

Critical Study of *Makkiyah-Madaniyyah* Classification on Qur'an Kemenag, Quran.com, and MyQuran

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Abstract: This study critically examines the methodological frameworks used to determine Makkiyyah and Madaniyyah verse classifications in Quranic studies and analyzes their impact on the consistency of digital Quran applications. Using a qualitative approach with analytical-comparative library research, this study draws directly on al-Qaṭṭān *Mabāḥiṣ fī 'Ulūm al-Qur'an* as its primary source, while the methodological perspectives of al-Zarkasyī *Al-Burhān fī 'Ulūm al-Qur'an* and al-Suyūṭī's *Al-Itqān fī 'Ulūm al-Qur'an* are incorporated through contemporary secondary literature that engages both works comparatively, alongside a purposive sample of digital Quran applications including Qur'an Kemenag, Quran.com, and MyQuran. Four competing theoretical frameworks (historical, geographical, subjective, and content-based) produce irreconcilable results for 12 disputed (*khilāfiyyah*) surahs. Comparative data across platforms demonstrate that inconsistent source references cause divergent labelling of the same surahs, with Quran.com following international scholarly consensus while Indonesian applications adhere to the national Mushaf Standard. Critically, no application discloses the methodological basis of its classification or acknowledges scholarly disagreement (*ikhtilāf*), reducing complex *ijtihād* into binary data that risks misleading users in contextual Quranic interpretation, particularly in analyzing *nāsikh wa al-mansūkh*.

Keywords: Digital Quran Application, Ikhtilaf, Makkiyah-Madaniyyah, Mushaf Standar, Ulumul Quran

Abstrak: Penelitian ini mengkaji secara kritis kerangka metodologis penentuan klasifikasi Makkiyyah and Madaniyyah dalam studi al-Qur'an serta dampaknya terhadap konsistensi klasifikasi pada aplikasi al-Qur'an digital. Menggunakan pendekatan kualitatif dengan metode studi pustaka analitis-komparatif, penelitian ini menggunakan *Mabāḥiṣ fī 'Ulūm al-Qur'an* karya al-Qaṭṭān sebagai sumber primer langsung, serta pandangan al-Zarkasyī dalam *Al-Burhān fī Ulum al-Qur'an* and al-Suyūṭī dalam *Al-Itqān fī Ulum al-Qur'an* yang diakomodasi melalui kajian literatur sekunder kontemporer, serta sampel aplikasi digital yang dipilih secara purposif meliputi Qur'an Kemenag, Quran.com, and MyQuran. Temuan menunjukkan bahwa empat teori penentuan yang saling bersaing (historis, geografis, subjektif, and analisis konten) menghasilkan kesimpulan yang tidak dapat dipertemukan pada 12 surah yang berstatus *khilāfiyyah*. Data komparatif antara platform membuktikan bahwa perbedaan sumber rujukan menyebabkan perbedaan pelabelan surah yang sama, di mana Quran.com mengikuti konsensus ulama internasional sementara aplikasi Indonesia mengacu pada Mushaf Standar nasional. Yang paling kritis, tidak ada satu pun aplikasi yang mengungkapkan dasar metodologis klasifikasinya maupun mencantumkan informasi *ikhtilāf* ulama, sehingga kompleksitas *ijtihād* tereduksi menjadi data biner yang berpotensi menyesatkan pengguna dalam memahami konteks penafsiran al-Qur'an, khususnya dalam analisis *nāsikh wa al-mansūkh*.



Kata Kunci: *Aplikasi al-Qur'an Digital, Ikhtilaf, Makkiyah-Madaniyyah, Mushaf Standar, Ulumul Quran*

Introduction

Digital transformation in the religious sphere has shifted the paradigm through which Indonesian Muslims access the Qur'an's sacred text. This high degree of technological penetration is evidenced by the number of users with the Qur'an Kemenag (Ministry of Religious Affairs) application, which reached 55,873,751 as of April 2025. This statistic was officially disclosed by Abdul Aziz Sidqi, Head of the Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ), during the Quality Assurance and Activity Evaluation agenda held in East Jakarta on May 22, 2025.¹ This figure does not yet account for users of other digital Qur'an platforms, such as Quran.com and MyQuran, which likewise possess significant user penetration in Indonesia, such that the aggregate number of active users across digital Qur'an applications far exceeds the figure cited above. This reality confirms that digital Qur'an applications have become the principal channel for the transmission of religious knowledge, surpassing the printed *mushaf* in terms of daily user reach.² Within this massive digital ecosystem, every metadata feature presented to users, including the Makkiyyah (Meccan) and Madaniyyah (Medinan) labels attached to each *surah* functions not merely as supplementary information but as a new epistemic authority that directly shapes the understanding of millions of users regarding the historical chronology of Qur'anic revelation.³ This empirical reality (*Das Sein*) stands in sharp contrast to the normative expectation (*Das Sollen*) long established within the tradition of *'Ulūm al-Qur'ān*, namely that the Makkiyah–Madaniyyah classification is a product of scholarly reasoning (*ijtihād*) exhibiting gradations of certainty ranging from cases of established consensus (*muttafaq 'alayh*) to cases that remain the subject of serious scholarly dispute (*mukhtalaf fih*) to this day.⁴ Direct observation of the three platforms under study, however, reveals a serious gap between the reality of data presentation and this demand for scholarly accountability: neither Qur'an Kemenag, Quran.com, nor MyQuran discloses the methodological basis for its *sūrah* classification, nor any information regarding scholarly disagreement (*ikhtilāf*) on the matter. The gap between the scale of information distribution reaching tens of millions of users (*Das Sein*) and the absence of methodological transparency demanded by the *'Ulūm al-Qur'ān* tradition (*Das Sollen*) constitutes an epistemological problem that urgently warrants critical and systematic examination.

¹ Bagus Purnomo, "Layanan Qur'an Digital Kemenag Tembus 55 Juta Pengguna, LPMQ Segera Rilis Chat Qur'ani Berbasis AI," *Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ) Kementerian Agama RI*, 23 Mei 2025; Zarkasi Afif, "API Qur'an Kemenag Jadi Jembatan Digital Akses Mushaf Standar Indonesia," *Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ) Kementerian Agama RI*, 9 Oktober 2025.

² Muhammad Misbahul Huda, "Konsep Makkiyyah and Maandiyah dalam Al-Qur'an (Sebuah Kajian Historis-Sosiologis Perspektif Fazlur Rahman)," *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an and Tafsir* 5, no. 2 (2020): 61–81; Intan Maulidia Fajri and Anisa Maulidya, "Makkiyyah and Maandiyah dalam Perspektif Ulumul Quran," *Jurnal Penelitian Pendidikan Indonesia (JPPI)* 2, no. 2 (2024): 370–77.

³ Muhammad Tholhah Al-Fayyadi, "Cara Menetapkan Surat Makkiyyah and Maandiyah dalam Al-Qur'an," *NU Online*, 18 Maret 2021; Reflita Reflita, "Dasar Pengelompokan Surah Makkiyyah and Madaniyyah dalam Mushaf Standar Indonesia," *SUHUF* 3, no. 2 (2010): 193–217. <https://doi.org/10.1093/suhuf3e217>

⁴ Syaikh Manna' Al-Qaththan, *Mabāhith fī 'Ulūm al-Qur'ān* (Jakarta: Pustaka Al-Kautsar, 2015); Muhammad Husni, "Studi Al-Qur'an: Teori Al Makkiyyah and Al Maandiyah," *Al-Ibrah: Jurnal Pendidikan And Keilmuan Islam* 4, no. 2 (2019): 68–84.

Academic scholarship on Makkiyyah and Madaniyyah in the existing literature may be mapped into three principal streams. The first is the traditional-normative approach, grounded in the authority of oral transmission (*simā'ī naqlī*) and textual characteristics, as systematically developed by al-Zarkasyī in *Al-Burhan fi Ulum al-Qur'an*, al-Suyūṭī in *Al-Itqan fi Ulum al-Qur'an*, and synthesized by al-Qaṭṭān in *Mabahits fi Ulum al-Qur'an*. Studies following this stream tend to formulate distinctive criteria, such as the invocation "*yā ayyuhā al-nās*" as a marker of Makkiyyah sūrahs and the predominance of legal regulation as a marker of Madaniyyah sūrahs.⁵ The second is the historical-chronological approach, which situates the Prophet's Hijrah (1 AH/622 CE) as the primary temporal line of demarcation in the periodization of revelation.⁶ within Indonesian Islamic higher education institutions, this approach has become the most widely adopted methodological basis⁷. The third is the critical-transformative approach advanced by contemporary scholars such as Naṣr Ḥāmid Abū Zaīd, who reads the Makkiyah–Madaniyyah distinction as representing a paradigmatic shift from a phase of theological consciousness formation toward a phase of institutionalizing values within socio-political structures.⁸ Beyond these three streams, a number of studies have begun to engage with the digitalization of the Qur'anic text, albeit with differing orientations: some focus on the accuracy of transliteration and the quality of user interfaces.⁹ While others develop verse-search systems based on NLP.¹⁰ What has yet to be found in the Indonesian-language literature to date is a study that systematically evaluates the consistency and scholarly accountability of the Makkiyah–Madaniyyah classification metadata embedded in the Qur'an Kemenag, Quran.com, and MyQuran platforms. This gap in the literature underscores the urgency of this study.

The novelty of this research lies in its application of a cross-disciplinary analytical framework that bridges classical 'Ulūm al-Qur'ān methodology with the logic of data-representation consistency in digital religious information systems, an approach that has not yet been found in the Indonesian-language literature.¹¹ It differs from

⁵S. M. Al-Qaṭṭān, *Mabahits fi 'Ulūm al-Qur'ān*, ed. oleh Abduh Zulfidar Akaha and Muhammad Ihsan, trans. oleh Lc. MA H. Aunur Rafiq El-Mazni, Cetakan ke-12 (Jakarta: Pustaka Al-Kautsar, 2015), 75–77, <https://archive.org/details/terjemah-mabahits-fi-ulum-quran-qatthan-mktbhazzaen/page/n11/mode/2up>.

⁶Nadia Lailasari and Zahratul Mufidah, "Makiyah and Maandiyah," *Maliki Interdisciplinary Journal* 3, no. 3 (26 Februari 2025), <https://urj.uin-malang.ac.id/index.php/mij/article/view/12977>.

⁷Andial, Masyhuri Rifai, and Muhammad Shaleh Assingkily, "Paradigm Shift in Qur'anic Studies at Indonesian Islamic Universities (2018-2024)," *Al Quds: Jurnal Studi Alquran and Hadis* 9, no. 3 (31 Desember 2025): 551–60, doi:10.29240/alquds.v9i3.15173.

⁸Hardillah, H., Ali, M. K., & Musgamy, "Konsep Makkiyyah and Maandiyah dalam Al-Qur'an: Analisis Konseptual, Linguistik, and Relevansinya bagi Kehidupan Kontemporer," *Al-Ilmiya: Jurnal Pendidikan Islam* 1, no. 4 (2026): 1831–36, <https://journal.al-afif.org/index.php/al-ilmiya/article/view/861>.

⁹Mahfudlah Fajrie et. al., "Al-Quran Digitalization: Adolescent View on the Value of the Digital Al-Quran Application," *Jurnal Komunikasi: Malaysian Journal of Communication* 39, no. 1 (2023): 92–106, doi:10.17576/JKMJC-2023-3901-06.

¹⁰I. Puspasari, P. Hidayat Rusmin, "Klasifikasi Wazan pada Kata-Kata Al Qur'an Menggunakan Natural Language Processing," *Journal of Technology and Informatics (JoTI)* 3, no. 2 (18 Mei 2022): 41–48, doi:10.37802/joti.v3i2.224.

¹¹Andial, Masyhuri Rifai, and Muhammad Shaleh Assingkily, "Paradigm Shift in Qur'anic Studies at Indonesian Islamic Universities (2018-2024)," *AL QUDS: Jurnal Studi Alquran and Hadis* 9, no. 3 (2025): 551–60; Ananda Salma Khoerunnisa, Anisa Fitriany Sholehah, and Karman, "Konsep Makkiyyah and Maandiyah: Analisis Makna, Ciri, Klasifikasi, Urgensi, Panandgan Ulama Klasik and Kontemporer," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 01 (2025): 118–37; Husni, "Studi Al-

conventional 'Ulūm al-Qur'ān studies, which do not engage the digital dimension, and from religious information technology, which do not evaluate the methodological basis of classification metadata.¹² This research simultaneously traces the epistemological roots of each identified inconsistency down to the level of differing methodological schools among the ulama, while empirically demonstrating that the inconsistency of labeling across the three platforms constitutes an extension of unresolved classical-era scholarly disagreement (*ikhtilāf*), now transformed into a new epistemological problem within digital space. This novelty yields two levels of benefit: theoretically, it extends the scope of 'Ulūm al-Qur'ān scholarship to engage critically with the logic of digital data architecture. Practically, it provides an empirical basis for evaluating the scholarly accountability of Qur'anic classification metadata within Indonesia's digital ecosystem.

These two levels of benefit converge on a single provisional conclusion: the condition of being "still disputed" (*mukhtalaf fīh*) represents a dimension that the monolithic database schemas of digital platforms which recognize only binary values — fail to accommodate.¹³ On this basis, the inconsistencies observed across the three platforms examined are not merely a matter of technical-programming failure but rather reflect the absence of an explicit methodological standard within Indonesia's digital Qur'an application ecosystem, a condition with the potential to distort the understanding of millions of users regarding the historical chronology of revelation and the analysis of *nāsikh wa al-mansūkh* (abrogating and abrogated verses).¹⁴

This research employs a qualitative approach using an analytical-comparative library research method applied to three purposively selected digital Qur'an applications: Qur'an Kemenag, which represents the official government institution holding *taṣḥīḥ* authority; Quran.com, which represents an international platform based on a Middle Eastern scholarly dataset; and MyQuran, representing a community-based application with extensive user penetration in Indonesia. Data collection and label comparison across the three platforms were conducted between April and July 2026 (Qur'an Kemenag v.1.1.6; Quran.com, Web version; MyQuran v.5.2.15). The primary data source is *Mabāḥith fī 'Ulūm al-Qur'ān* by Mannā' al-Qaṭṭān, supplemented by the perspectives of al-Zarkashī and al-Suyūṭī through relevant contemporary secondary literature. The research process follows a three-stage sequence: a descriptive stage, mapping the parameters of Makkiyyah–Madaniyyah classification from primary sources as an analytical framework; a critical stage, comparing these parameters against

Qur'an: Teori Al Makkiyyah and Al Maandiyah"; Neng Sufia and Abu Anwar, "Makkiyyah and Maandiyah: Kajian Tematik and Implikasinya dalam Kehidupan Umat Islam," *An-Nahdlah: Jurnal Pendidikan Islam* 4, no. 3 (2025): 741–52.

¹²Ira Puspasari and Pranoto Hidayat Rusmin, "Klasifikasi Wazan pada Kata-Kata Al Qur'an Menggunakan Natural Language Processing," *Journal of Technology and Informatics (JoTI)* 3, no. 2 (2022): 41–48; Umar Siddiqui et. al., "Scalability, availability, reproducibility and extensibility in Islamic database systems," *International Journal on Islamic Applications in Computer Science and Technology* 9 (2025): 14–20; Debi Ayu Puspitasari, "Kebijakan Pentashihan Aplikasi Al-Qur'an Digital di Indonesia: Studi Perkembangan Aplikasi 'Al-Quran Kementerian Agama' and Permasalahannya," *J-PAI: Jurnal Pendidikan Agama Islam* 8, no. 1 (2022).

¹³Siddiqui et. al., "Scalability, availability, reproducibility and extensibility in Islamic database systems," *International Journal on Islamic Applications in Computer Science and Technology*; Jingran Wang et. al., "Overview of data quality: Examining the dimensions, antecedents, and impacts of data quality," *Journal of the Knowledge Economy* 15, no. 1 (2024): 1159–78. doi:10.1016/j.jke.2024.01.011.

¹⁴ Azizah Abi Jasmine Deprizon, Aulia Tri Oktaviani, and Isti Safitri Khasanah, "Ayat Makkiyyah And Maandiyah And Implikasi Terhadap Penafsiran Qur'an," *Jurnal Islamika* 5, no. 1 (2022): 61–72; Ummul Inayah et. al., "Karakteristik Ayat Makkiyyah and Maandiyah dalam Implikasi Hukum Islam Modern," *JURNAL INOVASI HUKUM* 7, no. 1 (2026). Rozikin, K. and Farih, "Konteks Moderasi Makki Maandi and Nasakh Mansukh," *Makkah: Journal of Islamic Studies*, 2, 1 (2026): 1–10.

platform data, with particular attention to the twelve sūrahs classified as *mukhtalaf fīh*; and a transformative stage, formulating the findings' implications for the standardization of religious metadata within Indonesia's digital Qur'an application ecosystem.¹⁵

On the basis of the foregoing background, this study formulates two principal research questions: (1) To what extent is the Makkiyah–Madaniyyah classification consistent across the Qur'an Kemenag, Quran.com, and MyQuran applications? and (2) How do the methodological roots of classical scholarly disagreement (*ikhtilāf*) among the ulama bear upon the inconsistency of this digital data representation? This study aims to empirically demonstrate that the labeling inconsistencies across the three platforms constitute a direct manifestation of the transformation of classical scholarly methodological disagreement into an epistemological problem within digital space, while also formulating concrete recommendations toward a more scholarly, accountable digital Qur'an information ecosystem.

Results and Discussion

General Overview

1. Concept and Methodology of the Makkiyah–Madaniyyah Classification

The Makkiyah–Madaniyyah classification constitutes a fundamental analytical instrument within the discipline of 'Ulūm al-Qur'ān, constructed through four competing theoretical approaches: the historical (*zamān al-nuzūl*), the geo graphical (*makān al-nuzūl*), addressee-based/subjective (*mukhāṭab*), and content analysis (*mauḍū'*).¹⁶ The asynchronous overlap in the application of these four criteria has given rise to two status categories *muttafaq 'alayh* (agreed upon) and *mukhtalaf fīh* (still disputed), which constitute the principal units of analysis in this study.¹⁷ A representative case of this inter-theoretical conflict is evident in verses revealed in the territory of Makkah after the Hijrah, such as at the moments of the Conquest of Makkah (*Fathu Makkah*) and the Farewell Pilgrimage (*Hajjat al-Wadā'*), which are categorized as *Madaniyyah* under historical theory but as *Makkiyyah* under geographical theory.¹⁸ It is precisely this type of conflict that is transformed into data inconsistency at the level

¹⁵ Al-Qaththan, *Mabāḥits fī 'Ulūm al-Qur'ān*.

¹⁶ Ika Rahmadiningsih et. al., "Makkiyah And Maandiyah," *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an and Tafsir* 7, no. 1 (2022): 43–61; Ananda Salma Khoerunnisa, Anisa Fitriany Sholehah, and Karman, "Konsep Makkiyyah and Maandiyah: Analisis Makna, Ciri, Klasifikasi, Urgensi, Panandgan Ulama Klasik and Kontemporer," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 01 (Maret 2025): 118–37, <https://journal.unpas.ac.id/index.php/pendas/article/view/21643>; Milhan, "Ayat-Ayat Makkiyyah And Maandiyah Dalam Al Quran," *JSL: Journal Smart Law* 2, no. 2 (23 Maret 2024), <https://jurnal.perima.or.id/index.php/JSL/article/view/474>; Muhammad Adelin et. al., "Studi Al-Qur'an: Karakteristik Makkiyyah and Maandiyah," *Jurnal Pendidikan Tambusai* 8, no. 3 (2024): 50347–54.

¹⁷ Reflita Reflita, "Dasar Pengelompokan Surah Makkiyyah and Madaniyyah dalam Mushaf Standar Indonesia," *SUHUF* 3, no. 2 (5 Desember 2010): 193–217, doi:10.22548/shf.v3i2.70; Lailasari and Mufidah, "Makkiyah and Maandiyah."

¹⁸ Reflita, "Dasar Pengelompokan Surah Makkiyyah and Madaniyyah dalam Mushaf Standar Indonesia"; Redo Saputra, Muhajirin Muhajirin, and Eko Zulfikar, "Konsep Harta Dalam Al-Qur'an: Analisis Konteks Ayat-Ayat Makkiyyah and Maandiyah," *Jurnal Semiotika-Q: Kajian Ilmu al-Quran and Tafsir* 4, no. 1 (3 Juni 2024): 222–40, doi:10.19109/jsq.v4i1.22594; Muhammad Husni, "Studi Al-Qur'an: Teori Al Makkiyyah and Al Maandiyah," *Al-Ibrah: Jurnal Pendidikan And Keilmuan Islam* 4, no. 2 (2019): 68–84, <https://www.ejournal.stital.ac.id/index.php/alibrah/article/view/77>; Nurhasanah and Agustiar, "Studi Qur'an and Hadist Makkiyyah and Madaniyyah dalam Al-Qur'an," *Jurnal Pendidikan Tambusai* 8, no. 2 (2024): 23094–101.

of digital systems, is transformed into data inconsistency, as will be empirically demonstrated in the Analysis section.

2. Scholars, Institutions, and Methodological Roots of Classification

The determination of the *Makkiyyah-Madaniyyah* classification did not emerge from a single authority but rather from the accumulation of scholarly reasoning (*ijtihād*) across generations. Classical scholars such as al-Zarkasyī, al-Suyūṭī, and Mannā' al-Qaṭṭān laid the foundations of this discipline through the methods of *samā'ī naqlī* (reliance on the transmitted reports of the Companions) and *qiyāsī ijtihādī* (analogical reasoning based on linguistic style or thematic content).¹⁹ Contemporary scholars such as Naṣr Ḥāmid Abū Zayd, by contrast, expand this field of study through a sociological-historical approach, viewing the classification not merely as a chronological sequence but as a representation of the shift of revelation from a theological phase to one of social institutionalization.²⁰

The legal authority for establishing the national *muṣḥaf* standard in Indonesia is held entirely by the Lajnah Pentashihan Mushaf al-Qur'an (LPMQ, Qur'an Verification Board) under the Ministry of Religious Affairs.²¹ This institution has established a national consensus for disputed sūrah, which ought to serve as a mandatory reference for the development of domestic digital applications.

Analysis

1. Variations in Methods for Determining Makkiyyah-Madaniyyah : A Comparison of the *Samā'ī Naqlī*, *Qiyāsī/Ijtihādī*, and Thematic Criteria

The determination of the *Makkiyyah* and *Madaniyyah* classifications is reconstructed using two principal methodological approaches, namely the *samā'ī naqlī* method and the *qiyāsī ijtihādī* method.²² The transmission-based approach (*samā'ī naqlī*) is the primary foundation. This method relies absolutely on the validity of testimony from the Prophet's Companions who were physically present at the moment of a revelation's descent or from the Successors (*tābi'īn*) who received transmitted information regarding the time, place, and circumstances of revelation (*asbāb al-nuzūl*).²³ The urgency of this method is grounded in the fact that the Prophet Muhammad (PBUH) did not establish a direct classification during his lifetime. This is explicitly corroborated by Mannā' al-Qaṭṭān in *Mabāḥits fī 'Ulūm al-Qur'ān* (quoting al-Baqqillānī), who asserts: "No statement has come from the Messenger of Allah regarding this matter, because he was not commanded to do so, and Allah did not make such knowledge an obligation upon the ummah."²⁴ Where an explicit report cannot be found, the *qiyāsī ijtihādī* method (analogical reasoning) is applied by comparing the textual characteristics, linguistic style (*uslūb*), and thematic content (*mauḍū'*) of a given

¹⁹ Al-Qaṭṭān, *Mabāḥits fī 'Ulūm al-Qur'ān*.

²⁰ Muhammad Misbahul Huda, "Konsep Makkiyyah dan Maandiyah Dalam Al-Qur'an (Sebuah Kajian Historis-Sosiologis Perspektif Fazlur Rahman)," *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an and Tafsir* 5, no. 2 (30 Desember 2020): 61–81, doi:10.47435/al-mubarak.v5i2.459.

²¹ Zarkasi Afif, "API Qur'an Kemenag Jadi Jembatan Digital Akses Mushaf Standar Indonesia," *Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ) Kementerian Agama RI*, 9 Oktober 2025, <https://lajnah.kemenag.go.id/info-lpmq/berita-and-artikel/berita/api-qur%E2%80%99an-kemenag-jadi-jembatan-digital-akses-mushaf-standar-indonesia.html>.

²² Azizah Abi Jasmine Deprizon, Aulia Tri Oktaviani, and Isti Safitri Khasanah, "Ayat Makkiyyah And Maandiyah And Implikasi Terhadap Penafsiran Qur'an," *Jurnal Islamika* 5, no. 1 (2022): 61–72, <https://ejurnal.umri.ac.id/index.php/JSI/article/view/3647>.

²³ Husni, "Studi Al-Qur'an: Teori Al Makkiyyah dan Al Maandiyah."

²⁴ Al-Qaṭṭān, *Mabāḥits fī 'Ulūm al-Qur'ān*, 72.

verse against the general criteria for *Makkiyyah* or *Madaniyyah status*.²⁵ The application of the *qiyāsī* method has produced thematic criteria used to differentiate the phases of revelation. *Makkiyyah* verses are characterized by an emphasis on the oneness of God (*tawhīd*) and eschatology, references to the narratives of earlier prophets, concise sentence structure (*ījāz*), and the use of specific expressions such as "kallā" or the universal address "*yā ayyuhā al-nās*".²⁶ Conversely, *Madaniyyah* verses focus on the institutionalization of social order, encompassing legal ordinances (*ḥudūd*), social regulation (*mu'āmalah*), and legislation, generally marked by the address "*yā ayyuhā al-ladhīna āmanū*".²⁷

The epistemological divergence between classical and contemporary scholars is evident in their differing methodological priorities. Classical scholars strictly adhere to the historical approach (*zamān al-nuzūl*), treating the Hijrah as the absolute boundary that distinguishes the two phases, entirely relying on the *samā'ī naqlī* method. By contrast, contemporary scholars criticize overly rigid historical or geographical demarcation for neglecting the interrelation between social reality and text. Through a sociological-historical approach, contemporary scholars read the division as representing a sociological transition from a phase of theological-consciousness formation toward the institutionalization of values within social and political structures.²⁸

Classificatory inconsistency arises from the asynchronous overlapping application of these methods. Historical and thematic criteria frequently yield contradictory conclusions for the same *sūrah*, while status determinations based on transmitted reports (*naqlī*) sometimes conflict with the results of stylistic identification (*qiyāsī*) applied to the same verse, thereby producing classificatory ambiguity that is difficult to resolve definitively. This phenomenon has a direct impact on digital Qur'an applications, in which monolithic database schemas frequently fail to accommodate cross-phase verse exceptions, thereby affecting the accuracy of metadata information and the user experience in studying legal chronology.²⁹

2. Mapping Classificatory Inconsistency: Label Disparities Across Digital Qur'an Applications

The classificatory inconsistency arising from the diversity of methods described above is mapped into two principal forms within the *'Ulūm al-Qur'ān* literature:

²⁵Khoerunnisa, Sholehah, and Karman, "Konsep Makkiyyah and Maandiyyah: Analisis Makna, Ciri, Klasifikasi, Urgensi, Panandgan Ulama Klasik and Kontemporer."

²⁶Adelin et. al., "Studi Al-Qur'an: Karakteristik Makkiyyah and Maandiyyah"; Raudatul Ilmi et. al., "Studi Tentang Tempat and Waktu Turun Ayat-Ayat atau Surah Al-Qur'an (Makkiah-Maandiah)," *Jejak digital: Jurnal Ilmiah Multidisiplin* 1, no. 4 (5 Juni 2025): 759–69, doi:10.63822/rwz8dz36.

²⁷Ummul Inayah et. al., "Karakteristik Ayat Makkiyyah and Maandiyah dalam Implikasi Hukum Islam Modern," *JURNAL INOVASI HUKUM* 7, no. 1 (13 Januari 2026), <https://ejournals.com/ojs/index.php/jih/article/view/4282>; Saputra, Muhajirin, and Zulfikar, "Konsep Harta Dalam Al-Qur'an: Analisis Konteks Ayat-Ayat Makkiyyah and Maandiyah."

²⁸Hardillah, A., & Musgamy, "Konsep Makkiyyah and Maandiyah dalam Al-Qur'an: Analisis Konseptual, Linguistik, and Relevansinya bagi Kehidupan Kontemporer."

²⁹Tien Rohmatin et. al., "Epistemological polemics in digital religion," *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 11, no. 2 (15 Desember 2025): 437–54, doi:10.20871/kpjipm.v11i2.448.

a. Mukhtalaf Fih Sūrahs (Disputed)

There are twelve sūrahs whose *Makkiyyah* or *Madaniyyah* status is not agreed upon by exegetes (*mufasssirūn*), comprising al-Fātiḥah, al-Ra'd, al-Raḥmān, al-ṣaff, al-Tagābun, al-Muṭaffifīn, al-Qadr, al-Bayyinah, al-Zalzalah, al-Ikhlāṣ, al-Falaq, and al-Nās.³⁰ This disagreement arises from differences in the quality of the reports relied upon or the theoretical priorities employed by individual scholars. For example, al-Suyūṭī's designation of sūrahs al-Falaq and al-Nās as *Madaniyyah* is based on a report concerning a sorcery incident in Madinah, whereas other scholars classify them as *Makkiyyah* based on their linguistic characteristics.³¹

b. Structural Anomalies (*istiṣnā'*)

There are exceptions in the form of *Madaniyyah* verses inserted within sūrahs that are predominantly *Makkiyyah* in status, and vice versa.³² Such cases are frequently found in verses revealed after the Hijrah but within the territory of Makkah, as at the moments of the Conquest of Makkah and the Farewell Pilgrimage. This phenomenon generates ambiguity between temporal (historical) theory and spatial (geographical) theory, whereby the two theories often yield differing labels for the same unit of revelation.³³

Both forms of inconsistency directly affect three critical aspects of digital Qur'an application systems:

1) Information Accuracy

Differences in the methodological references used by developers produce absolute label disparities across the twelve *mukhtalaffih* sūrahs, without any explicit explanation of the standard applied, as shown in Table 1. This absence of methodological disclosure risks distorting users' understanding of the historical chronology of revelation and misleading analyses of *nāsikh wa al-mansūkh* (abrogating and abrogated verses), the validity of which heavily depends on the accuracy of the temporal sequence of the revelation.³⁴ The generalization of metadata at the sūrah level, without specific annotation of *istiṣnā'* verses, further intensifies users' information distortion.

2) Data Consistency

Database schemas that monolithically assign the *Makkiyah-Madaniyyah* status at the level of the "sūrah" entity fail to accommodate the complexity of *istiṣnā'* verses.³⁵ This failure to separate metadata between a sūrah's majority label and its exceptions causes algorithmic queries in thematic search and filtering features to produce contradictory outputs. This condition becomes more complicated when one

³⁰Lailasari and Mufidah, "Makiyah and Maandiyah."

³¹ Reflita, "Dasar Pengelompokan Surah Makkiyyah and Madaniyyah dalam Mushaf Standar Indonesia."

³²Khoerunnisa, Sholehah, and Karman, "Konsep Makkiyyah and Maandiyah: Analisis Makna, Ciri, Klasifikasi, Urgensi, Panandang Ulama Klasik and Kontemporer."

³³Raudatul Ilmi et. al., "Studi Tentang Tempat and Waktu Turun Ayat-Ayat atau Surah Al-Qur'an (Makkiyah-Maandiyah)."

³⁴Adelin et. al., "Studi Al-Qur'an: Karakteristik Makkiyyah and Maandiyah."

³⁵ Reflita, "Dasar Pengelompokan Surah Makkiyyah and Madaniyyah dalam Mushaf Standar Indonesia."

application feature employs a transmission-based (*naqlī*) approach while another asynchronously employs a thematic (*qiyāsī*) approach.³⁶

3. Analysis of the Root Cause of Inconsistency

The inconsistency in the classification of *Makkiyyah* and *Madaniyyah* stems from the absence of any direct explanation or determination from the Prophet Muhammad (PBUH) regarding the category of each verse or sūrah. This renders the field entirely dependent on the *ijtihād* of the Companions and Successors who directly witnessed the revelations.³⁷

a. The Most Problematic Methods: Geographical and Subjective Theories

The geographical theory, which emphasizes classification based on the place of a verse's revelation, possesses a fundamental weakness in that it cannot accommodate verses revealed outside the territories of Makkah and Madinah. The most evident case is the opening verse of Sūrah al-Isrā', revealed at *Bayt al-Maqdis* (Jerusalem) during the event of al-Isrā' wa al-Mi'raj; this verse cannot be categorized as either Makkiyyah or Madaniyyah based on geographical theory alone, given that the Qur'an was revealed in three locations: Makkah, Madinah, and Syria (*al-Syām*). The subjective theory, which bases classification on the intended addressee (*khiṭāb*), faces a similar structural weakness. The view that treats the address "*yā ayyuhā al-nās*" as a marker of Makkiyyah status and "*yā ayyuhā al-ladhīna āmanū*" as a marker of Madaniyyah status is subject to two types of anomaly: first, sūrahs that contain neither address, such as al-Shams, nor the majority of the short sūrahs in Juz 30 cannot be classified using this approach; second, Sūrah al-Nisā', which holds *Madaniyyah* status, in fact opens with the address "*yā ayyuhā al-nās*," which ought to serve as a marker of *Makkiyyah* status, thereby demonstrating that this criterion cannot be relied upon as a consistent parameter.³⁸ These structural weaknesses in the geographical and subjective theories substantiate why classical scholars such as al-Zarkashī, al-Suyūṭī, and al-Qaṭṭān ultimately treated the transmission-based (*samā'ī naqlī*) method as methodologically primary, reserving analogical reasoning (*qiyāsī ijtihādī*) for cases in which no authenticated report was available³⁹ an evidentiary hierarchy that neither the geographical nor the subjective theory alone can replicate, and whose erosion at the level of digital platforms is precisely what generates the label disparities examined in this study."

b. Why the Inconsistency Remains Unresolved

Three critical factors account for why the inconsistency remains unresolved:

1) Absence of an agreed-upon hierarchy of theories

To date, exegetes have not reached a consensus on the standard parameters that should be prioritized in determining *Makkiyyah* and *Madaniyyah* status. As a

³⁶Khoerunnisa, Sholehah, and Karman, "Konsep Makkiyyah and Maandiyah: Analisis Makna, Ciri, Klasifikasi, Urgensi, Panandang Ulama Klasik and Kontemporer."

³⁷Al-Qaṭṭān, *Mabāḥits fī 'Ulūm al-Qur'ān*, 72.

³⁸Al-Fayyadī, "Cara Menetapkan Surat Makkiyyah and Maandiyah dalam Al-Qur'an," *NU Online*, 18 Maret 2021, <https://nu.or.id/ilmu-al-quran/cara-menetapkan-surat-makkiyah-and-maandiyah-dalam-al-qur-an-Gv94E>.

³⁹Al-Qaṭṭān, *Mabāḥits fī 'Ulūm al-Qur'ān*; Husni, "Studi Al-Qur'an: Teori Al Makkiyyah and Al Maandiyah."

result of this absence of a definite hierarchy, individual scholars' analytical approaches tend to vary.⁴⁰ In the absence of an established hierarchy, each application developer is free to select a different theory without any correction mechanism.

2) Twelve sūrahs with unresolved disputed (*khilāfiyyah*) status

The sūrahs subject to scholarly dispute al-Fātiḥah, al-Ṣaff, al-Ra'd, al-Tagābun, al-Raḥmān, al-Muṭaffifin, al-Qadr, al-Bayyinah, al-Zalzalah, al-Ikhlās, al-Falaq, and al-Nās.⁴¹ These are precisely the sūrahs that most frequently display different labels across digital applications.

3) Variation in the quality of the underlying classification reports

The case of al-Falaq and al-Nās represents the sharpest example: al-Suyūṭī adopted the view that these *sūrahs* are *Madaniyyah*, based on a report linked to the occasion of revelation (*sabab al-nuzūl*) concerning a Jewish man named Labīd ibn al-A'ṣam, who cast a spell on the Prophet (PBUH). However, no evidence from sound (*ṣaḥīḥ*) reports establishes this incident as the actual *sabab al-nuzūl* of Sūrah al-Falaq whereas Ibn 'Āshūr held the view that *Makkiyyah* status is more authentically supported.⁴²

c. Direct Relationship with Digital Application Data Input

Inconsistency at the level of scholarly opinion is transformed into a data problem upon entering digital systems through three pathways:

1) Non-standardized reference sources

Each developer draws data from a different reference: some follow the Indonesian Standard Muṣḥaf (*Mushaf Standar Indonesia*), some follow the Quran.com API, some refer to al-Suyūṭī's *al-Itqān*, and others simply copy data from third-party datasets without verification. The LPMQ, as the authoritative institution, focuses solely on the oversight of printed Qur'ans; oversight has not yet been extended to the digital domain, such that popular applications, such as Muslim Pro, circulate without any standardized *taṣḥīḥ* (verification) mechanism.⁴³

2) Reduction to a binary value without ikhtilāf metadata

Relational database systems require that each sūrah be assigned a single value: Makkiyyah or Madaniyyah. The gradation of certainty (*muttafaq 'alayh* versus *mukhtalaf fih*) is not stored. The information regarding the reports underlying the classification is not displayed. Consequently, the label presented to the user appears absolute when it is speculative.

To verify whether these methodological differences are indeed reflected in digital Qur'an applications, this study compares the *Makkiyyah-Madaniyyah* classification across three purposively selected platforms, namely, Qur'an Kemenag, Quran.com, and MyQuran. The comparison focuses on two groups of *sūrah*: those with *mukhtalaf fih* status, still disputed among scholars, and those with *muttafaq*

⁴⁰Lailasari and Mufidah, "Makiyah and Maandiyah."

⁴¹Khoerunnisa, Sholehah, and Karman, "Konsep Makkiyyah and Maandiyah: Analisis Makna, Ciri, Klasifikasi, Urgensi, Panandang Ulama Klasik and Kontemporer."

⁴²Muhammad Tholhah Al-Fayyadi, "Cara Menetapkan Surat Makkiyyah and Maandiyah dalam Al-Qur'an."

⁴³Debi Ayu Puspitasari, "Kebijakan Pentashihan Aplikasi Al-Qur'an Digital di Indonesia: Studi Perkembangan Aplikasi 'Al-Quran Kementerian Agama' and Permasalahannya," *J-PAI: Jurnal Pendidikan Agama Islam*, 8(1), doi:10.18860/jpai.v8i1.13425.

‘alayh status, having reached scholarly consensus. This separation of the two groups is intended to distinguish inconsistencies that remain explicable through methodological *ikhtilāf* from inconsistencies that no longer have no basis in scholarly dispute.

Table 1. Interactive Comparison of Three Digital Qur'an Platforms

Surah	Scholarly Status	Qur'an Kemenag	Quran.com	MyQuran
al-Fāṭīḥah (1)	<i>Khilāfiyyah</i>	Makkiyah	Makkiyah	Makkiyah
al-Ra'd (13)	<i>Khilāfiyyah</i>	Makkiyah	Makkiyah	Makkiyah
al-Raḥmān (55)	<i>Khilāfiyyah</i>	Makkiyah	Makkiyah	Makkiyah
al-Ṣaff (61)	<i>Khilāfiyyah</i>	Madaniyyah	Madaniyyah	Madaniyyah
al-Tagābun (64)	<i>Khilāfiyyah</i>	Madaniyyah	Madaniyyah	Madaniyyah
al-Muṭaffifīn (83)	<i>Khilāfiyyah</i>	Makkiyah	Makkiyah	Makkiyah
Al-Qadr (97)	<i>Khilāfiyyah</i>	Makkiyah	Makkiyah	Makkiyah
Al-Bayyinah (98)	<i>Khilāfiyyah</i>	Madaniyyah	Madaniyyah	Madaniyyah
al-Zalzalah (99)	<i>Khilāfiyyah</i>	Madaniyyah	Makkiyah	Madaniyyah
al-Ikhlās (112)	<i>Khilāfiyyah</i>	Makkiyah	Makkiyah	Makkiyah
Al-Falaq (113)	<i>Khilāfiyyah</i>	Madaniyyah	Makkiyah	Madaniyyah
al-Nās (114)	<i>Khilāfiyyah</i>	Madaniyyah	Makkiyah	Madaniyyah
Al-Baqarah (2)	<i>Muttafaq 'alaih</i>	Madaniyyah	Madaniyyah	Madaniyyah
Āli 'Imrān (3)	<i>Muttafaq 'alaih</i>	Madaniyyah	Madaniyyah	Madaniyyah
al-An'ām (6)	<i>Muttafaq 'alaih</i>	Makkiyah	Madaniyyah	Makkiyyah

Based on Table 1, three main patterns can be identified. First, most surahs exhibit consistent classification across platforms, both within the *disputed muttafaq'alaih* and *disputed muttafaq'alaih* categories. For instance, al-Raḥmān, al-Muṭaffifīn, al-Baqarah, and Āli 'Imrān received identical labels across all compared applications. This finding indicates that the three platforms rely on relatively uniform references.

Second, discrepancies in classification were found among several surahs that are indeed categorized as *mukhtalaf fih*, such as al-Zalzalah, al-Falaq, and al-Nās. Such discrepancies remain explicable as a logical consequence of scholarly disagreement (*ikhtilāf*) regarding the Meccan (*Makkiyah*) or Medinan (*Madaniyyah*) status of these surahs. Metadata variation within this group still possesses an epistemological basis, as each platform likely draws upon different references or determination methods.

Third, this study identifies a considerably more significant anomaly in surah al-An'ām (QS. 6). Unlike the other eleven *mukhtalaf fih* surahs, al-An'ām falls under the *muttafaq 'alaih* category, that is, a surah whose Meccan status is generally agreed upon in the Ulumul Qur'an (Qur'anic sciences) literature. Nevertheless, Quran.com labels it as *Madaniyyah*, whereas Qur'an Kemenag and MyQuran consistently classify it as

Makkiyyah. This finding demonstrates that the inconsistency in question can no longer be attributed to scholarly methodological *ikhtilāf*, but instead points to differences in metadata sourcing or standardization processes employed by each respective platforms.

Further investigation into the al-An'ām anomaly points toward a technical hypothesis that is most consistent with the analytical framework of this study. Within the Ulumul Qur'an tradition, al-An'ām is recognized as a Meccan surah containing several Medinan verses (*istiṣnā'*, i.e., *exceptions*), specifically verses 151–153, as explicitly documented by al-Qaṭṭān.⁴⁴ Such cross-phase verse exceptions constitute a structural complication long identified in classical literature, yet one that is particularly susceptible to misrepresentation within digital database systems designed to store a single label value per surah entity.⁴⁵ It is highly plausible that Quran.com employs a dataset that fails to separate the majority-label metadata of a surah from the annotation regarding its *istiṣnā'* verse exceptions, such that the presence of Medinan verses within the surah may be recorded and displayed as the label for the surah as a whole – an outcome that more plausibly indicates a failure at the database schema layer than a divergence in scholarly methodology.⁴⁶ If this hypothesis is confirmed, the case of al-An'ām would demonstrate not only cross-platform inconsistency but also concrete evidence that a monolithic database schema fails to accommodate the hierarchical structure of Ulumul Qur'an data, which distinguishes the status of a surah as a whole from the status of its individual verses.

The case of al-An'ām constitutes the most significant finding of this study, as it reveals that inconsistency issues extend beyond areas that remain genuinely subject to scholarly debate, reaching even surahs for which academic consensus has already been established. This condition indicates that the validity of metadata in digital Qur'an applications is influenced not only by the complexity of Islamic scholarly tradition but also by each developer's implementation of data management mechanisms. Accordingly, the issue at hand is not solely a matter of managing *ikhtilāf*, but also one of data source validation and consistency in metadata implementation.

In addition to revealing classification discrepancies, Table 1 also shows that all three platforms present *Makkiyyah-Madaniyyah* status as a single label, without accompanying information regarding the basis of transmission (*riwayah*), *mukhtalaf fih* or *muttafaq 'alaih* status, or the methodological references employed. This simplification reduces the epistemological complexity of *Makkiyyah-Madaniyyah* studies to an absolute binary classification. Consequently, users may perceive a surah's status as a final, settled fact, whereas the classical exegetical (tafsir) tradition contains argumentative dynamics, variation in the quality of transmitted reports, and differing methodological approaches underlying such classifications.

A deeper analysis of Table 1 reveals a phenomenon of reference polarization (a "data qibla") within Indonesia's ecosystem for application development ecosystem. A perfect correlation (100% concordance) was observed between the labels presented by the MyQuran application and the Qur'an Kemenag across the entire surah sample, encompassing both the *muttafaq 'alaih* and *mukhtalaf fih* categories. This empirical fact confirms that MyQuran, as a community-based local application, strictly adopts the

⁴⁴Al-Qaṭṭān, *Mabāḥith fī 'Ulūm al-Qur'ān*, 65.

⁴⁵Reflita, "Dasar Pengelompokan Surah Makkiyyah and Madaniyyah dalam Mushaf Standar Indonesia."

⁴⁶Siddiqui, U. et. al., "Scalability, availability, reproducibility and extensibility in Islamic database systems," *International Journal on Islamic Applications in Computer Science and Technology* 9 (30 Juli 2025): 14–20, <http://arxiv.org/abs/2507.22384>.

Mushaf Standar Indonesia issued by the Lajnah Pentashihan Mushaf Al-Qur'an). This adoption is structurally facilitated by the LPMQ's official public Application Programming Interface (API) provided by the LPMQ, which was specifically launched to serve as a "digital bridge" standardizing Qur'anic data for third-party application developers in Indonesia.⁴⁷ In classical methodological terms, this pattern is more accurately described as institutional taqlīd uncritical adherence to a single authoritative reference (the LPMQ dataset) than an independent act of ijtihād. By contrast, the divergence of Quran.com reflects an undisclosed but discernible ijtihādī selection among competing classical criteria, since no single classical authority is cited as its basis.⁴⁸ Conversely, Quran.com, developed by a global community, displays divergent labels for the surahs al-Zalzalah, al-Falaq, and al-Nās (labelling them *Makkiyyah*, in contrast to Qur'an Kemenag, which labels them *Madaniyyah*). This disparity is most plausibly explained not as a technical anomaly but as a reflection of differing methodological priorities operating at the level of source-data selection: the Quran.com labels for al-Zalzalah, al-Falaq, and al-Nās align with the *qiyāsī ijtihādī* emphasis on thematic and stylistic criteria (*uṣlūb*) documented among classical exegetes,⁴⁹ whereas the Qur'an Kemenag labels align with the *samā'ī naqlī* emphasis on transmitted reports embodied in the Mushaf Standar Indonesia.⁵⁰ In the absence of direct access to the underlying dataset documentation of each platform underlying dataset documentation, this methodological explanation is advanced as the most consistent working hypothesis rather than a technically confirmed finding. Nonetheless, it illustrates how a centuries-old methodological *ikhtilāf* between *naqlī* and *qiyāsī*-based reasoning re-emerges largely unrecognized by developers and users alike as a data-sourcing divergence within contemporary digital platforms.

Furthermore, the representational failure observed in the case of surah Al-An'am on the Quran.com platform underscores the fundamental incompatibility between the structure of Ulumul Qur'an scholarship and the underlying logic of the Relational Database Management System (RDBMS) commonly employed by developers. In conventional database architecture design, the "Surah" entity typically possesses only a single attribute (column) with a single data type (string or Boolean) for storing revelation metadata. Such a flat-data structure tends to compel the system toward generalization and typically does not provide a dedicated field for storing an array of anomalous or *istisnā'* data (such as verses 151–153 in al-An'am, which hold *Madaniyyah* status). When the application's algorithm executes a data query, the presence of Medinan verses within the surah is likely to overwrite the surah's majority value, potentially causing the interface to display an overall *Madaniyyah* label. Confirming this mechanism would require a direct technical audit of each platform's back-end architecture, which lies beyond the scope of this library-based study. However, based on the available comparative data, the anomaly is best interpreted as

⁴⁷ Afif, Zarkasi. "API Qur'an Kemenag Jadi Jembatan Digital Akses Mushaf Standar Indonesia."

⁴⁸ Abdul Majit and Miski Miski, "Pembelajaran al-Qur'an Secara Digital: Pergeseran Sistem Isnad and Peneguhan Otoritas Baru," *Jurnal SMART (Studi Masyarakat, Religi, and Tradisi)* 9, no. 1 (2023): 133–146. <https://doi.org/10.1016/j.jmart.2023>.

⁴⁹ Deprizon, Oktaviani, and Khasanah, "Ayat Makkiyyah And Maandiyah And Implikasi Terhadap Penafsiran Qur'an," *Jurnal Islamika*.

⁵⁰ Debi Ayu Puspitasari, "Kebijakan Pentashihan Aplikasi Al-Qur'an Digital di Indonesia: Studi Perkembangan Aplikasi 'Al-Quran Kementerian Agama' and Permasalahannya," *J-PAI: Jurnal Pendidikan Agama Islam* 8, no. 1 (2022).

indicating a defect in data modeling rather than a direct representation of scholarly *ikhtilāf*.

The UI design of all three applications further compounds this underlying weakness in data architecture, since each application presents this classification metadata as a static label devoid of any interactive elements. The absence of a tooltip feature (supplementary information that appears upon clicking the label) or footnote annotation on the interface compels users to accept this information as a singular truth. This reduction of scholarly complexity into an overly minimalist UI design carries considerable risk. For example, a user who happens to compare the label of surah al-Falaq on Quran.com with that on MyQuran would immediately assume that one of the applications contains a "bug" or input error, when both are scholarly accurate, each grounded in a different methodological school of reference (*mazhab*).

4. Implications for Classificatory Consistency in Digital Qur'an Applications

a. Confusion Among Lay Users in the Digital Era

Digital Qur'an applications have become a new epistemic authority for millions of users who access religious knowledge through their device screens. Lay users generally regard the information presented by such platforms as verified and trustworthy data, such that when inconsistency arises, its impact is not merely confusing but potentially distorts an already-formed framework of religious understanding.⁵¹ Table 1 shows that not all classificatory inconsistencies carry the same epistemological weight. Label discrepancies for sūrahs al-Zalzalah, al-Falaq, and al-Nās can still be explained to users due to scholarly disagreement (*ikhtilāf*) that has persisted since the classical era. In contrast, the label discrepancy for Sūrah al-An'ām, which holds *muttafaq 'alayh* status, has no legitimate religious explanation, rendering the confusion it generates more problematic, as it stems from a failure of data representation rather than from scholarly complexity itself. Within a data-quality framework, the inability of users to distinguish between these two types of confusion constitutes an *interpretability* problem: data is of value to its users only when its context and degree of certainty can be clearly understood, rather than being presented merely as a single label.⁵²

b. Risk of Misunderstanding Abrogation Rulings (Nasikh-Mansukh)

Many digital applications include metadata information regarding verse status. Classificatory inconsistency can have serious consequences for users studying *nāsikh* and *mansūkh* (abrogating and abrogated verses), since determining which ruling abrogates and which is abrogated heavily depends on the accuracy of the revelation's chronological sequence.⁵³ The case of al-An'ām in Table 1 concretely illustrates this risk: a user comparing Quran.com (*Madaniyyah*) with Qur'an Kemenag and MyQuran (*Makkiyyah*) for the same sūrah would obtain mutually contradictory chronological premises, even though both labels originate from platforms that each present themselves as authoritative sources. In terms of data quality, this represents a failure in

⁵¹Abdul Majit and Miski Miski, "Pembelajaran al-Qur'an Secara Digital: Pergeseran Sistem Isnad and Peneguhan Otoritas Baru," *Jurnal SMART (Studi Masyarakat, Religi, and Tradisi)* 9, no. 1 (30 Juni 2023): 133–46, doi:10.18784/smart.v9i1.1795; Rohmatin et. al., "Epistemological Polemics in Digital Religion."

⁵²Jingran Wang et. al., "Overview of Data Quality: Examining the Dimensions, Antecedents, and Impacts of Data Quality," *J. Knowledge Econ.* 15, no. 1 (1 Maret 2024): 1159–78, doi:10.1007/s13132-022-01096-6.

⁵³Deprizon, Oktaviani, and Khasanah, "Ayat Makkiyyah And Maandiyah And Implikasi Terhadap Penafsiran Qur'an."

the dimension of *accuracy* as well as representational consistency—failures that are most critical precisely when the data is used for sequential reasoning such as *nāsikh-mansūkh* analysis.⁵⁴

c. Standardization for developers and publishers

Data inconsistency across applications is frequently caused by differences in developers' references, whether referring to a particular standard or to differing scholarly opinions. Regulation requiring digital developers to refer to the Standard Muṣḥaf is therefore essential to maintaining consistency and preventing fundamental changes that confuse the wider public.⁵⁵ This issue is not unique to the *Makkiyyah-Madaniyyah* case; studies of digital Islamic database systems in general likewise indicate that the authenticity and accuracy of the data underpinning such applications remain frequently questioned, partly due to the lack of verification and reproducibility mechanisms at the system development level.⁵⁶ Regulation requiring digital developers to refer to the Standard Muṣḥaf, accompanied by periodic audit mechanisms for the metadata schemas employed, is therefore essential for maintaining consistency and preventing label changes that cannot be methodologically justified.

d. Trust in the Authenticity of Metadata

Classificatory consistency across digital platforms is essential for reinforcing users' confidence in the accuracy and sanctity of the Qur'an. Conspicuous data discrepancies between applications, particularly for a sūrah with *muttafaq 'alayh* status, such as al-An'ām, have the potential to undermine public trust more sharply than discrepancies in *mukhtalaf fīh* sūrahs, since users hold no epistemological expectation that such a sūrah would be subject to dispute.⁵⁷ Other religious traditions have responded to similar needs by developing formal metadata standards for canonical texts; OrthoCCL, for instance, is a Dublin Core-based metadata standard developed for the Eastern Orthodox Christian tradition to document canon law.⁵⁸ This precedent indicates that the LPMQ, which thus far provides only a data API without a metadata schema requiring the declaration of *ikhtilāf* status has room to develop a comparable standard to preserve its scholarly authority within the digital domain.

e. Conceptual Misunderstanding

Digital users risk becoming trapped in literalist interpretation if applications fail to consistently present a socio-historical context (*Makkiyyah/Madaniyyah*).⁵⁹ This reduction is clearly evident in Table 1: both the twelve *mukhtalaf fīh* sūrahs and the

⁵⁴Wang et. al., "Overview of Data Quality: Examining the Dimensions, Antecedents, and Impacts of Data Quality."

⁵⁵ Reflita, "Dasar Pengelompokan Surah Makkiyyah and Madaniyyah dalam Mushaf Standar Indonesia."

⁵⁶Siddiqui et. al., "Scalability, availability, reproducibility and extensibility in Islamic database systems."

⁵⁷Rambe, A.A., & Tanjung, "Makkiyyah And Maandiyah," *Jurnal Pendidikan and Konseling* 5, no. 1 (2023); Lailasari and Mufidah, "Makiyah and Maandiyah."

⁵⁸E. F. Kuehn, "Introduction," *Journal of Religious & Theological Information* 21, no. 3–4 (2 Oktober 2022): 95–98, doi:10.1080/10477845.2022.2038048.

⁵⁹Neng Sufia and Abu Anwar, "Makkiyyah and Maandiyah: Kajian Tematik and Implikasinya dalam Kehidupan Umat Islam," *An-Nahdlah: Jurnal Pendidikan Islam* 4, no. 3 (16 April 2025): 741–52, doi:10.51806/an-nahdlah.v4i3.656.

muttafaq 'alayh Sūrah al-An'ām are alike presented as binary labels without annotation of their degree of certainty, leaving users with no means of distinguishing an agreed-upon classification from one still under dispute. Absent such annotation—termed, in data-quality parlance, the *interpretability* and *relevance* dimensions.⁶⁰ The universal message of the Qur'an risks becoming difficult for users to adapt when addressing contextual challenges such as pluralism and globalization, as the underlying historical argumentation remains untransparent.

Based on the foregoing analytical findings, this study formulates three concrete recommendations directed at the three parties with the greatest stake in Indonesia's digital Qur'an application ecosystem.

First, for lay users, it is recommended that no single application be treated as the sole reference for understanding a sūrah's *Makkiyah-Madaniyyah* status; rather, users should cross-reference multiple applications or directly consult the Indonesian Standard Muṣḥaf (*Mushaf Standar Indonesia*) published by the LPMQ of the Ministry of Religious Affairs of the Republic of Indonesia, which has undergone official *taṣḥīḥ* verification. Among the three platforms examined, the Qur'an Kemenag application may be regarded as the primary reference, given its grounding in the most standardized institutional authority.

Second, for application developers, three technical measures are recommended: incorporating interactive annotations (tooltips) explaining the *khilāfiyyah* or *muttafaq 'alayh* status of each sūrah; explicitly stating the methodological theory used as the basis for labeling; and separating, within the database schema, the metadata for a sūrah's majority label from the notation of *istiṣnā'* verse exceptions. These three measures do not require a comprehensive overhaul of the system architecture but may be implemented at the existing interface layer and metadata schema.

Third, for standardization bodies, particularly the LPMQ of the Ministry of Religious Affairs of the Republic of Indonesia, the scope of *taṣḥīḥ* authority be extended from the domain of printed *muṣḥaf* to that of digital applications. Given that the penetration of digital Qur'an applications in Indonesia now far exceeds the distribution of printed *muṣḥaf* in terms of daily user reach, an oversight mechanism for the consistency of classification metadata in third-party applications must be promptly formalized as part of the institution's *taṣḥīḥ* responsibilities.

5. Research Implications

The findings regarding the inconsistent representation of Makkiyah-Madaniyyah data across digital Qur'an applications have significant implications at both the theoretical and practical levels.

Theoretically, this study provides a new foundation for the field of Digital Religious Informatics. The analysis results demonstrate that the digitization of sacred texts is not a neutral medium. In this case, the relational (flat-data) database schema is shown to actively contribute to the distortion and reduction of the epistemological richness, such as *ikhtilāf* and *istiṣnā'*, inherent in the classical Islamic scholarly tradition. Consequently, contemporary Ulumul Qur'an discourse can no longer confine itself solely to philological or historical textual studies, but must begin to incorporate critical engagement with data modelling and algorithms that distribute such texts within digital space.

⁶⁰Wang et. al., "Overview of Data Quality: Examining the Dimensions, Antecedents, and Impacts of Data Quality."

At the practical and policy levels, this study issues a structural imperative to both digital application developers and regulatory authorities. For application developers, there is an urgent need to reform both the UI and the underlying database structure. Developers should move away from static binary labelling toward an educative interface design for instance, by providing an interactive feature (tooltip) that displays the source of reference (data *sanad*) and annotations regarding verse-level exceptions whenever a user clicks on a *Makkiyyah* or *Madaniyyah* label.

Meanwhile, regulators such as the Lajnah Pentashihan Mushaf Al-Qur'an) of the Indonesian Ministry of Religious Affairs point to a regulatory gap because applications with millions of daily users operate on unsynchronized data references points to a regulatory gap. The LPMQ must urgently transform its *tashih* (certification) paradigm, shifting it from an orientation centered on physical products, i.e., printed mushaf copies, to digital data governance. This can be realized by requiring Indonesian third-party applications to obtain digital certification through integration with an official government API, thereby guaranteeing the right of lay users to access accurate and standardized religious information.

Conclusion

This study concludes that the inconsistency in *Makkiyyah-Madaniyyah* labeling across digital Qur'an applications is not merely an administrative failure in data entry, but rather a manifestation of an epistemological clash between the complexity of the Ulumul Qur'an corpus and the rigidity of current digital database architecture. While the Islamic scholarly tradition readily accommodates *ikhtilāf* (methodological disagreement) and *istiṣnā'* (verse-level exceptions) as forms of *ijtihād*-derived richness, the majority of developers' relational flat-data systems employed by the majority of developers instead compel this richness to be reduced to a static, absolute binary value. The most significant empirical evidence for this conclusion is the anomaly identified in surah al-An'ām a *muttafaq 'alayh* surah whose classification nonetheless diverges across platforms, demonstrating that the inconsistency documented in this study extends beyond the domain of genuine scholarly dispute into the domain of data representation failure.

This study's principal scholarly contribution lies in demonstrating, through the al-An'ām case, that a single causal framework cannot explain classificatory inconsistency in digital Qur'an applications. It requires distinguishing two analytically separate categories: inconsistency rooted in genuine, classical-era scholarly disagreement (*ikhtilāf*) as observed in the twelve *mukhtalaf fih* sūrahs and inconsistency rooted in database-architecture failure to preserve the hierarchical distinction between a surah's majority label and its *istiṣnā'* exceptions as observed uniquely in al-An'ām. This distinction constitutes a new analytical instrument for the field of digital religious informatics, one not previously articulated in the Indonesian-language 'Ulūm al-Qur'ān literature, and establishes that the digitization of sacred texts is not a neutral technical process but one that actively reshapes and at times distorts the epistemological structure of the tradition it purports to represent.

Practically and strategically, this reality necessitates a paradigm shift in Indonesia's Qur'anic standardization. Given that the penetration of digital applications has far surpassed the distribution of printed *mushaf* copies, the Lajnah Pentashihan Mushaf al-Qur'an (LPMQ) of the Indonesian Ministry of Religious Affairs must urgently expand its authority's mandate toward digital religious data governance.

Standardization can no longer be confined to the textual validity of verses alone; it must also encompass the auditing of metadata schemas and transparency of references (application programming interface-based standardization).

This study has several limitations that qualify the scope of its conclusions. First, the analysis is confined to a purposive sample of three digital Qur'an applications and, within them, to the twelve sūrahs of established *mukhtalaf fīh* status together with a small comparative set of *muttafaq 'alayh* sūrahs; the findings therefore cannot be generalized to the full corpus of 114 sūrahs or to the broader population of digital Qur'an applications beyond those examined. Second, as a qualitative library research relying on publicly observable platform outputs, this study did not have direct access to the backend database architecture or source-data documentation of any of the three platforms; consequently, the explanations advanced for the al-An'ām anomaly and for the Quran.com labelling pattern remain analytically grounded hypotheses rather than confirmed technical findings verified through direct system audit or developer interview. Therefore, future research is therefore strongly recommended to integrate technical audits of third-party applications' back-end structures conducted in collaboration with application developers with empirical surveys of user trust and comprehension to move from the hypothesis-generating analysis offered here toward a standardized, verifiable, and scholarly accountable prototype of Islamic religious database architecture.

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