

Islamic Book Publisher In Medan; Challenge In Digital Era

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Abstract: *Publishing is one of three aspects in transmission link of knowledge. The role of publisher is highly significant in expanding knowledge. Reviewing the history of Medan that ever been a book publishing center in Indonesia. Book publishers appeared, some even have popular name such as Madju, Hasmar and Islamiyah. The publishers published books from all branches of knowledge. Entering the 2000s, the publishing world suffered a setback, some even went out of business, the rests survived such as Madju but only to carry out their function as printing house. The high cost of production, the high price of paper, government policies, and piracy have become the causes. The emersion of ebook as product of digital era has offered solutions of sluggishness in publishing world. However, the publishers' readiness is needed to meet this challenge.*

Keywords: *Publishing, Publisher, Medan, Ebook, Islamiyah.*

Introduction

Knowledge is a priceless treasure owned by humans. Historical facts prove that knowledge plays a huge role in creating a civilization. From ancient Greek civilization to the most up-to-date civilization-contemporary Western civilization-the function of knowledge cannot be eliminated. Islamic civilization which in history had ever become a great civilization, is also a civilization that was built with knowledge.²

Islam as a perfect religion which contains lesson of various aspects of the life of its people which puts knowledge as one of the main things that must be possessed by its people. Even for people who have knowledge, Allah promises to grant him elevation of degree.³ While the Messenger of Allah explicitly obliged his people to study :

طلب العلم فريضة علي كل مسلم.⁴

“*Studying knowledge is compulsory for every Muslim*” (HR. Ibn Majah).

Two naqli propositions above are sufficient to imply that the existence of knowledge in a Muslim is absolute. However, of course, it is not sufficient just to have knowledge. The most important thing is how it can be utilized in goodness and how it can be disseminated to others so that the usefulness of knowledge is not interrupted.

the Messenger of Allah said:

بلغوا عني ولو آية.⁵

”*Tell me even one verse*” (HR. Imam Bukhari).

The hadith above has implies that Messenger of Allah commands his people to disseminated knowledge both by oral or written. It is not restricted to religious sciences but in

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²Philip K. Hitti, *History of The Arabs*, terj. Cecep Lukman Yasin dan Dede Slamet Riyadi (Jakarta: Serambi Ilmu Semesta, 2006), h. 454-584.

³ Q.S. al-Mujādilah/96:11.

⁴ Ibn Mājah, *Sunan Ibn Mājah*, Jilid I (Beirut: Dār al-Kuttub al-‘Ilmiyah, tt.), h. 81.

⁵ Imām al-Bukhārī, *al-Jāmi’ al-Shahīh*, Juz. 4 (Beirut: Dār Ibn Katsir, 1987), h. 562

all branches of knowledge which can be useful for human. Writing is one of the effective means of disseminating knowledge. An article is an idea and thought of an author whose accountability can be accounted for. In scientific activities (read education) the responsibility for an idea and thought is very important, because it has a major influence on the dissemination and scientific of the knowledge being transmitted.

Writing is a manifestation of what a person thinks, what a person studies and what a person reads. And all that will be an important legacy that will be enjoyed by subsequent generations as a chain of development of knowledge and civilization.⁶ In the world of education-specifically-and in the process of transmitting knowledge, generally, the activities of writing and reading cannot be denied. These two things are bound to one another. Writing skills must be supported by good reading activities.⁷

Because the history of civilization shows that writing is an inscription of oral discourse and its purpose is to help memory so that the message of the discourse can be transmitted and bequeathed. One product of writing tradition is books. Book is not limited to pieces of paper bound with a cover, but is knowledge that comes from a person's ideas and thoughts.

Transmission process of knowledge ever took place on a large scale when Muslims in the classical period were "madly" translating various works of ancient Greek scientists who were helenistic cultural heritage into Arabic.⁸ The works of Aristotle, Hipocrates, Galen were translated and then studied by Muslim scientists as one of the bases in discovering new concepts about various branches of science which eventually became a reference for scientists born in the next civilization.⁹

In its heyday (8-12 century AD),¹⁰ Muslims have had intellectual property in the form of books. The book (at the time) was not only a source of knowledge but an item that was considered to have its own prestige value. So everyone is competing to show their respect and love for books. The manifestation of their love for the book is manifested in forms such as building a library.¹¹ The impact of a love of books has implications for the development of the art of book production. Emerging various professions related to the art of book production such as copying and bookbinding. In addition, the existence of bookstores is also very lively.¹²

In the West the existence of books with huge number took place around the 16th century. With a very large number of books, the library had also grown. The rise of the number of books scattered was one of the effects of the invention of the printing press in 1450 by John Gutenberg¹³

Book is a locus for knowledge,¹⁴ the great role of book in education so that it is cannot be denied that book becomes one of the determining factors of education's quality. Not only as references of information but also as medium that must exist in education. Technological advances that occur at this time can not preclude the need for books. Books remain the main

⁶ *Ibid.*

⁷ 'Abd al-Rahmān bin Ibrāhīm al-Fauzan, *Durus al-Daurat al-Tadribiyah li Muallimi al-Lughah al-'Arabiyah li Ghairi al-Natiqin biha al-Janid al-Nazry* (Kuwait: 'Arabiyah Jami', 1428 H), h. 32.

⁸ Mehdi Nakosteen, *Kontribusi Islam atas Dunia Intelektual Barat*, terj. Joko S. Kahar. (Surabaya: Risalah Gusti, 995), h. 32-40.

⁹ *Ibid.*

¹⁰ Hasan Asari, *Menguak Sejarah Mencari Ibrah* (Bandung: Cita Pustaka Media, 2006), h. 242.

¹¹ A. Syalabi, *History of History of Muslim Education* (Beirut: Daar al-Kasysyaf, 1954), h. 138).

¹² J. Pedersen, *Fajar Intelektualisme Islam* (Bandung: Mizan, t.t), h. 149.

¹³ Asa Briggs dan Peter Burke, *Sejarah Sosial Media; dari Gutenberg sampai Internet*, terj. A. Rahman Zainuddin (Jakarta: Yayasan Obor Indonesia, 2006), h. 8-22

¹⁴ Muhammad Māhir Hammadah, *al-Maktabat fī al-Islām: Nasya'tuhā, wa Tutawwiruhā, wa Masai'ruhā* (Beirut: Muassasatu al-Risalah, 1981), h. 27.

means of communicating knowledge.¹⁵ Book offers an abundance of information that can be read by the society. Besides offering general information, book is also a major learning tool in the teaching and learning process at formal educational institutions.

Therefore the existence of quality books must be considered. To produce quality books is the responsibility of various sides. It does not stop at the author alone but other sides must also involve such as the publisher. The publisher has a big role to produce a worthy book both in terms of content and appearance. The author is limited to issuing ideas and thoughts in written form. The role of the publisher is needed after that, packaging the manuscript into a quality book is the responsibility of the publisher.

Publication as a significant aspect that also cannot be separated from scientific world, is an important part of the process of transmitting knowledge. That is why the existence of publishing and printing also becomes very important. Publishers have another important role which is to duplicate the author's ideas that have been in the form of books so that they can be read by readers. The author's idea will not be conveyed to the public if the author's work is not published. This is where the main role of publishers in the transmission chain of knowledge. The role of publishing in the world of education is highly big.¹⁶

Indonesia is one of the countries that still relies on books as the main information center. Therefore fulfilling the need for quality books is very important. Fulfilling the need for quality books is determined by several pillars that cannot be separated from one another. The pillars are the creators of ideas / authors, publishers, printing, distributors and the reader society, which cannot be separated from one pillar to another.¹⁷

The distribution of a written idea is very dependent on the publisher. Vice versa, a publishing industry relies heavily on the ideas and thoughts of authors as the main material of production. Manuscripts as the main materials of a publisher's production will be processed in a very long time before it comes to the decision to be published and printed. Various considerations will be considered before publishing a manuscript, both economic considerations and the ideology of a publication.¹⁸

The history of Book Publishing in Indonesia

In Indonesia, the history of publishing has taken place for a very long time. The arrival of the Netherlands to Indonesia marked the beginning of the publishing industry in Indonesia. Although at that time the existing publication only published newspapers which generally contained commerce. The production of book publishing increasingly developed after the Netherlands has brought a printing press to Indonesian. Subsequently publishing not only produced newspapers and magazines but began producing books. In 1677 the first Malay-Dutch dictionary was published. This 35-page dictionary was called *Vocabulaer Ofte Woordenboek*. Compiled by C Will Tens and S. Dankaert. This dictionary is the oldest Malay dictionary. The Dutch East Indies government then brought back 2 printing presses from their country. The theologian Tacoo Roorda even made a printing press using Javanese letters in the Dutch Johannes Ecschehede printing.¹⁹

The existence of printing machine made the printing process easier. From 1744 to 1855 more and more newspapers appeared. Among the newspapers that appeared were *Bataviese Nouvelles*, *Het Vende News*, *Bromartani*, and *Soerat Kabar Bahasa Melajoe*, published in

¹⁵ Philip G. Altbach&Damtew Taferra (ed.), *Bunga rampai penerbitan dan pembangunan*, Jakarta: Yayasan Obor Indonesia, 2000, h. 1-4.

¹⁶ *Ibid.*

¹⁷ *Ibid.*, h. 23.

¹⁸ Robert Escarpit, *Sosiologi Sastra*, terj. Ida Sundaru Husen (Jakarta: Yayasan Obor Indonesia, 2008), h. xi.

¹⁹ Yudiono K.S., *Pengantar Sejarah Sastra Indonesia*, (Jakarta, 2007), h. 2

Surabaya in 1855. Bromartani was the first newspaper written in Javanese.²⁰

In 1855 several Malay-language newspapers were published such as Bintang Oetara monthly, Surat Chabar Betawi, Malay Slompret weekly, Bintang Timoer Newspaper, and Biang Lala weekly newspaper. The publication of weekly and monthly newspaper written in Malay was very important for traders from Chinese descendants. They put various advertisements in these newspapers. The Chinese descendants were competing to learn Malay too. The high interest in stories from ancestral lands was responded by translating original Chinese stories. One of the famous stories was *Kisah Tiga Negara* (the Story of the Three Nations). Until the 1880s there were at least 40 works from translations of original Chinese stories. The amazing thing was that between 1903-1928 Chinese descendant's publishers published nearly 100s novels by 12 Chinese descendant authors.²¹

On September 14, 1908, the Netherlands established *Komisi Bacaan Rakyat* (the People's Reading Commission). An institution which managed book publishing in Indonesia. *Komisi Bacaan Rakyat* was the pioneer of the birth of Balai Pustaka. The existence of *Komisi Bacaan Rakyat* had a big contribution to the development of publishing industry in Indonesia. At the beginning of its establishment, *Komisi Bacaan Rakyat* only established light books such as fairy tales and folklore. However, along with its development, this commission also published adapted books from Netherlands, England, Germany and Arabic.²²

In 1910 *Komisi Bacaan Rakyat* began to recruit a number of Javanese and Sundanese linguists to translate various foreign works into these two regional languages. Within 6 years *Komisi Bacaan Rakyat* succeeded in publishing 153 book titles (95 Javanese titles, 54 Sundanese titles). The book is divided into 3 categories: series A (children), series B (adults), series C (adults and educated).²³

On September 22, 1917 the Netherlands government formed an institution which was later named Balai Poestaka. As an honor to D.A. Rinkes who successfully managed *Komisi Bacaan Rakyat*, he was entrusted to lead Balai Poestaka. To expedite the task, Balai Poestaka formed 4 divisions, namely: editor, administration, library, and press. Initially Balai Poestaka still relied on private printing to print books and magazines. In 1921 Balai Poestaka had its own printing press. D.A. Rinkes who successfully managed Balai Poestaka had been named "Bapak Balai Poestaka".²⁴

Balai Poestaka succeeded in distributing reading books to the people of the Dutch East Indies, and was able to assist society development, as well as establishing an institution that brought East and West together. Some translated books include: *Tiga Panglima Perang (les trois mounquetaires)* by Alexander Dumas; *Kucing Bersepatu Laars (de glaarsde kat)*; *Si Ibu Jari Kecil (Klein Duimpie)*. While the work of this nation, namely: *Salah Asuhan* (1928), *Siti Nurbaya* (1922). Balai Poestaka also published the Pandji Poestaka magazine, the weekly Javanese "Kejawen" magazine in Sundanese Parahiangan, and volksalmanak (people's almanac), published once a year in 3 languages: Javanese, Sundanese, Malay. During the Japanese occupation, Balai Poestaka still existed even though the name changed. At that time the name of Balai Pustaka was changed to Gunseikanbu Kokumin Tosyokyoku, which means *Biro Pustaka Rakyat* (People's Library)²⁵

The formation of various publishing and printing industries in Indonesia in the early

²⁰ *Ibid.*, h. 5.

²¹ Jakob Sumarjo, "Latar Sosiologis Sastra Melayu Tionghoa", ed. Leo Suryadinata, *Sastra Peranakan Tionghoa di Indonesia*, (Jakarta, 1996), dalam Yudiono K.S., *Pengantar Sejarah Sastra Indonesia*, (Jakarta, 2007), h. 17

²² IKAPI, *Industri Penerbitan Buku di Indonesia; dalam Data dan Fakta*, (Jakarta: IKAPI, 2015), h. 5

²³ *Ibid.*

²⁴ *Ibid.*, h. 6

²⁵ *Ibid.*

periods was basically motivated by a sense of nationalism. In the world of publishing a person's ideals can be applied. The Indonesian Publisher Association (IKAPI) which was established at the initiative of Sutan Takdir Alisyahbana, Mr. Jusuf Ahmad and Ny. Notosoetardjo was the only association for publisher in Indonesia. IKAPI was officially established in Jakarta on May 17, 1950 as a publishing house in Indonesia based on Pancasila, mutual cooperation and kinship. At that time, IKAPI succeeded in bringing together fourteen publishers, added to 46 publishers at the fifth age of IKAPI. IKAPI had a vision of making Indonesian publishers able to meet the needs of the domestic market and be able to take part in the international world. At the beginning of its establishment IKAPI was led by Achmad Notosoetardjo, Ny. Sutan Takdir Ali Syahbana as deputy chairman, Machmoed as secretary, M. Jusuf Ahmad as treasurer, and John Sirie as commissioner. Every year IKAPI holds a congress. The first congress was held in Jakarta on March 16-18, 1954. The result of that congress was the formation of IKAPI branches in Central Java, East Java, West Sumatra and North Sumatra.²⁶

After independence, book publishers in Indonesia met their awakening moment. Book publishing industry had sprung up, including Islamic book publishers. The names of publishers such as *al-Ma'arif*, *Bulan Bintang*, *Toha Putra* and *Mizan* echoed in the book publishing industry. But the heyday could not always be enjoyed by the book industry. Various factors such as the high price of buying paper, the government's policy on the publishing industry, the rise of piracy until the emergence of e-books caused the publishing industry to decline.

Islamic Book Publisher in Medan

In the history of its development, Medan as one of the publishing base cities in Indonesia had already had an organization that brought together local publishers and book sellers since 1952. The organization was named the Association of Medan Publishers (Gapim) with 40 membership of which 24 were book sellers. IKAPI then embraced Gapim through the visit of the IKAPI chairman to Medan in September 1953. Gapim was willing to merge into the IKAPI container so that the IKAPI North Sumatra Branch was formed in October 1953 with 16 members as the first IKAPI branch.²⁷

Several major publishers such as Madju, Hasmar, Islamiyah and Rimbow established in Medan. These publishers produced various types of books, both textbooks, religious books and other scientific books. Hasmar and Madju Publishers focused more on publishing textbooks and / or school books. Islamic Publishers are more specialized in producing Islamic religious books such as Islamic education books and Islamic scientific books, as well as Rimbow publisher. After independence, Medan was the center of national book publishing. Even until the 1990s, schools in Medan still used textbooks published by local publishers such as Majdu and Hasmar. Likewise, Islamic schools such as Madrasah Ibtidaiyah used their textbooks published by Islamiyah. Local publishers (read. Medan) continued to dominate until the emersion of publishers from outside Medan, especially Java, such as Airlangga and Ganesha. Slowly but surely books, especially textbooks, began to be dominated by publishers outside Medan. Until in the end almost no longer books published by Medan publishers such as Hasmar, Rimbow and Islamiyah. Madju Publisher was a little luckier than three others. Madju Publisher still existed until today, although it was not as prosperous as before, Hasmar publisher transitioned from a publishing company to a printing company.

The glory of Madju Publishers in the 70s to 80s was inseparable from the government which did not interfere too much in the procurement of books. In addition, the number of publishers at that time was still very small. There were not many publishers in North Sumatra in the 70s. Only three major publishers in North Sumatra namely Hasmar, Madju and Monora

²⁶ *Ibid.*

²⁷ *Ibid.*

Publishers. Both Madju and Hasmar publishers also had bookstores to market books that are published. The publisher was a book industry, aiming to make a profit. As long as the government policy did not take side to the book industry, it was also difficult for the book industry to develop.²⁸

In the era of the 80s, the procurement of textbooks was turned over publishers. The government only made curriculum references. Furthermore, the author made the book in accordance with the curriculum reference set by the government. The government's move which only made reference to the curriculum, gave birth to many authors. The publisher asked the author to make a textbook. After being considered feasible, the publisher then published the textbooks. Competition between publishers took place. Each publisher published textbooks. Subsequently, submitted to the school that determined which textbooks from publisher chosen. Besides publishing textbooks, publishers also published general books. Although the general book market share was unclear, it did not decrease the publishers' enthusiasm. From the profits of textbooks, publishers could publish general books.

Along with the rapid growth of the publishing industry, writing activity also rose. At the beginning of independence, appeared writers, especially for Islamic books. Names like Muhammad Arsyad Thalib Lubis, known as Hujjah al-Islam and monotheistic scholar who was very prolific author.²⁹ His original works are full of references such as *Ruh Islam*, *Imam Mahdi*,³⁰ *Perbandingan Agama Islam dan Kristen*,³¹ *Ilmu Fikih*,³² *Fatwa; Beberapa Masalah*,³³ *Pedoman Mati menurut Alquran dan Hadis*,³⁴ *Quwa'id al-Nahwu*,³⁵ *Riwayat Nabi Muhammad*³⁶. And most of his books were published by the Publisher of Firma Islamiyah.

Other popular name was Joesoef Sou'yb, and among his works were *Hubungan antar Bangsa*, published by Firma Rimbow, Medan, 1987. *Kontrasepsi Mantap dan Hukum Islam*, published by Firma Rimbow, Medan 1989. *Perkembangan Theologi Modern*, published by Rimbow, Medan 1987. *Kekuasaan Islam di Andalusia*, published by Maju Publisher, Jakarta-Medan-Bandung, 1984. *Pelaut Indonesia menemukan Benua Amerika sebelum CH.Colombus*, published by Rimbow, Medan, 1987. The works of other scholars such as Abdullah Sinaga, Nu'man Sulaiman, Zainal Arifin Abbas also took part in adding the treasury of Islamic books in Indonesia generally and in particularly in Medan.

The decadency of publishers in Medan began to occur in *Orde Baru* (the new order government). Various factors become the cause. Government regulations regarding the production of book publishing were one of the reasons. In addition, the monetary crisis that occurred could be another cause. It was inevitable that the main material needed to publish books was paper and the economic conditions were very influential on the paper industry which results in very expensive paper prices which in turn had an impact on decreasing the production of books.

Although the sluggishness in the publishing world almost occurred in all regions in Indonesia, but the extinction of the publishing industry was felt in Medan. The glory of the

²⁸ *Ibid.*

²⁹ Ismet Batubata, Kata Pengantar, dalam Ja'far (ed), *al-Jamiatul Washliyah; Potret History, Edukasi, dan Filosofi* (Medan: Perdna Publishing, 2011), h. xv-xx.

³⁰ Diterbitkan oleh Firma Islamiyah tahun 1962

³¹ Diterbitkan oleh Firma Islamiyah tahun 1972

³² Diterbitkan oleh Firma Islamiyah tahun 1963

³³ Diterbitkan oleh Firma Islamiyah tahun 1976

³⁴ Diterbitkan oleh Firma Islamiyah tahun 1971

³⁵ Buku pelajaran bahasa Arab dengan tulisan arab melayu untuk madrasah Ibtidaiyah, terbitan Firma Islamiyah

³⁶ Buku Pelajaran sejarah, juga dengan Aksara Arab Melayu untuk madrasah Ibtidaiyah dan terbitan Firma islamiyah.

publishers of Hasmar, Madju, Islamiyah, Rimbow and several other publishers not only controlled the market in Medan, but throughout the island of Sumatra, even the publishers of Hasmar and Madju who issued many textbooks were not only used in schools in North Sumatra, but also to the island Java, was unable to compete with publishers from the island of Java.³⁷

Gradually, textbooks published from publishers from North Sumatra were no longer used. Some publishers from North Sumatra no longer published books, including Hasmar publisher who were able to 'dominate' textbooks. Madju Publisher continued to exist by still publishing textbooks even though only a few titles in a year. The publishing business, which initially became the focus, turned into a printing business, as done by Madju Publisher. In order to keep the business going, Madju printed electronic School Books (BSe), even though the profits were very little. Life and death of a publication could not be separated from the number of titles published. More importantly, the books that were published were sold or not. The growth of the publishing world would immediately bring to life the bookstore. The presence of a bookstore, could not be separated from how many publishers produce books. If the publisher did not produce books, automatically the bookstore would gradually roll out of business. Since the monetary crisis many publishers had not produced books and had an impact on the presence of bookstores. How was it possible that bookstores could still exist, while goods that were sold were not widely available?³⁸

The deterioration of the book publishing industry in Medan, specifically Islamic books, was certainly not due to the absence of authors and their ideas. M.Arsyad Thalib Lubis and Ya'qub Syu'aib still exist to write and their works are no longer published by Medan publishers but publishers from Javanese and Jakarta publishers such as *Bulan Bintang* and *Alhusna*.

Various efforts were made by publishers so that every year a book was produced. In addition to textbooks, several Medan publishers try to issue local content books. Admittedly, in North Sumatra many local contents can be packaged into books and become sources of reading. Many characters and stories come from North Sumatra. Unfortunately the stories and figures from North Sumatra still do not become an allurements yet.

The fading of folklore figures in North Sumatra is inseparable from the lack of publishers who publish folklore books in Indonesia. Again, the reason for the lack of interest in buying and reading in the society has made publishers reluctant to publish folklore books in Indonesia. Loss risk is a big consideration among publishers, while the government does not respond by allocating funds to procure folklore books for Indonesian children.

Referring to the Law of the Republic of Indonesia (*Undang-Undang Republik Indonesia*) Number 20 of 2003 concerning the National Education System Article 37 paragraph (1) and article 38 paragraph (2), as well as the Government Regulation of the Republic of Indonesia Number 19 of 2005 concerning National Education Standards, each province has broad opportunities to determine local content books. However, there are only a few provinces that wish to develop local content books.³⁹

Islamic Book Publishers in Digital Era

Book is source of information. As a medium of information, the existence of books will always be needed. Technological advances cannot eliminate the function of books as a source of information. In the form of a printer book or in the form of an ebook the essence of the book as a provider of information does not changed, what changes is only the medium of paper being

³⁷ Ignas Kleden, "Buku di Indonesia: Perspektif Ekonomi Tentang Kebudayaan", *Buku dalam Indonesia Baru*, (Jakarta, 1999), h. 22.

³⁸ Ibid.

³⁹ Peraturan Pemerintah tentang Usaha Industri Penerbitan di Kota Medan.

digital. Reviewing one of the factors of the sluggishness of the book industry that occurred in Indonesia, especially in Medan due to the high price of paper which is the main material in the book publishing process and the high cost of producing book publishing, the presence of ebooks in the digital era should be one of the solutions.

The strength of a publisher lies on content of the book. As long as the publisher is able to provide the themes needed by the readers and can present quality reading materials, then the media of the book is not a problem. In its working principle, the processing of a manuscript into material that is ready for publication does not change. The process of publishing a book from receipt of writing, editing process to print ready is the same.

Publisher readiness is needed in the face of this digital era. Technological advances should be utilized for progress and not be the reason for the decline. IKAPI as a forum that houses the existence of the publishers has taken various steps in dealing with this era, one of the steps is establishing cooperation with those who need an ebook as a public information medium such as a library. Just how publishers react to it.

A new chapter in the world of book publishing in Indonesia took place in the early 1950s. Islamic book publishers born in Indonesia, such as Toha Putra (Semarang), Menara (Kudus), and Bulan Bintang (Jakarta). In the 2000s other publishers such as Mizan, Salman Library, Panjimas Library, Firdaus Library, al-Bayan, Gema Insani Press emerged. Especially in Medan after Islamiyah, Madju, and several publishers who had published Islamic books in the 50s to 80s, practically no Islamic book publishers still survived in Medan. Perdana Publishing was a Medan publisher that still exists today. This publisher collaborates with lecturers from UIN SU especially in publishing their books.

Conclusion

Technological advances that gave birth to the digital era should be used as a tool for more advanced. Readiness of publishers and authors is needed. Sources of information that become the essence of a book cannot replace the function of the book, both physical and digital.

The presence of electronic books which are technology products should be a solution in the publishing industry that requires a huge cost in the production process. The presence of the digital era will not kill and shut down the book publishing industry, especially Islamic books. As long as the publisher is able to present themes that are not only interesting but are also needed and must be of high quality then whatever the form is, book will still look for.

The emergence of new publishers is needed to welcome the digital era. Therefore, the publication of intellectual property can be maintained and will become an invaluable legacy.

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