

Pedagogical Principles and Ethical Values in the Codification of the Qur'an: A Historical-Phenomenological Analysis

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Abstract. The history of the codification of the Qur'an has been extensively documented, but existing research often focuses on philological and political narratives, leaving a significant gap in research on the educational philosophy underlying the process. This type of research is qualitative. This study investigates the educational values contained in the transition from oral revelation to written codex through a historical-phenomenological approach. The historical approach is used to analyze the stages of codification from the era of the Prophet Muhammad to the Mus'haf Uthman, not merely as administrative events, but as a deliberate pedagogical framework for the preservation and standardization of knowledge. The phenomenological approach is used to analyze various theories related to the socio-cultural context of the Qur'an. This study finds that the codification process institutionalized core educational values, including itqan (accuracy), amanah (intellectual integrity), and the democratization of literacy. The uniqueness of this study lies in its reinterpretation of historical documents as a structured pedagogical movement. These findings contribute to the field of Islamic Education by providing historical precedents for modern curriculum standardization and quality assurance in religious education.

Keywords: Pedagogical Principles, Ethical Values, Qur'anic Codification, Historical Phenomenology.

Introduction

The Qur'an, the holy book of Muslims, is a revelation of God that was delivered gradually to the Prophet Muhammad through the intermediary Angel Gabriel over 23 years. The process of decreasing the Qur'an, which is not all at once, but is adjusted to the events that occurred at that time, shows divine wisdom in providing life guidance for mankind. Every verse of the Qur'an comes as a response to the problems faced by the Arab community at that time, be it social, political, economic, or spiritual issues.¹ To understand the meaning contained in each Qur'anic verse in depth, we need to explore the historical and socio-cultural context of pre-Islamic and early Islamic Arab society. Thus, we can understand how the Qur'ān provides solutions to humanity's problems that are universal and transcend time. In addition, understanding the context in which the Qur'ān was revealed is also important to avoid narrow and literal interpretations of Qur'ānic verses, and to build a comprehensive and holistic understanding of Islamic teachings.

At the beginning of the development of Islam, the Qur'an and the Sunnah of the Prophet became a solid foundation of faith for its adherents. Guided by these two sources of teachings, Muslims at that time were able to mobilize extraordinary inner strength, giving birth to a generation that was intelligent, faithful, and had a high fighting spirit.² The Qur'an is the holy book of Islam that has had an undeniable power throughout the ages. This power can be seen from the mesmerizing

¹ Taufik Adnan Amal and Syamsu Rizal Panggabean, *Tafsir Kontekstual Al-Qur'an: Sebuah Kerangka Konseptual* (Mizan, 1989), pp. 42–43.

² Arminsyah, 'Kodifikasi Al-Qur'an', *At-Taṣūki*, 4.1 (2020), p. 30 (p. 25).

beauty of its language or through the in-depth understanding carried out by exegetes. To understand the Qur'an comprehensively, we need the Qur'anic sciences. One of the important studies in this science is the process of collecting and compiling Qur'anic verses. Through this study, we can understand how the Qur'an that we have today was collected and arranged systematically, and know the meaning of the Qur'an both textually and contextually.

The codification of the Qur'an is one of the branches in the study of *ulumul Qur'an*. In subsequent developments, the writing of knowledge turned into a discipline of its own, which is often called the Uthmani Rasm.³ Rasm Uthmani refers to the form of Qur'anic writing that was standardized during the reign of Caliph Uthman bin Affan. This standardization aimed to unify the writing of the Qur'an throughout the Islamic region and prevent differences in writing that could lead to disputes. The Uthmani Rasm not only regulates the form of letters and punctuation marks but also concerns other aspects, such as the layout of verses and letters in the Mushaf. This standardization has very broad implications, both in religious and cultural aspects. On the religious side, the Uthmani Rasm ensures that Muslims around the world read the Qur'an in the same way, thus creating unity in worship. On the cultural side, the Ottoman Rasm became a very valuable Islamic cultural heritage and became one of the visual identities of Islam.

The process of codifying the Qur'an was not merely a historical milestone but a complex pedagogical event. By analyzing the actions of the Companions through an educational lens, we can categorize the inherent values into three different domains. *Firstly*, Cognitive-Methodological Values, the transition from oral tradition to Uthmani Rasm represents a transition to literacy-based standardization.⁴ This reflects the educational concept of accuracy in knowledge transfer. *Secondly*, Social-Collaborative Values, the meticulousness applied by Zayd ibn Thabit—which required two witnesses for each verse written—is parallel to modern academic requirements for triangulation and data verification. The process of deliberation (Shura) in the codification of the Qur'an became a model for Collaborative Learning, as mentioned in the Qur'an.⁵ The preservation of communal truth is a collective responsibility, fostering a “community of practice” where individual insights are synthesized for the common good. *Thirdly*, Ethical-Integrity Values, a deep understanding of the codification of sacred texts is increasingly important for maintaining the integrity of Islamic teachings.⁶ The commitment to preserving the authenticity of texts, despite political pressures, establishes the basis for academic integrity. This value is crucial in the context of modern education to prevent the distortion of information.

The writing of the Uthmani Rasm was formed because of the involvement of humans who consistently maintain and preserve the purity of the Qur'an, so that the originality of the Qur'an is indeed proven. The writing effort starts with reading, memorizing, understanding, and writing it down. The effort occurred during the time of the Prophet Muhammad, Khulafaurasyidin, and post

³ M. Ulil Abshor, 'Kodifikasi Rasm Al-Qur'an', 1.2 (2023), pp. 91–107 (p. 94) <<http://jurnal.iain.ac.id/index.php/Ar-Rosyad/article/view/603/241>>.

⁴ Nur Rahmah Merdekawati, Kadri Ariski Syam, and Muh Quraissy Mathar, 'Development of Information Literacy from The Period of Rasulullah to Khulafaur Rasyidin', *Jurnal Perpustakaan Universitas Airlangga: Media Informasi Dan Komunikasi Kepustakawanan*, 15.2 (2025), pp. 101–12 (p. 109).

⁵ Nazila Mumtaza Zamhariroh and Ahmad Yusam Thobroni, 'Relevansi Model Pembelajaran Kolaboratif Dalam Perspektif Al-Qur'an Dengan Tuntutan Kerjasama Dalam Tim Di Dunia Kerja', *An-Nabdhlah: Jurnal Pendidikan Islam*, 4.2 (2024), pp. 412–24 (p. 412).

⁶ Diana Febrianti, Imam Sopingi, and Anita Musfiroh, 'Peran Ulama Dalam Proses Kodifikasi Al-Qur'an Dan Hadist : Sebuah Pendekatan Library Research PENDAHULUAN Kodifikasi Al-Qur'an Dan Hadits Merupakan Bagian Penting Dari Sejarah Islam . Setelah Wafatnya Nabi Muhammad SAW , Umat Islam Menghadapi Banyak ', 1.2 (2025), pp. 83–104 (p. 85).

Khulafaurasyidin.⁷ The process of writing the Uthmani Rasm is the fruit of the long and continuous efforts of Muslims to maintain the purity and authenticity of the Qur'an. Since the time of the Prophet Muhammad, the Companions have shown high dedication to memorizing, understanding, and recording God's revelation. They did not just memorize word-for-word but also explored the meaning and context of each verse.

The process of writing the Qur'an is a very important discussion. This is because the Qur'an is the word of Allah, which is manifested through human attitudes and behavior. The Qur'an is the most special holy book among other holy books. The right to protect the entire contents of the Qur'an is God himself, while other holy books are left to the people where the book was revealed.⁸ Although Allah is the owner of the right of protection, the order of letters or verses is the result of the ijtihad of the Prophet's companions. Although it later drew criticism from Orientalists regarding the originality of the Qur'an.

Orientalists doubt the claim that the gradual compilation of the Qur'an over 23 years and then bringing it together in its present form was entirely based on revelation. They doubt the process of Qur'anic codification during the time of Abu Bakr and Uthman. They suspect that Companions, such as Zayd ibn Tsabit, may have played a major role in compiling and organizing the Qur'anic verses into surah and mushaf form. Orientalists have therefore sought to further investigate the history of the Qur'an's compilation, especially in terms of the chronological dating of its verses at the time of the Prophet Muhammad.⁹ The view of Orientalism can be dangerous when heard by lay people related to the Qur'an, or even for intellectuals who have a critical mindset but do not tend to believe. Therefore, in this study, besides emphasizing the educational aspect, it is also accompanied by a belief in the process of codification of the Qur'an.

To move beyond normative exposition, the codification process can be analyzed through Social Constructivism. According to Vygotsky's theory, knowledge is constructed through social interaction.¹⁰ The Companions did not just "receive" the Qur'an; they "negotiated" its formal compilation through intense dialogue and shared historical memory. The gradual revelation over 23 years aligns with the Spiral Curriculum theory. By introducing guidance in response to specific social events (Asbab al-Nuzul), the revelation followed a pedagogical path of scaffolding—building complex spiritual and legal frameworks upon simpler, foundational concepts as the community matured.

The standardization of the Uthmani script was an act of macro educational management. By unifying the script, Caliph Uthman eliminated the cognitive disharmony caused by dialectal variations (ahruf). From an educational perspective, this was a step towards Universal Design for Learning (UDL), a framework for improving teaching and learning based on new insights from learning science.¹¹ This ensures that the "curriculum" (the Qur'an) is accessible and uniform for a rapidly growing and diverse student population (Muslims) in various geographical regions.

According to Musyarifah, the event of the codification of the Qur'an presents a valuable example for us. We can emulate the courage of the Companions in expressing their opinions for the sake of truth and the benefit of the people. In addition, the wise and humble leadership of the leaders

⁷ Muzakkir Muhammad, 'Analisis Sejarah Jam'u Al-Qur'an', *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an Dan Tafsir*, 5.1 (2020), pp. 1–12 (p. 2), doi:10.47435/al-mubarak.v5i1.293.

⁸ Lavinatus Sholikhah Mardiaty Linda Rosyidah, "Sejarah Kodifikasi Al-Qur'an Mus} Haf Uthma> Ni," *Tafsir Dan Pemikiran Islam* 1, no. 2 (2020): 2723–0422, <https://ejournal.iaifa.ac.id/index.php/takwiluna>.

⁹ Ahmad Shams Madyan, 'Penelusuran Sejarah Al-Qur'an Versi Orientalis: Sebuah Gambaran Metodologis', *Empirisma*, 24.1 (2015), pp. 23–37 (p. 27), doi:10.30762/empirisma.v24i1.3.

¹⁰ Deniz Gökçe Erbil, 'A Review of Flipped Classroom and Cooperative Learning Method Within the Context of Vygotsky Theory', *Frontiers in Psychology*, 11, June (2020), pp. 1–9 (p. 4), doi:10.3389/fpsyg.2020.01157.

¹¹ A Meyer, D H Rose, and D Gordon, *Universal Design for Learning: Theory and Practice* (CAST Professional Publishing, 2014) <https://books.google.co.id/books?id=j_ZVzgEACAAJ>.

at that time is also worthy of our example. Values such as obedience to a good leader, the importance of deliberation in making decisions, and a critical attitude in looking at the situation are valuable lessons that we can take.¹² Musyarifah's research tends to be theoretical, meaning that it has not touched on the current phenomenal wisdom that occurs in the environment around humans. As for this research, it is more equipped with social realities that are analyzed contextually through a phenomenological approach.

This research is qualitative with a focus on literature review. This type of research emphasizes more on the description and analysis of data that is words, not numbers.¹³ The main focus of this research is on the in-depth description and analysis of qualitative data obtained from various literature sources. Through this approach, the research aims to explore the deeper meaning, understanding, and interpretation of the phenomenon under study, without being fixated on quantitative generalizations.

The approach used in this research is historical-phenomenological. The historical approach applied seeks to build a picture of the past objectively by collecting, analyzing, and integrating various evidence. The aim is to reach strong and valid conclusions.¹⁴ Ernst Bernheim viewed history as the study of how humans, as social beings, evolve and interact in various societal contexts.¹⁵ Hasan argues that history is a discipline that studies past events specifically, both in terms of time and place of occurrence. The main object of the study of history is man and his interaction with time.¹⁶ Through the study of history, individuals are invited to break away from idealistic views that are empirical and global. Thus, individuals can make comparisons between the ideal world and complex historical reality. Thus, the scope of history covers all aspects of human experience.

This research uses a phenomenological approach to analyze various theories related to the historical and socio-cultural context of the Qur'an.¹⁷ Phenomenology, derived from the Greek word "phenomenon" or "symptom, is a research method that aims to deeply understand the human subjective experience. This method was first introduced by Edmund Husserl.¹⁸ Dimiyati, inspired by Husserl's ideas, explains that phenomenology is a research method that systematically investigates human experience in depth. This method involves careful description and analysis of various forms of consciousness, ranging from the simplest to the most complex.¹⁹ In this research, the phenomenological approach is used to analyze the wisdom of current events that have continuity with the events of the codification of the Qur'an from the time of the Prophet Muhammad to the Khulafaurasyidin.

The data in this study were obtained from various written sources, such as books, articles, and journals that discuss the same topic. The method used to collect this data is called documentation. These documents are records of events that have occurred and can be in the form of writings, pictures,

¹² Musyarifah, Achmad Abubakar, and Hasyim Haddade, 'Analisis Nilai-Nilai Karakter Yang Terkandung Dalam Proses Kodifikasi Al-Qur'an', *Intiqad: Jurnal Agama Dan Pendidikan Islam*, 14.1 (2022), p. 22, doi:10.30596/intiqad.v14i1.8319.

¹³ Sugiyono, *Metodologi Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, Dan R&D)* (Alfabeta, 2016), p. 22.

¹⁴ Sri Haryanto, 'Pendekatan Historis Dalam Studi Islam', *Manarul Qur'an: Jurnal Ilmiah Studi Islam*, 17.1 (2017), pp. 127–35 (p. 127), doi:10.32699/mq.v17i1.927.

¹⁵ Harun Nasution, *Tradisi Baru Penelitian Agama Islam Tinjauan Antardisiplin Ilmu* (Nuansa, 1998), p. 119.

¹⁶ Hasan Usman, *Metode Penelitian Sejarah* (Departemen agama, 1986), p. 46.

¹⁷ Moh Ali, 'Kontekstualisasi Al Quran: Studi Atas Ayat-Ayat Makkiyah Dan Madaniyah Melalui Pendekatan Historis Dan Fenomenologis', *HUNIFA: Jurnal Studia Islamika*, 7.1 (2010), p. 61 (p. 67), doi:10.24239/jsi.v7i1.109.61-68.

¹⁸ Abdul Mujib, 'Pendekatan Fenomenologi Dalam Studi Islam', *Jurnal Pendidikan Islam*, 6.November (2015), pp. 167–83 (p. 171).

¹⁹ Mohamad Dimiyati, *Penelitian Kualitatif. Paradigma Epistemologi, Pendekatan, Metode Dan Terapan* (pps universitas negeri malang, 2000).

or other works of importance.²⁰ The documentation method is used to obtain several archives of books, journals, and other research.

This research adopts an exploratory historical-phenomenological analysis approach. In other words, the researcher will conduct an in-depth study of the research variables based on the data and documents that have been obtained. The main focus of this research is on the history of the codification of the Qur'an and the exploration of social phenomena related to the educational values contained therein.

Operationally, the integration of the historical-phenomenological approach in this study was carried out through three systematic stages. First, in the data reduction stage, historical sources regarding the codification of the Qur'an were rigorously selected using internal and external criticism to ensure the authenticity of the events. Second, a process of epoche (suspension of assumptions) and eidetic reduction was carried out, in which the researcher went beyond the chronological description of events to capture the "essence" or deepest meaning of the actions of the Companions—such as the intellectual courage of Abu Bakr or the integrative vision of Uthman bin Affan. Phenomenological analysis is applied by identifying patterns of behavior and collective consciousness of these historical figures as living education phenomena. Third, educational values are systematically identified through content analysis techniques, in which each codification policy is categorized into pedagogical value criteria (such as the values of integrity, collaboration, and adaptability). This procedure ensures that the conclusions drawn are not merely narrative-historical, but are the result of a transparent interpretive synthesis between past facts and their relevance to the development of a contemporary Islamic Education curriculum.

Discussion

Definition of Qur'anic Codification

Codification is a systematic process of formulating and documenting language rules that have been agreed upon as standards. The result of this process is standardized grammar.²¹ Codification is the process of establishing standardized rules in language use. These rules are then used as norms or standards that must be obeyed by all language speakers.²² Codification in the context of Qur'anic history refers to the activity of compiling and collecting Qur'anic verses into a complete mushaf. This process began during the caliphate of Abu Bakr and was completed during the time of Uthman.

The Qur'anic text we have today is the result of a long and complex codification process involving several generations. Through this process, the standard text of the Qur'an was born, which became the reference in the printing of the Mushaf. This long and complex history is what we know as Qur'anic history.²³ The standardized text of the Qur'an then becomes a guideline that should not have any distorted discussion. If this happens, it tends to be a radical understanding that will damage Muslims.

Theoretically, the transition of the Qur'an from memorization by the companions (sadr) to written form (mushaf) reflects the evolution from Oral Pedagogy to Text Literacy. The death of the Qur'an memorizers in the Battle of Yamama was not only a personal loss, but also a threat to the continuity of the community's curriculum. In this context, Abu Bakr's initiative was a form of

²⁰ Sugiyono, *Metodologi Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, Dan Re&D)*, p. 329.

²¹ Yenni Salim Peter Salim, *Kamus Bahasa Indonesia Kontemporer* (Moderen Inggris Press, 1991), pp. 751–52.

²² Mokh Yahya Suryani Kurniawi K L Kapoe, Eka Aprilya Handayani, Musyawir, Sripit Widiastuti, *Bahasa Indonesia Untuk Perguruan Tinggi*, (STAIN Pekalongan Press, 2012), p. 25.

²³ Sahiron Syamsuddin, *Hermeneutik Al-Qur'an Mazhab Yogya* (Penerbit Islamika, 2003), p. 3.

educational risk mitigation. Analytically, this shows that in an educational system, the stability of teaching materials (curriculum) is highly dependent on permanent media. Effective and efficient media can increase human enthusiasm for exploring knowledge.²⁴ Codification that stabilizes the curriculum serves as a tool to minimize the distortion of information that often occurs in purely oral transmission.

The history of Islam shows that Muslims have always faced challenges and difficulties. This condition often triggers different opinions, even harsh criticism from non-Muslims, especially about the process of writing and collecting the Qur'an. Orientalists, for example, often sharply criticized the Qur'anic codification process.²⁵ Their actions were motivated by bad intentions, namely to change or even destroy the authenticity of the Qur'ān, as Flugel, Blachere, and Mingana had attempted to do.²⁶ However, with the firmness of Muslims in the Qur'an, they are not easily influenced by orientalist engineering.

The Qur'anic Mushaf that we have today is the result of a long journey of history, full of dynamics for more than 14 centuries. The process of its formation has a very interesting historical background to study. The process of compiling the Qur'an has received a guarantee from Allah SWT itself regarding the authenticity and truthfulness of this holy book as in the verse: *"Surely it is We who have sent down the Qur'an and surely We have preserved it"* (QS. al-Hijr: 9). One of the factors that greatly influenced the codification process was that many companions who memorized the Qur'an died in battle. This raises concerns about the loss of the holy verses of the Qur'an if efforts are not immediately made to preserve them in written form.²⁷ This research will explain in detail the history of the codification of the Qur'an from the time of the Prophet to the time of Caliph Uthman, even to Ali bin Abi Talib.

Codification of the Qur'an during the time of the Prophet Muhammad

The codification of the Qur'ān took place in two main periods, namely during the prophetic period and the period of the Companions. During the Companions' period, the codification process faced various complexities, ranging from the collection of scattered verses and systematic compilation to differences in Qur'anic recitation. In facing these challenges, the Companions have set a great example by showing tolerance and wisdom to realize the noble goal of preserving the Qur'an.²⁸ The process of codifying the Qur'an during the time of the Companions was a great effort in maintaining the purity and unity of Muslims. Amid complex challenges such as differences in readings, verse deviations, and the diminishing number of memorizing companions, the companions showed extraordinary exemplarity. They worked together with patience and sincerity to compile the Qur'an systematically and accurately.

During the time of the Prophet, the Qur'an was memorized by the Companions rather than written down. The manuscripts of the Qur'an at that time were still in the form of pieces written on various media such as bones, leaves, or animal skins. However, after the events of the Yamamah War, which resulted in many memorizers of the Qur'an being killed, the Prophet ordered the collection and writing of the Qur'an in one mushaf. Under the leadership of Zaid bin Tsabit, the process of codifying the Qur'an resulted in a writing method that became known as the Uthmani Rasm. This Uthmani

²⁴ Isop Syafei, *Media Pembelajaran* (Penerbit Widina, 2025), p. 174
<<https://books.google.co.id/books?id=i96KEQAAQBAJ>>.

²⁵ M.M. Al-A'zami, *Sejarah Teks Al-Qur'an Dari Wahyu Sampai Kompilasi*, (Gema Insani, 2014), p. 300.

²⁶ Al-A'zami, *Sejarah Teks Al-Qur'an Dari Wahyu Sampai Kompilasi*, pp. 305–7.

²⁷ Irpina, Istiqamah, and Nuril Anisa, 'Jam'Ul Qur'an Masa Nabi Muhammad Saw', *MUSHAF JOURNAL: Jurnal Ilmu Al Quran Dan Hadis*, 2.1 (2022), pp. 93–100 (p. 93), doi:10.54443/mushaf.v2i1.22.

²⁸ Musyarifah, Abubakar, and Haddade, 'Analisis Nilai-Nilai Karakter Yang Terkandung Dalam Proses Kodifikasi Al-Qur'an', p. 20.

Rasm became the unchangeable standard for writing the Qur'ān.²⁹ With the Uthmani Rasm, Muslims around the world can read, memorize, and understand the Qur'an in the same way, without any significant differences.

Prophet Muhammad, after receiving the revelation, immediately conveyed it to his companions so that they would memorize it according to the Prophet's recitation, neither more nor less. In addition to being memorized, the Qur'an was also written down. This is to maintain the purity of the Qur'an.³⁰ He would dictate the verses directly to the scribes. These writers then recorded the holy verses on various media available, ranging from leather sheets and leaves to flat stones.³¹ At the time of the codification of the Qur'an, the Prophet's sayings, actions, and rulings remained the product of the hadith, but the Prophet Muhammad forbade the companions from writing down the hadith. This aimed to distinguish between the Qur'an and the Prophet's hadith so that in the future there would be no possibility of mixing.

The collection of the Qur'an during the Prophet's time was done through two main methods. First, through the memorization of the companions who had extraordinary memory. This method is known as al-Jam'u fis Sudur. Second, through writing on various media such as date palm fronds, stones, and leather. This method is known as al-Jam'u fis Suthur. Some companions, such as Zaid bin Tsabit and Ali bin Abi Talib, were specially appointed to write down Allah's revelation.

During the time of the Prophet Muhammad, the Qur'ān was not compiled into one complete Mushaf due to several factors. First, during the prophetic period, there was no urgency to unite all verses of the Qur'an into one book, given the large number of companions who memorized the Qur'an, and there was no threat to its preservation. Secondly, the gradual nature of revelation made the collection of the Qur'ān into a single unit more appropriate after the prophetic period. Third, the possibility of verses that can still be replaced (mansukh) is also a consideration in the process of collecting the Qur'an.³² In other words, during the prophetic period, the Qur'an was preferred to be learned and memorized rather than written in book form. The collection of the Qur'an in the form of a mushaf that we know today was only done after the death of the Prophet Muhammad to maintain the purity and sanctity of the Qur'an, as well as to unite Muslims in understanding and practicing its teachings.

The process of codifying the Qur'ān from the revelation that descended gradually into a complete mushaf has many similarities with the learning process in the world of education. Some analogies that we can draw include Oral to Written. This is the same as the Qur'an, which was originally delivered orally by the Prophet Muhammad and then codified into writing. The learning process has also experienced a shift from traditional learning methods that emphasize memorization and copying to modern learning methods that are more interactive and based on understanding concepts. The collection of the Qur'an was done at the right time after all revelations had been revealed. Curriculum development and learning methods also require sufficient time for evaluation and improvement. Not all subject matter can be directly codified into textbooks, but it needs to go through a continuous development process. Teachers have a very important role in the learning process, just like the companions of the Prophet who played a role in memorizing and recording revelations. Teachers not only deliver material but also guide students in understanding and applying the knowledge they learn.

The shift of the Companions from a heterogeneous oral tradition to the standardized Uthmani Rasm represents an early form of Curriculum Standardization, which is essential for maintaining

²⁹ Abshor, 'Kodifikasi Rasm Al-Qur'an', p. 91.

³⁰ Irpina, Istiqamah, and Anisa, 'Jam'Ul Qur'an Masa Nabi Muhammad Saw'.

³¹ Mohammad Fattah and Matsna Afwi Nadia, 'Kodifikasi Al-Qur'an Dan Hadits Perspektif Historis', *Jurnal Reflektika*, 14.1 (2019), p. 128 (p. 107).

³² Said Agil Husin Al Munawar, *Al-Qur'an; Membangun Tradisi Kesalehan Hakiki* (Ciputat Press, 2002), p. 18.

“instructional harmony” in a rapidly developing geographical area. This shift reflects the application of Bloom's Taxonomy, which identifies thinking skills from low to high levels.³³ The prophetic period focused on “Remembering” and “Understanding” through direct dictation, while the Companions period elevated the process to the levels of ‘Analyzing’ and ‘Evaluating’ the authenticity of scattered texts to create a definitive synthesis. This codification was not a passive administrative act, but rather a rigorous Quality Assurance process—triggered by the loss of subject matter experts (Huffaz) during the Yamamah War—which illustrates the need for education to transform “tacit knowledge” into “explicit knowledge” in order to ensure the sustainability of the learning community.

The Writing of the Qur'an during the Time of Abu Bakr as-Siddiq

The Yamamah War that took place in the 12th year of Hijri was a major battle between the Muslims and the rebel group led by Musailamah al-Kazzab. Unfortunately, in this war, many of the Prophet's companions who memorized the Qur'an died as martyrs, estimated at 70 people.³⁴ Umar bin al-Khattab was very sad and worried after hearing the news about the death of many memorizers of the Qur'an. He realized that if no immediate action was taken, many precious Qur'anic verses could be lost. Therefore, Umar felt the need to do something to protect and preserve the Qur'an.³⁵ Concerned about the fate of the Qur'an, Umar advised Abu Bakr to collect all the verses of the Qur'an into one book. Abu Bakr was hesitant at first, worried that his actions would not be in line with what the Prophet Muhammad had done. However, after hearing Umar's strong arguments, Abu Bakr was finally convinced that collecting the Qur'an was the right and important thing to do.³⁶

Abu Bakr then asked Zaid bin Tsabit, a Companion who was an expert in writing down revelations, to collect all the verses of the Qur'an. Zaid undertook this task with great care. He only wrote down verses that had been written in the presence of the Prophet, or verses memorized by trustworthy companions. In addition, Zaid also ensured that every verse written down had been witnessed by two witnesses who had heard directly from the Prophet.³⁷ In 933 AD, two scribes from the Umayyad dynasty, Ibn Muqlah and Ibn 'Isa, made improvements to the Qur'anic text. With the help of Ibn Mujahid, they discovered that there were seven different ways of reading the Qur'an. This difference in reading arose because, at that time, Qur'anic writing did not yet have the punctuation marks and vowels that we know today.³⁸ The modern Quran is very diverse and even looks more beautiful with the writing of various unique and interesting fonts, giving it an impression of beauty and uniqueness, as seen in Mamluatun Nafisah's research on the Manuscript A 648 type of manuscript in the collection of the National Library of the Republic of Indonesia.³⁹

This phenomenon is a systematic form of writing a work that involves various parties. This means that when carrying out tasks, it will be more useful when carried out together. This is the importance of teamwork in solving a problem. The phenomenon of systematic writing that involves many parties is a clear reflection of the importance of collaboration. When a variety of expertise is put together in one team, it will create a synergy that produces quality work. Each individual in the team

³³ Sudirman, *Kurikulum Dan Pengembangan Pembelajaran: Dalam Perspektif Pragmatis* (Penerbit P4I, 2023), p. 31 <<https://books.google.co.id/books?id=WELWEAAAQBAJ>>.

³⁴ Subhi As-Shalih, *Membahas Ilmu-Ilmu Al-Qur'an* (Pustaka Firdaus, 1999), p. 85.

³⁵ Muhamad Abd al-'Adhim Al-Zarqanii, *Manahil Al-'Irfaq Fi 'Ulum Al-Qur'an*, pp. 377–78.

³⁶ Cahaya Khaerani, 'Sejarah Al-Qur'an (Uraian Analitis, Kronologis, Dan Naratif Tentang Sejarah Kodifikasi Al-Qur'an)', 5.2 (2017), p. 197 (p. 198).

³⁷ Fahd bin Abdurrahman Ar-Rumi, *Ulumul Qur'an: Studi Kompleksitas Al-Qur'an* (Titian Ilahi Press, 1999), p. 117.

³⁸ Philip K. Hitti, *History Of The Arabs: Rujukan Induk Dan Paling Otoritatif Tentang Sejarah Peradaban Islam* (Seramb, 2005), p. 155.

³⁹ Mamluatun Nafisah, 'Al-Quran Mushaf Manuscript A 648 Collection of the National Library of Indonesia: Study of Several Codicological Aspects and Mushaf Texts', *AL QUDS: Jurnal Studi Alquran Dan Hadis*, 8.3 (2024), pp. 453–69.

brings unique perspectives and expertise that complement each other. Thus, complex problems can be solved more effectively and efficiently.

The transition from individual memorization to collective codification initiated by Abu Bakr and Zaid bin Tsabit transcends simple teamwork; it represents a sophisticated application of Distributed Leadership Theory and Social Constructivism within an educational context. By requiring two witnesses for every written verse, the companions established a rigorous system of Triangulation—a qualitative research and educational validation method used to ensure the "trustworthiness" and "transferability" of data. This process reflects the Community of Practice (CoP) model, where the shared domain (preservation of revelation) and joint enterprise (codification) facilitated the movement from subjective "tacit knowledge" to objective "explicit knowledge." Furthermore, the eventual standardization of the seven *ahruf* or readings, as refined by later scholars, aligns with the concept of Cognitive Scaffolding; by introducing punctuation and vowel marks, the scribes reduced the "cognitive load" for non-native learners, thereby democratizing access to the text.

Writing the Qur'an during the time of Uthman Bin Affan

During the time of Caliph Uthman bin Affan, for the first time, all verses of the Qur'ān were collected and written down in one uniform mushaf. This writing was done concerning the original writings kept by Hafsa, the wife of Umar bin al-Khattab, who was one of the Prophet's most trusted companions in terms of Qur'anic memorization.⁴⁰ To prevent differences of opinion regarding the writing and reading of the Qur'ān, Caliph Uthman took the initiative to unify all Qur'ānic writings into one standard. The Mushaf that resulted from this endeavor became known as the Uthmani Mushaf.⁴¹ Rasm al-Qur'an is a term for the writing style of the Qur'an agreed upon by Uthman, not a tauqifiyyah from the Prophet. Following it is not obligatory; however, Uthman's rasm must still be used as the standard for the writing style of the Qur'an.⁴² In other words, Caliph Uthman bin Affan succeeded in creating a standardized standard for the Qur'ān that we know today, namely the Uthmani Mushaf.

During the reign of Caliph Uthman bin Affan, Islam spread rapidly throughout the Arabian Peninsula and beyond. Along with the expansion of Islam, there was diversity in the way the Qur'an was recited (*qiraat*). Dialectal differences between tribes and regions that embraced Islam led to variations in the pronunciation and writing of Qur'anic verses. This condition has the potential to cause disputes and divisions among Muslims.⁴³ To avoid disputes, Uthman created one standard of Qur'ānic writing that was the same for all the people.

The phenomenon of manuscript duplication is an interesting discussion in the academic world. When this duplication has pragmatic and materialist principles, only the worldly is obtained. But when you think about the benefits of work, it is much more meaningful. The codification of the Qur'an during the time of Caliph Uthman bin Affan is one of the important events in Islamic history that has very broad implications, both in terms of religious, social, and academic aspects. In the context of academic studies, this event is often the focus of interdisciplinary research, such as Qur'anic science, Islamic history, sociology of religion, and linguistics. One of the academic perspectives that can be studied related to this codification includes political motivation. Scholars often analyze the political motivations behind Uthman's decision to codify. Simply put, these scholars question whether

⁴⁰ Harun Nasution, *Akal Dan Wahyu Dalam Islam* (Ui-Press, 1986), p. 15.

⁴¹ Fattah and Nadia, 'Kodifikasi Al-Qur'an Dan Hadits Perspektif Historis', p. 103.

⁴² Muhda Hadi Saputra and Rahmad, 'Sistematika Siklus Penulisan Al-Qur'an', *MUSHAF JOURNAL: Jurnal Ilmu Al Quran Dan Hadis*, 2.2 (2022), pp. 203–10, doi:10.54443/mushaf.v2i2.34.

⁴³ Khaeruni, 'Sejarah Al-Qur'an (Uraian Analitis, Kronologis, Dan Naratif Tentang Sejarah Kodifikasi Al-Qur'an)', p. 198.

Uthman's decision was solely driven by the pure intention of maintaining the sanctity and unity of Muslims, or whether there were hidden political interests behind the action.

Some scholars, especially from the West, take a different view. They argue that Uthman's decision had a political dimension. For example, some argue that the codification was done to strengthen the power of the newly formed Umayyad dynasty. By unifying the recitation of the Qur'ān, Uthman was seen as creating an “official version of the Qur'ān” that could be used to legitimize his rule. In contrast, most scholars and historians argue that Uthman's main motivation was to maintain the purity and sanctity of the Qur'ān. By unifying the recitation, it was hoped to prevent disputes and maintain the unity of Muslims.

The Uthmanic codification was not merely a historical administrative act; it was an in-depth case study of Education Policy Standardization and the management of Linguistic Diversity within a pedagogical framework. By institutionalizing the Uthmani Rasm, the Caliphate effectively shifted from a decentralized hidden curriculum—where regional dialects (ahruf) determined learning outcomes—to a Centralized Curriculum Framework. From a sociolinguistic perspective, this initiative addressed the “phonological shift” that occurred as Islam spread to non-Arab regions, ensuring that the “teaching medium” remained consistent. This process was in line with the Institutionalization Phase in educational change theory, where moral science and administration merged into a unified system oriented towards the welfare of the people.⁴⁴

Writing the Qur'an during the time of Ali ibn Abi Talib

During the time of Sayyidina Ali, no significant events occurred because it was merely a continuation of the progress made by Uthman bin Affan. During this period, it was marked by the addition of diacritics, with continuous efforts to maintain the purity and authenticity of the Qur'an. One of the important contributions during this period was the refinement of the writing system and punctuation of the Qur'an, as well as the emergence of the science of I'rab or the application of diacritics. This aims to facilitate a deeper understanding of the Quranic text.⁴⁵

The emergence of the science of I'rab al-Qur'an is an intriguing intellectual journey. The story of Abu al-Aswad al-Dua'li and his daughter became an important starting point in the development of this science. One time, his daughter made a statement that Abu al-Aswad interpreted as a question simply because of a misreading of the diacritics.⁴⁶ This incident made him aware of the subtlety and complexity of the Arabic language, where a slight change in the end of a word can drastically alter its meaning.

This awareness of the importance of understanding the differences in meaning based on changes in the endings of words encouraged Abu al-Aswad to dig deeper into Arabic grammar. He realized that to understand the Qur'an correctly and deeply, a deep understanding of the rules of the Arabic language was needed. From this, the science of I'rab was born.

I'rab basically studies the changes in word form (i'rab) that occur due to the relationship between words in a sentence. By understanding the science of I'rab, one can determine the function of the word in the sentence, so as to understand the meaning contained therein appropriately. In the context of the Qur'an, the science of I'rab is very important to ensure the correct reading and understanding of the holy verses.

⁴⁴ Wili Widiansi and others, *Pendidikan Islam Klasik: Periode Rasulullah Dan Khulafaur Rasyidin* (Penerbit Fahmi Karya, 2025), p. 84.

⁴⁵ Fattah and Nadia, 'Kodifikasi Al-Qur'an Dan Hadits Perspektif Historis'.

⁴⁶ Nurfitri Hadi, 'Bapak Ilmu Nahwu, Abul Aswad Ad-Duali', *Kisahmuslim.Com*, 2019 <<https://kisahmuslim.com/6396-bapak-ilmu-nahwu-abul-aswad-ad-duali.html>>.

The story of Abu al-Aswad and his daughter is a clear example of how a small event can trigger the birth of a very important science. The science of *I'rab*, which was born from Abu al-Aswad's efforts to understand Arabic better, has now become one of the important pillars in the study of the Qur'an.

The phenomenon of various ways of reading the Qur'an has become a public concern. If the way of reading is not based on one of the *qira'ah* imam sab'ah, for example, then there could be an insult to the reading of the Qur'an. Therefore, we as a generation of Muslims who receive the Qur'an productively must read the Qur'an by the teacher's instructions when teaching the Qur'an, of course, not deviating from the standard *qira'ah*.

The development of *I'rab* (grammar) and the addition of diacritics under the guidance of Abu al-Aswad al-Du'ali represent a critical transition from implicit linguistic competence to explicit metalinguistic awareness. In educational theory, this shift is synonymous with the implementation of Cognitive Scaffolding, where visual cues (diacritics) are introduced to reduce the Cognitive Load for a diversifying learner population, particularly non-native speakers (Ajam). Cognitive scaffolding is a temporary framework that allows the learner to understand the first steps in the learning process.⁴⁷

Here, the author summarizes through a table related to the codification of the Qur'an since the time of the Prophet Muhammad to Khulafaurrasyidin, namely:

Table 1

Leadership Period	Codification Progress
Prophet Muhammad	Still scattered, starting to organize verse order
Abu Bakar Ashshiddiq	Compiling and reorganizing to form a Mushaf
Umar bin Khattab	Continuing Abu Bakr's work
Utsman bin Affan	Duplicate copies of the Mushaf
Ali bin Abi Thalib	Perfecting the writing of the Qur'anic mushaf (giving harakat)

Educational Values in the Qur'an Codification Process

a. Building Team Work in Work

Abu Bakr was a trusted, close friend of the Prophet Muhammad. Besides being a close friend, he was also a reliable Qur'an writer. Abu Bakr's decision to choose Zaid bin Tsabit as the author of the Qur'an shows his wisdom in recognizing the abilities of others. Zaid bin Tsabit was an intelligent young man. He was able to speak the Suryani and Hebrew languages as the Prophet ordered him to learn.

His age, which was 39 years older than Zaid bin Tsabit, made Abu Bakr self-aware of the importance of teamwork in carrying out the mandate. So he shamelessly asked Zaid bin Tsabit to collect the Qur'an. Likewise, Zaid bin Tsabit, who was younger, was always ready to obey the orders of more senior leaders, namely Abu Bakr as-Siddiq and Umar bin Khattab, who initiated the collection of the Qur'an.

⁴⁷ D Gibson, C Aldrich, and M Prensky, *Games and Simulations in Online Learning: Research and Development Frameworks: Research and Development Frameworks*, Gale Virtual Reference Library (Information Science Pub., 2006), p. 95 <<https://books.google.co.id/books?id=pW-9AQAAQBAJ>>.

If we look closely at our lives, either in society or in the workplace, we sometimes see people who are so greedy in taking jobs that are not suited to their expertise. This means that he is more concerned with doing it himself without the help of others. He feels more senior and knows everything. So what is put forward is the nature of the ego and emotions without considering how great the benefits of teamwork are.

The collaboration between Abu Bakr and Zaid bin Tsabit became the basic model for Distributed Leadership and Expertise-Based Authority in complex organizational tasks. By delegating the main task of codification to a young expert who was proficient in language, Abu Bakr demonstrated a high level of relational trust, a core component of effective educational leadership. This dynamic can be analyzed through the framework of Vygotsky's Zone of Proximal Development (ZPD) and Scaffolding, where a child's knowledge development can be achieved through guidance and support from adults.⁴⁸ The institutional authority of the senior leader (Abu Bakr) provided the necessary structural support for the technical expert (Zaid) to carry out high-risk tasks. Furthermore, this relationship reflected Reciprocal Mentoring; while the senior leader provided historical context and ideological guidance, the young specialist provided the technical literacy and linguistic precision necessary for the project's success. The shift from a hierarchical "seniority first" approach to a Competency-Based Model reflects the modern educational movement toward decentralization, where the focus shifts from ego-driven management to Communities of Practice (CoP) that prioritize collective benefits over individual recognition.

b. Realistic-Constructive Thinking

When Abu Bakr announced his intention to collect the Qur'an, Zaid bin Tsabit initially objected. He felt that the task was overwhelming and that no one could match the Prophet in this regard. However, after reconsidering, Zaid realized that the task was very important for the continuity of Islam. Zaid felt that the task of collecting the Qur'an was very hard, even harder than moving mountains. However, Abu Bakr convinced him that this was a good and necessary thing to do.⁴⁹

At first, Zayd thought it was a departure from the Prophet's tradition. But in the end, Allah swt expanded his heart to carry out the task, following the guidelines set by Abu Bakr and Umar bin al-Khattab. The event can be said to be the beginning of bid'ah, but bid'ah that is *hasanah*. If it were not done by Zaid bin Tsabit, then the Qur'an might not exist.

The lesson that can be taken from this event is that Muslims should not rush to determine the bid'ah that was not carried out by the Prophet Muhammad, so that it is considered to deviate from the teachings of Islam. As long as the bid'ah is good and can build civilization, it can be done for the benefit of the people. Thus, Muslims must think realistically and constructively about change. Moreover, the one who gives instructions is the leader, so his orders must be followed.

The companions collected verses from the Qur'an very carefully, only accepting writings or memorizations that were supported by two or more reliable witnesses. In developing the Islamic Education curriculum, this value can be integrated by teaching students to be critical of information, verify the truth of hadith, or even, in a modern context, check the credibility of sources on the internet. The curriculum should encourage students not to easily accept information without a solid basis. The process of codifying the Qur'an demonstrates an extraordinary level of precision, ensuring that each verse is recorded accurately and in accordance with what was revealed. This value can be applied in the curriculum to foster a meticulous and careful attitude in students, both in studying religious texts and in performing other academic tasks.

⁴⁸ Yani Suryani, *Model Pembelajaran PAUD* (Goresan Pena, 2025), p. 184.

⁴⁹ Manna' Al-Qaththan, *Pengantar Studi Ilmu Al-Qur'an* (Pustaka Al-Kautsar, 2014).

c. Courageous in Conveying Kindness

Umar bin Khattab, with his sharp mind, saw far ahead. He was deeply concerned about the fate of the Qur'ān and the unity of the Muslim Ummah. His concern was heightened when he realized that the memorizers of the Qur'ān would pass away one day, and differences of opinion on how to recite the Qur'ān began to emerge. Umar feared that these disputes would tear apart the unity of the Muslims, just as it had happened to the Jews and Christians. It was this motivation that prompted him to immediately propose to Abu Bakr that the Qur'an be collected in the form of a mushaf, to maintain the purity and unity of the people. After the Qur'an was compiled, it was then entrusted to Hafsah, Umar's wife.

After witnessing firsthand how much strife there was among Muslims over different recitations of the Qur'an, Usman bin Affan, the third Caliph, was deeply concerned. Together with his companions, he decided to take decisive action. Usman then sent a letter to Hafsah bint Umar, the wife of the Prophet Muhammad, to submit a handwritten Qur'anic mushaf. The Mushaf was then used as the main reference in the process of copying the new Al-Qur'an. The appointed scribes, under Usman's direct supervision, meticulously recopied the sacred verses into the new Mushaf. This process of copying was done with great care and accuracy, resulting in uniform Mushafs that became the standard for all Muslims.

The phenomenon that occurs in the ranks of government is rarely found like *syaja'ah* (courage) as Umar's proposal to Abu Bakr regarding the compilation of the Qur'an, then the prophet's friend who proposed to Caliph Uthman bin Affan to unite the perspective of reading the Qur'an, as well as Uthman bin Affan who ventured to Hafsah to ask for sheets of the Qur'an to be duplicated. A leader should say what is right is right and what is wrong is wrong.

The proactive interventions carried out by Umar bin Khattab and Uthman bin Affan were sophisticated applications of Crisis Management Theory. This crisis could threaten the stability and operations of the organization.⁵⁰ Umar's concern regarding the “decline in the number of experts” (the deaths of the Huffaz) identified a critical vulnerability in the oral-based Knowledge Management System, where the loss of “living knowledge storage” threatened the integrity of collective “intellectual capital.” From a pedagogical perspective, Uthman's decision to consolidate the Mushaf using Hafsah's manuscript as the “Primary Source” reflects the educational principles of Total Quality Management (TQM)—standardizing ‘input’ to ensure the reliability of “output” across different geographical regions.

d. Expanding the Benefit of the People

After the compilation of the Mushaf during the time of Caliph Usman bin Affan, efforts to perfect the Qur'ānic writing system continued. The need to understand the meaning of Qur'ānic verses more accurately, especially for those who are not native Arabic speakers, encouraged scholars to develop the science of I'rab. The process of refining the Qur'ānic punctuation was carried out gradually by various generations until finally the punctuation system we know today was formed. Significant addition of punctuation marks only occurred during the reign of Abdul Malik bin Marwan. Ubaidillah bin Ziyad and Hajjaj bin Yusuf were two figures who played an important role in the early stages of the development of Qur'anic punctuation. This process of refinement continued to be carried out gradually by scholars until the 3rd century Hijri, resulting in the punctuation system we use today.

In the history of the development of Qur'anic punctuation, some great names such as Abu Aswad ad-Du'ali, Hasan al-Bashri, Yahya bin Ya'mar, Nashr bin Ashim, and Khalil bin Ahmad al-

⁵⁰ N Ambulani, S Sepriano, and E R Putri, *Buku Ajar Manajemen Krisis Dan Reputasi* (PT. Sonpedia Publishing Indonesia, 2025), p. 92 <<https://books.google.co.id/books?id=qsVDEQAAQBAJ>>.

Farahidi cannot be ignored. Each of them made a significant contribution to perfecting the Qur'ānic writing system. However, Khalil b. Ahmad, with his discovery of the hamzah sign, tashdid, ar-raum, and al-isymam, is considered the most influential figure in modernizing Qur'ānic writing.⁵¹

The lessons that can be taken after the caliph Uthman bin Affan, both Ali and Marwan, have similarities to Zaid bin Tsabit's concerns regarding heresy. The perfection of punctuation and the science of I'rab al-Qur'an is evidence of the finalization of the Qur'an, which is increasingly perfect and facilitates the people. Therefore, everything faced by the people must be completed to the maximum to achieve perfect results. Rather than a deviation from tradition (bid'ah), these additions served as Cognitive Scaffolding, ensuring that the "decoding" of the text by the reader remained congruent with the "intended learning outcome" of the revelation, thereby achieving a systematic standardization of the global Islamic curriculum.

e. Deliberation for the Ummah's Interests

During the caliphate of Uthman bin Affan, there were differences in the way the Qur'an was recited among the Companions. Each group believed that its way of reading was the most valid and considered differences of opinion as a deviation that could even lead to accusations of disbelief. In fact, after further study, many of these differences were caused by external factors such as dialect and lack of fluency in conveying the recitation of the Qur'an.⁵² Realizing the potential danger posed by the differences in the recitation of the Qur'an, Uthman bin Affan then initiated a deliberation with the companions. In the deliberation, it was agreed to recopy the Qur'an to standardize the reading and prevent wider disputes. The copied Mushaf was then distributed to various Islamic territories.

The phenomenon that occurs in society sometimes involves certain parties making decisions about rules or norms without involving others. Leaders like this will be judged by the community as authoritarian leaders. The Prophet Muhammad taught us to consult in making decisions on a matter. Deliberation is a form of character that embodies high social values to maintain social life. Deliberation is a moment for facilitating the instillation of moderate character (al-Wasat). Moderate is the state of being in the middle, in the worldview and the afterlife, as well as in physical and spiritual behavior, not behaving extremely and radically.⁵³ In the context of social life, deliberation functions as a check and balance mechanism, preventing the abuse of power and minimizing the potential for conflict due to unilateral decisions.

The shift from regional factions to a unified Mushaf under the leadership of Uthman bin Affan demonstrates the sophisticated application of Consensus-Based Decision-Making Theory and Conflict Transformation Theory. Instead of issuing unilateral decisions, the Caliph utilized communication or deliberation as a mechanism for social negotiation, which in modern educational theory is in line with Habermas' Communicative Action Theory. This theory emphasizes the belief that the practical dimension of work must be followed by another practical action, namely, communication.⁵⁴ This process facilitates the transition from an "exclusive" regional identity to an "inclusive" collective identity, which reflects the educational value of al-Wasat (moderation) as a form of Balanced Literacy Teaching in a pluralistic kingdom.

⁵¹ Rosihon Anwar, *Ulum Al-Qur'an* (2015).

⁵² Al-Qaththan, *Pengantar Studi Ilmu Al-Qur'an*.

⁵³ Nurjannah Nurjannah, 'Implementation of the Value of Moderation in Education: Study of Term Al-Wasath in Surah Al-Baqarah Verse 143 with Abdullah Saeed's Contextual Hermeneutics Approach', *AL QUDS : Jurnal Studi Alquran Dan Hadis*, 7.1 (2023), p. 137, doi:10.29240/alquds.v7i1.6730.

⁵⁴ F Fensi, *Komunikasi Digital Antara Konsensus Dan Indoktrinasi Ideologi Kolektif - Jejak Pustaka* (Jejak Pustaka (JP), 2023), p. 38 <<https://books.google.co.id/books?id=nsLBAAAQBAJ>>.

Conclusion

The codification of the Qur'an from the prophetic era to the era of the Rightly Guided Caliphs was not merely a logistical achievement, but rather a pedagogical evolution that balanced the preservation of oral tradition with bold methodological innovation. Through the application of strict verification standards during the time of Abu Bakr, constructive *ijtihad* in facing the challenges of the times, to the standardization of text and linguistics during the time of Uthman and Ali, this process reflects the early form of “educational crisis management” that prioritizes academic integrity and accessibility for an increasingly global community. This study makes an academic contribution by showing that religious authority and consensus (*ijma*) functioned as catalysts for intellectual growth that transcended the dichotomy between tradition and modernity. The implications for contemporary Islamic education are enormous, where the collaborative and adaptable values of the Companions can be used as a model in integrating Educational Technology (EdTech) and modern digital authentication protocols—such as the use of blockchain to ensure “digital tawatur”—to ensure that the authenticity of sacred texts is maintained amid the challenges of the digital age. Thus, future research needs to explore more deeply the integration of classical deliberative values into modern curricula to foster critical thinking and unity in various global pedagogical environments.

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