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Technology and Religious Present: Novelty Role of Social Factors in al-Quran Exegesis in Indonesia

by Mohammad Hidayaturrahman

Technology and Religious Present:
Novelty Role of Social Factors in al-Quran Exegesis in Indonesia

Abstract

This article does not see technology as a threat to religion, but technology plays a role in the social impact of religious information. That is, technology is present in religious life, and increasingly giving social impact. Technology gives a new nuance in this modern life in almost every aspect of human life. Sometimes technology presents as the main role and on the other occasions, the new technology only becomes a supporting tool. As an important part of people's lives, Qur'anic exegesis cannot be separated from the role of technology in its development. This article contains evidence of the presence of religion in society illustrated through the important role of technology in interpretation. Technology supports the presence of religion in millennial periods and not vice versa. This role is still only as a supporting system or secondary role. This can be seen in the Tafsir Ilmi Kementrian Agama (Tafsir Ilmi compiled by the Indonesian Ministry of Religious affair) Furthermore, this argument is a valid proof of the novelty of the role of technology in the development of religious material in millennial life.

Keywords; Technology, Al-Quran exegesis; tafsir ilmi Kementerian Agama; social life.

A. Introduction

Technology aims to provide convenience for every activity carried out by humans (Nolin & Olson, 2016), one of which is to meet the needs of religious information (Wyche et al., 2006), (Sajjadi, 2008). In addition, technology is also used to support and develop sciences (Novak & Krajcik, 2006), (Kubicek, 2014). One of the most basic sciences in Islam is tafsir (exegesis) and the sciences of the Quran (Pakeeza & Chishti, 2012). The discipline of exegesis itself has developed since the emergence of Islam (Syamimi Mohd et al., 2014). During 14 centuries of its development, Islam is inseparable from the role of the exegesis of the Quran and the scientific discourse (Akbar, 2019). Until today, the science of exegesis has bridged between two conflicting things: the demands of theology and the human condition. The Quran, which is believed as theological The God Speech (Peterson, 2001), is understood through the dimension and contextualization of humanity (Hasibuan et al., 2019).

The history of exegesis is divided into three major periods: formative, affirmative and reformative (Amaliya, 2018). For more than 14 centuries of its emergence, the science of exegesis has been adapting to the condition of society and the development of science (Hanapi, 2013). Before the development of book culture, the science of exegesis used mediation among people and oral traditions as the tools in developing the method of exegesis (Sambo, 2015), as a result, the method of *tafsir bil ma'thur* emerged from histories and oral traditions of the community (Abdurrohman, 2018), (Embong & Hanapi, 2017).

The development of the scientific tradition using the writings and books also contributed to the advancement of the science of exegesis (Iqbal & Ja'far, 2019). During the periods, exegesis had been booked into a separate scientific discipline with the presence of many books about the principles, methods and scopes of exegesis, such as *ushul tafsir* (principles of exegesis), *kaedah tafsir* (method of exegesis), etc. In the meantime, the science of exegesis has been developing based on the needs of modern society with the emergence of the thematic exegesis.

Entering the millennial era, the technology has a big role in people's life. It influences the traditional society to change into the millennial society (Irawati, 2019), from conventional life to digital life in terms of education, lifestyle and other aspects (Setyabudi & Rohmah, 2019). The life of millennial society also impacts the study of the Quran and its exegesis. The characteristics of millennial society which are instant (Loveland, 2017),

effective, and straightforward, give the same tendency to the development of the Qur'anic interpretation and scholarship where the use of technology in exegesis is also in accordance with the level of the millennial's need for technology.

The science of exegesis also develops according to millennial contexts which is characterized by the mastery of digital technology. This can be seen from the application of technology in compiling the exegesis. The use of this digital technology was not found in the previous period of exegesis. As is well known the exegesis of the al-Quran can be divided into three periods: the formative, middle and modern-contemporary periods (Gilliot & Rippin, 1989). In the classical and middle periods, interpretations were compiled manually where the alQuran was interpreted to rely on the ability of commentators to analyze both language skills, memorization, ratios, and information. then the interpretation is compiled using manual tools, such as: The book of mufradat al-Faz al-Quran, the book of fathurrahman, and others (Okawa, 2013).

Nowadays, technology has a role in compiling the exegesis. This is completely a new finding. As a matter of fact, the science of exegesis has developed itself, in such a way that it can be studied scientifically by the means of technology. The verses of the Quran require a very careful and accurate interpretation and to achieve this level of accuracy, they require the help of technology. This is intended to give clear understanding for society so that, their understanding is not misguided and it is still in accordance with science and technology. Technology is seen as an objective assistance, not biased and without the burden of tendency because interpreting the Quran manually has a higher subjectivity (Saeed 2006, 67)

One example of the Quran exegesis utilizing the help of technology can be seen from the exegesis released by Indonesian ministry of religious affair which was first printed in 2010. Through the LPMQ (Lajnah Pentashih Mushaf al-Quran) is an institution under the Ministry of Religion whose existence does not appear in a separate structure, and is only a kind of ad hoc committee. These institutions become part of the Research Center for Religious Literature, even in PMA no. 3 of 2006 concerning the organization and Work Procedures of the Department of Religion, the nomenclature of the Lajnah is not mentioned at all, although its tasks are broken down in the main tasks and function. Lajnah Pentashih Mushaf al-Quran (LPMQ) carries a heavy and important task with a broad volume and scope of work, and great responsibility, because it is related to the study and maintenance of the holy book of the Qur'an. LPMQ is responsible for improving the quality of the study of the Qur'an in order to improve the quality of guidance, understanding, practice, and service of religious life, as well as increasing moral and religious ethical comprehension. in addition, LPMQ has the duty to mentor printed and electronic Al-Qur'an products (Santoso Ibnu, Siti Maslakhah, 2018).

The role of this institution for Moslems in Indonesia is very important because it administers the implementation of the study of the Quran. One of their works is the publication of a thematic study of Tafsir Ilmi Kementrian Agama (Sulaiman, 2019). However, the discussion on this exegesis is more concerned about the methodology and content in this exegesis, such as scientific exegesis of bees, mountains, space, etc. Nobody has studied the role and contribution of technology in this exegesis. In fact, from a number of sources, it has been found that there are many different technologies used in compiling this kind of exegesis, such as the use of audiovisual technology, the use of applications, and the use of digital data.

Apart from debates about the existence of scientific interpretation in Islam (Muhammad Husein al-Dzahabi, 'Ilm al-Tafsīr, (Cairo: Darul Ma'arif, without years, 83), the scientific interpretation was successful in providing a form of information and religious material that was useful in society Islam specifically explains the position of the Quran against science, and proves that the Koran is in accordance with common sense and science. The thematic

interpretation of the ministry of religion seeks to make the Quran as a basis for stimulus, motivation and construction in developing community-based knowledge in accordance with information from the Quran. So that the community can develop an ideal social, religious and national civilization, such as: Scientific interpretations of human creation that can be linked to the formation of civil society, scientific interpretations of the solar system and the future of global society, etc. The impact caused by the thematic scientific interpretation of the Ministry of Religion is increasingly significant with the use of technology in the preparation of interpretations. This is because the Ministry of Religion as one of the authoritative institutions of Indonesian Islam utilizes technological advances in strengthening its function as an Indonesian Islamic muscle organization.

Heidi Campbell said that to understand how religion approaches new media must be based on specific concepts about religious groups defining and connecting religious communities, religious authorities, and media texts. According to Heidi Campbell that the formation of socio-religious by technology is currently done by negotiating and innovating technology by the religious community. Campbell said that religious authority is strongly associated with certain religious groups or communities. Because religious groups or communities determine attitudes, official boundaries and structures that will be practiced by the community. This means, beliefs and rituals basically live outside the subject (human), not only religious traditions, but also rules and forms that have been formed for so long by certain communities. In this case, the Ministry of Religion is a group structure that tries to interpret the values and teachings of the Islamic religion. Sunni Islam in which religious leaders are seen as guides rather than as official interpreters as they are aplies to Shia Islam Religious in this article means a wide variety of beliefs, ideas, practices, traditions and up to structured religious groups or religious organizations (H. A. Campbell, 2010).

B. Research Methodology

This study uses descriptive-qualitative research methods where the data were collected by using content analysis techniques to "the Thematic Tafsir Ilmi Kementrian Agama", complemented with the data from interviews. The Interviews were conducted to collect data and information on how technology bears a role in the exegesis of the Quran, particularly in the Thematic Tafsir Ilmi Kementrian Agama. After the data and information were collected, the writer describes the data which is then analyzed in the discussion section according to the situation.

The primary data source is the thematic Tafsir Ilmi Tafsir Ilmi Kementrian Agama which consists of 19 themes and other primary data are the results of interviews with LPMQ (Lajnah Pentashih Mushaf al-Quran) exegesis team. Dr. Muchlis Hanafi, MA together Abdul Aziz Sidqi as the Head of LPMQ (Lajnah Pentashih Mushaf al-Quran). In addition, secondary data were collected from the articles that support the conclusions of this study.

C. Discussion and Analysis

Considering the rapid development of science and technology which demands a comprehensive understanding of the verses of the Qur'an, the study of this Tafsir Ilmi should always continue in line with the dynamics in society. All the Muslims believe that the Quran is a holy book that is always up to date, not just an obsolete scripture which is no longer relevant to the development of life and the changing of times. Therefore, the study of the Quran involving scholars and scientists is very urgent as an effort to improve the quality of understanding, appreciation, and practice of the Islamic guidance (Al-Qur'an) in the society.

LPMQ (Lajnah Pentashih Mushaf al-Quran) as well as Research and Development Agency of the Indonesian Ministry of Religious Affair since 2010 has been carrying out the activities related to the study and compilation of Tafsir Ilmi or Tafsir of *kauniyah* verses.

The method used to conduct this study of exegesis is similar to the method used in the study and compilation of thematic exegesis. As the first step, the verses related to the themes are collected and then analyzed to find the comprehensive view from the Quran regarding the problem (Alwi, 2017); (Syarifuddin & Azizy, 2018); (Hakim et al., 2018); (Muttaqin, 2017)

The thematic Tafsir Ilmi Kementrian Agama focuses on a scientific study of the *kauniyah* (natural) verses in the Quran. It is an exegesis compiled by the Qur'anic exegesis team appointed by the Indonesian Ministry of Religious Affair. This team consists of the experts with different backgrounds. To give the elements of science, this team is also filled with some science experts from the Indonesian Institute of Sciences (Lembaga Ilmu Pengetahun Indonesia/ LIPI). Good collaboration between both institutions results in an effort to explain the verses of *kauniyah* (natural) in the content of exegesis. The results of the study of these *kauniyah* (natural) verses are included in the exegesis according to their theme in addition to an explanation of the existing exegesis, arranged in the order of the Manuscripts. The collaboration between the two institutions continues towards the study and compilation of Tafsir Ilmi. Nowadays, there have been 19 titles that have been successfully compiled and published (results of an interview with the head of LPMQ, Dr. Muchlis Hanafi).

The team of the thematic Tafsir Ilmi Kementrian Agama consists of experts with different backgrounds and can be divided into two groups. First, experts who master in linguistics and other issues related to the exegesis of the Quran, such as *asbabun nuzul*, *munasabah ayat*, prince in exegesis, and other Islamic sciences. Second, those who master in scientific issues, such as physics, chemistry, geology, biology, astronomy, and others. The first group is called the *Syar'i* Team such as: Quraish Shihab, Atho Mudzhar, Ahsin Sakho Muhammad, Hamdani Anwar, Darwis Hude, Muchlis Hanafi, and the second group is called the *Kauni* Team such as MK Tajudin in Medical science, Hery Harjono in geotechnology, Thomas Djamaluddin in astronomy, Safwan Hadi in oceanography, Moeji Raharto in Mathematic of Galaxy, etc. Both of team collaborate in the form of *ijtihad jama'i* (collective ijtihad) to interpret the *Kauniyah* verses in the Quran (Faizin, 2017). This team was also supplemented by several Information Technology (IT) experts who assisted in the preparation of the Interpretation and its dissemination through technology media, such as Dr. Endang Tjempakasari.

The thematic Tafsir Ilmi Kementerian Agama in terms of methods and patterns follows the existing methods and patterns in general that have been determined by the scholars of exegesis. This does not mean that they change the conventional method. The method used in interpreting the Qur'an remains the same, but the difference lies in the way to obtain its source. With the advancement of technology, the research to analyze the material of exegesis utilize the assistance from technology tools to facilitate the exegetes to find sources for interpreting the Qur'an. The thematic Tafsir Ilmi Kementerian Agama uses access to matters related to the Qur'anic sciences using technological devices. The use of technological assistance in the thematic Tafsir Ilmi Kementerian Agama can be described as follows:

1. **Technology as a Search Engine**
   a. *Searching for the verses in the same theme*

Searching for verses in the same theme is one part of the methods applied to interpret the Quran. Some methods of exegesis need to collect the same verses such as: exegesis al-Quran bil Quran and Thematic exegesis (Rohman, 2017), (Sanaky, 2008). Before the development of technology, the exegetes were usually hafiz of the Quran. They collected verses in their exegesis using their memory. In addition, they usually collected verses by searching manually in the index of the Quran words called Fathurrahman.

As the technology progresses, the exegetes, the students of the Quran, and the prospective exegetes are increasingly facilitated in interpreting the Quran as in the thematic Tafsir Ilmi Kementerian Agama. The search engine technology used in searching and compiling verses in one theme that appears today are (1) *maktabah syamilah*. *Maktabah syamilah* is a library in the era of advancement in information technology in the form of digitalization of material and information on religious literature. *Maktabah syamilah* is widely used by Islamic scholars to find literature sources that contain more than 6,688 books that are always updated in number, not surprisingly this digital library is called *Maktabah Syamilah* which means complete library (Aris, 2015).

(2) Internet-based digital libraries such as *lafzi*. *Lafzi* online application is a search for verses of the Quran based on phonetic similarity (Rasyad et al., 2019). *Lafzi* is lafaz search application on the Quran. This application was created to facilitate the search for verses with certain *lafaz* on the Quran with only ordinary Latin script based on the pronunciation of the Indonesian speaker, without the need to type it in Arabic script. This application is the result of a thesis research Department of Computer Science, Bogor Agricultural University by Muhammad Abrar Istiadi with Ahmad Ridha's advisor (Lafzi team, 2020).

(3) the online version of al-Quran from the Indonesian Ministry of Religious Affair[1]. The digital al-Quran of the Ministry of Religion is an effort by the Ministry of Religion to make it easier for Muslim communities to access al-Quran. Because one of the advantages of simple technology will help people browse al-Quran wherever and whenever they are (Zakariah et al., 2017). This application has the advantage of al-Quran printed in terms of practical and simple (Althaf Husein, 2020).

These applications are specifically created to facilitate people who study the Quran to be able to find and collect verses of the Quran effectively. The effectiveness of the interpretation of al-Quran is seen in the search for material and understanding of al-Quran from the books of interpretation. If done manually, it will take a long time, and must open a cabinet rack that contains dozens of volumes of hadith. With the birth of this software and application students and researchers of Islamic studies are very fast, easy, and effective in accessing hundreds of Islamic literature, especially books of commentary and science (Wahid & Santi Wahyuni, 2019). Therefore, finding a particular topic and finding verses in the same themes will be very easy by using this search engine. This is also supported by many observers of the Quran and experts in the science of the Quran who have made this kind of application or search engine.

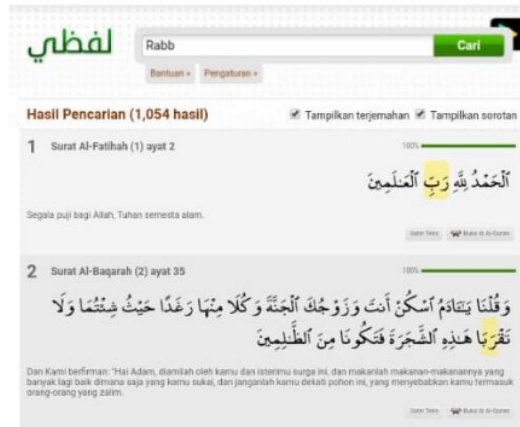[1] Based on interview of LPMQ (Lajnah Pentashih Mushaf al-Quran) on February 14, 2020.

Figure 1
Word search engine application for Digital al-Quran 'lafzi'

b. Searching for words synonyms

Increasing the vocabulary is very important for both exegetes and prospective exegetes. This is because the Quran was revealed 14 centuries ago at 609 years (Reynolds, 2007). Therefore, it came with the language used in that era. An interpreter needs to increase the vocabulary because in the Quran, there are those that have the same words (Ar: *lafazh*) but have different meanings, and there are also those that have different words but have the same meaning. For example, in the words khalaqa and ja'ala. The word khalaqa means "to create", whether the creation was similar to the previous creation or in a new form. This word generally requires only one object. The word ja'ala means "*to make from something, something else*", *hence it requires two objects. Those two words have the possibility to be synonymous although they are slightly different (weak), as stated by the Arabic expert, Ibn Jinni, in al-Khaṣā'iṣ (Jinni, 1987, 2/488); (Hirschfeld, 1917). Al-Gamrāwi, an expert on the scientific exegesis of the Quran from Egypt said," exegesis of the Quran should not be fixed on one meaning. As long as that expression contains various possibilities and is justified linguistically, then that may be what God meant*" (Pransiska, 2017).

In the previous era, in searching for word synonyms, apart from their mastery of the rules of exegesis, the exegetes also opened one scripture to another. One of the scriptures where the exegetes would discover the meanings of the vocabulary is *Al-Burhan fi 'Ulum al-Qur'an* by Az-Zarkasyi. They also referred to the scriptures of *Lafaz Al-Quran* manually, such as the *Mu'jam al-Mufahrasy li Ma'anil Qur'an al-Karim and Mu'jam al-Mufahrasy li al-Fazh Al-Qur'an al- ' Adhzim* by Muhammad Fu'ad 'Abdul Baqi who often becomes the reference for the exegetes to look for similarities in words and meaning in the Quran.

In the effort to maintain the sanctity of the Quran, the thematic Tafsir Ilmi Kementerian Agama still applies the linguistic rules in the drafting process. This can be seen from a number of linguistic forms which are the basic principles that should be considered in compiling an exegesis such as, paying attention to the meaning and rules of language and Paying attention to the possibility of a single word or expression containing a number of meanings. Different from the previous period, the thematic Tafsir Ilmi Kementerian Agama has applied the technology to look for word synonyms. One of the technologies used is the google search engine and mu'jam ma'ani digital Al-Quran. This can be seen from their references section.

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مثال: لفظة شجر

– الشجر من النبات: ما له ساق، يقال: شجرة وشجر، نحو: ثمرة وثمر. قال تعالى: {إذ يبايعونك تحت الشجرة} [الفتح/ 18]، وقال: {أأنتم أنشأتم شجرتها} [الواقعة/ 72]، وقال: {والنجم والشجر} [الرحمن/6]، {لآكلون من شجر من زقوم} [الواقعة/52]، {إن شجرة الزقوم} [الدخان/43]. وواد شجير: كثير الشجر، وهذا الوادي أشجر من ذلك، والشجار والمشاجرة والاشتجار: المنازعة. قال تعالى: {حتى يحكموك فيما شجر بينهم} [النساء/65]. وشجرني عنه: صرفني عنه بالشجار، وفي الحديث: (فإن اشتجروا فالسلطان ولي من لا ولي له) (الحديث عن عائشة أن النبي صلى الله عليه وسلم قال: (أيما امرأة نكحت بغير إذن مواليها فنكاحها باطل، ثلاثا، ولها مهرها بما أصاب منها، فإن اشتجروا فإن السلطان ولي من لا ولي له) أخرجه أحمد في المسند 166/6، وفي سنده سليمان بن موسى، وفيه لين (انظر: تقريب التهذيب ص/255) ؛ وأخرجه الترمذي، وقال: حديث حسن، انظر عارضة الأحوذي 13/3)، والشجار: خشب الهودج، والمشجر: ما يلقى عليه الثوب، وشجره بالرمح أي: طعنه بالرمح، وذلك أن يطعنه في شجرة فيتركه فيه.

Figure 2
Application of synonym word's Al-Quran

2. Technology as an Instrument to Spread Exegesis

In the developed countries, the advancement of technology increase rapidly. The latest data released by the United Nations (UN) in 2020 noted that around 3.9 billion people from half of the world's population had used the internet. Meanwhile, the developing countries also noted significant internet users. Compared to 13 years ago which was only 7.7 percent, nowadays there are 45.3 percent of people in the developing countries that have been exposed to the internet (United Nations, 2020). This is certainly very unfortunate if the internet is not used to spread the teachings of Islam, such as exegesis.

The role of technology in the spreading of exegesis is a completely new thing. However, various types of exegesis have been produced. This is the creative interpretation of the experts of the Quran towards exegesis. This condition also enables the society, the prospective exegetes, and the scholars of exegesis to read the existing exegesis online without bothering to look for the desired exegesis book. It is possible that an exegesis book does not exist in a specific area. So that, access to exegesis through the internet is much easier and cheaper.

In the last few years, LPMQ (Lajnah Pentashih Mushaf al-Quran) also conducted a study of the Quran, especially those related to the actual themes happened around the society. The head of LPMQ (Lajnah Pentashih Mushaf al-Quran), Muchlis M. Hanafi said that his institution would maximize the utilization of information & communication technology in providing services related to the Quran. So far, LPMQ (Lajnah Pentashih Mushaf al-Quran) has published digital version of exegesis books which have been published so that they are easily accessed by the public.

One of the exegesis books of the Quran issued by LPMQ Research and Development Agency of the Indonesian Ministry of Religious Affair is the collaboration with Mitra Netra Foundation in order to provide books based on the studies from LPMQ (Lajnah Pentashih Mushaf al-Quran) team to be used by blind people. The purpose of this collaboration is in line with one of the functions of LPMQ (Lajnah Pentashih Mushaf al-Quran) which is to promote the Quran and increase its understanding for all Moslems in Indonesia. Accordingly, LPMQ (Lajnah Pentashih Mushaf al-Quran) also produces various types of books related to the Quran, such as the the exegesis of the Quran and then uploads them on the LPMQ (Lajnah Pentashih Mushaf al-Quran) website.

In addition, there are many other efforts done by LPMQ (Lajnah Pentashih Mushaf al-Quran) to socialize its products to be easily accessed by the wider community at a lower cost. All this time, the products of LPMQ (Lajnah Pentashih Mushaf al-Quran) were only presented to the public in the form of printed books, such as exegesis *al-Qur'an Tahlili* 30

juz, exegesis *thematic* 26 titles, *Tafsir Ilmi* (Ayat Kauniyah) 19 titles, *Tafsir Wajiz* 2 volumes, the book of *Makki Madani,* and other products about the science of the Quran.

However, printed books have some weaknesses, mainly about the production costs and limited coverage. Therefore, LPMQ (Lajnah Pentashih Mushaf al-Quran) has created some apps based on android and web. There are also The Quran app from Kementrian Agama, web-based Indonesian Mushaf Al-Qur'an font application, eight short films based on exegesis material of the *Kauniah* verses, a database of the Quranic Mushaf from Ancient Archipelago, a library of the Lajnah which contains pdf books published by the LPMQ, online tashih service and e-publication (Robinson, 2007). In the Quran app from Kementrian Agama, there is also a brief exegesis accompanied by *asbabun nuzul* (Hosseini et al., 2014).

The number of internet users in the world has grown up rapidly along with the number of websites that give Moslem scholars and organizations the opportunity to spread Islam globally through website. The Thematic Tafsir Ilmi Kementerian Agama is one of the exegesis books which is not only present in the form of printed books but also distributed through the website. This exegesis is a collaboration between LPMQ (Lajnah Pentashih Mushaf al-Quran) and the Indonesian Institute of Sciences (LIPI) since 2010 to 2019. The activity was initially implemented in order to complete the explanation of the verses of science in the Quran and its exegesis. The method applied in the study and the compilation of exegesis ilmi is similar to the method of study and the compilation of thematic exegesis. The difference is in the thematic exegesis, the focus of the discussion centralizes on the issue of faith, morals, worship, and social matters while the Tafsir Ilmi focuses on scientific studies of Kauniyah verses in the Quran. Nowadays, the thematic Tafsir Ilmi already has 19 titles printed in 20 books as one title of the books "Animals in the Perspective of the Quran and Science" is divided into two books because it is too thick.

3. Technology as a Tool to Visualize Exegesis

The role of technology and science in the Quran and the Hadith is not only limited to the concept contained in the verses of the Quran, but also related to the application of technology in everyday human life (Selwyn, 2003), (Spaargaren et al., 2006). This can be seen from several activities carried out by Moslem scientists (Anwar & Abu Bakar, 1997). In religious programs and activities such as those conducted by the experts of exegesis, they always use technology as part of the means to meet their religious duties. If we look closer, the social media that has been accessed by preachers and religious experts is a real example of mass communication practices (Slama, 2017). Even though this media is sometimes used for personal and social purposes, gradually it can shift the role of the mainstream media, as if the mass media have become obsolete.

The content of social media as a means of mass communication is a new form of conveying religious information especially in the field of exegesis. In this era, where technology and the internet is in demand among millennials, it could slowly reduce the interest in reading books among this generation. Therefore, the spreading through visual form is very important in conveying the religious information. Especially in the exegesis of the Quran which is less popular among the common society. As an example, we can see on the YouTube channel of Lajnah Pentashih Mushaf Al-Qur'an which recently released a short film titled "Bees in the perspective of the Quran and Science" which lasted about 30 minutes. The making of this short film is a form of the awareness of the LPMQ (Lajnah Pentashih Mushaf al-Quran) in collaboration with LIPI related to the low level of public reading and the reach of books that are still very limited (Hamdan, 2019). So far, some short films of Tafsir Ilmi Kementrian Agama such as "Burung dalam Persfektif Al-Qur'an dan Sains", Laba-Laba, Semut, etc. Appear on the LPMQ YouTube channel which continues to provide

some insights to the public to love the Holy book of the Quran with various creative interpretations in this era of technology.
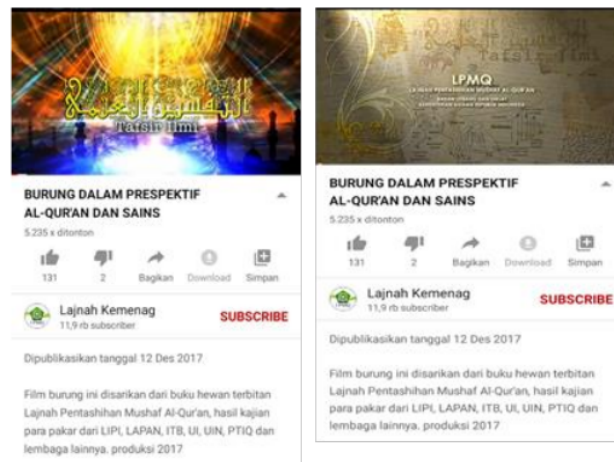

Figure 3
Spreading Tafsir through Youtube

D. The Impacts of Applying the Technology in Exegesis

The application of technology in the development of exegesis would save energy, time and money. For an exegete, technology can make them easier to find verses that have one theme related to the verses that they need to interpret and also other assistances that they need without having to spend a lot of time to open one book to another which may require extra time and energy. For the students of the Quran and exegesis as well as the exegetes, technology facilitate them to look for the scriptures, a complete biography of each exegete, and other related sciences. Considering the demands that must be fulfilled by students of the exegesis of Quran and exegetes, the help of technology will make it easier for them to obtain a wider source of knowledge, the results can be more precise, and the process of searching will be faster.

As for the readers, technology can tackle the factors causing a lack of interest in reading, especially in the area of exegesis caused by limited costs. With the existence of books in the form of websites or android applications, anyone can access the books that have been published by the exegetes and anyone can know the meaning of the verses written in the Quran. For those who do not enjoy reading, the exegetes especially the LPMQ (Lajnah Pentashih Mushaf al-Quran) team have made the results of exegesis in a visual form. We only see pictures and listen to explanations of the meaning of the verses in the Quran through visual technology. Because not all regions have access to exegesis books, then there are still many people who still do not know the exegesis of the Quran. With the existence of the book of exegesis distributed through website, YouTube, android applications and so on, everyone can easily access the books of exegesis anywhere they live.

Effectiveness is one of the advantages of information technology (Lee et al., 2018). This is caused by the benefits of information technology that have successfully erased the geographical space in human life (Lane et al., 2018). Accordingly, its existence seems very important in human life and has become a vital need for the life of modern society (Kabra et al., 2017). This situation must be considered as an extraordinary opportunity for the scholars to spread the propaganda across countries and languages quickly.

Technology is a force that influences personal and community life, even in religion (Shaeidi, 2011). Not a few religious behavior of Muslims in various parts of the world is formed by their interactions with technology such as the internet. So that the religious understanding of Muslims is much influenced by global interaction through technology (H. Campbell, 2005). In discussions about social change, one of the factors that can change social life is technology. Changes that occur in people's lives are not always total and comprehensive, but some are only partial. Technology has a role to change human social life (Antonucci et al., 2017). The technology used to communicate reconstruct the social life of the community (Fulk, 1993). The technology used as a communication tool can integrate and social cohesion (Wallace et al., 2017). This is possible, because technology that is a communication tool allows those who are far away to touch other parties who cannot meet physically (Huisman, 2017). The response and attitude of the community towards the technology used as a communication tool is also good and positive (Chopik, 2016).

Technology that makes it possible to touch between various groups that physically do not meet, but bring changes, as well as present in social life. This can be explained by social presence theory (Richardson & Lowenthal, 2017). Social presence allows integration in the community or society with technology intermediaries (Watson et al., 2017). Presence theory deals with learning processes that build understanding such as direct interactions involving elements of cognition and participation (Kozan & Caskurlu, 2018). Social presence assumes that interaction and contact through technology will increase the key components of presence, namely greater intimacy, closeness, warmth, and interpersonal relationships. As a consequence of social presence, social influence is expected to increase (Tu & Mcisaac, 2010). Communication technology is more a form of interaction based on text, photos and videos. If it used to only go in one direction, now it can walk in two directions, or multi direction. So that it is no longer a social barrier (Gustavsson et al., 2018). If verbal communication such as face to face has limitations in terms of the number of participants and the range of coverage area, it is not so with communication technology that reaches all regions of the world, and can be done at the same time with an unlimited number of participants (Wenceslao & Acar, 2018).

E. Conclusion

This article concludes that there is a new role for technology in the exegesis of the Quran that has not yet appeared in the previous exegesis period. Although the role is still secondary, but technology functions as a supporting system in exegesis. It means that the exegesis utilizes technology for the efficiency and accuracy in exegeting the Quran as seen in the Thematic Tafsir Ilmi Kementrian Agama. The roles can be seen in more detail as follows:

    a. Technology as a search engine to collect the verses that have the same theme.

    b. Technology as an instrument to look for synonymous meanings and to enrich the vocabulary for the exegetes.

    c. Technology as a tool and a place to spread the exegesis.

    d. Technology as a forum for displaying the results of exegesis in the form of audiovisual.

The impact resulted by the application of technology is very significant. Especially in the efficiency and accuracy in the process of exegesis. As a result, the exegetes have no difficulty to improve the exegesis material to be more easily understood by the public. The exegetes will also be more accurate in explaining the language and grammar in the Quran because they are supported by an objective technological device. In addition, technology is also the most effective means today to spread Islamic understanding related to the exegesis of the Quran to the public.

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