Analysis of Misprinted in Surah Al-Kahfi Verse: A Case Study of Misprinted Mushafs and the Kementerian Agama Follow-up

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Abstract

This article examines in depth the misprinted Qur'anic mushaf case involving verse 8 of Surah Al-Kahf in Indonesia within the framework of the Indonesian Standard Mushaf and the state-run pentashihan system. Using library research and qualitative content analysis, the study draws on the Indonesian Standard Mushaf (MSI), official press releases of the Ministry of Religious Affairs and LPMQ, as well as online news reports from DetikNews and SINDOnews that document four viral waves of a case originating from the same mushaf. The findings show that errors in wording and verse numbering stem from a combination of technical negligence in manuscript preparation and digital layout, weak internal proofreading at the publisher level, and non-compliance with official pentashihan procedures. The case has theological, pedagogical, and social implications, disrupting public trust and potentially confusing Qur'anic education practices. The study recommends stronger mushaf governance, closer print digital synchronization, and improved public religious literacy regarding circulating mushaf.

Keywords: LPMQ; Misprinted; MSI; Mushaf; Numbering

Abstrak

Penelitian ini mengkaji secara mendalam kasus salah cetak mushaf pada ayat 8 Surah Al-Kahfi di Indonesia dalam kerangka Mushaf Standar Indonesia dan sistem pentashihan negara. Dengan metode library research dan analisis isi kualitatif, data dihimpun dari Mushaf Standar Indonesia (MSI), siaran pers Kementerian Agama dan LPMQ, serta pemberitaan media daring DetikNews dan SINDOnews yang merekam empat gelombang viral kasus yang sejatinya bersumber dari satu mushaf yang sama. Temuan penelitian menunjukkan bahwa kesalahan lafal dan penomoran ayat berakar pada kombinasi kelalaian teknis dalam penyiapan naskah dan layout digital, lemahnya proofreading internal penerbit, serta ketidakpatuhan terhadap prosedur pentashihan resmi. Dampak kasus ini meluas pada aspek teologis, pedagogis, dan sosial, mulai dari terganggunya kepercayaan publik hingga potensi kebingungan dalam praktik pendidikan Al-Qur'an di berbagai lembaga. Penelitian ini merekomendasikan penguatan tata kelola pentashihan, sinergi mushaf cetak digital, dan literasi keagamaan masyarakat dalam menyikapi peredaran mushaf secara kritis dan bertanggung jawab di Indonesia saat ini secara menyeluruh.

Kata Kunci: LPMQ; Kesalahan Cetak; MSI; Mushaf; Penomoran

INTRODUCTION

The Qur'anic manuscript in Indonesia is not only positioned as a sacred text to be read and memorized, but also as an object that is strictly regulated and protected thru official state standards. Thru the Indonesian Standard Mushaf (MSI), compiled and overseen by the Committee for the Verification of the Qur'an Mushaf (LPMQ) of the Ministry of Religious Affairs, the writing, verse numbering, script, punctuation, and layout of the mushaf are monitored to ensure they align with the traditions of scholars and the learning needs of various educational institutions.[1] This arrangement began within the theoretical framework of the science of Qur'anic rasm, *qirā'ah*, and the study of mushaf verification, which emphasizes the importance of textual consistency and multi-layered supervision before the mushaf is distributed to the general public.[2]

From the perspective of critical text theory and publishing quality management, any technical error in the Qur'an, including verse numbering, is considered a deviation from agreed-upon standards. Muslih explained that modern correction combines the accuracy of Qur'anic Sciences with the principles of printing quality management, so that every change in layout, font type, or digital file format is ideally always followed by re-verification before the mushaf is printed.[3] In the digital age, this theory is reinforced by the idea of synchronization between digital mushaf databases and printed mushafs, so that they can mutually test and correct potential errors such as verse number shifts, numbering duplication, or verse jumps on specific pages.

In recent years, the Indonesian public has been shocked by cases of misprinted mushafs, specifically affecting verse 8 of Surah Al-Kahfi. DetikNews reports that the photo of the misprinted Qur'an pages was initially shared by Coordinating Minister for Political, Legal, and Security Affairs Mahfud MD, then went viral, prompting calls for the Ministry of Religious Affairs to take immediate action and, if necessary, withdraw the Qur'an from circulation.[4] Then, the report on the SINDOnews website also showed that the error occurred in the word *lajaa'iluuna*, which was printed as *lajaahiluuna* in the mushaf published by the Al-Qur'an Waqf Agency (BWA),[5] and that this case had actually emerged since April 2022 but repeatedly reappeared on social media.

The Ministry of Religious Affairs then provided clarification thru its official press release. LPMQ explained that the mushaf containing the errors never went thru a process of correction at LPMQ, even tho the mushaf contained a letter of correction that was actually intended for another mushaf (Mushaf Ar-Rahman). In the same explanation, the Ministry of Religious Affairs also noted that the photo of the printing error in verse 8 of Surah Al-Kahfi has circulated at least four times: first in April 2022, then went viral again in October and December 2022, and repeated again in

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1   Badruzzaman, As'ad. "Pentashihan Mushaf Al-Qur'an di Indonesia: Prosedur dan Tantangannya." Jurnal Studi Al-Qur'an 16, no. 2 (2020).

2   Basri, A. "Standarisasi Mushaf Al-Qur'an di Indonesia: Kajian terhadap Mushaf Standar Indonesia." Jurnal Ilmu Al-Qur'an dan Tafsir 5, no. 1 (2019).

3   Muslih, Muslih. "Kesalahan Teknis dalam Penerbitan Mushaf dan Upaya Pentashihannya." Jurnal Suhuf 12, no. 1 (2019).

4   Tim detikcom. "3 Fakta Viral Salah Cetak Al-Qur'an: Diadukan Mahfud, Dijelaskan Kemenag." DetikNews, 14 Agustus 2023, https://share.google/6vZWBlrxVXTZoXSdo

5   Abdul Malik Mubarok. "Heboh Al-Qur'an Salah Cetak Surat Al-Kahfi,." SINDOnews Nasional, 6 Oktober 2022, https://share.google/jjHtEs2szamnSzcn3

August 2023.[6] Thus, substantively there is one main case of the same misprinted mushaf, but it resurfaced in four viral waves in the public sphere.

Studies on the Qur'anic manuscript and its supervision have been conducted extensively. Research by Hasan & Daroini highlights the importance of tashih marks in preventing errors in the mushaf, but has not yet examined real cases of printing errors in verses.[7] Maisya & Rohman's study focuses on digital mushafs, not physical printed mushafs.[8] Sukamto's research is more historical in nature and does not discuss modern publishing errors.[9] Meanwhile, the studies by Muttaqin, Saleh & Azmi reviewed writing errors in ancient manuscripts, not in official printed copies.[10] Therefore, this research is different because it focuses on the printing errors in the verses of Surah Al-Kahfi and the Ministry of Religious Affairs' follow-up on the case.

The purpose of this research is to deeply analyze the form and causes of printing errors in the verses of Surah Al-Kahfi in one of the printed mushafs circulating in society, as well as to examine the steps taken by the Ministry of Religious Affairs in handling the case. This research also aims to identify the extent to which the monitoring system and the process of correcting the Qur'anic text implemented by the Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ) are able to prevent similar errors from happening again. Additionally, this research aims to provide a comprehensive overview of official procedures, publisher responsibilities, and the role of government institutions in maintaining the authenticity and accuracy of the Qur'anic text, which can serve as a basis for evaluating and strengthening mushaf supervision policies in Indonesia.

Method

The research method used in this study is library research.[11] This approach was chosen because the research focus lies on text analysis, whether it be the Qur'an, official documents, or scientific literature, rather than on collecting field data. The primary data examined includes the Indonesian Standard Mushaf, official press releases from the Ministry of Religious Affairs and the Mushaf Al-Qur'an Verification Committee (LPMQ) regarding the misprinting of Surah Al-Kahfi, as well as online media coverage from outlets such as DetikNews and SINDOnews Nasional. The data is enriched with journal articles, books, and scientific writings that discuss the verification of the Qur'an, standards for writing and numbering verses, quality management of Qur'an publishing, and the digitalization of the Qur'an. All sources were carefully read, selected, and classified

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6   Kementerian Agama RI. "Empat Kali Beredar Ulang Foto Salah Cetak Al-Kahfi: 8, Ini Penjelasan Kemenag." *Siaran Pers Kementerian Agama*, 13 Agustus 2023, https://share.google/0BC4HlUSh0MbYITEy

7   Moh. Abdul Kholiq Hasan and Hikmatul Jazila Daroini, "Tanda Tashih Dan Industrialisasi Mushaf Al-Qur'an," *Profetika: Jurnal Studi Islam* 21, no. 2 (December 2020): 260–70, https://doi.org/10.23917/profetika.v21i2.13086.

8   Anis Maisya and Nur Rohman, "Pentashihan Al-Qur'an Digital Di Indonesia: Peran, Legitimasi Dan Otoritas LPMQ," *Academic Journal of Islamic Principles and Philosophy* 2, no. 1 (June 2021): 25–42, https://doi.org/10.22515/ajipp.v2i1.3725.

9   Sri Sukamto, "Sejarah Perkembangan Penulisan Al-Qur'an Dan Tafsir Di Indonesia," *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora (E-ISSN 2745-4584)* 5, no. 01 (2024): 1341–53.

10 Baiti Abir Magfiroh and Zainal Muttaqin, "Aspek Kodikologi Dan Tekstologi Manuskrip Nusantara: Studi Kasus Mushaf Al-Qur'an Mbah Ismail," *Canonia Religia* 2, no. 1 (August 2024): 109–26, https://doi.org/10.30762/cr.v2i1.2826; Fauzi Saleh and Ulil Azmi, "Rasm Manuskrip Mushaf Al-Qur'an: Kajian Terhadap Naskah Koleksi Pedir Museum Aceh Nomor 278/16," *TAFSE: Journal of Qur'anic Studies* 8, no. 1 (June 2023): 1, https://doi.org/10.22373/tafse.v8i1.17986.

11 Mestika Zed, *Metode Penelitian Kepustakaan* (Yayasan Pustaka Obor Indonesia, 2008).

according to the study's themes, such as proofreading theory, case descriptions, analysis of error causes, and government responses.

Data analysis was conducted using a qualitative approach with a descriptive method thru content analysis techniques.[12] Each document was reviewed to extract meaning, trace arguments, and examine the relationship between the theory of mushaf correction and the empirical facts of the Surah Al-Kahfi misprint case. This misprint mushaf case was treated as the primary case study, then compared on a limited basis with findings from other research on mushaf errors to see if it was incidental or indicative of a specific pattern of problems in mushaf publishing management. In this way, library research not only produces a data summary but also provides a strong foundation for constructing critical analyzes and recommendations for improving the process of verifying and supervising the Qur'an in Indonesia.

RESULTS AND DISCUSSION

Verse Numbering in the Indonesian Standard Mushaf (MSI)

Verse numbering in the Indonesian Standard Mushaf (MSI) is one of the crucial aspects in the compilation and publication of the Qur'an in Indonesia. Numbering is not merely a technical mark, but part of a system of text transmission that has been strictly maintained since the codification of the Qur'an during the era of Caliph Uthman bin Affan. In the Indonesian context, the uniformity of verse numbering is regulated thru the Indonesian Standard Mushaf, which is established by the Ministry of Religious Affairs, specifically thru the Committee for the Verification of the Qur'anic Mushaf (LPMQ). This institution is responsible for verifying, correcting, and supervising every Qur'anic text before it is distributed to prevent any deviations in script, punctuation, or verse numbering.

Methodologically, the Indonesian Standard Mushaf uses the Uthmani script system combined with the Qira'at narrated by Imam Hafs 'an 'Asim. This standard ensures that the verse structure remains consistent with the recognized conventions in the international Islamic world. The numbering of each verse refers to the tradition of the majority of scholars who determined the number of verses in the Qur'an to be 6,236, although there are minor differences in the way certain verses are grouped. The standards used by Indonesia aim to accommodate uniformity so as not to cause confusion in teaching, research, or religious practice.[13]

The arrangement of the verse numbering also aims to prevent printing errors that could have serious consequences. A small error in the verse number can lead to misinterpretations, differences in references, and even potential misunderstandings among the community. Therefore, the governance of mushaf verification is very strict and involves several stages of examination. The proofreaders not only match the text with the standard mushaf, but also check the consistency of verse placement, the accuracy of the *waqf* marks, and the regularity of the mushaf margins as part of the print quality. Muslih's research confirms that discrepancies in verse numbering often

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12 Nanang Martono, *Metode Penelitian Kuantitatif: Analisis Isi Dan Analisis Data Sekunder (Sampel Halaman Gratis)* (RajaGrafindo Persada, 2010).

13 Muslih, Muslih. "Kesalahan Teknis dalam Penerbitan Mushaf dan Upaya Pentashihannya." Jurnal Suhuf, vol. 12, no. 1, 2019.

stem from technical oversights during production, particularly in digital layouts, necessitating multi-layered control by experts.[14]

Verse numbering in the Indonesian Standard Mushaf has a pedagogical function. Qur'an teachers in both formal and non-formal educational institutions are highly dependent on this consistency to maintain uniformity in memorization (*tahfidz*), tafsir studies, and thematic studies. With uniform numbering, text references become easier to trace, especially in an academic context when students or researchers are comparing interpretations, conducting linguistic analyzes, or tracing the relationship between verses. This standardization also facilitates integration with digital mushafs, which are rapidly developing within the modern religious ecosystem.

Thus, verse numbering is not merely a technical matter of printing, but the foundation of the integrity of the mushaf. The standardization carried out by the Ministry of Religious Affairs not only maintains text accuracy but also plays a strategic role in ensuring the purity and reliability of the Qur'ans circulating among the Indonesian public. When deviations occur, no matter how small, they have the potential to cause confusion, even controversy, so it's important for the public to understand how this verse numbering system is established and maintained.

Case Description: Misprint in Surah Al-Kahfi

The viral printing error in Surah Al-Kahfi in Indonesia emerged after a photo of a mushaf showing inconsistent verse numbering circulated. The photo was first widely discussed on social media, and then gained broader attention after the Coordinating Minister for Political, Legal, and Security Affairs published the findings. In the circulating mushaf, there was found to be an inconsistency between the verse text and the numbering that should follow Indonesian Mushaf standards. On one of the pages of Surah Al-Kahfi, the verse numbers appear to be shifted or not in their correct positions, leading to confusion in reading and identifying the verses.

This case has become a public focus because verse numbering is a fundamental part of the Qur'an. When the numbering is incorrect, it can confuse readers, especially those who use the mushaf as an academic reference, for teaching, or for memorizing the Qur'an. This kind of printing error is not only considered a technical issue, but can also disrupt the order of the mushaf, which has been maintained thru strict tahqiq and standardization processes. In media reports, the public questioned how a mushaf with such errors could pass the tashih process carried out by the Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ), the official institution responsible for the accuracy of mushafs circulating in Indonesia.[15]

Technically, the error indicates a possible oversight during the final design finalization or proofreading process before printing. In the publication of the Qur'an, the examination stages usually involve several layers of verification, ranging from checking the script and punctuation to the placement of verse numbers. Minor errors in digital layouts, such as shifts in verse number symbols, can occur if the system doesn't undergo repeated checks or if there are disruptions in the software used by the publisher. Kusnawan's research shows that printing errors in modern

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14 Basri, A. "Standarisasi Mushaf Al-Qur'an di Indonesia: Kajian tentang Mushaf Standar Indonesia." Jurnal Ilmu Al-Qur'an dan Tafsir, vol. 5, no. 1, 2019.

15 Hidayat, Taufik. "Kesalahan Cetak Mushaf Al-Qur'an dan Implikasi Hukumnya." Jurnal Ulul Albab 20, no. 2 (2020).

mushafs are generally related to the digitization and layout process, which requires extra attention to prevent deviations from the standard mushaf.[16]

The government's response to this case was quite swift. The Ministry of Religious Affairs, thru the LPMQ, will immediately investigate the origin of the mushaf with the numbering error. In its official statement, the Ministry of Religious Affairs stated that the mushaf was not part of the official edition that had been corrected. This means that the mushaf was likely produced by a publisher who did not follow the established proofreading procedures. This information clarifies to the public that officially circulating mushafs still undergo strict oversight, while the viral case serves as a warning about the importance of regulating and overseeing the distribution of unofficial mushafs.

This case from Surah Al-Kahfi then became an important reflection on the urgency of national standards in the publication of mushafs. What seem like minor errors in verse numbers can actually have a wide-ranging impact on Qur'an literacy within society. Therefore, this case description not only highlights the technical aspects but also re-emphasizes the importance of supervision, certification, and public education regarding mushafs that have received official tashih from the Ministry of Religious Affairs.

Analysis of the Causes of Printing Errors in Verse 8 of Surah Al-Kahfi

The analysis of the causes of the printing error in verse 8 of Surah Al-Kahfi cannot be separated from two layers of factors: technical factors at the level of mushaf production and institutional factors at the level of compliance with state regulations. Technically, the error lies in the word لَجَاعِلُونَ (lajaa'iluuna), which is printed as لَجَاهِلُونَ (lajaahiluuna), meaning the letter 'ain (ع) has been replaced by ha' (ه). In its official press release, the Ministry of Religious Affairs explained that the misprinted pages of the mushaf were ordered by the Al-Qur'an Waqf Agency (BWA) from the Mulia Abadi Bekasi publisher, and were not part of the Indonesian Standard Mushaf that was corrected by the Al-Qur'an Mushaf Correction Committee (LPMQ).[17]

From a technical printing perspective, a change of a single letter like this is very likely to occur during the typing or digital layout phase, whether due to a keyboard input error, a mistake in selecting the Arabic letter glyph in the font, or negligence during the final proofreading, so that the error was not detected before printing. Ali Akbar, in his study on the printing of the Qur'an in Indonesia, emphasizes that the more complex the variations in Qur'an design and the use of digital technology, the greater the need for multiple layers of quality control to ensure that small errors in the text do not make it into the final product.

The institutional factor is even more evident when considering the Ministry of Religious Affairs' findings that the problematic mushaf never underwent the tashih process at LPMQ, yet it contains a Tashih Certificate that actually belongs to another mushaf, namely Mushaf Ar-Rahman from the same publisher. This indicates a violation of the official mechanisms stipulated in the Minister of Religious Affairs Regulation Number 44 of 2016 concerning the Publication,

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16 Kusnawan, A. "Kesalahan Teknis dalam Penerbitan Mushaf Al-Qur'an Digital." Jurnal Suhuf 12, no. 1 (2019).

17 Hanafi, Muchlis M., dkk. "Evaluasi Kepatuhan Penerbit terhadap Mekanisme Penerbitan, Pentashihan, dan Peredaran Mushaf Al-Qur'an di Indonesia." Suhuf 14, no. 2 (2021): 245–263.

Verification, and Circulation of the Qur'anic Mushaf, which requires every mushaf to be published and circulated to obtain valid approval and verification numbers.[18]

Thru the printing error in verse 8 of Surah Al-Kahfi, it's not just a matter of a "typo" in the printing room, but also a direct result of neglecting the verification procedures that serve as the final filter to prevent textual errors. Research on the correction of the Qur'an in Indonesia, such as that conducted by Enang Sudrajat and Muchlis M. Hanafi, shows that when publishers do not adhere to the correction mechanism, the potential for technical errors in the Qur'an increases sharply because there is no independent institution to verify the text's conformity with the Indonesian Standard Qur'an.[19]

On the other hand, the dynamics of the contemporary Qur'an printing industry in Indonesia also contribute as a background factor. The increasingly diverse development of mushaf publishing, ranging from thematic mushaf, *waqf* mushaf, to special editions commissioned by specific institutions, has significantly increased the volume and variety of mushaf production. This condition, as described in studies on the history of mushaf printing and the commodification of the Qur'an, encourages publishers to compete on design and production speed, which sometimes leads to less attention being paid to procedural aspects such as coordination with LPMQ and re-evaluation of designs after layout revisions. Ordering a special mushaf from a single publisher without adequate proofreading demonstrates how commercial pressure and the need for rapid distribution can lead to compromises in text accuracy standards.

Based on the explanation, the cause of the printing error in verse 8 of Surah Al-Kahfi can be understood as a combination of technical errors at the manuscript preparation and layout stage, weak internal proofreading by the publisher, and procedural non-compliance with the official tashih mechanism organized by LPMQ. Scientifically, this case reaffirms the importance of viewing the mushaf text not only as a graphic product, but as a sacred text that requires special governance: state supervision, publisher discipline, and consistent implementation of the tashih procedure. Without these three things working together, a single-letter error like the one in verse 8 of Surah Al-Kahfi could be repeated, and each time that happens, public trust in the publisher and regulatory bodies is also tested.

Impact and Implications of Mushaf Printing Errors and Government Actions

Misprints in the Qur'an, such as the one in verse 8 of Surah Al-Kahfi, cannot be considered ordinary technical errors. For Muslims, the mushaf is not just a printed product, but a symbol of the sacredness of revelation that must be protected with honor. Therefore, when the public learned about the incorrect wording, some of the responses that emerged were anxiety, suspicion, and even fear, as if the authenticity of the Qur'an was threatened. This is where it becomes clear that the impact of printing errors goes beyond the technical realm of printing and also touches the psychological and theological: public trust in the circulating mushafs, in the publishers, and even in the state institutions that oversee the mushafs is put to the test.[20] In this context, research on

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18 Akbar, Ali. "Pencetakan Mushaf Al-Qur'an di Indonesia." Suhuf 4, no. 2 (2011): 271–287.

19 Madzkur, Zainal Arifin. "Pentashihan dan Para Pentashih Mushaf Al-Qur'an di Indonesia 1957–2020." Suhuf 13, no. 1 (2020).

20 Hasan, Moh. Abdul Kholiq, dan Hikmatul Jazila Daroini. "Tanda Tashih dan Industrialisasi Mushaf Al-Qur'an." Profetika: Jurnal Studi Islam 21, no. 2 (2020): 260–270.

the correction and industrialization of the Qur'an confirms that a single printing error that reaches the public can erode consumer confidence in the entire Qur'an publishing system if not immediately explained and addressed openly.

Another impact that also emerged in the field of education and academics. The Mushaf serves as the primary reference for teaching, memorization, and the study of Tafsir, both in pesantren, madrasahs, and universities. When there is a Qur'anic text containing errors, even if it's just in a single word, it has the potential to cause confusion in the learning process, especially if the problematic Qur'anic text is widely used as a waqf or free Qur'an in the community. The difference between the text read by students and the text referenced by teachers, or between a printed mushaf and a digital application that is correct, can raise questions about which mushaf "should be trusted."[21] At this point, printing errors are not just an esthetic or technical issue, but touch upon the consistency of scientific references and the stability of the tradition of teaching the Quran in educational institutions.

In the digital media era, the social impact of mushaf printing errors is amplified by viral patterns on social media. The case of Surah Al-Kahfi verse 8 is a clear example: a single photo of a misprinted mushaf page can circulate repeatedly, presented with various narratives, and each reappearance triggers a new wave of uproar. The Ministry of Religious Affairs noted that the same photo of the misprinted verse 8 circulated at least four times between 2022 and 2023, each time appearing as a new case, even tho the object remained the same mushaf. This pattern shows that without adequate religious and media literacy, even handled printing errors can continue to be a source of panic and new accusations. News that doesn't specify the identity of the mushaf, its status of verification, or official explanations from the Ministry of Religious Affairs makes it difficult for the public to distinguish between official, standardized mushafs and those published outside of procedures.

From a policy perspective, errors in printing the Qur'an, such as the case of Surah Al-Kahfi, actually become a test of the effectiveness of the state's role. The Ministry of Religious Affairs' response thru the Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ) showed two layers of action: corrective and preventive. On the corrective side, the Ministry of Religious Affairs openly explained that the problematic mushaf had never been corrected by LPMQ, identified the publisher and the party that ordered the mushaf, and requested that the incorrect mushaf be withdrawn from circulation and no longer printed in the same format. This step also confirms a violation of the provisions in the Minister of Religious Affairs Regulation No. 44 of 2016 concerning the publication, verification, and distribution of the Qur'an, which requires every Qur'an to obtain a verification certificate before it can be distributed. This kind of transparency is important for restoring public trust: the public is being told that the errors occurred in a single publication line that deviated from the standard, not in the entire system of official mushafs in Indonesia.

On the preventive side, recent research on mushaf maintenance shows that the state needs not only to impose sanctions but also to strengthen its supervision and guidance model for

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21 Madzkur, Zainal Arifin. "Pentashihan dan Para Pentashih Mushaf Al-Qur'an di Indonesia 1957–2020." Suhuf 13, no. 1 (2020).

publishers.[22] These efforts include technical standardization of printing, capacity building for publishing human resources, and the utilization of digital technology to minimize errors. LPMQ, for example, develops correction services not only for printed mushafs but also for digital mushafs and Qur'an applications, so that corrections can be made upstream before the manuscript is used as a printing master.[23] On the other hand, the official complaint channel for mushaf printing errors provided by LPMQ gives the public a space to report their findings, allowing the community not only to complain on social media but also to actively participate in a structured mushaf maintenance mechanism.

Conceptually, this chain of impacts and actions shows that the mushaf printing error is the intersection of theological, technical, and political aspects. On the one hand, it reminds publishers that the Qur'an is not an ordinary commodity that can be treated solely with market logic; there is a dimension of sacredness that demands special quality standards and governance. On the other hand, he encouraged the state to continue improving its verification, oversight, and public communication systems so that every printing error incident could be responded to quickly, clearly, and educationally. In this way, cases like the misprinting of Surah Al-Kahfi are not only seen as failures, but also serve as valuable evaluation material to strengthen the preservation of the Al-Qur'an mushaf in Indonesia from beginning to end.[24]

CONCLUSION

This study found that the printing error in verse 8 of Surah Al-Kahfi, specifically the change in the wording from *lajaa'iluuna* to *lajaahiluuna*, was caused by a combination of technical and institutional factors. On a technical level, errors arise from negligence during the typing or digital layout stage, as well as the publisher's weak proofreading process. On the institutional side, the problem arose because the mushaf did not undergo an official correction process at the Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ), even tho it used the correction letter from another mushaf. This finding underscores the importance of disciplined verification governance, stricter publisher oversight, and increased public literacy regarding circulating mushafs to prevent similar cases from eroding public trust in religious authorities.

This research has limitations because it uses a literature study method, which does not include direct observation of the production and supervision of the Qur'anic text in the field. Further analysis is needed to assess the extent to which other publishers apply verification standards and the technical constraints faced in publishing both digital and printed copies of the Qur'an. Further research is suggested using a field research approach to explore the collaborative practices between LPMQ, publishers, and printers in maintaining the authenticity of the Qur'anic text. Additionally, cross-country comparative studies on mushaf supervision models can provide new perspectives on strengthening the national tashih system and raising public awareness about the importance of using official mushafs in Indonesia.

22 Marki, Jamaluddin M., dan Said Aqil Husein Almunawwar. "Kajian Komparatif Pemeliharaan Mushaf Al-Qur'an: Praktik Pencetakan Mushaf di Indonesia dan Arab Saudi." Blantika: Jurnal Ilmiah 2, no. 12 (2024): 1483–1496.

23 Maisya, Anisa. "Pentashihan Al-Qur'an Digital di Indonesia: Peran Legitimasi dan Otoritas LPMQ." Al-A'raf: Jurnal Pemikiran Islam dan Filsafat 18, no. 1 (2021).

24 Lajnah Pentashihan Mushaf Al-Qur'an. "Layanan Terintegrasi LPMQ dan Pengaduan Kesalahan Cetak Mushaf Al-Qur'an." LPMQ Kemenag, 2021–2024.

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