




Challenging the Sacred: The Law of Doubting the Authenticity of the Quran in the Perspective of the Fatwa of the Indonesian Ulema Council

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Abstract

This article aims to analyse the law of doubting the authenticity of the Quran from the perspective of the fatwa of the Indonesian Ulema Council. The urgency of this research is to revisit the sacredness of the Quran as an answer to the criticism of the challengers. This research uses a qualitative method with a literature study approach. Primary data through Q.S. Al-Hijr verse nine, and Q.S. Al-Baqarah as Naqli arguments and Aqli arguments referring to MUI Fatwa as core data. Secondary data in the form of scientific articles and books of interpretation. Data analysis techniques using the Tahlili interpretation method and content analysis. The results showed that at the level of Naqli's arguments, the authenticity of the Quran is undeniable because the literature says there is no doubt in the Quran, and Allah maintains its authenticity. This is the reason why the content of the Quran remains the same despite the efforts of those who want to falsify it. Authenticity at the level of Aqli evidence is the consistency of the Quran's language and structure, accurate scientific content, predictions, and prophecies that prove accurate, ethical, and aesthetics of the message that contains moral values.

Keywords: Fatwa, Ulema Council, Sacred, Al-Quran

Introduction

The Quran is the holy book revealed directly from Allah SWT to the Prophet Muhammad SAW. This is a fundamental belief for Muslims, and the Quran is considered unchanged since it was revealed in the 7th century (Amin, 2020). However, as scientific research and religious criticism developed, some began to doubt the authenticity of the Quran. They question whether the current text of the Quran is the same as that revealed during the Prophet's time or whether there have been changes and editions in its history. This kind of criticism, which



attempts to challenge the sanctity of the Quran, has become an increasingly vigorous and challenging topic of debate among academics and religious discussions (Fajrie et al., 2023).

There are several rational arguments for Quranic critics to doubt the authenticity of the Quran. Firstly, the Prophet Muhammad is thought to have never recorded the Quran, and Quranic verses were usually written on animal skins or date palm fronds. Then, there is some evidence that the content of the Quranic verses has been altered by people who wanted to destroy the sanctity of the Quran. Ideally, the Quran is a sacred and holy book for Muslims, which is considered a direct revelation from Allah SWT to Prophet Muhammad SAW. Its presence plays a central role in the lives of Muslims as spiritual guidance, law, ethics, and guidance in various aspects of life (Djamdjuri & Kamilah, 2021; Tamsil et al., 2023). The Quran is considered an irreplaceable source of knowledge and is the foundation of Islamic teachings. Muslims treat the Quran with great honour, put it in a high place, clean it, and read it with great solemnity.

Every word, verse and surah in the Quran is considered to have a deep meaning and understanding and practising it is an obligation for every Muslim. The Quran is also considered a source of spiritual inspiration and a means to get closer to Allah SWT, thus establishing a sacred relationship between Muslims and this holy book. The Quran also provides instructions on worship, establishing a close relationship with Allah (Hablumminallah), promoting humanitarian interactions (Hablumminannas), and achieving inner peace. For Muslims, reading, contemplating and practising the teachings of the Quran is a source of spiritual happiness, inner peace and direction in life, creating a deep connection between individuals and their Lord.

For all humanity, the Quran has undeniable universal value. Although intended specifically for Muslims, the messages in the Quran contain moral and ethical teachings that can be applied to various aspects of life (Ghiasi & Keramat, 2018). Values in the Quran, such as compassion, justice, truth, and brotherhood, can guide all people, regardless of religion or cultural background. It teaches simplicity, fortitude and generosity, which can influence how humans interact with the environment and each other. Therefore, the presence of the Quran in human life creates the potential for peace, interfaith understanding, and the development of universal moral values (Mukaromah, 2022).

The urgency of this research is to revisit the authenticity of the Quran in the context of the development of Islamic religious thought and views in Indonesia. In an increasingly globalised and diverse environment, doubts about the authenticity of the Quran can affect Muslims' beliefs and understanding of their holy book. Therefore, official understandings and views expressed through fatwas by institutions such as the Indonesian Ulema Council are highly relevant. Such fatwas have the potential to provide guidance and clarification of Islamic law regarding doubts about the authenticity of the Quran and, at the same time, to promote a deeper understanding of the meaning and importance of this holy book for Muslims in Indonesia. Through this research, the author identifies deeper insights into the Indonesian ulama's responses to issues challenging the sanctity of the Quran and how they seek to defend religious beliefs and values in an increasingly complex and changing environment.

Literature Review

Through this literature review, the author identifies the relevance and uniqueness of the fatwa in the context of religious issues in Indonesia (Farhah, 2022). Then, it can seek a framework of thought related to the supervision and protection of the holy book in Islam. It is essential to understand that the Quran as a holy book has a very high position in Islam, and doubting the authenticity of the Quran is a sensitive issue (Fazly & Hasti, 2022). Previous literature could highlight the significance of the Quran in Muslim life, the role of MUI as an institution that issues fatwas, and the relationship between religion and law in Indonesia. The literature



analysis could also explore people's views and reactions to this fatwa and its implications for freedom of speech and diversity of views in society (Schmidli, 2022). In addition, the literature review can examine issues related to views that cast doubt on the authenticity of the Quran in the wider Islamic world. This includes the views of groups or individuals who question the authenticity of the Quran in the context of Islamic history. Case studies from other countries facing similar issues can also provide valuable insights into how these issues are addressed and regulated.

Some previous articles related to this research are a journal entitled "The Language of Command in Various English Quran Translation" (Muhsinin, 2022). This article discusses the similarities and differences regarding word usage and grammatical constructions. However, these differences do not cause differences in meaning. Then, the research entitled "The Authenticity Of The Quran: Theological Views on Tahrif Among Sunni and Shia Scholars" (Madi, 2022). The results of this article discuss that according to the Sunnis, the Quran will always be preserved as the word of God.

Meanwhile, among the Shia, there are two different views regarding the authenticity of the Quran. The first states that the Quran was distorted during the first three caliphate eras. The second view states that the Quran has always maintained its authenticity. Among Indonesian Shias, there is no discourse on the distortion of the Quran. Finally, the article entitled "Orientalist Criticism of the Authenticity of the Quranic Language: An Analysis of the Theory of Foreign Words in the Quran" (Azmi, 2019). The results show that the orientalist view of the problem of foreign words or foreign words in the Koranic language is based on rationality and possibility.

Methods

This article uses a qualitative method with a literature study approach. The data collection technique used in this research is a literature study with a literature review (Creswell, 2020; Yin, 2013). In literature studies, researchers collect and evaluate existing information, identify knowledge gaps, and provide context for future research (Culler, 2023; Devadas Pillai, 2019; Hermans, 2014). The primary data sources in this study are the fatwa of the Indonesian Ulema Council on the authenticity of the Quran, the Naqli arguments for the authenticity of the Quran contained in Q.S. al-Hijr verse 9 and Q.S. al-Baqarah verse 1-2 and the Aqli arguments related to the characteristics of the Quran. Secondary data used in this research are Quranic verses that support the authenticity of the Quran, scientific articles, and books of interpretation.

The data results will be analysed using interpretation analysis techniques and content analysis. The tafsir analysis used in this article is the Tahlili tafsir method, which collects various verses on the theme of the discussion (Amin, 2017; Rokim, 2017; Rosalinda, 2020). Meanwhile, according to Krippendorff (2022), content analysis does not limit the text in the definition to written products but also "other meaningful things" with deep context. According to Moleong (2019), content analysis optimises procedures to obtain valid conclusions. Furthermore, Holsi in Moeloeng defines it as any technique used to infer attempts to find the characteristics of messages and is done objectively and systematically (Weber, 2017).

Results

Naqli evidence of the authenticity of the Quran

Dalil Naqli is a theological and doctrinal foundation in Islam based on nash or sacred texts (Fetraningtyas & Yunanto, 2021). In the context of the authenticity of the Quran, the Naqli evidence confirms that the Quran is a holy book revealed directly from Allah SWT to the Prophet Muhammad SAW without any changes or edits. This evidence refers to verses in the Quran claiming the authenticity and truthfulness of the holy book and traditions supporting this



belief (Alibe, 2022). Naqli evidence is a strong foundation that reinforces Muslims' belief in the authenticity and authority of the Quran as the main guideline in their religion.

The importance of Naqli evidence in understanding the authenticity of the Quran cannot be overlooked. It plays a vital role in shaping Muslims' views on the source and validity of their holy book (Al-Hamidy, 2018). In this study, we will explore and analyse some of the Naqli evidence used to support Muslims' belief in the authenticity of the Quran. These include Quranic verses that state that this holy book is a direct revelation from Allah and traditions that detail how the Quran was delivered to Prophet Muhammad.

By understanding these Naqli proofs, the author can delve deeper into the foundations of Muslims' beliefs and what makes the Quran such a powerful source of inspiration for them. In Q.S. Al-Baqarah verses 1-2 Allah says:

"Alif laam miim. This Book (Quran) has no doubt in it; guidance for those who fear." (Q.S. Al-Baqarah verses 1-2).

This verse shows that the Quran is an extraordinary book whose authenticity cannot be doubted because it comes from Allah Himself. Therefore, it would be wrong to doubt its validity, as its clarity and truthfulness are apparent. For individuals who practice piety, they can benefit from the Quran in the form of practical knowledge and good deeds. They fear Allah and obey His commands (Al-Qarni, 2008).

Salam Tafsir al-Wajiz, this verse shows three descriptions of the Quran. Firstly, the Quran serves as a guide to goodness. Secondly, the Quran guides people who fear their Lord by obeying His commands, avoiding His prohibitions, and abandoning sinful deeds. Third, pious people can feel the benefits contained therein (Lajnah Pentashihan Mushaf Al-Quran, 2016). Then, in verses 3-5, the Quran states that the authenticity contained in the holy verse contains many benefits for anyone who believes in it. Q.S. Al-Baqarah verses 3-5 reads as follows:

"(Those) who believe in the unseen, establish prayer, and spend some of the sustenance We bestow upon them, and those who believe in the Quran revealed to you (Prophet Muhammad), and the Scriptures revealed before you, and they are certain of the Hereafter. Their Lord guides them, and they are the fortunate ones". (Q.S. Al-Baqarah verses 3-5).

The Quran is a guide for those who have piety (Katsir, 2018). They believe in the unseen, establish prayer, give alms by spending some of their wealth, believe in the Quran and the previous books, and believe in the Last Day. (Al-Razi, 2012; Al-Thabary, 2000; Al-Zamakhshari, 1995). Individuals who fulfil the abovementioned characteristics will receive Allah's guidance and grace. As a result, they will feel the reward of their faith and deeds in the afterlife (As-Suyuthi & Al-Mahally, 2015). Allah will bless them and give them a beautiful eternal abode in Paradise, where they will enjoy infinite bliss filled with pleasures and happiness that will never end (Assobuni, 2009; Az-Zuhaili, 2018; Maraghi, 1910).

The authenticity of the Quran is also found in other proofs that state that the Quran is the preserved word of Allah. This evidence is found in Q.S. al-Hijr verse 9, which reads:

"Indeed, We who revealed the Quran, and indeed We have preserved it." (Q.S. al-Hijr verse 9).

The above verse indicates, "We will preserve the Quran from corruption or change because this holy book is proof of Our power over all creatures until the Day of Judgement." Allah revealed the Quran as a source of guidance, compassion, healing, and light. While some people expect punishment, Allah wants to give mercy. The Quran was revealed through the intercession of angels, and when the angels brought it down, it returned to the heavens so that no proof of apostleship remained except in the form of the Quran (Rubino et al, 2023). However, some people have no desire to believe. They are not the first to reject and disbelieve



because, in the past, people, groups, and communities that had received messengers from among them had also denied and opposed those messengers (Al-Jaza'iri, 2003).

Al-Qurthubi (2002) explains that the above verse implies that Allah will preserve the sanctity and eternity of the Quran from any change, either addition or subtraction and will maintain its authenticity forever. The fundamental difference between the Quran and other scriptures is that the Quran has the assurance that Allah Himself will preserve it, while other scriptures have no such assurance. In other words, other scriptures require their people to preserve them, which often results in variations and changes, as we see today.

The Quran is a pure revelation from God, without any human intervention in it, because if it were artificial, there would be many changes and differences in it (Q.S. al-Nisa: 82). The Quran is timeless because Allah Himself will preserve it (Shûr, 1984). Therefore, if Allah guarantees the authenticity of the Quran, it is certain that no force can intervene in the authenticity of the Quran (Hamka, 2012).

Regarding the authenticity of the Quran in Q.S. al-Hijr verse 9, Shihab provides an interesting argument. In his tafsir, he explains that to maintain the continuity of the Prophet's preaching until the Day of Judgement, Allah did not send angels as revelators. Instead, Allah sent down the Quran as a source of teachings that humanity will always mention and remember. Allah will preserve the Quran from all forms of change or replacement until the Day of Judgment arrives (Shihab, 2015).

The Naqli evidence on the authenticity of the Quran is the primary basis that strengthens Muslims' belief in their holy book. The verses in the Quran stating that the book is a direct revelation from God, along with the traditions supporting this belief, have provided a solid basis for Muslims to understand and respect the authenticity of the Quran. This argument is strengthened by arguments stating that the Quran contains mercy for the believers (Q.S. al-A'raf verse 203), the Quran revealed to the Prophet Muhammad brings the truth (Q.S. al-Zumar verse 2), and the Quran has no doubt in it because the Quran is a guide for the pious (Q.S. al-Baqarah verse 2).

This holy book is an indispensable guide in their lives and an eternal source of spiritual inspiration. In an increasingly sophisticated contemporary era, an understanding of these Naqli evidences not only strengthens Faith but also enables Muslims to answer questions and challenges that arise about the authenticity of the Quran. Therefore, a deep understanding of these Naqli proofs is crucial in understanding the central role of the Quran in the lives of Muslims and how they maintain their Faith in an ever-changing environment.

Aqli evidence for the authenticity of the Quran

In addition to Naqli arguments that focus on the sacred text, in the context of the authenticity of the Quran, there are also Aqli arguments that focus on reason or rationality (Fazeli et al., 2022). Aqli arguments are arguments based on reason and logic, which observe the characteristics and properties of the Quran to prove its authenticity as a divine revelation. In this study, we will explore some of the arguments used to support Muslims' belief in the authenticity of the Quran.

One of the solid Aqli arguments in favour of the authenticity of the Quran is the consistency and exemplarity in the language and structure of the holy book (Hoover, 2022). The Quran, in its extraordinarily beautiful and contained Arabic, remains consistent throughout the book. This argument says that the authenticity of the Quran can be proved by the impossibility that humans at the time of Prophet Muhammad could create a text similar to its quality of language, unity of theme, and depth of meaning. Thus, the consistency of the language and structure of



the Quran is considered strong evidence that this holy book is the result of irreplaceable divine revelation.

In addition to linguistic consistency, aqli arguments highlight various scientific, historical, and ethical aspects of the Quran. These arguments include scientific knowledge that reaches an impressive level of accuracy, historical statements that match archaeological findings, and high and relevant ethics. The Quran's ability to contain scientific information that is in line with contemporary knowledge while encompassing knowledge that could not have been known to man at the time of the Prophet has been the basis for several Aqli arguments about the authenticity of this holy book. As such, Aqli's arguments provide an exciting and insightful view of the authenticity of the Quran based not only on religious belief but also on rational thought.

In supporting the authenticity of the Quran by using rational Aqli arguments, some scholars cumulatively formulated the characteristics of the Quran. The explanation of its characteristics is as follows:

No	Characteristics	Proof of authenticity
1	The authenticity of the word of the creator	a. Allah preserves the authenticity of the Quran by His power. b. Several times the Quran was altered by unscrupulous people but it was still identified. c. Rational global message that can be accepted by all human beings. d. There is no literature that equals the perfection of the Quran.
2	Only given to the prophet Muhammad	a. The Quran is a book that completes the previous books. b. Allah sent down the Quran as a completion for the last prophet. c. The previous books have not been as complex as the level of Quranic literature.
3	The Book of Miracles	a. There is no text that resembles or even comes close to the Quran. b. Scientific content. c. Can be implemented in every era without any changes. d. Its truth that has been tested in the technological era.
4	Derived Mutawatir	a. The Quran was revealed not as a whole but gradually. b. The Quranic verses were revealed according to the conflicts that occurred in the community. c. In addition to solving problems, the Quran conveys values through historical events and legal levels. d. The quality and content are maintained until now.
5	Reading it is an act of worship	a. Reward if recited even if you do not know the meaning. b. The Quran contains knowledge so reading and practicing it is an act of worship.

Table 1. Characteristics and rational evidence for the authenticity of the Quran

Through the above characteristics, the author has analysed and formulated other rational proofs of the Quran's authenticity, including:

1. **Consistency of Language and Structure:** The Quran is written in Arabic, which is very beautiful and has remarkable consistency in language and structure. Over an extended period, the Quran has maintained its quality without any inconsistencies or changes in language style despite being conveyed in different suras and verses (Ishak et al., 2020). This Aqli evidence suggests that it was difficult, if not impossible, for humans at the time of Prophet Muhammad to create a similar text with such consistent and high-quality language characteristics (Al-Dherwi & Dalol, 2022).
2. **Accurate Scientific Content:** The Quran also contains scientific statements that reach a surprising level of accuracy, such as descriptions of human embryonic development or natural phenomena. The Aqli evidence states that scientific knowledge in the Quran that corresponds to contemporary knowledge and also includes knowledge that



humans could not know at the time is strong evidence that this scripture is a divine revelation (Abdul Rahim et al., 2023; Al-Omari & Al-Alawiya, 2022).

3. Accurate Predictions and Prophecies: The Quran also contains predictions and prophecies that have proven accurate in historical events (Ramdhani et al., 2022). Some Aqli arguments highlight the accuracy of predictions in the Quran as evidence that this scripture has a divine source that knows the future (Rajab et al., 2021).
4. High Ethical Messages: The Quran contains ethical and moral messages relevant to various aspects of human life (Houston, 2021). Aqli's arguments state that the existence of universal and continuous ethical messages in the Quran is proof of the divinity of this holy book (Willoughby, 2017).

The Aqli (conventional knowledge) argument for the authenticity of the Quran leads us to a deeper understanding of the origins of this scripture and how its remarkable characteristics are strong evidence of the validity of divine revelation (Ropingi, 2018). Arguments based on the consistency of language and structure, scientific knowledge, accurate predictions, universal ethical messages, and challenges given by the Quran to humanity help strengthen Muslims' belief in the authenticity of this holy book. As a book of miracles, the Quran retains its appeal in scientific research, philosophical discussions, and common sense explorations and it inspires conviction by appealing to the inner life of human beings, namely the heart and the mind. With this Aqli evidence, we can better understand and appreciate the role of the Quran as a source of guidance and profound knowledge, as well as evidence of the miracle of language and knowledge that ordinary humans cannot produce.

These Aqli pieces of evidence strengthen the belief in the authenticity of the Quran and pave the way for interfaith dialogue and the exchange of scientific views. Discussions about the unique characteristics of the Quran that are considered miracles can be an exciting starting point for further exploration of religion, language, science and ethics. Over time, a deeper understanding of the Aqli arguments will continue to support the belief in the authenticity of the Quran and make it one of the essential pillars in Muslims' spiritual and intellectual life.

Fatwa of the Indonesian Ulema Council on Doubting the Authenticity of the Quran

The fatwa issued by the Indonesian Ulema Council (MUI) on the law of doubting the authenticity of the Quran has become an essential focus of religious discussions in Indonesia. As the authoritative body on Islamic religious matters in Indonesia, the MUI plays a central role in providing guidance and clarification regarding the authenticity of the Quran and the law for individuals who doubt it. MUI's fatwas reflect the importance of maintaining Muslims' trust and confidence in their holy book while creating a legal framework to address issues related to the authenticity of the Quran in an increasingly diverse and changing context.

At this level, MUI considers several things related to the law of doubting the authenticity of the Quran, namely (MUI Jawa Tengah, 2018):

1. The Quran as the word of God is maintained in its purity, and believing in the perfection and authenticity of the Quran is an integral part of faith;
2. There is a group of individuals who believe that the Quran circulating in the community is not entirely complete; there may be additional verses or chapters that are not listed, changes, subtractions, and other similar things that invite doubts about the completeness of the Quran;
3. Because of these debates, the question arises about the legal status of individual Muslims who doubt the perfection of the Quran held by the Muslim community today;
4. Based on these considerations, the Indonesian Ulema Council feels the need to issue a fatwa that regulates the law for those who doubt the perfection of the Quran as a guide for the life of the ummah.



MUI issued General Fatwa, Legal Provisions, and Recommendations through these considerations. The General Fatwa issued are: First, the Quran is the revelation of Allah SWT delivered to the Prophet Muhammad SAW through the angel Gabriel Alaihis salam as a miracle, with authentic narrations, reading the Quran is considered an act of worship, starting from Surah Al-Fatihah and ending with Surah An-Nas. Second, the Quran in the Uthmani Mushaf is a version of the Quran that was compiled and recorded based on solid history and the approval of the Prophet's companions. This version still survives in the community today.

The legal provision issued by MUI regarding doubting the authenticity of the Quran reads, "Doubting the perfection of the Quran as referred to in the general provisions is kafir". Through this law, it can be understood that the authenticity of the Quran is final, and anyone who doubts its authenticity is also cancelled his shahada and Islam (Intizham & Saputra, 2020).

Through the MUI's law and fatwa on doubting the authenticity of the Quran, several recommendations can be given:

1. Muslims need to strengthen their belief in the validity and perfection of the Quran by reading, understanding, and practising all its teachings while maintaining the integrity, sanctity, and majesty of the holy book.
2. Muslims must also remain vigilant against views or groups that doubt the perfection of the Ottoman Quran.
3. The government, through the Ministry of Religious Affairs, has the responsibility to conduct guidance, supervision, and law enforcement against efforts that cast doubt on the perfection of the Quran.
4. Law enforcement officials must also take legal action against individuals who propagate views or understandings that cast doubt on the perfection of the Quran.

In closing, continuing the recommendation in the previous provision, MUI asserts that this Fatwa has been valid since its enactment. If there are changes or improvements in the future, they will be made accordingly. In order that every Muslim and those who need it may know its contents, it is requested that all parties disseminate this Fatwa.

The Fatwa of the Indonesian Ulema Council (MUI) on the law of doubting the authenticity of the Quran illustrates the importance of maintaining the trust and confidence of Muslims in their highly respected holy book. This Fatwa provides a legal framework and guidance for Muslims in Indonesia to deal with issues related to the authenticity of the Quran in an increasingly complex and diverse environment. Through this Fatwa, MUI also underlines the critical role of the Ministry of Religious Affairs and law enforcement officials in monitoring and taking action against actions that may cast doubt on the authenticity of the Quran. Such as the dissemination or publication of writings or statements that cast doubt on the legitimacy of, or disparage the value of, the Quran as divine revelation.

In addition, this Fatwa invites Muslims to continue to strengthen their faith in the Quran by reading, understanding, and practising its teachings and maintaining the integrity and sanctity of the holy book. Thus, this Fatwa is not only a legal guide but also an invitation to maintain and increase the love of the Quran among Muslim communities in Indonesia.

Discussion

The Indonesian Ulema Council (MUI) fatwa on the law of doubting the authenticity of the Quran is an exciting issue in the context of religion and Islamic law in Indonesia. It is of significant concern because the Quran has a central role in the lives of Muslims and is revered as the absolute holy book (Budiyananti et al., 2022; Majid, 2019). In this Fatwa, MUI explains the official Islamic position on the law of doubting the authenticity of the Quran and guides the Indonesian Muslim community (Ode et al., 2023). This fatwa applies generally to all schools of Islam such



as Sunni, Shi'ah, Khawarij and Murji'ah because MUI accommodates the interests of Muslims cumulatively (Alkawy, 2019).

The MUI Fatwa underlines the importance of strengthening faith in the Quran and preserving its sanctity and authenticity. This is an essential aspect of the MUI's view on the issue. The Quran is seen as an indispensable spiritual and ethical guide in the life of a Muslim. By understanding and practising its teachings, Muslims are expected to get closer to Allah and achieve blessings (Irpina et al., 2022). In this context, doubting the authenticity of the Quran is considered an act that can undermine the basis of faith and shake the confidence of Muslims.

MUI also emphasises the need for supervision and legal action against individuals or groups who doubt the authenticity of the Quran (Johar, 2019). This is in line with efforts to maintain the integrity of this holy book and prevent the emergence of views that are contrary to the beliefs of Muslims. In addition, MUI recalls the role of the Ministry of Religious Affairs in supervising and ensuring that the spread of views that doubt the Quran does not develop in society.

However, it is essential to note that this issue also raises questions about freedom of speech and the right of individuals to voice their personal views (Azizullah Sidiq, 2022). While this Fatwa has a vital role in maintaining religious integrity, it also requires a balance in protecting human rights and freedom of speech. In an increasingly pluralistic society, it is essential to have open dialogue and tolerance of divergent views, provided they do not disrupt security and public order. Difficulties arise when these divergent views conflict with the prevailing Islamic law in the country. This Fatwa is, therefore, subject to debate and review and highlights the complexities between religion and law in an increasingly diverse society such as Indonesia.

The novelty in the context of MUI's Fatwa on the law of doubting the authenticity of the Quran lies in recognising the authority of the Indonesian Ulema Council in providing official guidance on religious issues related to the Quran. This Fatwa reflects the MUI's efforts to address modern challenges within the framework of Islamic law, maintain the trust of Muslims, and preserve the integrity of the Quran in an increasingly complex society. It also reflects the MUI's ability to adapt to contemporary issues and provide relevant Islamic legal guidance in multicultural Indonesia. Balancing religious belief, human rights, and state law is essential.

Conclusion

In the context of the fatwa of the Indonesian Ulema Council (MUI) on the law of doubting the authenticity of the Quran, it can be concluded that the MUI has provided necessary guidance on issues related to the authenticity of the Quran, safeguarding the faith of Muslims, and maintaining the integrity of the holy book in an increasingly diverse Indonesian society. This fatwa emphasises the importance of strengthening faith in the Quran and practising its teachings while warning against views or actions that doubt its authenticity. In addition, the fatwa also emphasises the importance of the Ministry of Religious Affairs and law enforcement officials in monitoring and taking action against actions that could damage the authenticity of the Quran. However, this issue also underlines the complexity of the relationship between religion, law and individual rights in an increasingly pluralistic society. Such issues will, therefore, continue to be the subject of much debate and reflection in the context of multicultural Indonesia. This fatwa balances religious belief, human rights, and state law. This article is limited to literature data with the orientation of MUI fatwa as primary data. The author suggests that further research can examine this issue with the formulation of criminal offences against perpetrators who doubt the authenticity of the Quran.

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