qur'anic manuscripts and translations. Recently, LPMQ has begun intervening in the digital domain by issuing guidelines, reviewing digital Qur'an content, and certifying digital publishers (LPMQ, 2022).

Although previous studies have addressed the development of digital Qur'an applications and the importance of regulating online religious content, there is still limited comprehensive research on the effectiveness, reach, and challenges of LPMQ's role in governing digital translations and interpretations (Hirzulloh, 2024). Most of the literature focuses on printed mushafs or the technical development of apps rather than governance and regulatory aspects. However, the dynamic and rapidly changing nature of the digital world demands innovative approaches to maintain the authority and integrity of sacred texts. LPMQ's role is crucial in regulating these digital translations and ensuring their alignment with Islamic principles. The institution conducts a rigorous review process known as *pentashihan* (review) to verify the

accuracy and contextual faithfulness of Qur'anic translations and interpretations, especially those in the Indonesian language (Madzkur, Mustopa, & Irwan, 2020). By setting quality standards and providing licenses, LPMQ ensures that digital publications reflect sound religious values and language integrity. Through this structured intervention, LPMQ not only upholds the credibility of digital Qur'anic translations but also fosters public trust. Its involvement reassures Indonesian Muslims and the global community that they can rely on these digital resources for authentic spiritual guidance. LPMQ's efforts reflect a balance between tradition and modernity, aiming to preserve the Qur'an's sanctity in the digital age while supporting the community's evolving needs for accessible and trustworthy religious content.

The translation of the Qur'an into various languages is indeed crucial for the vast majority of Muslims who do not speak Arabic. These translations allow non-Arabic speakers to access and understand the religious teachings and guidance contained within the Qur'an ('Al-Qaṭṭān, 1997). This has facilitated the spread of Islam across different cultures and linguistic groups, ensuring that the message of the Qur'an is accessible to all believers, regardless of their native language (Husin, 2021). The translation of the Qur'an is an important matter for two main reasons: First, to convey the message of Islam to non-Muslims and invite them to reflect on the message of the Qur'an. Second, to explain the instructions revealed and the wishes of Allah SWT to Muslims who communicate in languages other than Arabic (Hilmi, 2014).

Following the twenty century, the Qur'an started to be integrated into the digital world, initially available in printed manuscripts. It was later adapted to various formats such as cassettes, records, CDs, VCDs, and DVDs. The Walters Arts Museum in England played a pioneering role in documenting and distributing the Qur'an online in digital formats like Flash or HTML, with funding from the National Endowment. The digitalisation of the Qur'an raises several considerations. When Prophet Muhammad conveyed the revelation, he not only recited but also explained it with practical examples. Muslims believe that there were no changes, deviations, or errors in the information he provided to his companions. This contrasts with the contemporary era, where various communication media compete to provide unlimited information. The internet, while the most complete and efficient source, offers information that is easily accessible but not always authentic (Sihabussalam, 2024).

Based on this context, LPMQ's role in reviewing printed mushafs is well-established and institutionalised; in-depth studies on its interventions in regulating the diverse and fast-evolving landscape of digital Qur'an applications remain scarce. This paper, therefore, aims to investigate how LPMQ is responding to the challenges of the digital era in ensuring the validity and authority of the Qur'an, focusing on models of digital publication and the *pentashihan* (review) process for translations available on digital platforms.

This study employs a qualitative research approach with a focus on document analysis and comparative content analysis to investigate how Indonesia's Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ) monitors and ensures the accuracy and authenticity of digital Qur'an translations. The research is grounded in library research methods and involves the systematic review of primary and secondary sources. Primary data includes the examination of selected digital Qur'an applications such as Salaam, MyQur'an, and Qur'an Best, which have received certification or are directly influenced by LPMQ standards. These apps are analysed based on their technical features, user interfaces, translation approaches (literal vs. interpretive), and alignment with official LPMQ guidelines.

The secondary data consists of scholarly literature, books, and research reports related to the digitalisation of Islamic texts and the broader discourse on religious authority in the digital age. A significant part of this study is also informed by literature on the integration of digital technology in Islamic education. This approach, often employing content analysis of academic journals, government reports, and authoritative references, highlights the increasing role of digital platforms in disseminating religious knowledge, including Qur'anic texts. Relevant data were gathered using targeted keywords such as "Qur'an in the digital era" and "integration of technology and Islamic values" through databases such as Google Scholar, Publish or Perish (PoP), and SINTA. The study applies comparative analysis to evaluate the consistency of digital Qur'an formats with their printed counterparts and to assess whether

the digital forms maintain the integrity of the Qur'anic text in terms of language, meaning, and structure. In addition, official regulatory documents from LPMQ, such as certification reports, translation guidelines, and standard operating procedures for pentashihaan (text verification), serve as key sources for assessing institutional oversight. Secondary data includes scholarly articles, books, and research reports on the digitalization of the Qur'an and the broader discourse on religious authority in the digital age. Through this methodology, the study aims to provide a comprehensive understanding of the classification of digital Qur'an publications and the regulatory strategies employed by LPMQ to uphold authenticity and safeguard the sanctity of the Holy Qur'an in its digital forms.

2. Translation and Interpretation: A Theoretical Framework

Translation has two meanings: literal translation, which is the transfer of words from one language to their equivalents in another language, such that the system is consistent with the system and the arrangement is consistent with the arrangement. The second is semantic translation, which is the expression of the meaning of speech in another language without being restricted by the arrangement of the original words or taking into account its system (Qattān, 1997).

According to Quraish Shihab and al-Jurjānī, there is no distinction between translation and interpretation. Quraish Shihab explains that in the context of the Qur'an, translation is the most concise and simple form of interpretation. It serves as an explanation of the meaning of Allah's words (Shihab, 2013). Moreover, Al-Jurjānī said that tafsir explains the meaning of a verse, its situation, its story, and the reason for which it was revealed, with the words that indicate it (Murtado, 2024).

There are several technics for translation that Manna'al-Qattān has already explained in his book *Mabāḥith fi 'Ulūm al-Qur'ān*; among them are approaches the translation as *hurriyyah* and there are those who use the translations as *tafsiriyyāt* or *ma'nawīyyāt* (Qattān, 1997). Some divide *ḥarfīyyāt* interpretations into two types, namely *ḥarfīyyāt bi al-mithl* and *ḥarfīyyāt bi-dūni al-mithl* (Dhahabī, 2000).

According to *Mabāḥith fi 'Ulūm al-Qur'ān* about the rule in translation, Manna al Qattan allows the translation of the Qur'an into other languages as long as it does not remove the Arabic elements from the Qur'an. As we know, the Qur'an is the word of Allah revealed to His Messenger, miraculous in its words and meanings. No one should say that if a word of the Qur'an is translated, it is called the word of Allah because Allah did not speak except what you recite in Arabic, and the miracle will not be achieved through translation because the miracle is specific to what was revealed in the Arabic language, and what is worshipped by reciting it is that Arabic Qur'an, clear in its words, letters, and the arrangement of its words. So, the literal translation of the Qur'an according to this, no matter how familiar the translator is with the languages, their styles, and their structures, takes the Qur'an out of being a Qur'an (Qattān, 1997).

Abu Hayyān al-Tauhīdī, quoting al-Sairāfī, explains, "You should know, every language cannot possibly be equated with another language in all its aspects: nature, structure, metaphorical forms, vocabulary, verbs and others." The dissimilarity between human languages is the main problem in the translation process (Hanafi, 2011).

Howard M. Federspiel divided the emergence and development of Qur'anic interpretation in Indonesia into three generations (Istianah, 2016):

1. First Generation (Early 20th Century to 1960s): This era was characterised by translations and interpretations that followed a separate interpretation model and often focused on specific verses.
2. Second Generation (Mid-1960s): This Generation refined the first by adding interpretations in the form of footnotes, word-for-word translations, and sometimes including a simple index.
3. Third Generation (1970s Onwards): This period saw the emergence of comprehensive interpretations with extensive commentaries on the text, accompanied by translations.

Efforts to translate the Qur'an in Indonesia have been carried out even long before the 20th century. However, in the period from the 1920s to the 1970s, there was a surge in the number of translations of the Qur'an (Riddel 2014: 7). In this period, figures emerged who translated the Qur'an into Indonesian such as Ahmad Hasan (1887-1958), Mahmud Yunus (1899-1983), Zainuddin Hamidy (1907-1957) & Hs.

Fachruddin (born 1908), Bachtiar Surin (w., 1926), Hasbi Ash-Shiddiqy (1904-1975), Osman Bakar, and HB. Jassin (1917-2000). Apart from being translated by individuals, the Qur'an was also translated by a team under a government institution, namely the Ministry of Religion, in 1965-1969, with the title *Al-Qur'an and its Translation* (Faizin, 2021).

3. Types and Models of Digital Translations of The Holy Qur'an in Indonesia.

In the digital era, Qur'an translations in Indonesia have undergone significant transformations along with advancements in information technology. As the country with the largest Muslim population in the world, Indonesia has developed various models of Qur'an digitalization that reach readers from diverse backgrounds. These models include text-based applications, interactive platforms with audio and video features, and applications providing thematic interpretations and analyses. With this technology, access to the Qur'an has become easier, not only for academics but also for the general public. However, digital Qur'an translation also brings challenges in preserving the authenticity and depth of meaning contained within it (Azra, 2006). This study aims to explore the models of digital Qur'an translations in Indonesia, highlighting innovative efforts to bridge the sacred text with modern technological advancements.

The Qur'an reader applications such as Qur'an Majeed, Qur'an Explorer, etc. This application is often equipped with tarjamah features, interpretations and explanations of Al-Qur'an verses (Yahaya, 2022). One of the institutions in Malaysia that uses the digital Qur'an as a learning medium during the pandemic is the KAFA Malaysia institution.

The Digital Qur'an is typically available in three main formats. First, there are software programs designed for personal computers, such as *Holy Qur'an*, *Zekr*, *al-Qur'an Digital*, *Holy Qur'an Viewers*, *Qur'an in Word*, *Qur'an Flash*, *Holy Qur'an Explorer*, *Qur'an Auto Reciter*, and *Qira'at Qur'an Reciter*. Second, digital Qur'an can be accessed via online platforms, such as www.dudung.net, www.jkmhal.com, www.hajiumroh.com, and www.searchQur'an.net, among others. Third, there are mobile applications designed for smartphones and tablets, including *Pocket Qur'an*, *Qur'an Reader Pro*, *Qur'an*, *Moshaf*, and *Arabic Qur'an*. These various forms make it easier for users to access and study the Qur'an across different digital platforms (Mahmud, 2022).

LPMQ (Lajnah Pentashihan Mushaf Al-Qur'an) is an official institution that has the authority to authenticate the Qur'an circulating in Indonesia. This authority is based on the Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 1 of 1957, which established LPMQ as the authority holder in supervising the publication and import of the Qur'an in Indonesia. Additionally, regarding the circulation of digital Qur'an applications, LPMQ also has the authority to supervise their circulation, as stated in the Regulation of the Minister of Religious Affairs (PMA) of the Republic of Indonesia Number 44 of 2016 concerning the Publication, Authentication, and Circulation of the Qur'an Mushaf (Puspitasari, 2021). These regulations ensure that all Qur'anic materials, whether in physical or digital form, are authenticated and supervised to maintain their accuracy and integrity. LPMQ's role is crucial in ensuring that the Qur'an is disseminated correctly and responsibly within Indonesia.

The current reality regarding the regulation of the circulation of digital Qur'ans in Indonesia is that the existing regulations and provisions are not yet detailed and clear, and there have been no updates specifically addressing digital versions. LPMQ, as the institution authorised to issue permits for the publication and distribution of the Qur'an in Indonesia, has primarily focused on the supervision of printed versions of the Qur'an. However, LPMQ has not yet extended its oversight to digital versions. Instead, LPMQ has been focused on developing the Kemenag Qur'an application, which is intended to serve as a reference for the public to access the Qur'an digitally. Despite these efforts, the Kemenag Qur'an application faces challenges in terms of competitiveness compared to other popular applications already circulating in Indonesia, such as Muslim Pro and Muslim Go (Puspitasari, 2021). This situation highlights the need for LPMQ to extend its regulatory and supervisory role to digital platforms to ensure the accuracy and integrity of digital Qur'an applications. Additionally, there is a need for clearer and more detailed regulations to govern the circulation of digital Qur'an in Indonesia.

The advancement of digital technology has significantly transformed the way Muslims interact with the sacred text of the Qur'an. No longer limited to printed mushafs, the Qur'an is now available in various digital applications that offer a more dynamic, personalised, and interactive reading experience. Applications such as Salaam, MyQur'an, and Qur'an Best not only provide the Qur'anic text and its translations but also include features like audio recitation, discussion forums, daily verse notifications, interactive tafsir, and the ability to share verses on social media (Mubarok, 2021). These features introduce a new form of religious interaction—one that is participatory and two-way—where users are no longer passive readers but can actively engage in understanding and disseminating Qur'anic values

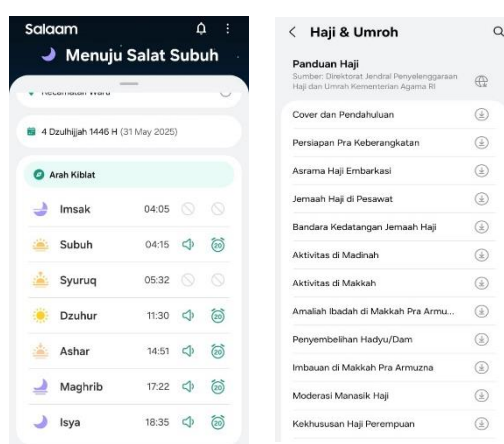
Five Qur'an applications for Android have received a certificate of authenticity from the Indonesian Ministry of Religion:

Salaam

In collaboration with Qur'anCordoba.com (PT Cordoba International Indonesia), Samsung Indonesia has released a digital Qur'an application for Android called Salaam. This application, dedicated to Muslims, has received the first digital tashih (authentication) certification in Indonesia from the Ministry of Religious Affairs of the Republic of Indonesia. This certification is a significant milestone, as it marks the first time a digital Qur'an application has been officially recognised and authenticated by the Ministry of Religious Affairs. It ensures that the content and presentation of the Qur'anic text in the Salaam application meet the necessary standards of accuracy and integrity. The collaboration between Samsung Indonesia and Qur'anCordoba.com, along with the certification from the Ministry of Religious Affairs, underscores the commitment to providing reliable and authentic digital Qur'an resources for the Muslim community in Indonesia and beyond (Abdussalam, 2021).

These digital Qur'an applications (Salaam) offer interactive features that enhance users' religious engagement. These features include adhan notifications, which remind users of prayer times, and comprehensive Hajj and Umrah guidelines, helping users prepare for and perform religious rituals correctly (See picture 1). Such features not only support daily worship practices but also serve as educational tools, making religious knowledge more accessible, especially for younger generations or new learners. By integrating these functions, the applications bridge traditional Islamic teachings with modern technological convenience, fostering a more connected and informed Muslim community.

Picture 1: Features of Salaam



However, also there are several differences/characteristics of the translation of the Qur'an salaam, the translation of the Qur'an surah *al-Baqarah*[2]:2, the word *dhālika* in this application is interpreted as "ini" and not "itu" as shown in the following image:



As with translated Qur'an in general, the Qur'an salaam also has several similarities with the printed Qur'an, only including the transliteration and the translation.

MyQur'an

MyQur'an is a digital Qur'an application with Arabic text, Latin transliteration, and Indonesian translation that is by the standards of the printed Qur'an circulating in Indonesia (Abdussalam, 2021). MyQur'an application has been checked and corrected by the authorised institution and has been legalised with the certificate so that the public does not need to worry if there are errors in the writing of the Qur'an, both in Arabic, translation and transliteration (Hikmah, 2023).

These digital Qur'an applications offer interactive features that enhance users' religious engagement. These features include MyQur'an EDU, which provides structured learning modules; Islamic Content, offering access to various articles and daily reflections; *adhān* notification, which reminds users of prayer times; and integration with a YouTube Channel for video-based religious guidance. Such features not only support daily worship practices but also serve as educational tools, making religious knowledge more accessible, especially for younger generations or new learners. By integrating these functions, the applications bridge traditional Islamic teachings with modern technological convenience, fostering a more connected and informed Muslim community.

Picture 2: MyQur'an EDU features



MyQur'an EDU is an educational feature designed to support systematic learning by organising materials into modules or levels, covering topics such as *tajwīd* (rules of Qur'anic recitation) (see picture 2). Islamic Content in MyQur'an applications often refers to video-based religious materials designed to educate; these videos may include short lectures, tafsir (Qur'anic interpretation), daily Islamic reflections, motivational talks, and practical guides on various aspects of faith and worship. *Adhān* notification is a built-in feature in many digital Qur'an and Islamic lifestyle applications that serves to remind users of the five daily prayer times (*ṣalāh*) through automated alerts.

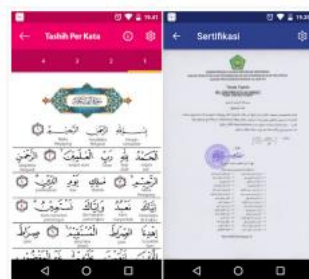
MyQur'an TV platform features a wide range of Islamic video content, including *tafsir* lessons, Qur'an recitations, practical tutorials on worship (such as *wudhu* and *shalat*), motivational talks, and discussions on Islamic ethics and values. This application also provides a choice of translations of the Qur'an for two editions, namely the 2002 edition and the 2019 edition, which is an improved edition accompanied by footnotes. This application offers some features in the translation, including transliteration and also footnotes.

Digital Qur'an

The Digital Qur'an application was released to coincide with the holy month of Ramadhan and *Nuzulul Qur'an* in 1438 H. One of the unique features of this Qur'an application, developed by one of the political parties in Indonesia, is that it has been equipped with regional and international language translations (see picture 3). This inclusivity ensures that the application can cater to a diverse audience, making the Qur'anic text accessible to people from various linguistic backgrounds (Abdussalam, 2021). This initiative reflects a commendable effort to leverage technology for religious and cultural enrichment, promoting a broader understanding and appreciation of the Qur'an among Indonesians and beyond.

Picture 3: Digital Qur'an features

Gambar 3. Sertifikasi atau Tashih Kementerian Agama



Sumber : Aplikasi Alquran Digital

Although the Digital Qur'an application was initially launched during Ramadhan and *Nuzul al-Qur'an* in 1438 H with promising features such as translations in regional and international languages to accommodate diverse users, it is important to note that this application is no longer available today. Despite its commendable goal of making the Qur'an more accessible and promoting religious understanding through technology, the app has since been discontinued or removed from digital platforms. Its absence highlights the need for long-term sustainability and consistent institutional support for digital religious projects to maintain their presence and impact in the evolving technological landscape.

Qur'an Kemenag

The Qur'an Kemenag is a digital Qur'an Mushaf application developed by the Ministry of Religion (Lajnah Pentashihan Mushaf Al-Qur'an). The primary purpose of this application is to meet the needs of the community for a digital Qur'an Mushaf. The Qur'an verses in the Qur'an Kemenag application are

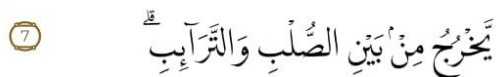
based on the Indonesian Standard Mushaf Rasm Usman, ensuring accuracy and authenticity (Abdussalam, 2021).

Key features of the Qur'an Kemenag application include:

1. **Standard Mushaf Rasm Usman:** The application uses the Indonesian Standard Mushaf Rasm Usman, which is widely recognised for its accuracy and reliability.
2. **User-Friendly Interface:** The application is designed with a user-friendly interface, making it accessible to a wide range of users.
3. **Search and Navigation:** Users can easily search for specific verses or chapters (surahs) and navigate through the Qur'an with ease.
4. **Audio Recitations:** The application may include audio recitations by renowned reciters, enhancing the user experience.
5. **Translations and Tafsir:** The application may offer translations of the Qur'anic text into Indonesian and other languages, along with tafsir (exegesis), to provide deeper insights into the meanings of the verses.
6. **Educational Resources:** The application may include educational resources such as lessons on Qur'anic studies, helping users to better understand and apply the teachings of the Qur'an in their daily lives.
7. **LPMQ Channel:** Through the LPMQ Channel, the Qur'an Kemenag application not only fulfils its role as a digital scripture platform but also contributes to religious literacy, countering misinformation, and promoting a deeper, well-grounded understanding of the Qur'an among Indonesian Muslims.

The Qur'an Kemenag application is an important initiative by the Ministry of Religion to make the Qur'an more accessible to the digital-savvy population, promoting a deeper engagement with the sacred text.

There are also errors in the translation, for example, in verse *Al-Tāriq*[86]: 7



Yakhruju mim bainiṣ-ṣulbi

wat-tarā'ib(i).

yang keluar dari antara tulang sulbi
(punggung) dan tulang dada.

Which comes out from between the coccyx (back) and breastbone. The explanation in brackets writes "(back)" when it should be "(tailbone)." The page view is too small and cannot be zoomed in. The verse view and the position of the verse number on the first line are quite confusing, especially for short verses (Puspitasari, 2021).

Qur'an Best

The Qur'an Best application, developed by PT. Barokah Inovasi Teknologi aims to provide a digital Qur'an experience that is as comfortable and familiar as reading a printed Qur'an. In terms of appearance, Qur'an Best replicates the atmosphere and impression of widely available printed versions of the Qur'an. It features typical Islamic ornaments that frame each page, creating a visually appealing and authentic presentation (Abdussalam, 2021).

Key features of the Qur'an's Best application include:

1. **Printed Qur'an Atmosphere:** The application mimics the look and feel of a printed Qur'an, making it comfortable and familiar for users accustomed to traditional Qur'an reading.

2. **Islamic Ornaments:** Each page is adorned with beautiful Islamic ornaments, enhancing the aesthetic appeal and providing a sense of reverence.
3. **User-Friendly Interface:** The application is designed with a user-friendly interface, making it easy for users to navigate and read the Qur'anic text.
4. **Search and Navigation:** Users can easily search for specific verses or chapters (surahs) and navigate through the Qur'an with ease.
5. **Audio Recitations:** The application may include audio recitations by renowned reciters, allowing users to listen to the Qur'an while following along with the text.
6. **Translations and Tafsir:** Qur'an Best may offer translations of the Qur'anic text into various languages, along with tafsir (exegesis), to provide deeper insights into the meanings of the verses.
7. **Educational Resources:** The application may include educational resources such as lessons on Qur'anic studies, helping users to better understand and apply the teachings of the Qur'an in their daily lives.
8. **The Adhan Notification Feature:** Alerts users to the five daily prayer times by providing automatic reminders, often accompanied by a short audio clip of the adhan (call to prayer). This function is location-sensitive, using real-time geographic data to ensure prayer times are accurate based on the user's region. It plays a critical role in helping users remain mindful of their daily worship, especially for those with busy schedules or living in non-Muslim environments.
9. **In Addition,** the recitation reminder is a personalised alert system that encourages users to read or listen to the Qur'an regularly. Users can schedule these reminders according to their preferences daily, weekly, or at specific times, promoting a consistent habit of Qur'anic engagement.

The Qur'an Best application is a commendable effort to bridge the gap between traditional and digital Qur'an reading, providing a visually appealing and spiritually enriching experience for users.

This Qur'an application has several similarities with the Salaam Qur'an in terms of appearance and translation. There is a transliteration of verses, and you also have to scroll down to continue to the next page. Still, there are several advantages to the Best Qur'an application, including the option of translating the Qur'an per verse and also the Qur'an per word, as well as the translation of the Qur'an per word, including *tajwid*.

4. Legitimacy and Regulatory Authority of LPMQ in Overseeing Digital Qur'an Translations

Digital Qur'an applications in Indonesia can be categorised into those supervised by LPMQ and those not. Applications supervised by Lajnah Pentashihan Mushaf al-Qur'an (LPMQ), such as Salaam, MyQur'an, and Qur'an Kemenag, undergo a strict *tashih* process to ensure the authenticity and accuracy of their Qur'anic text, translation, and transliteration. For example, in the Salaam application, the translation of *dzalika* in QS. *Al-Baqarah*[2]: 2 is correctly rendered as "ini," adhering to the standards of Mushaf Rasm Usmani (LPMQ, 2024). In contrast, applications not supervised by LPMQ, such as Muslim Pro and Qur'an Explorer, often prioritize innovation and user-friendly features but may lack oversight in ensuring accuracy, leading to potential errors. For instance, some applications misinterpret *sulbi* as "back" instead of the correct "tailbone" (Puspitasari, 2021).

While LPMQ-supervised applications focus on simplicity and functionality, such as including multiple translation editions and standardize tafsir, non-supervised applications frequently offer advanced features like prayer reminders, global schedules, and interactive community tools. The Qur'an Best application, for example, replicates the aesthetics of a printed Qur'an with Islamic ornaments but lacks the same level of scrutiny as Salaam or MyQur'an (Hanafi, 2011). Additionally, the regulatory and legal frameworks surrounding these applications also differ. LPMQ-certified applications are guaranteed to meet the Ministry of Religious Affairs' standards, ensuring both their legality and adherence to religious principles, as seen in the first digital tashih certification awarded to Salaam. In contrast, non-supervised applications may not provide such assurances, raising concerns about their theological integrity (Azis, 2016).

In conclusion, applications supervised by LPMQ prioritise accuracy and religious compliance, making them more reliable for users seeking authenticity. On the other hand, non-supervised applications offer innovative features but require careful consideration regarding their Qur'anic authenticity. This comparative analysis highlights the importance of choosing applications that align with both technological needs and spiritual authenticity.

5. Conclusion

This study reveals that the Lajnah Pentashihan Mushaf al-Qur'an (LPMQ) has initiated regulatory and supervisory measures concerning digital Qur'anic applications, yet a comprehensive policy framework encompassing all digital platforms remains undeveloped. Notably, LPMQ has granted formal *tashih* certification to select applications, including Salaam, marking it as the first Qur'anic app in Indonesia to receive such official endorsement. This certification affirms the app's textual and translational fidelity in accordance with the standards set by the Ministry of Religious Affairs. However, the limited number of certified applications—only five on the Android platform—highlights a significant oversight gap given the proliferation of uncertified Qur'anic apps in the digital marketplace.

Furthermore, the development of the Qur'an Kemenag app by LPMQ represents a strategic effort to offer users a reliable and authentic digital Qur'anic resource. Despite this advancement, the app encounters challenges in user adoption and engagement when compared to more popular but uncertified competitors such as Muslim Pro, which provide enhanced features and broader user appeal. This disparity underscores the limitations of current regulatory approaches in effectively ensuring textual and translational integrity across all digital Qur'anic platforms.

The findings underscore a critical deficiency in formal regulatory mechanisms specifically tailored to digital Qur'anic applications, reflecting LPMQ's historical focus on print Mushaf. The study advocates for the urgent establishment of explicit, comprehensive regulations that address the unique characteristics and risks associated with digital Qur'an dissemination. Without such regulatory expansion, uncertified applications will continue to circulate unchecked, potentially compromising the accuracy and authenticity of Qur'anic texts accessible to the public. Strengthening LPMQ's oversight capacity and extending its mandate to encompass all digital Qur'anic media is imperative to safeguard textual integrity and uphold religious standards in the digital era.

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