

## **IMPLEMENTATION OF QUR'AN LITERATURE ON ISLAMIC EDUCATION IN THE DIGITAL ERA**

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### **ABSTRACT**

*The achievement of the goals of Islamic education in the digitalization era has not yet reached the peak of proper realization. The effect of digitalization is devenitive, meaning it saves Muslims from all the pollution and destruction caused by Western ideas that come through various disciplines that can threaten traditional Islamic moral standards. Thus, the purpose of this research is to boost the morale of a nation's children by implementing al-Qur'an literacy through qualitative-descriptive methods. It can answer a research, namely al-Qur'an literacy as a forum for moral education of the nation's children by developing advanced technology in the digital era by mastery of reading verses of the Al Qur'an through digital platforms.*

*Keyword : Qur'an Literarture, Islamic Education, Digital era*

### **A. INTRODUCTION**

A long journey has been passed in education, namely the era of digitalization and the acceleration of industry which has expanded in all aspects of life. Islamic education has delay adjustments to the new style which prioritizes accelerated access, automation, latest connectivity to the occurrence of stuttering in the Islamic education. The development of Islamic schools and Islamic boarding schools has found a place when sentimental views about Islam are difficult to be avoided and Islamophobia has become a massive movement in the surrounding parts of Europe. Islam in Indonesia has the characteristics of openness and is at the forefront of offering a tolerant conception. So that, islamic education in Indonesia began to be observed of which Islamic education material were taught in

classrooms and applied in the life of society. The openness of Islamic education in Indonesia encourages transformation in several ways, including the adoption of curriculum and educational innovations that emphasize various life skills.

The achievement of Islamic education in the digitalization era has not yet reached the peak of proper realization. Most people and education actors still think that an educational institution lies on achieving the highest scores in academic. This cannot be denied because most people consider that academic achievement is very important and always strives for students to obtain the highest academic scores, such as in national exams, winning events both locally, regionally, nationally and internationally. The achievement of high national exam scores by the students is used as a benchmark for the quality of an educational institution. An educational institution is said to be effective, among others, if it dares to display the class average value and the class average value is not much different from the highest student score. (Tobroni, 2008)

This era of digitalization has faded the culture of reading the Al Qur'an for generations of Indonesians. The influence of digitalization makes the nation's children more prefer to play with cellphones, the internet, especially in the IT field. The community assumes that learning general fields needs to be occupied. In addition, it is still deventive, Muslims should be saved from all pollution and destruction caused by Western ideas that come through various disciplines that can threaten traditional Islamic moral standards. However, it is important to know that a child's morals will be well formed if they get a complete foundation of religious education at an early age. One of them is by implementing the habit of reading and understanding every verse of the Qur'an which is called al-Qur'an literacy which is defined as the process of habituation of a person to read and understand the meaning in each verse of the Qur'an which has an impact on individual attitudes in society. As in Surah al-Muzammil 73: 2

أورد عليه ورتل القرآن ترتيلا

Meaning: or more than (half) of it, and read the Qur'an slowly.

In this verse, Allah commands the Prophet Muhammad to read the Qur'an carefully (*tartil*). The point is to read the Qur'an slowly, read fluently, and feel the meaning and intent of the verses that are read, so that they are memorable in the heart. This command was carried out by the Prophet. 'Aisha narrated that the Messenger of Allah recited the Qur'an in *tartil*, so that the surah he read took longer than he normally read. Reading the Qur'an in *tartil*

contains wisdom, namely the opening of opportunities to pay attention to the contents of the verses that are read and when mentioning the name of Allah, the reader will feel His greatness. When it comes to a verse that contains a promise, the reader will have hopes, as well as when reading a threatening verse, the reader will feel anxious.

Based on ISCO (International Standard Classification of Occupation) data in 2013 the world's population who cannot read and write is 40% male and 65% female, and this is only normal literacy or Latin letters. Not including Arabic illiterates (al-Qur'an illiteracy). Indonesia is a country where the majority of the people are Muslim, but research shows that only 0.5% of Muslims are able to read the Qur'an fluently and well. (Mulyani, 2018)

The problems above are the basis for the importance of a meaningful study to be researched and developed. This requires real action by digging directly from moral concepts. This paper uses the moral concept as a philosophical foundation as well as a source of theory to formulate the purpose of reconstructing the culture of reading the Al Qur'an in the digitalization era for the advancement of the nation's moral education because moral education helps every member of society to behave and act in harmony with societal norms. When the society have high morality, it will lead a tendency to be able to create a harmonious life, bring comfort and safety, and achieve equal justice in society. Scientific concepts should be explored interconnectively so that new formulations of education can be found in facing the era of digitalization.

## **B. CONCEPTUAL FRAMEWORK**

The conceptual framework for literacy is based on theoretical and empirical evidence. The literacy theory presented by Merriam-Webster is derived from the Latin 'literature' and the English 'letter'. Literacy is the ability to open eyes about letters/letters which includes not only reading and writing skills, but also includes visual transfer, which means “the ability to recognize and understand visually conveyed ideas (scenes, videos, and pictures).” This definition of reading literacy reflects various theories of reading literacy as a constructive and interactive process (Chall, 1983; Anderson & Pearson, 1984; Walter, 1994; Ruddell & Unrau, 2004). Readers actively construct meaning and know reading strategies and how to reflect on reading (Clay, 1991; Langer, 1995). Readers also construct meaning through interaction with the text in the context of a particular reading experience (Rosenblatt, 1978).

The concept of literacy in Law Number 3 of 2017 concerning the Book System, literacy is the ability to interpret information critically. So that everyone can access science and technology as an effort to improve their quality of life. Al-Qur'an literacy is a skill or a person's ability to master reading, understand the meaning contained in the Qur'an which states about various sciences, one of which is the concept of Islamic education which is the main requirement in developing Al-Qur'an literacy. Wells (1987) states that there are four levels of literacy, namely: performative, functional, informational, and epistemic. People whose literacy level is at the performative level, he is able to read and write, and speak with the symbols used (language). At the functional level, people are expected to be able to use language to fulfill their daily lives such as reading manuals. At the informational level, people are expected to be able to access knowledge through language. Meanwhile, at the epistemic level, people can transform knowledge in language. In addition, empirically the literacy theory has also been developed by empirical research that has been carried out by several researchers, namely Dra. Aas Saomah, M.Si (2020), Muh. Iqbal Nur (2021), Agus Iswanto, et al (2018), Badri, E, and Munawiroh (2008).

### **C. RESEARCH METHOD**

A qualitative research approach with a descriptive method was chosen because a qualitative approach is needed in-depth with the existing background. As stated by Sugiyono that qualitative research with descriptive methods is often called naturalistic research because research is carried out in natural conditions (natural setting). (Sugiyono, 2018) Qualitative research views social reality as something holistic/whole, complex, dynamic, and full of meaning and the relationship of symptoms is interactive. As research on the Implementation of Al-Qur'an Literacy on Islamic Education in the Era of Digitalization intends to understand the phenomenon of what is experienced by research subjects holistically, so description in the form of words or language is used. (J.Moleong, 2013)

### **D. CONCLUSION**

#### **1. Al-Qur'an literacy as a forum for moral education**

The Industrial Era 4.0 has experienced rapid development in the world of education. One of them is digital learning which becomes an important aspect in Education 4.0 which is being a student facility to mobilize digital technology capabilities as a personal tool that can be used to interact with educational institutions, students, and teachers. The most important aspect of Education 4.0 is that the learning process depends on the personal learner. Personalization and flexibility are important themes in the Education 4.0 scheme. These aspects can be facilitated by means of digital learning towards the era of society 5.0. A recent literacy study, conducted by the Progress in International Reading Literacy Study (PIRLS), describes reading literacy as the ability to understand and use the forms of written language required by society and valued by individuals. Young readers can construct meaning from various texts. They read to learn, to participate in the community of readers whether in school or in everyday life, and for fun. (Mullis, 2006)

*Literacy is the use of socially-, and historically-, and culturally-situated practices of creating and interpreting meaning through texts. It entails at least a tacit awareness of the relationships between textual conventions and their context of use and, ideally, the ability to reflect critically on those relationships. Because it is purpose-sensitive, literacy is dynamic – not static – and variable across and within discourse communities and cultures. It draws on a wide range of cognitive abilities, on knowledge of written and spoken language, on knowledge of genres, and on cultural knowledge. (Kern, (2000).)*

Kern states that literacy is an activity of social, historical, and cultural situations in interpreting meaning through texts. The literacy process requires an unspoken sensitivity between textual conventions and the context in which they are used and ideally the ability to reflect critically on these relationships. Due to the nature of literacy it self is dynamic which requires a sensitivity to a goal, including culture and surrounding conditions. Literacy requires a range of cognitive abilities, written and spoken language knowledge, genre knowledge, and cultural knowledge.

Thus, literacy of the Qur'an is not the same as reading a book or reading another book. In al-Qur'an literacy, it is necessary to have its own art in reading and understanding the meaning that is controlled by the reader. This has an impact on moral reasoning which

is one of the important domains because it is considered to have contributed to the choice of one's moral behavior. Kohlberg states that a person's level of moral reasoning is correlated with his moral actions. Blasi quoted by Rest concluded in his literature review that there is a significant link between a person's moral reasoning and behavior. Narvaez concludes from various studies that moral reasoning drives moral behavior. In Power's view, moral reasoning affects how a person believes that a behavior should be implemented. (James R. Rest, 1992)

Implementation of a person's behavior or morals can be seen from their habituation. One form of actualization in worship that can form one's self-awareness of religious values is al-Qur'an literacy. Harman et al. explaining the function of an educator, it can form new moral beliefs and new intentions as an effort to improve the moral reasoning of the nation's children. In Al-Qur'an-based character education, character education materials can be broadly grouped into three dimensions of moral values, namely; morality towards God, morality towards human beings, and morality towards the universe. The scope of morality towards God includes; a) know God, b) relate to God, and c) ask God for help. (Kohlberg, 1995)

The scope of morality towards humans includes; a) morals towards parents, b) morality towards siblings, c) morals towards neighbors, and d) morals towards the community. The third part is morality towards the natural surroundings. Human morality towards nature is not only for the benefit of nature, but to maintain, preserve, and at the same time to prosper humans. The relationship between man and nature is not the relationship between the conqueror and the conquered, but the relationship of togetherness in submission to God. This is because the human ability to manage is not the result of the power possessed, but the result of Allah's grace. (Shihab, 1988)

Thus al-Qur'an literacy can be used as a subject for Islamic education by achieving the objectives of learning to read al-Qur'an literacy in fostering reading habits and abilities, the process of learning al-Qur'an literacy must consist of three stages of activity, namely pre-reading activities, main reading activities and post-reading activities.

a. Al-Quran pre-reading activities

Pre-reading activities are activities that are carried out before reading the Qur'an. According to Burke, several things that students can do in pre-reading activities include:

- 1) Generating prior knowledge in someone.
- 2) Determine the variety of reading that will be used.

- 3) Make questions related to language topics.
- 4) Develop a reading plan, such as the strategy used.
- 5) Activities review the content of the text and others.

However, the activity of pre-reading the Al Qur'an is certainly different from reading books and others. Among them is by reading *ta'awud* and *basmalah*. Read surah al-Fatihah and understand each sentence and its translation. *Tawasul* to Rasulullah S.A.W to get His intercession.

b. Al-Quran main reading activity

This activity must be done with wisdom and also pay attention to *tajwid*, *makharijul kburuf*, long and short punctuation marks. In addition, they can understand the translation of the text of the Qur'an. Each translation certainly reveals a deep meaning and it influences the moral values and behavior of every human being. There are several strategies that educators can do to teach al-Qur'an literacy to young children with several methods, including: (singing, telling stories and playing). These learning techniques are very relevant to the world of children. That gives them a fun atmosphere and has multiple contributions to early childhood learning processes. According to Morrison, everyone needs to learn, read and write. Children learn best when they use all of their senses, learning activities should be engaging and meaningful and social interactions between teachers and classmates are a mandatory part of development and learning. (C. C. McDonald, 2012)

As the concept of Zone of Proximal Development (ZPD) describes the relationship between development, learning process and children's playtime. Development is seen as a series of behaviors or levels of maturity. In the figure, the ZPD concept can be described as follows:

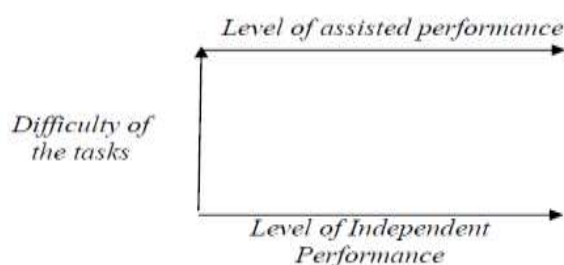


Figure 1. *Zone of Proximal Development* (Yustiana, 2002: 159)

The context of the ZPD above explains that the development of behavior is limited to two levels, namely the Level of assisted performance difficulty of the tasks and level of Independent Performance difficulty of the task. These levels can be reached by children with the help of others by creating an environment (assisted). Of course, it can be concluded that the habituation of al-Qur'an literacy carried out by children and adults has an effect on the development of appearance behavior and potential developments that have an impact on one's morals as the ZPD concept. The more a person reads, the higher level of intelligence is.

#### c. Al-Qur'an Post-Reading Activities

This activity is the last in the reading activity by performing the following steps: 1) Delivering an understanding of the contents of the Qur'an text. 2) Reflect on important things to remember with the stories in the Qur'an. 3) Write down the results of understanding that have been read and according to the ability to think in studying the translation. 4) Rereading the text to broaden the understanding of the Qur'an.

## 2. Implementation of Al-Qur'an Literacy in the Digital Era

It is a necessity that the Industrial Revolution 4.0 is present and it is difficult for all human beings in the world to refuse. This process will continue to run, including in Indonesia, along with all human resources who must be ready to undergo it. The government's readiness to make a road map for Making Indonesia 4.0 will be very helpful, as was the case when the Industrial Revolution first occurred on the European. Facing all the consequences of this very fast development, anticipation to build human capital is very necessary. Only highly qualified human resources can survive in the Industrial Revolution 4.0 era. Hanson is an artist who innovates a lot using technology. He really understands how to use technology in digital work and make visual effects more advanced. Answering how to obtain human resources that support the digital world, according to Hanson, begins with the word "passion". Thus, it is necessary to implement literacy for the advancement of Islamic education, especially through al-Qur'an literacy in the digital era, including:

### 1. Mastery of Reading Al-Qur'an Verses through Digital Platforms



Various kinds of Digital Al-Qur'an Applications that are spreading throughout the world that are useful for people to always learn and practice the Qur'an. The implementation of literacy in reading and understanding the Al Qur'an is now experiencing a rapid progress in the digital era. All the conveniences can be obtained through the digital al-Qur'an platform, including:

a. Al-Qur'an Indonesia Developer

This application makes easy for Muslims to read the Qur'an either in landscape or portrait form, and the translation can be copied into Indonesian. Not just any translation and interpretation, the translation is also validated by the Indonesian Ministry of Religion as well as Al Jalalain Indonesia. The application, which is available in two types of themes, dark and light, is also equipped with an audio controller feature in the form of pause, play, stop. Not only that, you can even directly share this verse on social media.

b. My Qur'an

My Qur'an is equipped not only with translations but also features that can search the Surah of the Qur'an. Users can also save the last letter that has been read as a bookmark. Not only containing surah of the Al-Qur'an, even My Qur'an is equipped with a collection feature of various kinds of prayers as well.

c. Qur'an for Android

Reading the Qur'an is now easy to do by using the Qur'an application for Android. In this application users can read the Qur'an with a variety of complete features. In this application, users can also change the theme of the application using night mode, even the Qur'an for Android also provides translations of the Qur'an in 20 different languages.

With this application, literacy is increasingly cultivated and can develop. In this case, Quraish Shihab emphasizes that reading is not only reciting what has been written, but also studying, exploring, researching, and knowing the characteristics of what has been written. Reading means doing something more than just reciting the text. The learning process to be able to understand the Qur'an is to read it.

2. Read dhikr and prayers together via zoom, google meet etc

Basically, technology of virtual conference or discussion was created to make it easier for students to communicate with members. It is common to have big members in each

discussion. This can be traced further when used in the education sector, which is generally accessed by a large number of people.

The zoom application service feature can be used for video conferencing or online meetings based on cloud computing. The Zoom application is a bridge to meet other people virtually, either video or voice calls and both audio and video at the same time. This app can be used on a variety of devices including mobile, desktop, phone and room systems. The term Zoom refers to the app's capabilities in hosted video conferencing with the ability to invite participants to meet online via webcam or smart phone. Currently, the demand for active students in the Zoom application is 2.22 million per month during March 2020. Therefore, Zoom application students have increased compared to active students in 2019, which amounted to 1.99 million.

With increasingly sophisticated technology, there is no longer any reason for us not to do self-development. The implementation of al-Qur'an literacy is very supportive in the world of Islamic education. First, adding to the value or dimension of one's faith (ideology) which is aligned with *aqidah*. Second, there is a strengthening of religious dimensions or practices (ritualistic) through *zikir* together that is aligned with *shariah*. Third, it leads to appreciation (experimental) that is produced by someone when he is carrying out *shariah* and worship. Of course, this has an impact on personal moral beliefs and feelings of closeness to Allah.

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