Technological Revolution Impact on Alquran Interpretation System based on Digital for Salafi Islamic School

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Abstract---*This study discussed the technological Revolution and its impact on the integration system of the Qur'an based on anything digital in madrasa schools. Our data search is done electronically on several applications that discuss issues, especially reproduction and digital application systems. Under the phenomenological approach, we analyze the data by involving a data coding system and evaluation according to deep integration to get a good and reliable understanding of the relevant problems. Based on the study and the results, we can conclude, among others, that the understanding of the Qur'an in the technological era that interpretation based on digital applications has the support of various fires and scholars and has been used in madrasas and other Islamic education. This is because Islam does not close itself to the development of the times, which has an impact on the reading service system and the agreement of the holy book of the Qur'an. So hopefully, this friend gets the following research.*
Keywords---*digital-based Qur'anic, interpretation system, Salafi Islamic school, technological revolution*

Introduction

Revolutionary changing work tools and intelligent equipment in the production process significantly enhance conventional mechanical and automated production. This makes it easier for humans to do more complex intellectual work and frees them from heavy manual work. Technology significantly impacted the life of human civilization from 1876 to the 1950s. We think it is the single most significant human and global history change. Since then, technology has brought industrialization, marking a new era in human history (Huda et al., 2020). The same thing also impacts the digital version of the Qur'an interpretation system for madrasas and Salafi Islamic boarding schools due to the influence of the Technological Revolution. According to Muslims who adhere to the Qur'an as a way of life, learning to develop science and technology is one of the characteristics of the faith of Muslims. Those who know will be rewarded in this world and the Hereafter (Sirin et al., 2009; Ashaari et al., 2012; Franke, 1987).

Through virtual classes enabled by information technology, Muslims can advance Islamic education from the comfort of their homes. Children can learn about Islam by playing games and watching videos about Islam (Saputra, 2020). New technologies significantly change the lives of Muslims. Muslim family life is made more accessible by new technology. Although many scientific breakthroughs are not directly linked to religion, religion is indirectly responsible for technological advances and shifts in cultural thinking. Religion's influence on technology also extends to human and military violence. The industrial era 4.0, marked by the foundation of digitalization in all aspects of human life, has begun worldwide. Humans who used to play an essential role in economic growth and development are gradually being replaced by digital technology and mechanical automation in shaping economic patterns. Some types of work have been eclipsed by technological innovation. According to Gibbs (2022), about 52.6 million types of jobs will and will continue to change or even disappear from the earth's surface in the next 50 years. In addition, robots are expected to take over about 800 million jobs worldwide by 2050 (Szabó-Szentgróti et al., 2021).

The word "Iqra" comes from its root, which means "to read". Various meanings emerge from collecting, including conveying, studying, exploring, researching, understanding something's characteristics, and reading written and unwritten texts (Hidayat, 2018). The Qur'an tells its followers to read anything as long as it is bismi Rabbik—meaning that it benefits humanity—so the first revelation does not say what to read. Iqra means to read, study, study,

and understand something's characteristics; Read yourself, the written or unwritten history, nature, and the signs of the times. Consequently, everything within its reach is included in the Iqra command's object. This first revelation's repetition of the command to read not only demonstrates that reading skills cannot be acquired without repeated readings or reading until the maximum level of ability is reached. However, this shows that even though the text is the same, rereading the basmati Rabbik (by Allah) will yield new insights and Knowledge (Hardaker & Sabki, 2018).

In addition, from the very beginning of the Qur'an, there are hints that there are two ways to learn: Allah teaches humans with a pen what other humans have already learned, and God teaches humans without a pen what they do not know. The first approach is teaching with tools or through human effort (Khalil, 2016). The second method involves teaching without the use of tools or human effort. Despite being distinct, they both come from the same source, Allah Swt. Every Knowledge has an object and a subject (Hastasari et al., 2022; Burde et al., 2015; Shirazi et al., 2009).

In most cases, the subject must play a role in comprehending the object. However, scientific research has demonstrated that things can sometimes appear to the subject without effort. Take, for instance, Halley's comet, which only briefly crosses the sky every 76 years. Even though astronomers have the most up-to-date equipment to observe and identify it in this instance, the comet's presence in introducing itself is more significant (Abukari, 2014). God's teaching can be compared to the case of the comet above in that revelation, inspiration, intuition, premonitions obtained by ready and pure-hearted humans, and what are referred to as "coincidences" experienced by diligent scientists are all nothing more than forms (Galili, 2012). The first revelation of the Qur'an demonstrates that this is the teaching without qalam. The word "science" appears 854 times in the Quran in various forms. This word refers to the Knowledge and the process it obtains. In language, ilm refers to clarity; consequently, anything derived from the root word possesses this quality.Take, for instance, the terms "Alam" (flag), "ultimate" (cleft lip), "a'lam" (mountains), and "alamat" (address).Science is a clear understanding of something. This word, on the other hand, is distinct from "arafa" (knowing), "a'rif" (who knows), and "ma'rifah" (Shamas, 2017).

Research Method

In this methodological reset section, Tails will describe the quick steps in carrying out the study with the theme of Revolutionary Madrasah system technology (Jenkins, 2012). The author observes that several writings have published the Technological Revolution on the digital base in translating the Qur'an. However, very few discuss its application in madrasas. So to facilitate this study, we have conducted a series of data studies through an electronic search on publications in the form of books and scientific journals, both domestic and international (Grbich, 2012). Under the phenomenological approach, we analyzed the data by involving the coordinate data system, deep analysis, high irritation, and providing conclusions with the note that these findings are relevant to answering qualitative questions. This study depends on publications that release ten years of income, considering that technology and its Revolution significantly impacted how Muslims interpret the Qur'an manually and digitally. This dawn depends based on the giver in the form of publications. While designing this study, we report in a qualitative descriptive where we seek an in-depth understanding of all our data. Thus the data analysis that we carried out to answer the problems began with identifying the problem of searching for data, analyzing data, and final qualitative reporting (Cooper et al., 2019).

Result and Discussion

Understanding the Alquran

The Qur'an typically uses the term "alim" which refers to Allah SWT, to refer to things that it knows, regardless of whether they are unseen, hidden, or kept secret. Allah SWT is not called "a'rif" but rather "ya'lam," which means "He knows" Take into consideration the following items of Allah's Knowledge: ya'lamu ma yusirrun: "God knows what they keep secret," ya'lamu ma fi al-arham: "God knows what is in the womb," ma tahmil Kullu untsa: "Whatever is conceived by every female and female," ma fi anfusikum (Handayani et al., 2018). "Whatever is within you" ma fissamawat wa ma fil ardh: "Whatever is inThe meaning of clarity is also present in all human-based 'ilm. Understanding technology in Islam is not new". Technical abilities based on exact Knowledge and based on technical processes" is how the Big Indonesian Dictionary defines technology. Technology is the science of applying science to the use of nature for the benefit and comfort of humans. We can examine the numerous verses in the Qur'an that discuss the universe by looking at how the Qur'an views technology. According to some academics, the Qur'an contains approximately 750 verses instructing humans to comprehend and use the physical world and its

phenomena. The Qur'an makes it clear and repeatedly says that Allah created and controlled the universe for humans (Guessoum, 2014).

Furthermore, He has subjugated everything in the heavens to you. Everything on this planet is His gift (Surah Al-Jatsiyah [45]:13). The natural laws God has established and the abilities He has given man enable this potential submission. Among other things, the Qur'an describes some of these characteristics (Taqi et al., 2021). "Everything in this universe has its characteristics and laws. Everything with Him has a measure (Surah Al-Ra'd [13]: 8)": a) The sun and the moon that circulate and emit light, until the grass is green or wilted and dry, all have been ordained by Allah according to their measurements and laws. This is explained, among others, by the Al-Quran Surah Ya-Sin verse 38 and Sabihisma verse 2-3; b) Everything in this universe is subject to Him; "It is only to Allah that everything in the heavens and the earth submits voluntarily or by compulsion (Surah Al-Ra'd [13]: 15)"; c) Natural objects--especially inanimate ones--are not given the ability to choose but are entirely subject to God through His laws (Pişkin & Kuş, 2019; Zohdi, 2017; Yuniar et al., 2022; Sharma et al., 2022).

Then He went to the creation of the heavens and the heavens, which at that time was still smoke, then He (Allah) said to Him, "Come (submit) both of you (heaven and earth) according to My commandment whether you like it or not!" They both said, "We have come gladly" (Surah Fushshilat (41): verse 11). "On the other hand, humans are given the ability to know the characteristics and laws relating to the universe, as informed by His word in the Qur'an Al-Baqarah verse 31."

Allah taught Adam the names of all of them. (Surat al-Baqarah verse 31) The names in verse refer to something's nature, characteristics, and laws.This indicates that humans may have access to the universe's secrets. Scientists can establish certainty regarding the laws of nature due to the universe's inability to disobey God's commands and laws, the availability of God-created land, and that potential. As a result, all of this allows humans to profit from nature that God has controlled. The result of technology is the success of using nature. The Qur'an praises a group of people whom he named until albab. Their characteristics are stated in the letter Ali-'Imran (3) 190-191 (Mukri & Anwar, 2019, February).

"Verily in the creation of the heavens and the earth and the alternation of night and day, there are signs for ulil albab. Namely, those who remember Allah while standing, or sitting or lying down, and those who think about the events of the heavens and the earth" (Surat Ali-'Imran (3) 190-191).

The verses above describe two main characteristics of ulil albab: tafakkur and dhikr. Then both produce natijah which is described in verse 195: *So their Lord granted their supplication by saying, "Indeed, I have not wasted any good deed among you, whether male or female...".*

Naija goes beyond conceptualization to practice and application in everyday life.In his book Manhaj At-Tarbiyah Al-Islamiyah, Muhammad Qutb made the following observations regarding Ali 'Imran's verse:The point is that these verses are the best way to think about and observe nature in Islam.These verses direct the human mind to the first of its many functions: to study the verses of God that are presented in this universe. The verses end with charity and begin with contemplation (Putra & Hidayaturrahman, 2020; Hamdhaidari et al., 2008). Furthermore, it can be added that "Khalq As-samawat wal Ardh" in addition to opening the veil of the history of the creation of the heavens and the earth, also means "to think about the working system of the universe." Because the word Khalq, in addition to meaning "creation," also means "careful arrangement and measurement. "Knowledge of the latter leads scientists to the secrets of nature and the creation of technologies that produce convenience and benefit for humanity. So, can it be said that technology is something that the Quran recommends? Before answering that question, there are two notes to note. First, when the Qur'an talks about the universe and its phenomena, it is seen that its talk is always associated with the greatness and power of Allah SWT. Consider, for example, the Qur'anic description of natural events (Islam et al., 2018).

"And do the disbelievers not know that the heavens and the earth were one unified, then We (Allah) separated the two. Moreover, from water, We made all living things. Do they not believe? (Surat al-Anbiya '[21]: 30)"

Many contemporary scholars understand this verse as a sign of the Big Bang theory, which initiated the creation of the heavens and the earth. Experts may have different opinions about the meaning of the verse or regarding the process of the separation of heaven and earth. To be sure, when the Quran talks about it, it is associated with the power and greatness of Allah; and the need to believe in Him. When hinting at the shifting of the mountains from their position, as later proven by scientists, the information is associated with the Greatness of Allah SWT (Schroeder, 2011).

> "You see mountains, which you think remain in place, but walk like the clouds. Such is the work of God, who made all things firmly. Verily, Allah knows what you do (Surah Al-Name 27: 88)"

This means that science and its results must always remind humans of the Presence and Omnipotence of Allah SWT while also providing benefits to humanity, following the Bismi Rabbik principle (Benawa et al., 2017). Second, from an early age, the Qur'an introduced the term sakhkhara, which means "the ability to reach easily and as much as needed everything that can be exploited from the universe through technical expertise." When the Qur'an chooses the word sakhhara, which means to subdue or demean, the intention is that the universe, with all its benefits, must be submissive and be considered as something whose position is below humans. Did not Allah create man as caliph? It is not natural for a caliph to submit and humble himself to something that Allah has subjected to him. Suppose the headmaster goes down or went down in nature. Then submission is not in line with the intention of Allah SWT (Elgood, 2010).

It has been stated above that God's submission to the universe, and the potential humans possess if used correctly will produce technology. From the two notes stated above, it can be concluded that technology and its results, in addition to reminding humans of Allah, must also remind humans that humans are caliphs to whom everything in this universe is subject. If tools or machines are used as a concrete picture of technology, it can be said that in the beginning, technology was an extension of human organs (Brynjolfsson & McAfee, 2014). When man invented the knife as a cutting tool, it became an extension of his hand. The tool is adapted to the needs and human organs. The tool is subservient to the wearer than the enslaved person the technology developed by combining various tools to become a machine. Trains, milling machines, and so on all develop, especially when machines no longer use human or animal sources of energy but water, steam, fire, and wind. Airplanes, for example, are machines. Now, the aircraft is no longer an extension of human organs but the expansion or creation of organs and humans. Don't humans have wings that allow them to fly? However, with the aircraft, it is like having wings. Tools or machines are no longer slaves but have become human friends (Roberts-Mahoney et al., 2016).

Technology revolution in Quran interpretation

Machines become more advanced daily. Combining human reasoning with other factors makes these machines more complex and no longer controlled by a single individual (Agrawal et al., 2018). However, machines are now able to finish the job that used to require many people to do. The machine has evolved into a sort of "enemy" of humans at this point, or an obstacle that must be beaten in order to obey the human will. Genetic engineering, feared to be a tool for an employer, is the primary technology of today. It has the potential to produce future "masters" who will be enslaved and controlled by tools. If so, this contradicts the two accounts mentioned earlier. Based on the instructions of the holy book, a Muslim can accept technological results whose sources are neutral, do not cause immorality, and are beneficial to humans, both regarding matters relating to the element of human "earth dust" and the element of human divine spirit (Shackleton & Gwedla, 2021).

Suppose the use of one technological product has neglected someone from remembrance and contemplation and led to the collapse of human values. In that case, it is not the result of the technology that must be rejected, but we must warn and direct the people who use it. If the results of technology from the beginning were thought to be able to divert humans from their identity from the purpose of creation, their presence was rejected from the start by Islam. Therefore, it becomes a big issue for human dignity regarding combining mechanical abilities to create technology with the preservation of natural values. How to direct technology that can go hand in hand with Rabbani values, or how to combine thought and remembrance, Knowledge and faith? (Anzar Abdullah & Halim, 2018).

> "The Qur'an commands humans to strive to improve their scientific abilities continuously. Let alone ordinary people, Allah's Apostle Muhammad saw was ordered to try and pray so that his Knowledge always increases Qul Rabbi zidni 'ilma (Pray [O Muhammad], "O my Lord, increase for you knowledge") (Surah Thaha [20]: 114), because fauqa Kullu zi 'ilm (in) 'alim (Above every possessor of knowledge, there is one who knows best (Surah Yusuf [12]: 72)"

Humans have an instinct that is always thirsty for Knowledge. The Messenger of Allah said: "Two desires are never satisfied, the desire for knowledge and wealth." This can trigger humans to continue developing technology by utilizing God's grace bestowed on them. Therefore, the pace of technology can not be dammed. It is just that humans can try to direct themselves so as not to indulge their passions in collecting wealth and science/technology that can harm them (Jaggar, 2015). So he does not become like a cocoon that endangers himself because of his intelligence.

The Quran affirms:

> "Verily, the parable of the worldly life is like (rain) which We send down from the sky, then the plants of the earth thrive because of that water, some of which is eaten by humans and livestock. Until then, the earth has perfected its beauty and wears (also) its adornments, and its inhabitants have guessed that they can control it (doing all things); suddenly, our punishment comes to him at night or day, then We make (the plants) like plants that have been slashed as if they never grew yesterday. Thus We explain the signs of (Our) power to those who think" (Surah Yunus [10]: 24).

Al-Quran in interpretation in modern days

The Qur'an is Islam, the Word of God for the people descended during the twenty-three-year period of the prophet's prophetic mission Muhammad through the intermediary of the Angel Gabriel. Al-Quran is a guide for all Muslims. Instruction, comfort, and beauty (Andani, 2020). For believing Muslims, the Qur'an is all these things and even more; the heartbeat of faith, warning in times of joy and sorrow, the definitive source of scientific reality and the most beautiful lyrics, a treasury of wisdom and application. The word 'Qur'an' means 'to read' and refers to 'read text.' Muslim holy books often call themselves 'the book' lexically, it means 'to write.

Moreover, it refers to the 'written book.' Therefore the importance of reciting and writing holy scriptures was emphasized from the beginning of Islam and locked in nouns that refer to the Qur'an. This guidance from Allah hints to the people Muslims to always look for guidelines or make sources of law based on the provisions that have been summarized in the perfect Qur'an, along with the hadith/sunnah of the Prophet Muhammad SAW because his nature is more important and has a much better result. The Qur'an was revealed in Arabic as the mother tongue in the Arabian peninsula. In its development, Islam spread to all corners of the world; of course, the Qur'an must then be used by Muslims all over the world in their various languages. This fact certainly makes the Qur'an should be able to understand by all Muslims in various ways, linguistic and cultural backgrounds; of course, efforts are needed interpretation so that they understand the content of the Qur'an truthfully. Many previous scholars have carried out the interpretation, and contemporary scholars write their interpretations in their respective commentaries (Mustafa, 2013).

Digitization of the Qur'an and Tafsir

The Qur'an must be changed. According to Rifai (2020), the prophet Muhammad received the revelation of the Qur'an from the angel Gabriel. The Qur'an was initially delivered orally and as sounds during the first period. Then, a group of friends wrote it on stones, date palms, and other objects (Mubarok & Romdhoni, 2021). The early writing stage of the Qur'an refers to this initial phase of transformation. Besides, the works of the Qur'an were gathered and arranged after the demise of the prophet Muhammad, which Abu Bakr started at the idea of Umar, who saw the quantity of hafiz al-Qur'an and kicked the bucket in the war zone. Abu Bakr kept a mushaf of the sheets after they had been collected, and Usman continued this coding task. Several copies of the Mushaf were included in the Qur'an during Uthman's time, which spread throughout all Muslim regions. However, the Companions disagree regarding this due to numerous differences. At that time, Usman took the initiative to gather all of the Qur'anic manuscripts already existing and identify a single manuscript that Muslims hold. Ottoman manuscripts, preserved to this day, were Muslims' only mushaf following that incident (Istianah & Wahyuningsih, 2019).

The current Qur'anic manuscripts are still identical to the Ottoman manuscripts, even though several modifications have been made to the writings, such as adding verse delimiters and dots. With the development of printing technology, the transformation of the Qur'an entered a new stage, namely the dissemination stage. These modifications merely indicate to non-Arabs that Arabic letters are simple to recognize. The Qur'anic Mushaf is printed in this manner and traded so everyone can acquire it. The Mushaf of the Qur'an, once a complex file written on manuscripts and papers, became digital thanks to rapid technological development. Some are computer software, while others are even software for smartphones (Suit, 2020).

This significant change undoubtedly has a significant impact on preserving the Qur'an's exclusive sacredness. The Mushaf of the Qur'an, which requires ablution if only touched ethically, loses its sacredness when converted into the software. An Al-Qur'an-based application or manuscript software for a mobile phone is considered the same as any other mobile phone. It is possible to transport it anywhere, even to a deep toilet. However, the Qur'anic manuscripts should not be transported to a toilet. This is Adinda Putri Sukma et al.'s concern.When they look at the sacredness of the Qur'anic manuscripts currently available on the Muslim Pro app, they investigate how its users' morals were affected after downloading the Muslim Pro application (Svensson, 2010).

Because the Qur'an in written form will always be covered by various rituals and ethics that demonstrate respect for the Qur'an, they demonstrated from this research that the sacredness of the Qur'anic manuscripts will always be maintained. However, it is feared that the Qur'an itself will be stripped of sacred values due to the Qur'an's digital reproduction, as traditional obstacles and practices are lost. Aside from that, the Qur'an application makes it very simple for Muslims to access the Qur'an, mainly through the various features that those applications provide (Myrvold, 2013). Even features for translation, mutual, and interpretation are included in the application. The numerous ease with which Qur'anic scholars can access their primary sources should make them happy. The volumes of Tafsir, which used to cost a lot, can now be enjoyed for free with just one app. Learn Qiraat no longer requires a teacher, and the application allows users to read the Qur'an through translation and interpretation directly (Saeed, 2013).

The authority of the Qur'an

The language is derived from the word: The authority of the Qur'an, which refers to something that is read. It entails urging Muslims to read the Qur'an. The Qur'an also uses the word "masher," which means "to gather."According to Barlas (2019), .it appears as though the Qur'an arranges several letters, words, and sentences orderly. As a result, the Qur'an must be correctly read Maharaj, and the characteristics of the letters must be understood and practiced in everyday life to bring the Qur'an to life in text, oral, or cultural form. The Qur'an is a perfect book to read literally. It is an appropriate name because Allah chose it because there has never been a reading that compares to the Qur'an, a perfect and noble reading since humans first encountered writings and readings 5,000 years ago. The Al-Qur'an phrase "collecting Qur'an" means "collecting letters and words together in a well-arranged utterance." Al-Qur'an was initially similar to Qur'an, specifically masher from the words area, qira'atan, and Qur'an (Shakur & Khan, 2022).

According to the definition, Muslims have always accepted the Al-Qur'an as the word of God sent to the Prophet Muhammad SAW by the Angel Gabriel with an editorial from God. According to Andi Rosa, Al-Qur'an is still a podium regarding pronunciation, but it is a podium regarding doctrinal and universal meanings. Therefore, it is said that the Qur'an is kalam nafsi in Baitul Izzah (al-sama' alduniya). This indicates that it contains the meaning of muhkamat, where the verses are referred to once more. Mutasyabihat is a lafdzi kalam that contains nafsi kalam because it does not contain mutasyabihat verses. However, verses or the meanings are also muhkamat, even though the Qur'an was revealed to the world and accepted by the Prophet Muhammad SAW as the last prophet. Al-Huda, or direction, and Ash-Syifa are two of the Qur'an's roles (Mainiyo & Shuni, 2014). By stating, "The scholars express the meaning of the Qur'an in a manner that is close to its meaning and differentiates it from the others: "The word of Allah or the word that Allah revealed to the prophet Muhammad is the Qur'an. Reading it is a form of worship for SAW. Associating it with Allah (kalamullah) means that all human, jinn, and angelic words are excluded. The commands to read it in prayer and by others as an act of worship make reading it an act of worship. Manuscripts from the point of view of writing rules (racism), the type of Imla manuscripts based solely on Arabic writing rules, whereas Ottoman Racism was based on particular wisdom and cues. When viewed from the perspective of writing rules (racism), Mushaf can be divided into two categories: Imla Mushaf and tsman (Pina-Sánchez et al., 2019).

The Method of Interpretation Following Mufassirin

Development of the Tafsir Method Broadly speaking, the interpretation of the Qur'an is carried out in four ways or methods, namely: [1] ijmali [global] method, [2] tahlili [analytical] method, [3] muqarin [comparative] method, and 4] maudhu'I method [thematic]. The history of the development of interpretation began at the time of the prophet and his companions (Zulkarnaini & Badawi, 2021). The interpretation of the verses of the Qur'an at that time was ijmali, meaning that it did not provide sufficient details. In their interpretation, it is generally challenging to find a detailed description because it is not wrong to say that the email method is a method of interpreting the Qur'an, which first appeared in the study of Qur'anic interpretation. This method was later applied by al-Suyuthi in his book al-Jalalain, and al-Mirghami in his book Taj al-Tafsir. Then followed by the tahlili method by taking the form of al-Ma'sur, this interpretation develops and takes the form of al-ra'y. Interpretation in this form then develops rapidly to specialize its study in specific fields, such as fiqh, Sufism, language, and so on (Bhutta, 2018).

It can be said that these similar patterns in the modern era have inspired the birth of the maudhu'i interpretation, also called the maudhu'i method [thematic method]. The muqarin method [comparative method] was also born; this is marked by writing commentary books that explain verses with similar interpretations, such as Durrat al-Tanzil was Ghurrat al-Ta'wil by al-Khatib al-Iskafi [d.240 H] and al-Burhan fi Taujih Mutasyabah al-Qur'an by Taj al-Qurra' al-Karmani [d.505 H], and finally, the thematic method [maudhu'i] was born. Although this pattern of interpretation

[thematic] has long been known in the history of the interpretation of the Qur'an, according to M. Quraish Shihab, the term maudhu'I method, which is known today was first coined by Ustadz al-Jil [The Master of the Generation of Mufasir], namely Prof. Dr. Ahmad al-Kuumy (Nikmah, 2021).

The birth of these interpretation methods is caused by the demands of society's development, which is always dynamic. At the time of the Prophet and the Companions, in general, they were Arabic linguists and knew well the background of the verse [asbab al-nuzul] and experienced firsthand the situation and conditions when the verses of the Qur'an were revealed (Syakirin et al., 2022). Thus they are relatively able to understand the verses of the Qur'an correctly, precisely, and accurately. So, in reality, the Ummah did not need a detailed description at that time, but enough with global cues and explanations [ijmal]. That is why the prophet did not need to give a detailed interpretation when they asked about the meaning of a verse or word in the Qur'an, such as the pronunciation of in verse 82 of surah al-An'am, which means: *"Those who believe and do not confuse their faith with tyranny [persecution] are the ones who find security, and they are the ones who are guided."*

This verse was quite disturbing to people because it implies that those who mix faith with persecution will not get security and guidance. This means their faith is useless. They will not be free from punishment because they believe that there is not one of them who has never done wrong. However, they felt calm and satisfied after the prophet interpreted that verse by quoting verse 13 of Surah Luqman as follows: *Meaning: "Do not associate partners with Allah; indeed, associating partners with [Allah] is a great injustice."*

Based on these historical facts, it can be said that a brief [global] interpretation fulfilled the needs of the Muslims at that time because they did not require detailed and in-depth explanations. So it cannot be denied that in the first century, the global method [ijmali] developed in the interpretation of the verses of the Qur'an, even the scholars who came later saw that the global method [ijmali] was more practical and easy to understand. This method is widely used applied (Gentle, 2015). Scholars who used and applied the email method in the early period, such as al-Suyuthi and al-Mahalli in the monumental book of commentary, namely al-Jalalain, al-Mirghani in the book of Taj al-Tafsir, and others. However, after Islam experienced a more comprehensive development beyond Arabia and many non-Arab nations converted to Islam in the following period, it brought logical consequences to the development of Islamic thought (Mahdi, 2020).

So, the consequences of this development influence the interpretation of the verses of the Qur'an following the times and the demands of the life of the Ummah, which are increasingly complex and diverse. This condition is the impetus for the birth of interpretation with the analytical method [tahlili], as stated in the books of tahlili interpretation, such as al-Thabrani's interpretation and others (Audi, 2022). This method of interpretation seemed more suitable at that time because it could provide a detailed understanding and explanation of the understanding of the verses of the Qur'an. The Ummah feels protected by the explanations and interpretations given to the verses of the Qur'an. So in subsequent developments, similar interpretation methods were also followed by later commentators, even developing very rapidly in two forms of interpretation, namely: al-mature and al-ra'y, with the various patterns they produce, such as fiqh, Sufism, philosophy, science, adobe ijtima'i, and others. With the emergence of these two forms of interpretation and supported by these various styles, Muslims want to get further information regarding the conditions and tendencies as well as the expertise of the commentators (Alam, 2020).

In addition, the Ummah also wants to understand the Qur'an verses that seem similar, even though the meaning is different. This condition encourages scholars, especially commentators, to compare the interpretation of the verses of the Qur'an that previous commentators have given in understanding the verses of the Qur'an. "Thus was born the interpretation with the comparative method [muqarin] as applied by al-Iskaf in his book Darat al-Tanzil was Ghurrat al-Ta'wil, and by al-Karmani in his book al-Burhan fi Taujih Mutasyabah al-Qur'an (Sanaky, 2008).

Conclusion

Finally, we can conclude from a series of studies whose purpose is to obtain additional information about the technology at the time of the Revolution and its impact on the system of interpretation of the Qur'an based on digital applications among religious schools. As for what we have managed to collect, among others, understanding the Qur'an according to various contexts, we summarize how revolutionary technology affects the interpretation of the Qur'an. Furthermore, we also find that the Qur'an is interpreted in the modern era using various technological approaches. Likewise, we see that digitization in interpreting the Qur'an has become a debate between experts, both pro and those who do not participate in implementing it. Furthermore, we also get how to authorize the Qur'an, where religiously, the Quran was revealed by Muslims and in Arabic so that reading it is rewarded. Finally, we also collect the interpretation method using mufassirin. Thus, among others, we have been able to conclude from a series

of studies in the form of books and other information to understand how the technological Revolution has impacted how Muslims interpret the Qur'an digitally.

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