

PRACTICE AND PROCESS OF ERASING THE QUR'AN AT THE PUSAT PEMURNIAN MUSHAF AL-QUR'AN (PPMAQ) WADI AN-NOUR MALAYSIA

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Abstract: The purification of the Qur'anic manuscripts is an important process to maintain the honor of the holy book of Muslims, especially when the manuscript is physically damaged due to age, use, or disaster. This study analyzes the practice and process of purification of the Qur'anic manuscripts at the Wadi An-Nour Qur'an Purification Center in Malaysia. This place specifically handles damaged manuscripts to be destroyed in a good way and by Islamic teachings. The research method is qualitative with a descriptive approach. Data were collected through observation, in-depth interviews with the managers of the purification center, and documentation of the stages of purification of the Qur'an. This study identified four main aspects of the purification process: the stages of purification, techniques and methods used, materials and tools needed, and challenges faced. The results showed that the purification process at Wadi An-Nour was carried out systematically with techniques that combined traditional and modern methods, using the right materials and tools to ensure the dignity of the manuscript was maintained. However, there were several challenges, such as limited human and material resources. This study contributes to understanding the practice of purification of Qur'anic manuscripts and its relevance to manuscript preservation in the Islamic world.

Keywords: Mushaf al-qur'an, erasing, burning, destruction, process.

Introduction

The disposal of the Qur'an mushaf is a crucial issue in preserving the sanctity of the holy book of Islam. In many cases, mushafs that are damaged due to age, intensive use, or disasters are often not handled in a manner consistent with Islamic teachings. Phenomena such as indiscriminate burning (Majid et al., 2022) or the improper disposal of mushafs in inappropriate places (Abdulhakim, 2023) indicate a lack of respect for the Qur'an. Moreover, many Muslims are still unaware of the proper facilities for handling damaged mushafs. This is where the role of specialized institutions, such as the Qur'an Manuscript Purification Center (PPMA) Wadi An-Nour in Malaysia, becomes significant. This center is known for managing damaged mushafs in an honorable and Sharia-compliant manner; however, the process they implement remains relatively unknown to the wider public.

Studies on the disposal of Qur'anic mushafs have attracted the attention of researchers in recent years. Research by Roslan and Mohamad highlights the principles applied in the disposal process of the Qur'an mushaf. Their study provides guidance for Muslims to understand the importance of preserving the sanctity of mushafs through methods that adhere to Islamic law (Roslan & Mohamad, 2022). Additionally, a study by Zamri and colleagues also discusses the principles of disposal but expands the discussion by emphasizing the burial method as a means of mushaf disposal. This approach not only focuses on the religious aspect but also considers environmental factors, making it one of the most relevant and practical methods in Malaysia

(Zamri et al., 2024). Furthermore, research by Hadi and colleagues examines the management process of mushaf disposal at the Qur'an Purification Center in Kulim, Kedah. Their study provides deep insights into the organized disposal procedures that comply with established standards (Hadi et al., 2024).

This research differs from previous studies as it focuses on an in-depth analysis of the practice and process of mushaf disposal at the Qur'an Manuscript Purification Center (PPMA) Wadi An-Nour in Malaysia. While the research by Hadi and colleagues is similar in that it also discusses mushaf disposal practices at the same location, the researcher's review of their study reveals that it has yet to comprehensively explore the purification process of the Qur'an mushaf at PPMA Wadi An-Nour. Therefore, there is a research gap that needs to be addressed—namely, systematic documentation of the purification process that includes not only the techniques but also the materials, tools, and challenges involved.

This study aims to analyze the practice and process of mushaf disposal at PPMA Wadi An-Nour Malaysia. The issues raised include the stages of the purification process, the techniques and materials used, and the challenges faced in ensuring that the disposed of mushafs fully comply with Sharia standards. This study also seeks to link the phenomenon of the public's lack of understanding of mushaf purification with the strategic role of Wadi An-Nour in providing a Sharia-compliant solution.

The assumption in this study is that the purification of Qur'anic mushafs at Wadi An-Nour is carried out systematically, using techniques and materials that meet standards while adhering to Islamic principles. The expected findings include an in-depth understanding of the stages and challenges in mushaf disposal, as well as Wadi An-Nour's contribution to preserving the sanctity of the Qur'an in the Islamic world. This research is significant as it provides a scientific contribution that has not been extensively explored, particularly in terms of the technical and religious documentation of mushaf disposal processes. The novelty of this research lies in its detailed disclosure of mushaf disposal practices at PPMA, which can serve as a model for other institutions in safeguarding the sanctity of the holy book of Islam.

Literature Review

a. *Destruction of the Qur'anic Manuscript*

The destruction of the Qur'anic Manuscript is not a new practice in Islamic history. One important event related to the destruction of the Qur'anic Manuscript occurred during the reign of Caliph Uthman bin Affan radhiyallahu 'anhu. When Islam began to spread to various regions with various dialects and qira'at, there were differences in the way the Qur'an was read among Muslims. This gave rise to the potential for disputes that could threaten the unity of the Muslim community.

In a hadith narrated by Al-Bukhari (Hadith No. 4987), Hudzaifah bin Al-Yaman reported to Uthman about the differences in reading that occurred among Muslims. In response to this, Uthman gathered his companions and decided to standardize the reading of the Qur'an based on the mushaf collected by Zaid bin Tsabit during the reign of Caliph Abu Bakar. After being copied into several standard manuscripts, Uthman then ordered that other manuscripts that had differences in reading be destroyed by burning.

Narrated by Anas bin Malik:

... وقال عثمان للرهط القرشيين الثلاثة: إذا اختلفتم أنتم وزيد بن ثابت في شيء من القرآن فأكتبوه بلسان قريش، فإنما نزل بلسانهم، ففعلوا، حتى إذا نسخوا في المصاحف رد عثمان الصحف إلى حفصة، وأرسل إلى كل أفق بمصحف مما نسخوا، وأمر بما سواه من القرآن في كل صحيفة أو مصحف أن يحرق (رواه البخاري)

Meaning: Uthman said: "If you have a difference of opinion with Zaid bin Thabit about something concerning the Qur'an, then write it in the language of Quraysh, for the Qur'an was revealed in their language." So they carried out the order until they finished copying it in several Mushafs and Uthman returned the original Mushaf to Hafsa (Al-Bukhari, 2006).

Uthman's decision was approved by the majority of his companions, including Ali bin Abi Thalib who stated:

عن علي بن أبي طالب قال: لو وليت لفعلت في المصاحف الذي فعل عثمان (رواه البخاري)

Meaning: If I were in Uthman's position, I would also do the same thing (Malik, 2003).

This action aims to maintain the uniformity of the reading of the Qur'an and avoid slander that can arise due to differences in qira'at.

b. Procedures for Destroying the Qur'an Manuscript

In Islam, a Qur'an Manuscript that is damaged or unsuitable for use should not be thrown away carelessly because it contains the words of Allah which must be respected. Therefore, scholars have discussed several methods that can be used to destroy a Qur'an that is no longer suitable for use, such as burning it as explained previously Uthman ordered that other than the Qur'an that had been copied, it should be burned. Ali bin Abi Thalib strongly approved of this practice.

لا تقول لعثمان في إحراق المصاحف إلا خيرا (رواه البخاري)

Meaning: Do not tell Uthman about his decision to burn the Qur'an except to say that the action is good (Al-Aini, n.d.)

Imam Ibn Batthal concluded from the hadith narrated by al-Bukhari that the action of Caliph Uthman in burning the Qur'an manuscript showed that the act was permissible. He also emphasized that this permissibility does not only apply to the Qur'an, but also includes all books in which there is the name of Allah, so that its glory is maintained and not trampled on by humans (Al-Mubarakfuri, n.d.).

Meanwhile, several other Muslim scholars, such as al-Zarkashi and al-Suyuti, also support the method of destroying the Qur'an by burning. Al-Zarkashi argued that this method is better than washing or soaking it in water, because the water used for washing can fall to the ground (Al-Zarkasyi, 1957). Meanwhile, according to al-Suyuti, if some of the pages of the Qur'an are damaged, it should not be placed in a high place because of the risk of falling and being stepped on. Therefore, he stated that the burning method is more recommended (As-Suyuti, 1974).

Another alternative in destroying the mushaf is to wash the writing using water until it disappears completely. This method is recommended by some scholars who want to avoid the practice of burning. Ibn Taimiyah said:

وإذا كتب شيء من القرآن أو الذكر في إناء أو لوح محي بالماء وغيره وشرب ذلك فلا بأس به نص عليه أحمد وغيره

Meaning: And if the Qur'an or az-Zikr is written on a vessel or board then erased using water or something else and drunk, then there is no problem, even there is a text on the side of Imam Ahmad and others (Taimiyah, 2004).

Ibn Taimiyah's statement explains a practice in Islamic tradition, namely writing verses of the Qur'an or dhikr on a vessel (container such as a cup or glass) or board, then erasing the writing using water or other liquid, then drinking the water. In the view of some scholars, including Imam Ahmad bin Hanbal, this practice is permissible and even has a basis in Islamic texts. Because in the past, the texts of the Qur'an were written with ink that could be erased using water.

Some scholars recommend that mushafs that can no longer be used be buried in a clean and honorable place. This method was also carried out by some scholars in ancient times when they found damaged or worn-out mushafs. Imam Abu Daud narrated in *Al-Masahif*:

دفن عثمان المصاحف بين القبر والمنبر

Meaning: *Uthman bin Affan had planted his mushaf between the grave and the pulpit* (Daud, 2002).

Ibn Taimiyah, who was of the Hanbali school of thought, took this stance and said, "Mushafs that are worn and damaged to the point that they can no longer be used for reading should be buried in a suitable and honorable place, like the burial of a believer's body which is placed in a noble location."

Method

This study uses a qualitative approach with a descriptive method to analyze the practice and process of purifying the Qur'an in Wadi An-Nour Malaysia. Data were collected through direct observation at the location, in-depth interviews with the managers and staff of the purification center, and documentation related to the stages of the purification process to obtain accurate data (Sugiyono, 2007). Data analysis techniques were carried out thematically, starting from data collection, data reduction, and data presentation, to concluding. Data validity was maintained through triangulation of data sources and member checks. This study aims to provide a comprehensive picture of the stages, techniques, materials, tools, and challenges in the process of purifying the Qur'an.

Result and Discussion

The Pusat Pemurnian Mushaf Al-Qur'an (PPMAQ)

The Center for Purification of the Qur'an Manuscripts (PPMAQ) is an institution that plays an important role in handling damaged Qur'an manuscripts and religious books. This damage can be caused by various factors, such as natural disasters (floods, landslides), old age, or pest attacks such as termites. PPMAQ is committed to ensuring that these manuscripts are processed in a manner that is in accordance with Islamic law so that their sanctity is maintained.

PPMAQ plays an important role in ensuring that damaged Qur'an manuscripts are processed in accordance with Islamic law. The existence of PPMAQ is a solution to the problem of manuscripts that are damaged due to natural disasters, old age, or pest attacks. Without an institution that handles them specifically, damaged manuscripts are at risk of being neglected or treated improperly, which can reduce the honor of this holy book.

In Islam, the Qur'an manuscript has a sacred position, so its handling cannot be equated with ordinary books or documents. With the existence of PPMAQ, the process of purifying the Qur'an can be carried out with the right method, such as burning according to sharia or other methods that maintain its sanctity and honor.

The term "purification" was chosen as a substitute for the word "destruction" or "erasure", although in general these words are more often used in the context of handling damaged Qur'an manuscripts. The choice of this term is based on the suggestion of Sheikh Nuruddin Al-Banjari, a great scholar who is respected and influential in Southeast Asia. According to him, the word "purification" better reflects the meaning of respect for the Qur'an manuscript, by emphasizing the process of maintaining sanctity and respect in accordance with Islamic teachings.

The term used is very good, because it is not just a technical term, but reflects the essence of the process of respecting damaged Qur'an manuscripts. In contrast to the terms "destruction" or "erasure" which tend to have negative or destructive connotations, "purification" has a more positive meaning, namely returning the mushaf to a sacred condition in the right way.

Moreover, the choice of this term was a suggestion from the prominent cleric Sheikh Nuruddin Al-Banjari. This shows that PPMAQ's approach is not only technically based, but also has a strong religious foundation, so that it is more acceptable to the wider community and clerics. PPMAQ has received damaged Al-Quran mushafs from various regions, such as Kelantan, Selangor, Pahang, and other areas affected by disasters, especially floods. The existence of this center is driven by a strong background and a sense of concern for the condition of the Al-Quran mushaf which is no longer maintained due to natural disasters. The idea of establishing PPMAQ arose from the anxiety felt by Ahmad Nazim Shafie, one of the administrators of Ma'had Tahfiz Ibnu Sina. This anxiety began when he saw a post on social media during the major flood disaster that hit Pahang and Selangor. In the upload, it can be seen that many damaged Al-Quran manuscripts were left lying around on the side of the road, on the porch of houses, and even in the mosque area, without any effort to handle them properly. Touched by this condition, Ahmad Nazim Shafie and his team immediately moved to the affected areas. They collected damaged manuscripts to be taken to the Ma'had Tahfiz Ibnu Sina as an initial step in handling it. This initiative became the forerunner to the establishment of PPMAQ, which now acts as a special institution to process, maintain, and preserve the sanctity of the Al-Quran manuscripts.

The researcher strongly supports the actions taken by Ahmad Nazim Shafie and his team by collecting damaged manuscripts and taking them to the Ma'had Tahfiz Ibnu Sina and of course became the starting point for the establishment of PPMAQ. This initiative proves that individual and community awareness can be a trigger for the establishment of institutions that are widely beneficial for Muslims so that similar institutions can emerge that have the same goal of honoring and glorifying the Al-Quran.

However, one of the biggest challenges in the process of purifying the Qur'anic manuscripts is the emergence of slander and misunderstanding among the community. Not a few people see the burning of the manuscript as an act of disrespect for the Qur'an, when in fact, on the contrary, this method is carried out with the aim of maintaining the sanctity and honor of the holy book. Ignorance of this procedure often gives rise to negative assumptions, even accusations that this action is a form of insult to the Qur'an. In fact, in Islamic teachings, burning a damaged or unsuitable manuscript is one of the recommended methods so that the text of the Qur'an is not misused or scattered in inappropriate places.

This misunderstanding is exacerbated by the lack of education to the public regarding the importance of the process of purifying the Qur'an. Therefore, wider socialization efforts are needed so that the public understands that burning the Qur'an is not just an act of burning ordinary books, but rather part of the etiquette in maintaining the glory of the Qur'an. In addition, this process is also carried out with great care, following established standards, and supervised by authorities such as religious institutions. With a better understanding, it is hoped that the public will no longer be influenced by slander, but will instead support efforts to purify the Qur'an as a form of respect for the holy book.

The Process of Purifying the Qur'an

a. Collection

The Qur'an Qur'an that has been damaged due to various factors, such as natural disasters, torn, worn, eaten by termites, or has printing errors, will be collected and processed further so that its sanctity is maintained. Not only the Qur'an Qur'an, religious books containing holy verses are also collected to be treated in a manner that is in accordance with Islamic etiquette and law. This step is taken to prevent the mushaf and books from being left in an unsuitable condition or being carelessly thrown away.

In the collection process, each mushaf or book that is submitted is subject to an operational fee of 3 RM. Although this fee is not enough to cover all operational needs, its implementation aims more to instill a sense of respect for the Qur'an for those who submit it. With this fee, it is hoped that the community will become more aware of the importance of maintaining the Qur'an and religious books properly, even when they are damaged.

In addition to accepting mushafs that are submitted directly, PPMAQ also provides a pick-up service for those who wish to submit mushafs but cannot come to the location. For this service, a fee of 5 RM is charged as a form of support for transportation and operational costs. However, specifically for mushafs originating from government agencies, no fees are charged in the collection process, as a form of PPMAQ's commitment to maintaining the sanctity of the Qur'an without burdening the institutions responsible for its distribution.

The efforts made by PPMAQ show a high awareness of the importance of treatment in accordance with Islamic law in handling mushafs that are no longer suitable for use. The collection policy with an operational fee of 3 RM reflects an approach that is not only functional but also educational, because it can instill the value of respect for the Qur'an in the community. Likewise, the pick-up service with a fee of 5 RM is a strategic step in facilitating access for those who want to submit damaged mushafs, although in the context of further research, it is necessary to examine how effective this service is in reaching the wider community. The decision to waive fees for government agencies shows PPMAQ's social commitment in supporting institutions responsible for distributing mushafs.



Figure 1. Process of Collecting Damaged or Unsuitable Mushafs

Source: *Kompleksibnusina.com*

b. Separation and Drying

After being collected, the Qur'an manuscripts will be separated based on their physical condition, namely between wet and dry. The wet pages of the Qur'an will be separated one by one so that they do not stick together and are easier to dry. Likewise with the dry pages, the separation process is carried out to ensure that each page can be handled properly before entering the next stage. This step is important so that each part of the damaged Qur'an can be processed more effectively and efficiently.

The drying process is carried out using two main methods, namely drying in the sun and the help of a fan to accelerate the evaporation of water. In this stage, the Qur'an sheets are placed in a position higher than the ground surface. This placement aims to maintain the cleanliness and sanctity of the Qur'an, while ensuring that all parts are exposed to air and sunlight evenly. Thus, the drying process can take place optimally without reducing the honor of the Qur'an.

After the separation and drying process is complete, all dry materials will be put into sacks for temporary storage. This storage is carried out to facilitate management and transfer before entering the next stage in the purification process. With neat grouping, the purification process can be carried out in a more orderly manner and in accordance with established procedures, so that the sanctity of the Al-Quran is maintained properly.

This second stage shows that the process of separating, drying, and storing damaged Al-Qurans is carried out systematically and with great care. This approach is very important considering that the Al-Quran is not just an ordinary book, but has sacred value in Islam. The methods applied, such as separating the sheets individually, using sunlight and fans in drying, and storing them in higher places, reflect maximum efforts to maintain the sanctity of the Al-Quran while ensuring efficiency in the purification process.

In addition, this process also shows how the technical aspects of purifying the Al-Quran can be carried out while still paying attention to Islamic sharia and ethical aspects. This structured process can be a model for other purification centers in handling damaged Al-Qurans so that they are not thrown away carelessly or treated improperly. With clear procedures, the management of Al-Qurans that are no longer suitable for use can be carried out more responsibly, so that the value of honor for the Al-Quran is maintained in society.

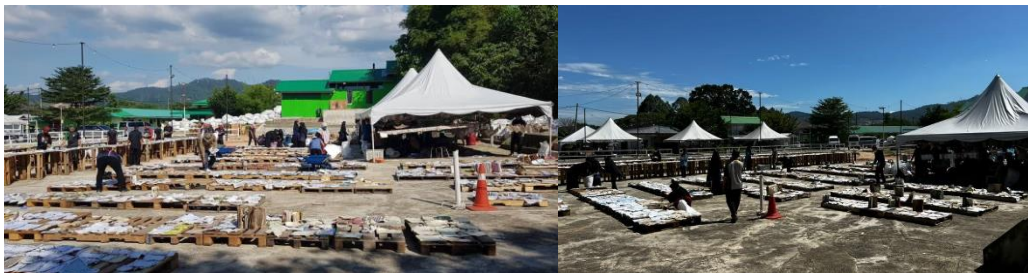


Figure 2. Process of Separation and Drying of the Mushaf

Source: *Kompleksibnusina.com*

c. Burning

After the burning is complete, the resulting ash is immediately collected in a large barrel. In this process, the ash will be mixed with water, then stirred until it forms a denser dough. This water mixing process aims to change the ash into a form that is easier to manage. The ash dough that has been evenly mixed is then put into a mold that has been lined with plastic. This step is important so that after drying and hardening, the ash can form denser and more manageable lumps. In this way, each lump of ash can be stored and moved without disrupting the subsequent purification process.

Each lump of ash produced weighs about 5 kg. However, the content of each lump does not come entirely from the burned Qur'an manuscripts, but consists of 70% of the manuscript material and 30% of other materials. This additional ash comes from religious books that also contain verses of the Qur'an. This comparison is deliberately applied to ensure that the resulting ash still has a composition that is relevant to the purpose of purification, while ensuring that the sanctity of the Qur'an is maintained properly. In this way, the purification process still follows the established procedures.

Initially, the kiln used at PPMA only had a maximum burning capacity of 1 ton per day. If the amount of material burned exceeds this capacity, the walls of the kiln can be damaged or

even broken due to excessive heat pressure. Realizing this limitation, PPMA took steps to increase efficiency by adding a new kiln unit with a larger capacity, namely being able to accommodate and burn up to 2.5 tons in one process. This addition not only speeds up the process of purifying Qur'ans that are no longer suitable for use, but also ensures that burning can be carried out more optimally and safely without the risk of damage to facilities. With a larger kiln, PPMA can accommodate more Qur'ans in one process, so that work can be completed more quickly and efficiently.

After being collected in sufficient quantities, namely between 100 to 500 kg, the ash chunks are then transported using a pick-up vehicle to a predetermined location for the next process. Transportation is carried out carefully so that there is no damage or decrease in quality during the journey. After arriving at the prepared place, the ash will be sunk to the bottom of the sea. This step is part of the final procedure in the purification process, which is carried out with full awareness and caution. This stage explains the process of destroying the Qur'an that is no longer suitable for use, with an emphasis on the aspect of caution and respect for its sanctity. Each stage—starting from burning in a closed place, mixing the ash with water, to forming the chunks—shows a structured and responsible procedure. These steps also reflect concern for the spiritual and ethical aspects of treating the Qur'an, in accordance with Islamic teachings that teach respect for the holy book.



Figure 3. (a) The process of burning the Mushaf, (b) Ashes that have been formed into lumps
 Source: *Kompleksibnusina.com*

d. Release into the Sea

In the process of sinking the ashes of the Qur'an, the ideal depth standard to ensure respect and appropriateness of the procedure is 20 meters below sea level. This depth is considered sufficient to ensure that the ashes that have been compacted into blocks are not easily carried away by the current and remain on the seabed without polluting the surrounding environment. However, in Malaysian waters, the locations available for this process generally only have a depth of around 15 meters. Although this depth is slightly shallower than the expected standard, the sinking process can still be carried out with the established procedures.

The Department of Islamic Development Malaysia (JAKIM) has given permission to sink the ashes at a depth of 15 meters on the grounds that the blocks of ash that are sunk will disintegrate naturally after being in the water. This dissolution process ensures that the ashes from the Qur'an will return to nature in a way that still respects the sanctity of the holy book. In addition, this method is also considered safe and does not have a negative impact on the marine ecosystem. Thus, this policy is a solution that allows the purification of the Qur'an to be carried out in accordance with Islamic principles and taking into account local geographical

conditions. JAKIM's decision to allow the immersion of the ashes of the Qur'an at a depth of 15 meters, even though the ideal standard is 20 meters, is a wise and realistic step. The main consideration in this decision is the nature of the ashes which will disintegrate naturally after being in the water, so that it does not pose a risk of pollution or imperfection in the purification process. In addition, geographical factors and the limited depth of the sea in Malaysia are rational reasons to adjust the procedure without reducing the value of respect for the Qur'an. As long as this method is carried out with great care and in accordance with Islamic principles, this decision can be accepted as an alternative that maintains the sanctity of the Qur'an while also adapting to local environmental conditions.



Figure 4. Process of Removing Ashes from the Al-Qur'an Mushaf

Source: Kompleksibnusina.com

Practices in the Process of Purifying the Al-Quran

a. Standard Operating Procedure (SOP)

The purification of the Al-Quran at the Al-Quran Purification Center (PPMAQ) is carried out by following the Standard Operating Procedure (SOP) that has been established to maintain the sanctity of the Al-Quran and ensure that its implementation is in accordance with Islamic teachings. This procedure covers various aspects, from self-preparation to the procedures for treating the Al-Quran and the purification environment. Every individual involved in this process is expected to obey the rules with full awareness so that the honor of the Al-Quran is maintained. The SOPs that have been established are as follows:

1. Performing ablution before starting the purification process. Ablution is the initial step that must be taken by every individual before touching or handling the Al-Quran to be purified. This is in accordance with Islamic teachings which emphasize that a person must be in a state of purity when interacting with the Al-Quran. By performing ablution, the officers and volunteers not only maintain physical cleanliness, but also show respect for the Al-Quran they are handling.
2. Increase Good Intentions. Every individual involved in the purification process is advised to straighten their intentions and increase good intentions before starting the work. Good intentions will make this process an act of worship, not just a technical task. With sincere intentions, it is hoped that every step taken in the purification of the Qur'an will be rewarded and become a form of respect for the words of Allah.

3. Placing the Qur'an in a Higher Place. In Islam, the Qur'an has a high position, so it should not be placed carelessly, especially in a low place or directly on the floor. Therefore, in the purification process, damaged Qur'ans must be placed on a higher shelf or table as a form of respect. This also aims to maintain cleanliness and ensure that the Qur'an is kept free from dirt or impurities.
4. Do not step over the Qur'an, either sheets or dust. Every individual working at PPMAQ must be careful not to step over or step over the sheets of the Qur'an, including dust from burning. This is because every part of the Qur'an, even those that have become ashes, still have a value of honor. Therefore, all officers must always pay attention to their steps and ensure that they do not step over the area where the mushaf or ashes are placed.
5. Covering the Aurat According to Sharia. As a form of respect for the Qur'an and maintaining decency at work, every individual involved in purification is required to cover the aurat according to Islamic law. This provision applies to both men and women so that they remain in a state of decency and are maintained when carrying out purification tasks.
6. Careful and Meticulous in Carrying Out the Process. Purification of the Al-Qur'an requires high precision so that every sheet or mushaf that is no longer suitable can be processed properly. Officers must be careful in sorting the mushaf, ensuring that there are no errors in processing, and paying close attention to the procedures so that all stages run according to the established standards.
7. Wearing the Shoes Provided. PPMAQ provides special shoes that must be worn during the purification process. The use of these shoes aims to maintain the cleanliness of the purification area and prevent contamination from dust or dirt that can be brought in from outside. By wearing the shoes provided, the purification environment remains clean and sterile.
8. Maintaining Cleanliness and Not Smoking. The aspect of cleanliness is the main priority in the purification procedure of the Al-Quran. Every officer is expected to always maintain personal hygiene, the work environment, and the tools used in the purification process. In addition, the prohibition of smoking in the purification area is strictly enforced, considering that smoking can pollute the air, leave an unpleasant odor, and potentially disrupt the sanctity of the purification environment.

b. Etiquette and Ethics in Handling the Purification of the Al-Quran

The process of purifying the Al-Quran is not just a technical procedure, but also contains values of respect and sanctity towards the words of Allah. Therefore, in its implementation, there are a number of etiquette and ethics that must be maintained so that the purification of the mushaf remains in accordance with the principles of Islamic teachings. The following are some etiquette and ethics that must be adhered to by every individual involved in this process.

One of the main requirements in handling the purification of the Al-Qur'an mushaf is that the individuals involved must be Muslim. This is based on the principle that the Al-Qur'an manuscript is the holy book of Muslims, so that respect and understanding of the text contained therein is better maintained. Apart from that, Muslims have an obligation to maintain the sanctity of the Koran in accordance with the guidance of the Shari'a.

Every person who handles the process of destroying or destroying a copy of the Al-Qur'an is required to always be in a state of ablution and not in a state of major hadas. Wudhu' is a form of self-purification before touching or handling the mushaf, as stated in the word of Allah in Surah Al-Waqi'ah verse 79, that the Al-Qur'an can only be touched by pure people. In

addition, someone who is in a state of major hadas, such as after junub or menstruation, must first perform a mandatory bath before participating in this process.

Every individual involved in refining the Al-Qur'an mushaf must wear clothing that covers the private parts properly and behave politely. This aims to show respect for the holy book and reflect the appropriate manners in a religious environment. The clothes worn must be clean and in accordance with Islamic values so that the sanctity and honor of the purification process are maintained.

In carrying out the process of destroying or erasing the Al-Qur'an, especially those involving burning, complete personal protective equipment is required to ensure the safety of the officers. The equipment that must be prepared includes a jacket or thick clothing to protect the body from the heat of the fire, gloves to avoid direct contact with hot objects, a mask to avoid exposure to smoke or dust, and shoes specially designed to maintain safety during the process. The use of this protective equipment ensures that the purification is carried out safely and in accordance with occupational health and safety standards.

The dust produced from the burning process of the Al-Qur'an still contains holy verses, so it must be treated with great care. After burning, the dust must be collected in a special, suitable container and not left scattered anywhere. This is done to maintain the sanctity of the dust of the Qur'an and prevent uncontrolled spread. The container used must be tightly closed and placed in a safe location before further processing.

As a form of respect for the Qur'an, the place where the dust from the purification is stored must be placed in a higher position or covered with cloth or other suitable material. This principle is applied so that the dust is not placed on the floor or an area that can be stepped on, thus still showing high respect for the word of Allah. In addition, a suitable storage place also ensures that the dust can be managed properly before the final stages of purification, such as mixing with water and sinking to the bottom of the sea.

Conclusion

Penelitian ini memberikan wawasan dan informasi penting mengenai bagaimana tata cara, proses dan praktik pelupusan/pemusnahan mushaf Al-Qur'an di Pusat Pemurnian Mushaf Al-Qur'an (PPMAQ) Wadi An-Nour Malaysia. Proses pemurnian dilakukan dengan sistematis, hati-hati serta perhatian yang baik guna menjaga kesucian dan kehormatan Al-Qur'an. Adab-adab dan etika yang diterapkan sangat memerhatikan standar syari'at Islam sehingga siapapun yang menanganinya harus mematuhi ketentuan dan peraturan yang telah ditetapkan. Penelitian ini juga memberikan informasi kepada masyarakat mengenai adanya lembaga yang dapat memfasilitasi pemusnahan Al-Qur'an khususnya di Malaysia sehingga masyarakat dapat terbantu. Disisi lain, penelitian ini juga dapat menjadi acuan bagi lembaga lain yang ingin mengikuti program serupa guna memperluas jangkauan jaringan sosialisasi dan edukasi kepada masyarakat serta menjadi fasilitator dalam menjaga kesucian dan kehormatan Al-Qur'an.

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