

The Strategy of Interpretation Al Qur'an and Hadith with Virtual Data-Based Learning Approach at Institut Agama Islam Negeri Fattahul Muluk Papua

Syaiful Muhyidin

Institut Agama Islam Negeri Fattahul Muluk Papua, Indonesia

Corresponding Author ✉ syaifulmuhyidin@gmail.com

ABSTRACT

ARTICLE INFO

Article history:

Received

April 07, 2021

Revised

July 14, 2022

Accepted

August 26, 2022

The article gained experience through interviews with six academics from Institut Agama Islam Negeri Fattahul Muluk Papua through the voices of academics, gained the understanding and experience of using virtual data to understand the Al-Quran and Hadith. The data was processed by using a phenomenological approach involved data coding, evaluation, and drawing relevant conclusions. The result showed that the strategy of interpreting the Qur'an and Hadith by relying on virtual data as part of a learning approach in the 21st-century has illustrated how important it is to understand both Arabic as a foreign language, technology applications to interpret religious content, especially the Quran and Hadith. The transformation of the writing of the Qur'an from printing on paper has also been transformed into virtual data and followed by an interpretation by digital methods. It was one of the developments in the interpretation study methodology, considering that virtual data has entered various aspects of life, including the world of education and research.

Keywords: *Strategy Interpretation Al-Quran, Strategy Interpretation Hadith, Virtual Data Learning*

How to cite

Muhyidin, S., (2022). The Strategy of Inwilterpretation Al Qur'an and Hadith with Virtual Data-Based Learning Approach at Institut Agama Islam Negeri Fattahul Muluk Papua. *Jurnal Iqra' : Kajian Ilmu Pendidikan*, 7(1). 295-308

<https://doi.org/10.25217/ji.v7i1.1482>

Journal Homepage

<http://journal.iaimnumetrolampung.ac.id/index.php/ji/>

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>

INTRODUCTION

The development of the technological era certainly provides convenience and innovation in the way humans do business, work, and learn both general science and Islamic religious knowledge, such as interpreting the contents of the Quran and Al-Hadith (Akou, 2010). The phenomenon is that almost everyone uses the digital world in their daily activities. Not surprisingly, many also enjoy the digital world as a place to earn a living in need. The industrial revolution phase 4.0 and entering the era of society 5.0 made people aware that an increasingly advanced era must be competent in utilizing digital. The issue of sources of economic livelihood, religious da'wah, and education inform (Wazis, 2020). Knowledge always grows. At the time of the Prophet sallallaahu 'alaihi wasallam, the conditions were different. Thomas Kuhn, a philosopher-scientist, believes that knowledge is non-cumulative and can develop. Likewise, the science of technology initiated by the human mind is constantly

developing in developing the wings of creative ideas to advance natural science. So, it is analogous that when the Prophet lived in this day and age, he recommended studying new sciences (technology and applications) to spread the commands of Ma'ruf Nahi Munkar (M. S. Malik, 2020).

The Hadith of the Prophet in the book Faidhul Qadir discusses the activity of training horses to win the war. What is meant by training a horse is to ride it, to ride it, to travel with it, and to teach the horse the necessary things (D. I. A. Putra & Hidayaturrahman, 2020). As for the meaning of the horse is any vehicle used for war. It can be understood that, in fact, in the Hadith, the horse was only a tool of war used at the time of the Prophet. When contextualized now, the meaning of horses is sophisticated tools that can be used for war. It is the same with a few examples above. The interpretations carried out by previous scholars, of course, the environment and access to introducing the results of their interpretations are also different. Starting from ancient times when there were absolutely no sophisticated tools, writing was still on the rocks, all the way to the date palms. Unlike now, the tools needed for writing, from handwriting to media platforms, are easy to find – the Revolution method of Al-Quran interpretation (Howard, 2010). The revolution in the method of interpreting the Qur'an from time to time has a vital role in maintaining the purity of the Qur'an. The reason is that interpretation in the digital world can make it easier to find references for reviewers of the Qur'an and easy to find as consumption material for people who need it (Moon, 2020).

Various online al-Qur'an applications, for example, already consist of translation, interpretation, balaghah, and murattalnya, which can be downloaded for free (Hanafi et al., 2019). However, it must also be noted that all communities must contribute to supervising interpretations in the digital world, which is increasingly coming. With the existence of deviant interpretations, immediately report to the parties concerned in order to maintain the authenticity of the Qur'an or even inform all. Human life today cannot be separated from the digital world and social media. These significant changes (revolutions) can lead to new patterns of thought and ways of human action (Adhoni et al., 2013). Thus, awareness of influence in the digital world invites humans to become wiser and more caring people. Even responsible for managing and using it. The interpretation of the Qur'an in the digital world must always be heralded because the digital world has become the daily consumption of the people. This does not mean that the world of printing has been recorded. However, there must be a balance between book printing and online digital to utilize technological sophistication facilities.

The reason for the ability to use advanced technology for various scientific and fire purposes is because today, virtual data technology is no longer limited to business or other health matters. However, the digital virtual world of data has become a solution in all life, including learning or academic matters. There is a basis that various methods that can speed up human work, such as in the interpretation of Islamic religious knowledge, especially the holy verses of the Quran, can be quickly helped by various existing technological applications. So, technology still positively impacts the development of general science and Islamic religious science in particular. That is, among other things, the importance of studies that utilize technological sophistication for learning solutions, especially in the Islamic religion.

People must be wise and participate. A wise person must take part in mastering science during his lifetime. This is so as not to become someone who is out of date. Using the digital world produces extraordinary results if clever in utilizing it (Thoifah, 2021). Introducing various features or methods of interpreting the Qur'an can certainly

add insight to knowledge in understanding the contents of the Qur'an. That way, the digital world is beneficial in rapidly disseminating the works of commentators where the results of their thoughts are *ijtihad* that needs to be appreciated and studied. The impact of changes in the structure of this era also invites specific communities to form moderate and progressive interpretive writings. In order to carry out the vision of Islam as a religion that is *rahmatan Lil 'Alamin* so that no one assumes or labels Islam as a complex religion and its teachings are misleading (Rohman et al., 2020). Thus, the revolution in interpreting the Qur'an significantly influences the reviewers and the people who need it. Compared to the previous era, technology has not been so fast that finding various interpretations of the Qur'an is challenging. Hopefully, with the digital era, the contents of the Qur'an would be more easily absorbed and moderated by the public, making Indonesia a better Muslim in Islam.

The methods used to interpret the Qur'an's contents include historical context, textual approaches, and language. With the fourth approach above, it would be easier to understand the contents of the Koran, commonly known as the *ulumul Quran*. With this approach, it is also possible to understand the method often used, namely the interpretation of numbers. The three patterns. While the style of the assessment method is the assessment of nuances, dominance, and tendencies of thoughts and ideas in an interpretation such as *hi*, *Sufi*, *Ilmi*, *adabi Al ijtima*. Likewise, the method of interpreting *Al-hadith* such as the *matan* approach, namely looking at the quality of the *sanad* of the memorized arrangement approach, namely *kamat*, meaning the content approach of *matan*, and concluding the results of the interpretation of *matan*. The assessment of this approach is critical because the methodology of interpreting the understanding of the Qur'an systematically on the contents of the Qur'an, which is a way of life for Muslims.

According to Saeed, (2013) Muslims must study various kinds of content in the *Al-Quran*. It is hoped that Muslims would be not only able to interpret the verses contained but also be able to interpret the various meanings implied in the holy book *Al-Quran*. The knowledge possessed by every *ummah* must be expanded, not only covering some aspects. Our knowledge of the interpretation or interpretation of the *Quran* can help us answer the challenges emerging today. Several kinds of things must be considered in interpreting the Qur'an. Among them is the continuity of tradition between interpretations and the law of the Qur'an that can be accepted by common sense. This tradition is a starting point in carrying out an interpretation (Kholil et al., 2020). Understanding the Arab situations in the 7th century BC is quite complicated. This is because some things did not happen in the past, such as what is happening in the present. Context or situation plays an important role when a verse is revealed, added Saeed, who also teaches Arabic and Islamic Studies at the undergraduate and postgraduate levels. He regrets that only a few Muslim scientists reveal in detail the text's meaning and the context in the *Al-Quran* (Fakhruddin et al., 2019).

Today, various technological innovations have profoundly impacted the continuity of human life. The development of digital technology allows everything to be accessed through digital media. Various information and supporting applications can be downloaded easily through digital spaces (A. Malik & Maulana, 2021). This also impacts the emergence of various Quranic applications and translations that can provide different religious experiences. Muhammad Sahal Sobirin, in his work *Digital Qur'an and Its Translation*, named these various applications of the Qur'an and translation as a new type of manuscript. As an implication of the emergence of this

new type of mishap, a new generation of Muslims was born, called the Digital Literate Muslim Generation (Anwar, 2021).

METHOD

The authors believe that in an era that is now entirely supported by the application of technology, learning would experience a change or innovation, which so far has been the integration of the Koran textually in the form of documents and paper (Jorrín Abellán, 2016). However, in this increasingly advanced era with the principles of innovation and flexibility, the strategy of integrating the Qur'an and Hadith and other religious content can be done with virtual data in the learning environment in the academic world. The researchers get an understanding that our data got from a series of interviews with several academics at Fattahul Muluk State Islamic Institute(Pechlaner & Volgger, 2012).

Furthermore, the data that we collect we examine with a phenomenological approach, a way to gain understanding from several existing data with a review process that involves the theme Pawnshop, continue with in-depth analysis, and we also involve interpretation to produce data that can solve problems, namely answering the problem of what is the strategy the academic community at Islamic InstitutePapua, especially in learning to interpret the Quran (Goldkuhl, 2019).

Furthermore, we conducted a report in the form of a descriptive qualitative report by the questions, and we got data that could answer the problem with high validity. In preparing this report, we were guided by studies combining qualitative and quantitative designs (Ridder, 2014). In addition to searching for data directly in the field, namely interviewing several academics, we also use other library data such as journals, book publications, websites, and newspapers that actively raise issues of digital-based interpretation of the Quran.

RESULT AND DISCUSSION

In this results section, we would present the results of official interviews with structures related to the integration of the Qur'an and Hadith based on virtual applications where the data we generate from a series of interviews with academics at the one letter Islamic Institutein Papua. Here we would describe in two versions the first version of the question, which is equipped with answers to each question.

The methods of Interpreting the Qur'an and Various Interpretations The methodology of Tafsir Al-Qur'an is divided into four types: the Tahlili method, the Ijmali method, and the Muqarin method, and the Maudhu'i method. In the previous article, the meaning of the interpretation of the Qur'an (Arabic: القرآن) has been explained, namely, the science of understanding and interpreting those related to the Qur'an and its contents function as mubayyin (explanatory). Then explain the meaning and content of the Qur'an, especially regarding the verses that are not understood and the meaning is vague(Zainol et al., 2018).

Question 1) Can you explain the techniques and strategies for reciting the Quran in classroom learning and other academic events at the State Islamic Instituteof Fattahul Muluk?

The interpretation of the Qur'an is carried out in four ways, namely: [1] the Tahlili method [global], [2] the tahlili method [analytical], [3] the muqarin method [comparison], and [4] the maudhu'i method. [thematic]. Historically, the development of interpretation began at the time of the Prophet and his companions. However, in the current era, there are already learning activities and interpretations of the Qur'an and Hadith that use technology-based applications. This is because the holy book of the Koran has been widely circulated in virtual applications (participant #1).

Tahlili strategy. This technique is the most established and often utilized. As per Muhammad Baqir debrisi Sadr, this technique, known as the tajzi'i strategy, is a strategy whose pundits attempt to make sense of the substance of the stanzas of the Qur'an from different viewpoints by focusing on the succession of refrains of the Qur'an 'an as expressed in the Qur'an. This understanding is done successively by refraining then letter by letter from start to finish as per the course of action of the Qur'an. It made sense of the jargon and lafazh, made sense of the expected significance, the planned objective, and the substance of the stanza; to be specific, the components of balaghah, and the excellence of sentence structure, made sense of what could be taken from the section, in particular fiqh regulation, syar'i contentions, meaning language, moral standards, etc. perspective on the Qur'an for each overall setting. This is thought about as well as "restricting" the future.

This method is a technique that attempts to decipher the Qur'an momentarily and universally by making sense of the significance of each sentence in straightforward language to be straightforward. The request for translation is equivalent to the tahlili technique yet has a distinction concerning a brief and not extended clarification. The specialty of this translation lies in its accommodation, so it tends to be consumed by similar layers and levels of Muslims. At the same time, the shortcoming is in the clarification that is too succinct, so it cannot uncover the importance of the expansive refrain and cannot tackle the issue.

The Muqarin Tafsir technique utilizes a correlation strategy between a stanza with a section, a refrain with a hadith, or between the researchers' assessments of translation by featuring specific contrasts from the item being looked at. maudhu'i (Thematic) Method of subject-based translation, which is picking one subject in the Qur'an and afterward gathering every one of the refrains of the Qur'an connected with that topic and afterward deciphering it to make sense of the significance of the subjects. This technique is a strategy for understanding that looks to find replies to the Qur'an by gathering refrains of the Qur'an that have one reason, which together examines a specific point or title and set them up as per the hour of their disclosure as per the reasons for their disclosure then, at that point, focus on these stanzas with clarifications, clarifications and their associations with different refrains and afterward take the regulations from them (Kurniawan & Budiyo, 2021).

The second question is about interpretive language styles in learning in the classroom and outside the classroom. What language style is the most used academically here in the digital era of Islamic cultural communication?

The development of language styles at our Institute is due to many Indonesians who are Muslim but are constrained by the lack of understanding of the Arabic language. Especially in writing and reading, they are essential to use applications such as Google Translate. Students are often directed to use virtual internet applications to get a deeper meaning of the substance of each reading of the Quran (participant #2).

This example model language style emerges because of the interpretation of philosophical books that influenced several associations and sections of followers of different religions into Islam which ultimately encouraged the sentiments communicated in their translations. Scientific Tafsir Style: due to the advancement of science and innovation, there have been attempts to decipher the Qur'an according to the progress of science. Fiqh Style: Due to advances in legislation and law school arrangements, each association strives to present the reality of its point of view based on its understanding of lawful repetition. The style of Sufism: because of the widespread development of Sufis, there are also understandings made by Sufis with a Sufi style. Literary Style Social Culture: This example starts at the time of Shaykh Muhammad Abduh, who understood the guidelines of the parts of the Qur'an that were directly related to the lives of individuals, trying to overcome their worries based on the direction of restraint by introducing these instructions. In straightforward and easy-to-hear language.

The third question concerns the science of tafsir or the interpretation of Al-Qur'an. What and where does this interpretation model come from?

The importance of interpretation skill mostly done here is taken from the root word "Fassara," which means to make sense of or depict. One more base of "Fassara" is the reality of opening over and over. Hence, it very well may be grasped that "Tafsir" is a genuine work to open a clarification of the significance and nature concealed in the Qur'an. The word frequently matched with the expression "tafsir" is "take." Even though there are contrasts in their definitions, these two words or terms are frequently utilized together or, conversely, make it hard for many people to recognize the two. "Tukwila" is taken from "Awwala-Yu'awwilu," and that implies taking on the fundamental significance (participant#3).

From the above conversation, a more manageable perspective, the take viewpoint is not just centered around the "understanding and interpretation" angle with an end goal to make sense of or unravel its significance semantically. However, there is likewise a work to return to its fundamental importance emblematically or rationally. Accordingly, it tends to be presumed that "Tafsir" is just an endeavor to uncover significance as far as lughawiyyah or phonetic perspectives as it were. In the meantime, "Takwil" is more about a work to construct another comprehension or grasping in building new implications in a more perplexing and extensive setting, both concerning philosophical or emblematic terms. Strategies for Interpreting the Qur'an the technique for deciphering the Qur'an there are a few techniques, including Tafsir Al-Qur'an bil Qur'an. Endeavors to decipher the Qur'an with clarifications from other Qur'anic stanzas. For instance: the translation of the account of the occasions of Prophet Adam and Siti Eve being ousted from paradise because of eating the Khuldi natural product in Surah Al-Baqarah is made sense in different suras like Surah Al-Arab and Tafsir Al-Qur'an bil Hadith(Syafiril & Yaumas, 2017).

The next question was about the Qur'anic interpretation search system. How do students and academics conduct interpretation for virtual online material in the State Islamic Institute of Fattahul Muluk?

Since the advent of social media and other digital applications, students and lecturers have now had an impact on the nature of understanding the verses of the Quran and ways of expressing them, especially on the substance of Da'wah or teaching in apocalyptic classes promoted by religious leaders and leaders at our Institute. I believe this trend is the same in other parts of Indonesia, such as the trend of searching and

interpreting da'wah content in virtual applications through YouTube. We understand that they aim to explore deciphering the Qur'an and Hadith (participant#4)

Data above show that more media applications emerged that changed the strategy in searching and interpreting Quran content among the Institute community. Students interpret perceptually using a basic plan of inquiry that integrates intertextuality and deconstruction more closely. This study explores the act of reducing the understanding of the disclosure of articles in the substance of da'wah during the prophetic disaster. This concentration also shows that there is a harmonious relationship between the act of reducing translation and the use of unauthorized sources. Students respond to virtual Koran learning, which is carried out with the help of an application at one of the Koran learning facilities in the Atthul Muluk Institut student environment. Students are given a strategy about these reading competencies and skills, the substance of the Quran learning material, and the efficiency of online interpretation learning, which is strengthened. This method shows that the organization of online learning on the Qur'an interpretation of this institution is very successful, with some notes and inputs that need to be considered to improve the quality of online learning of the Qur'an in the future (Harfiani, 2021).

The next question, 5, was about understanding virtual data interpretation among academican inclusion students. What is students' understanding of Quran interpretation?

Although the Koran has a vital role in education and life, many students have very little ability to understand the Koran properly and correctly. Many of the academic community, even at Islamic colleges on our campus, are still struggling with the skill of reading the Qur'an without any effort to elaborate on it further. However, our students' interest is very high in studying the Qur'an interpretation; it is now more accessible because of the help of digital applications. Students need perseverance and seriousness that must be maintained. The barrier of language differences in the Qur'an is the main challenge that must be overcome by those who want to learn interpretation virtually. Some commentators even dedicate a large part of their lives to studying the essence of the Qur'an. Moreover, learning the meanings of verses in the Qur'an requires mastery of various fields of syari's science, which is not easy (participant#5).

Understanding of interpretation data by academics of the Quran today is more accessible than in the past, where translation and interpretation were made manually. However, currently, with various media applications finding out the meaning and interpretation of a verse of the Qur'an can be done with the help of this technological application which makes academic circles somewhat helped; however, academics would not automatically be more innovative than before; this is none other than understanding the problems sometimes need a long time (Hamidon et al., 2021).

The question about the virtual way approach to interpreting verses of the Quran. Next, can you tell us about the virtual approach the academics took in interpreting the Quran and other religious content?

Learning to interpret the Koran can be much easier in today's digital era. Especially with the presence of a website providing interpretation learning services such as tafsirweb.com. Tafsirweb has the vision to become one of the trusted reference centers for finding verse interpretations that are fast and easy to use. Therefore, the presence of tafsirweb.com can undoubtedly be an oasis for a thirst for knowledge about the essence of the divine word in the Qur'an. This website provides access to learn the interpretation of the Qur'an in various versions. Among them namely the interpretation of the Ministry of

Religion of the Republic of Indonesia, the interpretation of the Ministry of Religion of Saudi Arabia, and so on. All versions of the commentary are available for free to read (participant#6).

In addition to learning about the content of the Qur'an through tafsirweb.com, students can also learn to read the Qur'an easily on the bisaquran.com website. This website presents full digital facilities in the form of online classes based on instant messaging applications or using a particular website as a Learning Management System (LMS). Not only that, but some use a hybrid system, which combines classic materials in the form of books and learning videos. With a method that is very easy to digest and understand, users can even begin to understand how to read the Qur'an properly in just a matter of days (Rifai, 2020).

Final question, Can you explain the effect of digitizing the Qur'an and the Interpretation of Social Media among students?

Al-Qur'an and Tafsir in the digital era are closely related to current technological developments. A variety of information, as well as data, used to be challenging to obtain, and with technological developments, it has become straightforward, including the Qur'an and its Tafsir. From there, the author focuses this discussion on the question, the method used by most students is studying the literature on the Qur'anic verses and other scientific works. Interpretation of social media, anyone can interpret the Koran on social media. Consequently, the interpretation of the Koran becomes blurred because it is not only people who have decades of study of religion who interpret the Qur'an but also people who are just learning religion on social media.

Social media has a dual nature. The socio-cultural effects are also pervasive, covering many aspects of life, and are very deep because these influences enter and pervade private spaces for forming the subject's self-identity. Apart from the influence that is the impact of the natural nature of telecommunication technology and social media, the issue of the simultaneous influence that it causes has a positive or negative impact seems to be rooted in the assumptions and paradigms that have developed behind the social media revolution that is objectively running rapidly (Muhammad, 2020). The impact of these developments has incidental influences, one of which is in the transition of Islamic da'wah, namely in the field of interpretation, either through direct application or delivery on social media such as Facebook, Youtube, Instagram, and other media. In terms of welcoming the progress of methods like this, it must be a welcome oar that we must use for the path of Islamic da'wah, especially regarding the study of Tafsir, which incidentally is a religious study, a study of character and history which is currently considered a horror for millennials to study because of the packaging of classical books or literature. Bald, not in the sense of being unappreciative but scientific degradation in the interest in asking pure science, losing to practical things that would become a profession (Fitriani & Khaerani, 2021).

The finding showed that through conversations with several academics, the author has obtained information regarding this topic of discussion. In this era of all-new technology, we can conclude that it has provided tremendous benefits to academics, especially in efforts to interpret the Koran and other religious books with virtual-based data. It has proven very innovative, although there are still many contradictions in how to view applications and the various conveniences on the internet (Ahmed et al., 2020).

When viewed from the nursing home, academic figures have used various applications to understand the readings and also the content of the Qur'an; this is a breakthrough where human resources today are not only sourced from the percentage, they would be more than tools that have been created and provided benefits to many parties. Indeed, compared with the method or strategy of interpreting the Qur'an in the past, the convenience obtained today is extraordinary. Tasyakuran, the work of academics, has proven to be very helpful with the various applications that can be found online. However, the information and integration power that utilizes technology would undoubtedly provide an added value where convenience and things become easy and cheap compared to human labor, which gives a very limited and not free interpretation. So what academics from universities have revealed with the data taken is that there is a truth in which innovation has made it easier for academics to carry out academic tasks such as carrying out the learning process in class and also work such as understanding and seminars and others (Khari Aarani & Abdollah Zadeh Aarani, 2020).

Comparable to the Qur'an, Tafsir al-Quran implies a portrayal or clarification of the sections of the Qur'an so that their importance is evident. Tafsir al-Qur'an can be a clarification of one stanza or an assortment of clarifications of the sections of the Qur'an, which are then bound and printed as a group. In its turn of events, many works of translation of the Qur'an were composed by observers and were printed by distributors (Roni & Nasution, 2021). At the same time, "Advanced" is an electronic innovation equipped for putting away, creating, and handling different information contained in two circumstances, precisely sure and adverse. Favorable circumstances would be addressed or communicated.

The emergence of virtual technology in higher education created another space or space in Islamic examinations, like the translation of the Qur'an. The rise of another space inside the structure of this new media has had the option to offer something else following the requirements of the current culture (Aziz & Al, 2021). The universe of the web offers something effectively open and does not need an enormous space to store it since everything can be gotten to and put away on a cell phone. This is unique about the investigation of translation contained in the at-tafsir post, which is challenging due to the language medium utilized and the pursuit and requires an enormous space to store it since it is structured. Continuing from the calculated above, as indicated by the creator, the translation accessible on the tafsirweb.com site can be named a digitizing understanding. This depends on how there is no advanced translation movement or interest on the site (Amjad, 2021). The understandings contained in the site, both in light of subjects and given serials, are just the consequence of strict interpretations of translation books. Indeed, even the understanding on the web is not found at all remarks on the refrains of the Qur'an other than the interpretation of the current translation works. The interpretation on the tafsirweb.com website is just the primary reference for previous strict customs (Fahyuni et al., 2020).

The implications of the ability to interpret the Qur'an in the digital era are closely related to current technological developments because these abilities are part of information data and data that were previously difficult to obtain (Almila, 2019). So by using the interpretation method with the help of technology, it would be straightforward, including the Qur'an and hadith. From there, understanding the interpretation of the Koran with a digitalization system would accelerate learning. It is admitted that there are still debates among people regarding the interpretation of the Qur'an which if the data media method is carried out, it would be less ethical when

compared to the direct interpretation of the Qur'an, which requires ablution. Likewise, when interpreting with social media. Anyone can interpret the Qur'an on social media. As a result, the interpretation of the Qur'an on social media becomes blurred because it is not only people who have spent decades studying religion interpreting the Qur'an but also people who are just learning religion on social media (Elimam & Fletcher, 2021).

Apart from the advantages, this qualitative study has its drawbacks and limitations. This happened due to a lack of thought or civil resources, then the literature data that we presented could also be caused by a single methodology (Affandi & Misbakhuddin, 2021). Moreover, we realize that the interpretation of the Koran with the help of virtual technology data, as repeated earlier, also has a weakness because everything is instantaneous and can be done by anyone who does not fill it in by a teacher who has spent much time studying. Another weakness can occur because the blessings and solidarity would decrease when the Koran is presented in digital form (Budi, 2021). So that in this sophisticated era, it is almost impossible to say which one is about the sanctity of the Qur'an, which was previously studied traditionally with a text approach. However, now in a fast-paced era, with the help of applications, almost anything like the Qur'an can be biased, and certain parties are easy to fill out for different goals and desires (Zulfikar, 2021).

CONCLUSION

Finally, we conclude a series of studies that interviewed several academics at the Fattahul Muluk State Islamic Institute in Papua to understand academics' strategies in interpreting the Quran and Hadith in virtual data. We have managed to get six academics and heard their opinions about the academic community in utilizing the convenience of virtual data to carry out learning and other activities through the main focus of interpretation of the Al-Quran and Hadith in the era of technology. The six academicians have given their voices, among others, about their techniques and strategies for learning the Koran in class and other academic events related to understanding. Meanwhile, the following informants are also more concerned with the style of interpretation, including the language they use in an academic context, especially in understanding the Quran. As an Indonesian citizen, Arabic as a foreign language would be an obstacle, but because of its many digital applications and help to understand the Quran with other translation and interpretation methods in submitting academic text. They give an understanding of the science of interpretation or interpretation. Next is how the material search system reaches the interpretation made by the students. The answer is that students use a lot of virtual data from social media, YouTube videos, and various other models to understand the content of the Quran. Likewise, the fifth participant gave an understanding of interpretation to academics and their understanding of using digital applications. At the same time, the last resource person provided information about the approach taken by students in interpreting the Qur'an. Thus the six sources have given their voices, and we can conclude that the interpretation made by academics, especially students in understanding the Al-Quran, is based on digital or virtual media, which is typical of learning in an era that is now completely digital.

ACKNOWLEDGEMENT

This project received funds from the Ministry of Education and Culture. Thanks to all parties who have provided beneficial feedback and contributions.

AUTHOR CONTRIBUTION STATEMENT

Since this project is a share authorship, however there is no such conflicted interest over the projects execution. Therefore all authors have performed equal contribution.

REFERENCES

- Adhoni, Z., Hamad, H., Siddiqi, A. A., Parvez, M., & Adhoni, Z. A. (2013). *Cloud-based Online Portal and Mobile Friendly Application for the Holy Qur ' an*. <https://www.semanticscholar.org/paper/Cloud-based-Online-Portal-and-Mobile-Friendly-for-%E2%80%99-Adhoni-Hamad/852f8e01714ea7f2fc5a6fadec5bc98069c7761f>
- Affandi, A., & Misbakhuddin, A. D. (2021). Kitab Hasyiyah Al- Shawy 'Ala Tafsir Al-Jalalayn: Metodologi, Kelebihan, dan Kekurangan. *Samawat: journal of hadith and quranic studies*, 5(2), Article 2. <http://jurnal.staiba.ac.id/index.php/samawat/article/view/281>
- Ahmed, M. A., Baharin, H., & Nohuddin, P. N. E. (2020). Analysis of K-means, DBSCAN and OPTICS Cluster Algorithms on Al-Quran Verses. *International Journal of Advanced Computer Science and Applications (IJACSA)*, 11(8), Article 8. <https://doi.org/10.14569/IJACSA.2020.0110832>
- Akou, H. M. (2010). Interpreting Islam through the Internet: Making sense of hijab. *Contemporary Islam*, 4(3), 331–346. <https://doi.org/10.1007/s11562-010-0135-6>
- Almila, A.-M. (2019). Islamic Veiling Meets Fashion: Struggles and Translations. Dalam S. D. Brunn & R. Kehrein (Ed.), *Handbook of the Changing World Language Map* (hlm. 1–21). Springer International Publishing. https://doi.org/10.1007/978-3-319-73400-2_171-1
- Amjad, U. (2021). *A Comparative Study of the Rules of "Surah Qaf to Surah Nas" by Tafsir "Ma'arif-ul-Quran" by Mufti Muhammad Shafi'i, "Tadbar-e-Quran" in the Light of Maulana Amin Ahsan Islahi* [Thesis]. <http://itr.iub.edu.pk:8000/xmlui/handle/123456789/1224>
- Anwar, S. (2021). Development of Islamic Financial Literacy Media for I-Generation (Internet Generation) as an Effort to Build a Sharia Economic Society. *Jesya (Jurnal Ekonomi Dan Ekonomi Syariah)*, 4(1), 681–695. <https://doi.org/10.36778/jesya.v4i1.260>
- Aziz, A. A., & Al, E. (2021). Analysis Of Literature Review On Spiritual Concepts According To The Perspectives Of The Al-Quran, Hadith And Islamic Scholars. *Turkish Journal of Computer and Mathematics Education (TURCOMAT)*, 12(9), 3152–3159. <https://doi.org/10.17762/turcomat.v12i9.4790>
- Budi, S. (2021). Implementasi Syarat-Syarat Mufasssir Di Era Digital. *Samawat: journal of hadith and quranic studies*, 5(1), Article 1. <https://jurnal.staiba.ac.id/index.php/samawat/article/view/258>
- Elimam, A. S., & Fletcher, A. S. (2021). *The Qur'an, Translation and the Media: A Narrative Account*. Routledge. <https://doi.org/10.4324/9781003155232>
- Fahyuni, E. F., Wasis, W., Bandon, A., & Arifin, M. B. U. B. (2020). Integrating Islamic Values and Science for Millennial Studentsâ€™ Learning on Using Seamless

- Mobile Media. *Jurnal Pendidikan IPA Indonesia*, 9(2), 231–240. <https://doi.org/10.15294/jpii.v9i2.23209>
- Fakhrudin, F. M., Ayub, A. F. M., Hassan, N. C., Jaafar, W. M. W., & Mutalib, L. A. (2019). Cabaran Pembelajaran dan Sokongan yang Diperlukan oleh Murid Tahfiz di Sekolah Agama Bantuan Kerajaan Terpilih di Malaysia: Learning Challenges and Support Needed by Tahfiz Students at Selected Government-Funded Religious Schools in Malaysia. *Journal of Quran Sunnah Education & Special Needs*, 3(2), 35–45. <https://doi.org/10.33102/jqss.vol3no2.51>
- Fitriani, F., & Khaerani, I. F. S. R. (2021). Digitizing Website-Based Qur'anic Tafseer. *Gunung Djati Conference Series*, 4, 188–201.
- Goldkuhl, G. (2019). The generation of qualitative data in information systems research: The diversity of empirical research methods. *Communications of the Association for Information Systems*, 44, 572–599.
- Hamidon, M., Sihes, A. J., & Nor, H. M. (2021). View of Experts on Knowledge Competency of Higher Order Thinking Skills in The Teaching of Quranic Verses Comprehension. *International Journal of Academic Research in Business and Social Sciences*, 11(8), 1969–1983.
- Hanafi, Y., Murtadho, N., Ikhsan, M. A., Diyana, T. N., & Sultoni, A. (2019). Student's and Instructor's Perception toward the Effectiveness of E-BBQ Enhances Al-Qur'an Reading Ability. *International Journal of Instruction*, 12(3), 51–68.
- Harfiani, R. (2021). Learning Tahfidzul Qur'an At The Extraordinary School" Sahabat Al-Qur'an" In Binjai. *Proceeding International Seminar of Islamic Studies*, 2(1), 1–12.
- Howard, P. N. (2010). *The Digital Origins of Dictatorship and Democracy: Information Technology and Political Islam*. Oxford University Press.
- Jorrín Abellán, I. M. (2016). Hopscotch Building: A Model for the Generation of Qualitative Research Designs. *Georgia Educational Researcher*, 13. <https://doi.org/10.20429/ger.2016.130104>
- Khari Aarani, S., & Abdollah Zadeh Aarani, R. (2020). A Comparative Study of Interpretation in Al-Safi and Al-Quran Al-Azim Interpretations. *Quarterly Sabzevaran Fadak*, 11(41), 27–47.
- Kholil, S., Arifin, Z., & Muniruddin, M. (2020). The Communication between God and Demons (An Analysis of Thematic Interpretation of Fi Zilal Al Quran). *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 3(2), 1227–1238. <https://doi.org/10.33258/birci.v3i2.965>
- Kurniawan, H. & Budiyo. (2021). Heroe's Model: Case Study to Reduce Students' Learning Loss and Anxiety. *Cypriot Journal of Educational Sciences*, 16(3), 1122–1140.
- Malik, A., & Maulana, W. (2021). *Analysis Of The Prospect And Obstacles Of Islamic Education In The Aec Era | Proceeding of International Conference on Islamic Education (ICIED)*. <http://conferences.uin-malang.ac.id/index.php/icied/article/view/1215>
- Malik, M. S. (2020). Technological Innovation In Integration And Interconnection Of Science In Islamic Higher Education. *Sunan Kalijaga International Journal on Islamic Educational Research*, 4(2), 1–20. <https://doi.org/10.14421/skijier.2020.42.01>
- Mills, J., & Birks, M. (2014). *Qualitative Methodology: A Practical Guide*. SAGE.
- Moon, S. (2020). A sociotechnical order for the umma: Connecting Islam and technology in Suharto's Indonesia. *History and Technology*, 36(2), 240–262. <https://doi.org/10.1080/07341512.2020.1809073>

- Muhammad, R. G. (2020). The Effect of Social Media Content and Personal Background Performance on Financial Planning Awareness of Generation Z Muslim. *Ekonomi Islam Indonesia*, 2(2), Article 2. <http://journals.smartinsight.id/index.php/EII/article/view/50>
- Pechlaner, H., & Volgger, M. (2012). How to promote cooperation in the hospitality industry: Generating practitioner-relevant knowledge using the GABEK qualitative research strategy. *International Journal of Contemporary Hospitality Management*, 24(6), 925–945. <https://doi.org/10.1108/09596111211247245>
- Putra, D. I. A., & Hidayaturrahman, M. (2020). The roles of technology in al-Quran exegesis in Indonesia. *Technology in Society*, 63, 101418. <https://doi.org/10.1016/j.techsoc.2020.101418>
- Ridder, H.-G. (2014). Book Review: Qualitative Data Analysis. A Methods Sourcebook. *German Journal of Human Resource Management*, 28(4), 485–487. <https://doi.org/10.1177/239700221402800402>
- Rifai, A. (2020). Tafsirweb: Digitalization Of Qur'anic Interpretation And Democratization Of Religious Sources In Indonesia. *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir*, 5(2), 152–170. <https://doi.org/10.32505/at-tibyan.v5i2.1640>
- Rohman, B., Aziz, J. A., & Imran, J. A. (2020). Distance Instructional Strategies and Learning Motivation towards Learning Outcome of the Study Al-Qur'an in Situation a COVID-19 Pandemic. *Universal Journal of Educational Research*, 8(12), 6609–6619.
- Roni, M., & Nasution, I. F. A. (2021). The Legality Of Miras (Khamr) in Al-Quran Persfpective (Comparative Study of The Tafsir Al-Maraghy, Al-Misbah, and Al-Qurthubi). *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman*, 7(1), 81–98. <https://doi.org/10.24952/fitrah.v7i1.3685>
- Saeed, A. (2013). Islamic studies in Australia: Establishing the National Centre of Excellence for Islamic Studies. Dalam *The Teaching and Study of Islam in Western Universities* (hlm. 95–106). Routledge. <https://doi.org/10.4324/9781315871455-13>
- Syafril, S., & Yaumas, N. E. (2017). The Implementation of Tartil Method in Improving Elementary School Students' Ability in Reading Al-Qur'an. *Khalifa: Journal of Islamic Education*, 1(1), 1–14. <https://doi.org/10.24036/kjie.v1i1.3>
- Thoifah, I. (2021). Trends in Al-Qur'an Learning Applications for Indonesian Students: Solutions for Learning Qur'an during the Covid-19 Pandemic? *Edukasi Islami: Jurnal Pendidikan Islam*, 10(2), 581–594.
- Wazis, K. (2020). Wacana Komunikasi Pesantren di Era Revolusi Industri 4.0. *Indonesian Journal of Islamic Communication (IJIC)*, 3(1), 88–107.
- Zainol, N. Z. N., Majid, L. A., & Saad, M. F. M. (2018). An overview on hermeneutics method application to the Quran by Muslim thinkers. *International Journal of Engineering & Technology*, 7(4.9), 167–170. <https://doi.org/10.14419/ijet.v7i4.9.20643>
- Zulfikar, E. (2021). Metodologi Tafsir Tabi' Tabi'in: Telaah Atas Kitab Tafsir Al-Qur'an Al-Azim Karya Ibnu Abi Hatim Al-Razi. *Al-Fath*, 15(1), 1–18. <https://doi.org/10.32678/alfath.v15i1.4323>

Copyright Holder :
© Muhyidin, S., (2022).

First Publication Right :
© Jurnal Iqra' : Kajian Ilmu Pendidikan

This article is under:

