

# INNOVATION IN THE PUBLISHING OF THE *AL-QUR'AN* BY *SYAAMIL QUR'AN*: AN EFFORT TO ENHANCE *AL-QUR'AN* LITERACY AND EDUCATION IN INDONESIA

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**Abstract:** *The low level of Al-Qur'an literacy in Indonesia, particularly in terms of access to and understanding of the educational mushaf, is the primary focus of this study. This research aims to describe the publishing innovations introduced by Syaamil Qur'an and to analyze their contribution to improving Al-Qur'an literacy and Education. Employing a qualitative case study approach, data were collected through interviews, observations, and documentation. The findings reveal that visual, thematic, and digital-based mushaf innovations effectively increase reading interest and literacy skills within educational institutions. These innovations not only strengthen the religious function of the Al-Qur'an but also serve as adaptive and engaging educational tools. The study concludes that innovative mushaf design plays a strategic role in advancing contemporary Islamic Education.*

**Keywords:** *Syaamil Qur'an, Publishing Innovation, Al-Qur'an Literacy, Al-Qur'an Education, Islamic Education*

## Introduction

In Indonesia, challenges in Qur'anic literacy persist as a serious issue, particularly in rural and remote areas where access to high-quality mushafs (Qur'anic manuscripts) is severely limited (Dharana et al., 2024; Hidayah, 2016; Putri & Harfiani, 2023; Wijaya et al., 2021). This situation is further exacerbated by low reading interest, which directly impacts religious literacy (Luthfan & Wahab, 2023; Putri & Harfiani, 2023). Studies show that the distribution of the mushaf remains uneven, and educational programs related to the Qur'an have not effectively reached all segments of society, thereby hindering the advancement of Qur'anic literacy (Dini Anggrayani Hasibuan, 2025; Martiningsih, 2020; Sudrajat, 2015). In this context, the need for innovative Qur'anic learning media has become increasingly urgent, particularly in light of technological developments that support adaptive and contextual learning (Helmy & Zailani, 2024; Richtig & Saifullah, 2023). Strong Qur'anic literacy serves not only religious purposes but also plays a vital role in shaping the character and social ethics of the Muslim community in Indonesia, fostering solidarity and promoting better communal life (Akrim, 2023; Fitri & Ruslan, 2025; Sudrajat, 2015).

Although several new approaches have been introduced in religious literacy, such as thematic interpretation (tafsir tematik) and edutainment, the results remain uneven, with Qur'anic learning methods in Indonesia still primarily dominated by traditional approaches. Research indicates that these conventional methods fail to address contemporary challenges, particularly in terms of motivation and visual engagement. (Harfiani & Setiawan, 2019; Ilyas & Maknun, 2023; Olfah, 2024). In the context of thematic interpretation, efforts to apply sociological and thematic

approaches have yet to become widely applicable or impactful within broader society. (Subagiya, 2023). Furthermore, the *maqashidi* approach—which emphasizes literacy as a *dharuriyah* (essential) need in Islam—has not been widely implemented in either Qur'anic publishing policies or contemporary Islamic educational models. (Hudat et al., 2022). The gap between Islamic literacy Theory and real-world practice highlights the urgent need for reform in Islamic Education methods to ensure greater relevance and effectiveness in today's context (Jamil, 2023; Harahap, 2023).

This study aims to describe and analyze the forms of innovation in Qur'anic manuscript (*mushaf*) publishing carried out by Syaamil Qur'an, as well as to examine the extent to which these innovations contribute to improving Qur'anic literacy among the Indonesian public. Using a descriptive-qualitative approach, the research explores various forms of thematic, visual, digital, and distribution model innovations developed by Syaamil Qur'an, including how these approaches are received and utilized by educational institutions and the wider community. Another objective is to provide recommendations for the development of Qur'anic publishing media and strategies that are more adaptive to the needs of modern Education in Indonesia, including strengthening the role of publishers in offering *mushaf* formats based on learning technologies and user needs.

Given the reality of low Qur'anic literacy and the limited effectiveness of contextually relevant Qur'anic Education approaches, this research is both timely and significant. Amidst technological transformation and the demands of modernized learning, *Mushaf Publishers* hold great potential as cultural and educational agents in shaping a Qur'anic society. The innovations introduced by Syaamil Qur'an—including *mushaf* visualization, interactive memorization methods, and digital integration—have the potential to address contemporary challenges in religious literacy when analyzed systematically and contextually. Therefore, this study carries not only academic value but also practical urgency, serving as a strategic reference for improving the quality of Qur'anic Education in Indonesia.

## Literature Review

### Publishing Innovation

Publishing innovation in the context of Islamic Education aims to enhance the learning experience of the Muslim community by introducing new ideas in the production, distribution, and presentation of Islamic materials, including the Qur'an. Research by Murtadlo et al. highlights that innovation must align with Sharia principles while also responding to contemporary needs. (Fauzi & Arifin, 2023; Murtadlo et al., 2023). This includes improvements in visual design, content navigation, and the integration of digital media that facilitates reader interaction with the Qur'an. (Olfah, 2024; Suherman & Indra, 2023). An interdisciplinary approach in Islamic Education also plays a significant role in developing relevant curricula and leveraging technology to create more effective and inclusive learning processes. (Yasin & Rahmadian, 2024). Therefore, publishing innovation serves as a key driver in transforming Islamic Education and da'wah to meet modern challenges. (Susilawati, 2021).

### Manifestation of Publishing Innovation

Innovation in Qur'anic publishing is manifested in various forms that reflect a multidimensional approach, spanning from content development to accessibility. Concrete examples include the publication of themed Qur'anic manuscripts (*mushaf*) and the use of digital applications offering interactive tafsir. (Maulana & Nasir, 2022). According to (Martiningasih, 2020) These innovations aim to meet the needs of the Muslim community by designing more systematic and contextually relevant learning formats. Audience segmentation—such as

illustrated Qur'ans for children—is also part of this innovation, although specific references for this aspect are limited. (Oktapiani, 2020). In addition, digital Qur'ans cater to younger generations and urban users who are more familiar with technology (Maulana & Nasir, 2022). Water-resistant or pocket-sized formats enhance portability, emphasizing that Qur'anic publishing innovation is not only about content, but also about delivery strategies that respond to today's social and technological challenges (Martiningsih, 2020).

### **Concept Definition: Qur'anic Literacy**

Qur'anic literacy encompasses an individual's ability not only to read the Qur'an but also to understand and apply its teachings to daily life, extending far beyond mere technical reading skills. Within the context of Islamic Education, this form of literacy serves as a foundation for shaping personal character and spiritual insight. (Syata et al., 2023). (Rashed, 2023) Emphasizes that Qur'anic literacy, as a form of spiritual literacy, can foster critical and creative thinking skills aligned with Islamic values (Siregar & Sahlan, 2023). In Indonesia's multicultural society, Qur'anic literacy also plays a vital role in strengthening social cohesion, making its development a crucial and systematic effort. (Yuniarto & Yudha, 2021). Furthermore, innovative approaches that integrate digital technology into Qur'anic literacy Education are expected to reach diverse segments of society, enabling a more meaningful and applicable understanding of Qur'anic teachings in the modern context. (Hikmah et al., 2022).

### **Manifestation of Qur'anic Literacy**

The manifestation of Qur'anic literacy in society is reflected through various activities and programs that aim to ground the teachings of the Qur'an in everyday life. Programs such as *tahfidz* (memorization), *tadarus* (recitation), and thematic tafsir provide opportunities for deeper understanding and practical application of Qur'anic values. Research by (Lestari et al., 2023) Indicates that literacy-focused initiatives, such as those conducted at Literacy Centers (*Sanggar Literasi*), can contribute to fostering a Qur'an-reading culture within communities. Moreover, with advancements in technology, digital platforms such as interactive Qur'an apps, educational videos, and online discussion forums have become modern expressions of Qur'anic literacy (Murtadlo et al., 2023). In school settings, the integration of Qur'anic content into the formal curriculum has enhanced teaching methods and evaluation practices, creating stronger connections between conceptual understanding and real-life application. Adapted Qur'anic manuscripts for specific groups—such as braille Qur'ans for the visually impaired and child-friendly editions—also demonstrate that Qur'anic literacy is inclusive and responsive to diverse audience needs (Syata et al., 2023). Such approaches are essential to ensure that Qur'anic literacy remains sustainable and relevant in an ever-evolving societal context.

### **Qur'anic Education**

Qur'anic Education serves as a teaching process that encompasses understanding, internalizing, and practicing the teachings of the Qur'an in daily life. Murtadlo et al. (2023) assert that the Qur'an is not merely a text for recitation, but the primary guide for moral Education and human civilization, with the Prophet Muhammad (Peace be upon him) as the foremost educator guided by divine revelation. This educational process involves cognitive, affective, and psychomotor domains, aiming not only to produce *hafidz* (memorizers of the Qur'an) but also to nurture noble character and responsiveness to the needs of the ummah (Hidayat et al., 2024). In both formal and non-formal contexts, Qur'anic Education must be designed to remain relevant to the challenges faced by today's Muslim generation. This includes integrating the Qur'an into broader curricula and strengthening adaptive teaching methods (Herlina et al., 2023). Research

by Qomariyah and Cahyadi (2023) highlights the importance of an approach that unites Islamic knowledge with contemporary developments, ensuring that Qur'anic Education effectively shapes a responsible Qur'anic generation (Qomariyah & Cahyadi, 2023).

### Manifestation of Qur'anic Education

The manifestation of Qur'anic Education reflects a variety of forms that respond to the social, cultural, and technological contexts of Muslim societies, particularly in Indonesia. Educational practices include systems such as *pondok pesantren* (Islamic boarding schools), *madrasah diniyah* (religious schools), as well as home- and community-based Education programs that deepen the understanding of Qur'anic teachings. (Hanafi et al., 2021; Rohita & Hidayat, 2023). Innovative approaches—such as the use of *Tilawati*, *Iqro'*, and *talaqqi musyafahah* methods—have been integrated into general curricula in many institutions to enhance the learning experience. (Taufik et al., 2021). (Jailani, 2023) Highlights the importance of adopting innovative teaching models, including interactive multimedia and project-based learning, to instill Qur'anic values holistically (Abdurrahman et al., 2021). Moreover, the transformation of Qur'anic Education is also evident in the implementation of digital classes through e-learning platforms and mobile applications, which help broaden access and increase student engagement (Amalia & Ruslyandi, 2023). Curricula designed to incorporate 21st-century competencies—such as critical thinking and digital literacy—demonstrate that Qur'anic Education continues to evolve to meet contemporary challenges. (Rohita & Hidayat, 2023). Thus, the manifestation of Qur'anic Education not only ensures the continuity of sacred teachings but also creates learning experiences that are relevant, empowering, and future-oriented.

### Method

This study examines the phenomenon of innovation in Al-Qur'an publishing, specifically as implemented by Syaamil Qur'an, in response to the issue of low levels of *Al-Qur'an* literacy and educational access in Indonesia. The problem lies not only in the scarcity of high-quality and pedagogically appropriate *mushaf*, especially in remote areas, but also in the mismatch between available *Al-Qur'an* media and the educational needs of today's learners. The phenomenon under investigation includes the design, production, and dissemination strategies of innovative *mushaf*, as well as their actual use and reception in Islamic educational settings. By focusing on this phenomenon, the study aims to uncover the mechanisms by which publishing innovation influences the *literacy of the Al-Qur'an*.

This research adopts a qualitative case study approach. It employs primary data obtained from in-depth interviews with key informants involved in the innovation process at *Syaamil Qur'an* and stakeholders in schools that use the publisher's products. These interviews focus on how publishing innovations address the challenges of *Al-Qur'an* Education and literacy. Meanwhile, secondary data are drawn from relevant literature discussing *Syaamil Qur'an*, publishing innovation, and *Al-Qur'an* literacy in Islamic Education. This combination of primary and secondary sources provides a robust empirical and theoretical foundation for analyzing the research problem.

Participants in this study include individuals directly involved in or affected by the innovation of *Al-Qur'an* publishing. They consist of the Director of *Syaamil Qur'an*, the Editor-in-Chief, school principals whose institutions have adopted *Syaamil Qur'an* products, as well as teachers and students who use the innovative *mushaf* in learning activities. Each of these informants offers unique insights into how innovation is conceptualized, implemented, and experienced in practice. The purposive selection of participants ensures the collection of rich, relevant, and contextual data to support the research objectives.

The data collection process was conducted in several stages, utilizing qualitative techniques. First, in-depth interviews were conducted to explore informants' perspectives and experiences regarding the use of the innovative *mushaf*. Second, field observations were made in selected schools to understand how the *mushaf* was used in real teaching and learning contexts. Third, document analysis was conducted on catalogs, product specifications, and educational materials published by *Syaamil Qur'an*. These triangulated methods were designed to ensure a comprehensive understanding of the innovation process from multiple dimensions.

Data were analyzed using the Miles and Huberman model, which involves three concurrent activities: data reduction, data display, and conclusion drawing with verification. All collected data were organized, coded, and interpreted to identify recurring themes and patterns relevant to the research questions. To ensure data trustworthiness, several validation techniques were employed, including credibility, dependability, transferability, and confirmability checks. Data triangulation was applied across interviews, observations, and documentation. Through this case study design, the findings aim to contribute not only to academic Theory, but also to practical solutions in the field of *Al-Qur'an* Education and publishing innovation.

### Result and Discussion

The presence of *Syaamil Qur'an* in the Islamic publishing industry in Indonesia has attracted significant attention due to its innovative approach to *mushaf* development. Based on the results of interviews, observations, and documentation, it was found that *Syaamil Qur'an* consistently employs an educational and thematic approach in the publication process of the *Al-Qur'an*. Several innovative products, such as *Mushaf Hafalan per Halaman*, *Mushaf Tematik*, and *Mushaf Anak*, are designed not only to beautify the appearance of the sacred text but also to facilitate comprehension, memorization, and daily practice. The educational value is enriched through features such as color-coded tajweed, QR codes that link to audio recitations, and parent-child study notes. Observational data in several schools using *Syaamil Qur'an* show that students are more enthusiastic about reading and engaging with the *Al-Qur'an*, especially when they use the visually attractive and accessible *mushaf* formats.

*“Kami di redaksi selalu merancang mushaf berdasarkan kebutuhan segmen pembaca. Mushaf hafalan, misalnya, kami sesuaikan dengan struktur hafalan anak-anak, supaya lebih sistematis dan menyenangkan,”* – Redaktur Pelaksana *Syaamil Qur'an*.

### Explanation of the *Syaamil Qur'an's* Role

This phenomenon reflects *Syaamil Qur'an's* commitment not only to textual fidelity but also to pedagogical function. The team integrates design thinking and instructional strategies into the product development pipeline. Informants from the editorial team revealed that every visual decision is based on learning psychology and the cultural habits of Muslim families. The publisher does not merely present the *Al-Qur'an* in a printed form, but also as a learning companion for memorization, reflection, and internalization of its values. Through the combination of print and digital formats, *Syaamil Qur'an* bridges traditional religious texts with modern educational needs.

### Relation to Real-World Problem

The innovation practices of *Syaamil Qur'an* directly address the literacy gaps found in Indonesian Muslim communities, particularly the lack of engaging, functional, and pedagogically sound *mushafs*. The empirical findings reinforce the reality that many Muslims—especially children and young learners—need accessible and educational *Al-Qur'an* materials to develop meaningful religious engagement. Therefore, *Syaamil Qur'an* becomes a practical solution that aligns product design with religious literacy goals in the modern Indonesian context.

### **Publishing Innovation**

Publishing innovation at *Syaamil Qur'an* is evident not only in content but also in format and delivery. Based on interviews and documentation, the publisher adopts a multi-platform strategy to reach various learning environments, including family, school, and community. For example, *Syaamil Qur'an Digital* connects printed texts with interactive digital content through mobile applications and online learning modules. The catalog also lists products tailored to women's spiritual needs, children's memorization schedules, and even parental guides to monitor children's *progress in the Al-Qur'an*. Observations confirmed that teachers and students appreciate the integration of visual aids and structured lesson paths embedded in each product.

*“Murid-murid saya jadi lebih semangat belajar ketika menggunakan Mushaf Syaamil. Warna dan simbolnya membantu sekali dalam memahami bacaan, apalagi ada QR yang bisa langsung dengar murottal,”* – Guru Pendidikan Agama Islam, Sekolah Mitra.

### **Explanation of Innovation Utility**

This multi-faceted publishing model does more than increase marketability—it introduces a new paradigm in how sacred texts are engaged pedagogically. Teachers interviewed explained that the structured layout aids lesson planning and assessment. Students, meanwhile, relate more easily to visuals and interactive elements than to plain printed texts. The use of QR-linked content, for instance, allows learners to combine listening and reading, enhancing pronunciation and memorization. In this sense, *Syaamil Qur'an's* publishing strategy translates religious reverence into educational practice.

### **Relation to the Problem of Publishing Gaps**

These findings clarify that innovation is not limited to form but also encompasses educational function. The gaps in *Al-Qur'an* publishing—previously marked by static, monotone, and non-instructional *mushaf*—are being addressed by a model that is integrative, inclusive, and pedagogically robust. Especially in a time when literacy media competes with digital distractions, the innovative *mushaf* of *Syaamil Qur'an* restores the *Al-Qur'an* as a relevant and engaging learning tool for all age groups.

### **Al-Qur'an Education**

In the educational context, the use of *Syaamil Qur'an* products has influenced teaching strategies and student outcomes. From interviews with school principals and teachers, it was found that schools that integrate these products experience higher student motivation and consistency in *Al-Qur'an* practice. The thematic structuring of content enables educators to align curriculum materials with real-life contexts. Meanwhile, the memorization layout helps teachers track progress more clearly. Observations show that students are more active in class discussions and exhibit improved recitation skills over time.

*“Anak-anak di sekolah kami lebih tertib dalam menghafal sejak memakai Mushaf Syaamil. Formatnya sangat membantu guru menyusun target mingguan,”* – Kepala Sekolah Islam Terpadu, Bandung.

### **Explanation of Educational impact**

The educational effect of these innovations is not only observed in student behavior, but also in teacher planning and parental involvement. Parents report that the presence of themed *mushaf* and guidebooks helps them feel more engaged in their children's religious development. Teachers claim that it simplifies instruction and makes learning the *Al-Qur'an* more measurable and enjoyable. The data from observations and documentation support the idea that such publishing innovations can be effectively integrated into formal pedagogical frameworks.

### **Relation to the Broader Educational Problem**

The findings suggest that publishing innovations makes a meaningful contribution to addressing the broader issue of inadequate *Al-Qur'an* Education infrastructure in Indonesia. While

traditional teaching methods remain relevant, innovative *mushaf* formats create new learning experiences that resonate with contemporary learners. Therefore, these innovations not only meet technical needs but also restore the *Al-Qur'an* as a dynamic educational medium that connects students, educators, and families in meaningful spiritual formation.

## Discussion

### Summary of Key Findings

The findings of this study reveal that *Syaamil Qur'an's* innovations in *mushaf* publishing—through the use of visual tools, thematic content, and digital integration—serve not only as aesthetic improvements but as pedagogical interventions. These innovations facilitate more structured, contextual, and interactive learning of the *Al-Qur'an* across various educational settings. Students, teachers, and even parents benefit from products that are intentionally designed to support memorization, understanding, and practical application of *Al-Qur'an* teachings.

### Comparison with Other Studies

Compared to previous studies that primarily emphasize *Al-Qur'an* teaching methods in conventional classroom contexts, this research demonstrates that the material format of the *mushaf* itself is a crucial pedagogical variable. While earlier research, such as Supriadi et al. (2022), focused on teacher strategies and curriculum, the current study expands the perspective by integrating publishing innovation into the conversation. This positions the *mushaf* as an active component in the learning process, which distinguishes this study as more holistic in its approach to Islamic Education reform.

### Reflection on Research Purpose and impact

Reflecting on the objectives of this research, it becomes evident that *Syaamil Qur'an's* innovations represent more than branding strategies—they illustrate a model of religious media development aligned with modern pedagogical demands. The implications are significant: the integration of design, content, and technology in *Al-Qur'an* publishing can enhance religious understanding and practice in ways that are more adaptive to students' cognitive and emotional needs. This confirms the study's original assumption that innovation in publishing contributes meaningfully to improving *Al-Qur'an* literacy and Education.

### Practical Implications of the Findings

The results suggest important implications for both educators and publishers. For educators, integrating thematic *mushaf* and digital tools into lesson planning offers opportunities for more effective and engaging instruction. For publishers, the success of *Syaamil Qur'an* demonstrates the demand for pedagogically driven religious products. This study recommends a stronger collaboration between curriculum developers and Islamic media producers to develop learning resources that are spiritually rich and educationally impactful (Fatchiatuzahro et al., 2024).

### Explanation of Why the Results Occur

The alignment between design and user needs can explain the positive reception of *Syaamil Qur'an's* innovative products. In an age where information is visual, digital, and interactive, learners respond more actively to materials that reflect these modalities. Moreover, Muslim families in Indonesia are increasingly seeking resources that help integrate *Al-Qur'an* learning into their everyday routines. By designing *mushaf* formats that speak to these needs, *Syaamil Qur'an* has positioned itself as a culturally relevant and pedagogically practical publisher.

**Recommended Actions Based on the Results**

Based on the findings, stakeholders should take several actions. Islamic Education policymakers should support the integration of innovative *mushaf* formats into national curriculum guidelines. Schools and religious institutions are encouraged to adopt pedagogically enriched *Al-Qur'an* materials. Publishers should continue to invest in research and development that combines religious tradition with modern instructional design. Furthermore, collaborations between religious scholars, educators, and media designers should be encouraged to ensure that *Al-Qur'an* Education evolves in tandem with pedagogical advancements while maintaining theological integrity.

**Table 1. Research Findings Based on Research Objectives**

Research Objective	Research Findings
To describe the forms of <i>Al-Qur'an</i> publishing innovations conducted by <i>Syaamil Qur'an</i> .	<i>Syaamil Qur'an</i> presents various forms of innovation, including thematic <i>mushaf</i> , visual and color-coded formats, QR-code integration, and tailored versions for children, women, and students. These innovations are designed based on pedagogical functions and user accessibility preferences.
To analyze the role of these innovations in improving <i>Al-Qur'an</i> literacy in Indonesian society.	The innovations have been proven to enhance reading interest, motivation for memorization, and comprehension among students and community members. Educational institutions report increased engagement and measurable progress in <i>Al-Qur'an</i> learning outcomes through the use of these materials.
To provide recommendations for the development of media and strategies in <i>Al-Qur'an</i> publishing that align with current educational needs.	This study recommends increased collaboration between publishers and educators, development of curriculum-integrated <i>mushaf</i> , and promotion of accessible digital formats to reach wider audiences, especially in rural areas. These innovations should be standardized to ensure educational consistency and uniformity across all institutions.

**Conclusion**

Surprisingly, this study has revealed that innovations in *mushaf* publishing—particularly those implemented by *Syaamil Qur'an*—not only enhance visual aesthetics but fundamentally transform how the *Al-Qur'an* is taught and learned in Indonesia. The integration of visual guides, thematic categorization, and digital support tools has significantly elevated both student engagement and comprehension. These publishing innovations represent not only technical developments but also strategic solutions to long-standing literacy and pedagogical challenges in Islamic Education. This research offers meaningful contributions to both the theoretical and practical domains of Islamic Education. Theoretically, it expands the discourse on *Al-Qur'an* literacy by incorporating publishing innovation as a determinant factor. Practically, it offers a model of educational publishing that aligns with the needs of modern learners while maintaining religious authenticity. Stakeholders in curriculum design, publishing, and religious instruction can all benefit from the insights presented in this study, which collectively underscore the educational potential of innovative *mushaf* formats. Although this study has provided valuable insights, its scope is limited to selected informants and case sites. Future research can expand this investigation to include broader regional contexts and comparative analysis across different

publishers. Moreover, longitudinal studies may be conducted to evaluate the long-term effects of innovative *mushaf* use on *Al-Qur'an* literacy outcomes. These opportunities highlight the need for ongoing exploration and refinement at the intersection of publishing innovation and Islamic Education.

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