

The Understanding of Intellectuals Muslim Perception on the Digital Al-Qur'an Version in Indonesia

M. Daud Yahya¹, Ahmad Muradi^{2*}, Jalaluddin Jalaluddin³, Samdani Samdani⁴, Abd.Basir⁵

¹Fakultas Tarbiyah dan Keguruan, Universitas Islam Negeri Antasari Banjarmasin, Indonesia. E-mail: daudyahya@uin-antasari.ac.id

^{2*}Fakultas Tarbiyah dan Keguruan, Universitas Islam Negeri Antasari Banjarmasin, Indonesia. E-mail: ahmadmuradi@uin-antasari.ac.id

³Fakultas Syariah, Universitas Islam Negeri Antasari Banjarmasin, Indonesia. E-mail: jalaluddin@uin-antasari.ac.id

⁴Fakultas Tarbiyah dan Keguruan, Universitas Islam Negeri Antasari Banjarmasin, Indonesia. E-mail: h.samdani1969@gmail.com

⁵Fakultas Tarbiyah dan Keguruan, Universitas Islam Negeri Antasari Banjarmasin, Indonesia. E-mail: abdulbasir@uin-antasari.ac.id

ABSTRACT

This qualitative research aimed to understand the views of Muslim scholars in Indonesia about the existence of a digital version of the Qur'an among muslim community. The existence of the electronic version of the Qur'an and online searching is believed to have had various impacts on its users, especially Islamic intellectuals in Indonesia both in terms of ease of use and legal status according to Islamic legal views. On this basis, this research was conducted. We have successfully carried out three stages of data collection, including literature review or documentation. Then proceed with a field observation where how many Islamic intellectuals in several regions within Indonesia use electronic devices to access and use the Koran every day both for worship purposes and scientific studies. Last stage, we interviewed several intellectual elements (students, lecturers, and activist preachers). After the data is collected, it is followed by an analysis process using a phenomenological approach to ensure this data is validity and reliability with this research question. We can conclude that all Islamic intellectual opinions in Indonesia have conveyed their perspectives that are relatively different from the digital version of the Koran. These Muslim intellectual views from various discussions and perspectives are adapted to questions and existing knowledge about the digital impact of the Qur'an version. The findings of this study are expected to contribute important insights for many parties, especially the Muslim community Indonesia in supporting the use of the digital version of the Koran among Muslim communities. Therefore, a similar study is needed to be carried out as additional research evidence that helps people who want to use digital Quran with a deeper understanding, especially their legal status in anticipation of conflict, especially among Muslims in academic field who have different opinions among Muslims who use al -Quran versions are different versions in daily life.

Keywords: Al-quran digital, intellectual perception, print Al-quran

INTRODUCTION

Technological progress so rapidly has an impact on all spheres of human life including Islamic religious services such as digitizing our holy Al-Qur'an (Shameera et al., 2018); (Ibahrine, 2018). In the early days of Islam during the time of the Prophet and his best friends, the Koran was still written on wood-fronds and camel skin (Mujiburrahman, 2015). Later, when printing technology was invented, the Qur'an also experienced a change from handwriting to machine print. Along with the development of digital technology, the digital version of the Koran is slowly being introduced (Hassan and Khairuddin, 2019) so that those who cannot read will be able to listen. When technology develops into an information age (Mujiburrahman, 2017) then the presence of the Qur'an also more and more with different versions. Human has been able to choose the version of the Koran by

reading, interpreting and studying other Islamic studies.

Digital versions of the Qur'an vary, some are based on computer, software, and mobile applications, which can be downloaded for free. The features offered also vary from those looking for verses, looking for words and derivatives, translations in various languages, asbabul nuzul at the same time there are excerpts of explanation and interpretation. (Hidayat, 2016). The digital version of Al-Qur'an or IT that is utilized by humans, experiences obstacles because it is not supported by digital al-Qur'an security so that it is easily used by irresponsible humans. (Alginahi et al., 2017). The development of technology has made human life undergo extraordinary changes and everything has been provided by technology, so that the printed version of the Qur'an has shifted. (Khan and Alginahi, 2013). Humans are no longer preoccupied with going anywhere with a

printed version of the Koran, because of the availability of the Koran on the internet, both downloadable and non-downloadable, which can be heard with different sounds, with again different, but in terms of other impacts the Koran is more easily falsified by irresponsible people, even more so by the Orientalists.

Orientalists are people from Europe who study Islam, such as Golziher, (1971), Goldziher, (1981), Schacht (1971) and many other Orientalists who have studied the Koran in order to find the weaknesses of Islam. Therefore, with the presence of digital al-Qur'an on one hand becomes an oriental opportunity to falsify the al-Qur'an, on the other hand, the presence of digital al-Qur'an makes al-Qur'an widely consumed by the public, both in urban and rural areas, even more so by ordinary people who no longer pay attention to the published Koran so that the impact of different consuming various digital versions of the Koran makes mistakes in interpreting.

In fact, uneducated ordinary people have confidently interpreted the Koran to give lectures to the public, especially for a student who is considered by ordinary people to have knowledge from college, so that what is interpreted by students and explained to the public, then the public easily trust the student. A fatal mistake in interpreting the Qur'an will also have an impact on society's values. The error is also only seen from one view, while if seen from another view, for example the presence of a digital version of the Qur'an so that the printed version of the Qur'an is no longer touched it will make a different view again.

The digital version of the Qur'an has been carried out in previous studies, such as Hidayat, (2016), Hassan and Khairuldin, (2019), Kushidayati, (2019), however, this study also has some differences. Hidayat discusses issues regarding the digital version of the Koran, while Hassan and Khairuldin about the availability of the Koran on the internet as convenience for the public to access the Koran, while Kushidayati argues that the version of the Koran digitally brings up a new style of worship for Muslims by reading the Koran on mobile phones without reading the Koran in printed form. While the core purpose of this study is to investigate the understanding and perceptions of the Sambas

Muslim intellectuals with the presence of the digital Al-Qur'an in the wider community, especially families and usage in universities, throughout the country, reviewed from strengths, deficiencies, positive and negative impacts and the law. the digital version of the Koran stored in a personal gadget.

METHOD

Qualitative methods with descriptive design types are used in carrying out this digital version of the Koran study. To get the data needed for this study, Cassell et al., (2017) a series of data collection techniques have been successfully carried out through, among others, field observations, documentary reviews and semi-structured interviews of several Muslim intellectual camps in the city of Sambas, especially academics in several Islamic religious institutions. According to Hancock, Ockleford, & Windridger (2009), not all qualitative research interacts directly with others but can also use other methods. So this data collection is done online to find out the digital version of the Qur'an through WhatsApp. This method of view is in accordance with the response action covid 19 in which the corona virus threat safety protocol by maximizing social distancing government policy in the Sambas region.

Then the data analysis uses the theory of Matthew B. Miles A Michael Huberman (1994), with three stages, namely data reduction, data presentation and drawing conclusions in the findings section. Of the three stages of Huberman's theory, the important cores of the results of the study are in accordance with what is to be studied, namely what the views of Muslim intellectuals in Sambal about the digital version of the Koran are viewed from various viewpoints of the use of the electronic Koran.

RESULTS

This section will be presented with the findings of the study on the theme of digital Quranic perception among Muslim intellectuals in the city of Sambas from the perspective of loss and the benefit of daily use of the digital version of the Qur'an as well as the advantages and disadvantages of digital Koran technology.

The digital version of the Qur'an available on the web can be read without bringing the printed version of the Qur'an anymore. Research conducted on intellectual circles at UiTM University totaling 230 students in the 2019/2020 school year. The results of the study found that campus intellectuals' interest in the digital version was stated to be high, but there were claims that they did not know about the rules using the digital version of the Qur'an. (Anas et al., 2017b). So according to them the digital version of the Koran will be more practical for example easy to carry anywhere. (Mirawati, 2020); (Desti, 2020); (Yanti, 2020); (Safitri, 2020); (Naim, 2020).

For example, according to Marianti, (2020), the digital version of the Koran as evidence of modern human civilization which has experienced extraordinary progress, but digital or printed Qur'an is not a problem because basically the Koran is not in the form of a mushaf but a sound obtained from Allah and sent to the Prophet Muhammad by the mediator of Gabriel. According to him, in the Hadith of the Prophet there is also no saying about reading the Qur'an in the form of a Mushaf but only reading the Qur'an.

Moreover, today's smartphones that can be carried everywhere even though they are small in size but can be used as well as possible in which there are applications that can be selected to facilitate access and this of course must have an internet network but there are also applications that can be download and can see again without internet access. For academics, for example students this makes it very easy to complete their assignments because it is rare for students to bring along the Holy Qur'an wherever they go. So with the electronic version, academics can directly use search engines and find what they need to complete academic assignments. (Yusmayanti, 2020). However, for a Muslim it is necessary to pay attention to the etiquette of reading the Qur'an though The Qur'an is online though. Because it often happens when the Quran application is stored in a gadget engine. (Mirawati, 2020); (Lisa, 2020).

Displayed the principle of flexibility, the electronic version of the Qur'an design is also more attractive with a variety of applications, its completeness so that listening to the Qur'an from the chanting of different readings can be utilized

from the presence of the digital version of the Qur'an. (Desti, 2020). Aside from the strengths, the digital version of the Qur'an has a negative side, among them according to some students in Sambas; a lot of data, files, mixed and improperly mixed with al-Qur'an. (Desti, 2020), tashih al-Qur'an which is downloaded on the internet does not exist, (Asriyah, 2020). The Qur'an's original form is rarely touched, there is a difference between the original Manuscripts and the application, not all of them understand the digital version of the Qur'an, especially lay people. (Safitri, 2020). If used by ordinary people, interpreting the Koran online then there are many sites that are not responsible for falsifying the Koran. Even the opportunity of the Al-Qur'an online is used as a source of reference for the campus as stated by Julianti, (2020) that the availability of the online version of the Qur'an makes students more and more lazy to look for interpretations of the Qur'an in the library or purchased.

One opinion of a lecturer from one of the campuses in Sambas about the existence of a digital version of the Qur'an when viewed from the negative side is sometimes the reading is unclear so people find it difficult to understand (Yanti, 2020). Then, it cannot be a school of thought at the time of the Qur'an (Lisa, 2020). In the end they lay people are likely to fall into errors that contain the digital version of the Qur'an cannot be justified. This is because there are certain groups with certain interests to falsify the Qur'an. In fact, the printed version of the holy book of the Koran is rarely opened because it is available online. (Yusmayanti, 2020).

In terms of health, the availability of the digital version of the Qur'an can damage the eyes of its users, especially the elderly and readers who have vision problems (Ayuni, 2020); (Naim, 2020). Viewed from the perspective of the law, the digital version of the Qur'an is some difference in views for the campus community in the city of Sambas. Some say the law is permissible and some say the law is not with different perceptions and views. Some intellectual views from academics that allow the digital version of the Koran are considered because there is no argument that explains about the permissibly or not to be taken to a dirty place on the grounds as

long as it is not intentionally opened while in a place considered unholy. (Mirawati, 2020). While other opinions say when going to a dirty place, the cell phone owned is placed in a clean place such as a bag and others. (Eriyani, 2020).

Some of the views of other campus circles that it is not allowed at all to carry the digital version of the Koran in dirty places such as restrooms/WC. Therefore, one of the efforts to prevent mistakes as Lisa, (2020) argues, needs to pay attention to the digital version of the Qur'an which is trusted by a trusted source, namely the Ministry in charge of the Islamic religion. Before digital technology existed, the Koran was only recorded in the fronds of dates, animal skins, stones and others. (Mujiburrahman, 2015). The bookkeeping periods of the Qur'an consist of several stages, including; First, during the time of the Prophet Muhammad.

DISCUSSION

This section is a summary discussion of the results of this study after the researchers' interpretation is linked to the results of previous studies. In this discussion needs to be accompanied by its usefulness as a completeness of the scientific realm of the study of the digital version of the Koran among Muslim intellectuals in Sambas as well as the weaknesses of the weaknesses of the results of this study so a similar study is needed in the future.

Anas et al., (2017) said the development of the digital version of the Qur'an is able to spread rapidly on a large scale. This is because many studies before disputing the existence of the digital version of the Quran (Zakariah et al., 2017). For academics in several campus institutions in the city of Sambas who have taken several opinions via semi-structured interviews about the existence of the digital version of the Qur'an, according to them that the digital version of the Koran was not found to change, both the contents, symbols and translations.

According to the understanding of Muslim scientists in Sambas, with the digital version of the Koran it is very easy for the campus community because they can access it anywhere, especially when students and other academics such as lecturers and researchers need it quickly without limits. (Zakariah et al., 2017). According

to intellectuals, the campus principle of flexibility is the main reason they prefer the digital version compared to the printed version (Maselena et al., 2019). Likewise, the general public, other versions of the Koran, are of course very beneficial for those who have a lot of time in terms of work and have little time to open and carry the Koran where they go. (Roslan et al., 2019).

In terms of design, according to some people whose opinions are asked, they say that the digital version of the Qur'an has attracted the interest of more millennial users who prefer digitization with various models of the latest version of the application for free. Moreover, the audio version with the recitation of international reciters from various nationalities that show different chants. (Mirghani and Madane, 2017). In addition to strengths and flexibility, digital versions of the Qur'an also have weaknesses including not including clearly referenced sources of the Qur'an, incomplete punctuation, such as signs, can allow errors in inputting data, and the possibility of content distortion. (Hidayat, 2016).

CONCLUSION

Technological developments are increasingly continuing to modernize human life by making it easier for humans to use the multi-functional media device that we know of smartphones and computers. This ease also has an impact on technological devices in relation to digital al-quran services that are portable and multi-use compared to previous printed Koran. Digital version of the quran service with all its simplicity is certainly inseparable from differences in interpretation of the law and the views of many of its users. On this basis, the study of understanding the perception of Sambas Muslim intellectuals towards the digital version of the Qur'an needs to be continuously studied in order to increase the realm of knowledge of the Islamic ummah itself.

The findings of this study have collected some views of Sambas Islamic intellectuals towards the digital version of the Quran and in general they view the digital version of the Quran has provided many conveniences, especially young people love the Koran on campus where they have been helped by the presence and convenience of the digital version of the Koran in

a practical and make it easier for them to access it when they are doing academic work. However, every new meeting of technology still has weaknesses and weaknesses. Therefore, it is necessary to have a similar study with a wider scope of studies and involve a lot of the latest literature and information sources.

REFERENCES

1. Alginahi, Y., Khan, K., Tayan, O., Zakariah, M., 2017. Digital Holy Quran Authentication, Certification and Standardization: A Survey. *Int. J. Comput. Sci. Inf. Secur.* 15, 98–117.
2. Anas, N., Ghazali, Z.M., Ramlan, A.N.M., Hanafi, M., 2017a. The Use of Digital Quran Application among Diploma Students of UiTM Perak Branch, Tapah Campus. *Int. J. Acad. Res. Bus. Soc. Sci.* 7, 561–569.
3. Asriyah, 2020. Pandangan al-Qur'an Versi Digital.
4. Ayuni, 2020. Pandangan al-Qur'an Versi digital.
5. Cassell, C., Cunliffe, A.L., Grandy, G., 2017. *The SAGE Handbook of Qualitative Business and Management Research Methods: History and Traditions.* SAGE.
6. Desti, 2020. Pandangan al-Qur'an Versi Digital.
7. Eriyani, 2020. Pandangan al-Qur'an Versi Digital.
8. Goldziher, I., 1981. *Introduction to Islamic Theology and Law.* Princenton University Press, New Jersey.
9. Goldziher, I., 1971. *Muslim Studies,* terj. C.R. Barber dan S.M. Stern. Goerge Allen & Unwin, London.
10. Hancock, B., Ockleford, E., Windridge, K., 2009. *An Introduction to Qualitative Research.* University of Sheffield regent Court, Yorkshire & The Humber.
11. Hassan, A.B., Khairuldin, W., 2019. Smart Quran Application: Authority of Digital Mushaf Usage in Malaysia. *Int. J. Civ. Eng. Technol.* 10, 3315–3322.
12. Hidayat, S., 2016. Al-Qur'an Digital (Ragam, Permasalahan dan Masa Depan). *Mukad. J. Studi Islam* 1, 1–40.
13. Ibahrine, M., 2018. Digitally Researching Islam. *Second Int. Handb. Internet Res.* 1–14. https://doi.org/10.1007/978-94-024-1202-4_29-1
14. Julianti, L., 2020. Pandangan al-Qur'an Versi Digital.
15. Khan, K., Alginahi, Y., 2013. The Holy Quran Digitization: Challenges and Concerns.
16. Kushidayati, L., 2019. Quran Apps in Playstore: The Problem of Authentication and Religious Authority. *FIKRAH* 7, 155–166.
17. Lisa, 2020. Pandangan al-Qur'an Versi digital.
18. Marianti, 2020. Pandangan al-Qur'an Versi digital.
19. Maseleno, A., Huda, M., Jasmi, K. A., Basiron, B., Mustari, I., Don, A. G., & bin Ahmad, R. (2019). Hau-Kashyap approach for student's level of expertise. *Egyptian Informatics Journal*, 20(1), 27-32.
20. Matthew B. Miles A Michael Huberman, 1994. *Qualitative Data Analysis: an expanded sourcebook.* SAGE Publication, London.
21. Mirawati, 2020. Pandangan al-Qur'an Versi Digital.
22. Mirghani, M., Madane, H.O., 2017. Evaluation of the quality of encoded Quran digital audio recording, in: 2017 International Conference on Communication, Control, Computing and Electronics Engineering (ICCCCEE). Presented at the 2017 International Conference on Communication, Control, Computing and Electronics Engineering (ICCCCEE), pp. 1–4. <https://doi.org/10.1109/ICCCCEE.2017.7867657>
23. Mujiburrahman, 2017. *Agama Generasi Elektronik, Cetakan Pertama.* ed. Pustaka Pelajar, Yogyakarta.
24. Mujiburrahman, 2015. *Agama, Media Dan Imajinasi: Pandangan Sufisme Dan Ilmu Sosial Kontemporer,* Cetakan 2. ed. Antasari Press, Banjarmasin.
25. Naim, 2020. Pandangan al-Qur'an Versi digital.

26. Roslan, R.B., Kasmin, N.F.B., Noor, S.H.I.B.M., Jeffry, N.E.B., Masli, M.Z.B., Omar, A.H.B., Masandig, H.B., Ali, M.H.B.M., Hani, M., Mohamed, J.B., Hamid, M.B.A., 2019. LEARNING AL QURANCOMPREHENSION, TRANSLATION AND USAGES USING A 'MULTIPLAYER' GAME (PAHLAWAN QARIN). Proc. Int. Univ. Carnival E-Learn. 3–6.
27. Safitri, E., 2020. Pandangan al-Qur'an Versi digital.
28. Schacht, J., 1971. The Origin of Muhammadan Jurisprudence. Oxford at The Clarendon Press, London.
29. Shameera, A.W.F., Nadhira, A.K.F., Shafrana, A.K.F., 2018. Toward an extensive mobile friendly Nakhtim Al-Quran application.
30. Yanti, R.E., 2020. Pandangan al-Qur'an Versi digital.
31. Yusmayanti, L., 2020. Pandangan al-Qur'an Versi digital.
32. Zakariah, M., Khan, M., Tayan, O., Salah, K., 2017. Digital Quran Computing: Review, Classification, and Trend Analysis. Arab. J. Sci. Eng. 42, 1–26. <https://doi.org/10.1007/s13369-017-2415-4>