

The Future of the Quran's Role: Digitalizing versus Memorizing in the Southeast Asian Muslims

Munzir Hitami

UIN Sultan Syarif Kasim Riau

KEYWORD

Quran role
Digitalizing
Memorizing

ABSTRACT

This article is intended to analyze the role transmutation of religion occurred in the religious community in South-east Asia, especially in the Muslim community. Religion personally and collectively is usually believed as a form of the human obedience to the Almighty. Many activities either individual or collective are considered as manifestation of belief or implementation of God's orders that the scripture contained. Often reading religious scripture like the Qur'an inspired some radical groups to spread intimidation and violence for realization of their goal as be seen in several late decades. Meanwhile there are interesting phenomena take place in the Muslim community i.e. increasing memorization of the Quran besides its digitalization. In consequent, the former will emerge a generation of memorizers (*ḥuffāz*) and the latter will facilitate the non-memorizers to deal easily with their holy book as such. Then, what is likely the impact of these phenomena in the future of the Muslim life. Are they will dominantly enhance radicalization or de-radicalization or other impact in accordance with development of technological and industrial era that so called the 4.0 era or the 5.0 era.

Corresponding Author:

Munzir Hitami
UIN Sultan Syarif Kasim Riau
Email: munzirhitami01@gmail.com

INTRODUCTION

As be known that the Quran and Hadis contained teachings, commandment, and message which the Muslims have to follow and obey. When such teachings, commandment, and message are formed according to given context and time, then, its actual practices will be determined by such of context and time. For these purpose the interpretation become very important in order to be able to penetrate the wall of time and place where it was born. The Quran in fact is a closed text but it is flexible to interpretation and this is the power of the Quran to survive, because if it is an explicit text, it cannot be adapted and persuaded conformably with changing time and place and is sooner or later left by its readers. Spreading of Islam in the world was among other caused by its interpretation flexibility.

An important process of the Qur'anic commentary is inferring the verses according to the understanding of its commentator or mufassir. Neither any rules or regulations established formally of the Quranic commentary since very early of Islamic development nor any formal institution that has authority in determining the Muslims understanding on the Qur'ān. Therefore, the Quranic understanding is usually influenced by the individual manner in its commentary so that there emerged schools and currents in such of that Quranic commentary. The Mu` tazila is a school of Muslims theology that had its own current in the Quranic commentary. According to their five principles, their strove to banish from God any form of anthropomorphism or likening with creatures, ascertain His unity from all sides, explain His justice, assert the free will of man in order to be responsible for all of his deeds in the hereafter, and avoid superstition and fables in religion. Therefore, for reconciling the Qur'anic verses with the five principles, they turned literal meaning of such verses to other metaphoric meaning that was so-called as ta'wīl.

Ta'wīl, according to the theologians like the Mu` tazilites, is to turn the meaning of a word or verse to other connotative or relational meanings due to some reasons that necessitate such of turn of meanings. The ta'wīl was primarily applied to compromise between the Qur'anic verses and the Mu` tazilite logic and especially in the case of contradiction

between each other. Here, the ratio of the Mu` tazilite logic become a main reason to classify the Qur`anic verses into explicit and dubious one. If the literal meaning of a verse contradicts with ratio, then this verse is a dubious one, which has to turn its meaning into a more suitable with the ratio. In this case, the Mu` tazilites comprehended "wa mâ ya` lamu ta`wilahu illa l-Lâh wa l-râsikhûna fi l` ilmi" in the Qur`anic passage quoted above as a united sentence in which the word "wa" in "wa l-râsikhûna fil` ilmi" is a conjunction that units it and Allah in understanding the ta`wîl of dubious verses.

Therefore, neither any rules or regulations established formally of the Qur`anic commentary since very early of Islamic development nor any formal institution that has authority in determining the Muslims understanding on the Qur`ân. Therefore, the Quranic understanding is usually influenced by the individual manner in its commentary so that there emerged schools and currents in such of that Qur`anic commentary. There are several schools in the Qur`anic interpretation i.e. transmission referenced school (ahl al-riwâyah), opinion referenced school (ahl al-ra`y), and contemplation referenced school (ahl al-ishâri). In regard to the change of time and place, the commentary of the Quran is always adapted in accordance with its contemporary needs and requirements. Further, there are many needs and requirement along such of changing time and place like legal, moral, and spiritual. The question is which dimension of political, legal, moral, or spiritual will become dominant that the Quran can fulfill and take role in the future Muslim life.

The Future of Religious Life

The future has caught up with the present, Helga Nowotny said as Richard H. Robert (2002) cited, but time, individually and collectively, has remained limited. New resources of time are in demand. They are opening up through the extension of time in the present and through the availability at all times which technologies make possible. There are some theories about possibilities of human future life especially in religious aspects which industrial and technological ultra-progress color. One of them is what the Pew Research Center's data shows that the world is becoming more religious as it becomes more interconnected. As individuals and communities become more connected to one another across cultural boundaries, and as technology increasingly transforms our economies and societies, there is an ever-greater need for people to develop a nuanced understanding of the values, perspectives, and behaviors inspired by different forms of religious activity and belief. Sensitive policymaking, which appreciates and respects the values and principles of faiths worldwide has thus become inevitable, while simultaneously creating challenges for groups who fear the loss of their own identity when confronted by the recognition of others (Klaus Schwab, 2016).

Throughout history, people's faith and their attachments to religious institutions have transformed, argues Sumit Paul-Choudhury (2019). He said that before Mohammed, before Jesus, before Buddha, there was Zoroaster. Some 3,500 years ago, in Bronze Age Iran, he had a vision of the one supreme God. A thousand years later, Zoroastrianism, the world's first great monotheistic religion, was the official faith of the mighty Persian Empire, its fire temples attended by millions of adherents. A thousand years after that, the empire collapsed, and the followers of Zoroaster were persecuted and converted to the new faith of their conquerors, Islam. Nowadays and furthermore, perhaps religions never do really die. Perhaps the religions that span the world today are less durable than we think. And perhaps the next great faith is just getting started.

Before, there was the clash of civilizations of Huntington (1993). For him, next generations of the new world (after the Cold War) he imagines will wrestle in global conflict among civilizations. The fundamental source of conflict in this new world will not be primarily ideological or primarily economical. The great divisions among humankind and the dominating source of conflict will be cultural which manifest in human civilizations. One of these civilizations that Huntington (1996) mentioned was the Islamic civilization that has experienced a massive population explosion which is fueling instability both on the borders of Islam and in its interior, where fundamentalist movements are becoming increasingly popular. Manifestations of what he terms the "Islamic Resurgence" include the 1979 Iranian revolution and the first Gulf War. Perhaps the most controversial statement Huntington made in the Foreign Affairs article was that "Islam has bloody borders". Huntington believes this to be a real consequence of several factors, including the previously mentioned Muslim youth bulge and population growth and Islamic proximity to many civilizations including Sinic, Orthodox, Western, and African. Huntington sees Islamic civilization as a potential ally to China, both having more revisionist goals and sharing common conflicts with other civilizations, especially the West. Specifically, he identifies common Chinese and Islamic interests in the areas of weapons proliferation, human rights, and democracy that conflict with those of the West, and feels that these are areas in which the two civilizations will cooperate.

Huntington's thesis on the "clash of civilizations" is very well known and is frequently cited in analyses of international relations, sociology, and political science. Its great impact was thriving of Islamic phobia in the West. Though it has been criticized by many scholars, but it often praised and used by many Right-wing populist politicians in their campaign to win the election. (Jeffrey Haynes 2019)

Schwab as be mentioned above tends to multiculturalism in the sphere of more closed interconnected global life

in predicting the future. Multiculturalism in contemporary context means a fact that there are many cultures live together in human life and community in which nowadays rises as one of very rapid issues. Multiculturalism, on the one hand, brings about cultural assimilation and acculturation that may enrich cultural entities, but on the other hand, may cause value changes, difference, disagreement, and even conflicts among the people (Azra, 2018)

Meanwhile Choudhury imagines the span of world will be syncretistic. Syncretism is literally the blending of cultures and ideas from different places. According to Encyclopædia Britannica, religious syncretism is the fusion of diverse religious beliefs and practices. Yulia Gavrilova (2018) found that religious syncretism creates firm intercultural and interreligious bonds between the ethnic groups that populate cross-border regions; such bonds are notable for a certain historically established system of ordered and stable interactions, which virtually rules out the emergence of conflicts and helps to preserve the functional integrity of state borders. Religious syncretism will be the future world religion. Huntington's Clash of Civilization, unlike multiculturalism and religious syncretism, points to a wrestle among the civilizations, and in the end, one of them will emerge as a winner.

This frightened all if their own civilization in turn will become a lose one. Therefore it is not wonder that this wrestle theory has given rise to Islam phobia in the West when Huntington refers to Islamic civilization alternatively as great rival of the Western civilization. Multiculturalism and religious syncretism are two theories that become more possible to exist in the future than Huntington's Clash of Civilization in accordance with increasing of human civilization consciousness. According to Cambridge Dictionary a civilized society or country has a well-developed system of government, culture, and way of life and that treats the people who live there fairly. It does not mean that there are no conflicts in the future, but conflicts still take place due to economic and political interests of some great countries.

These conflicts will be "handmade" of such great countries in order to enable them to explore natural and human resources. But it is not impossible that religious issues will be used to inflame conflicts although there are no many devotees. This estimation is based on an assumption that the more civilized the human being the more increased human consciousness on peace and fair life. Then, the question is: what is the role of religions and specifically the role of its scripture, the holy book like the Quran, in such of the future civilization. The process of religion role transmutation is inevitable. Some alternative answers will be explored in the next pages in the case of South-eastern Asian Muslim.

From Memorization to Written Text

In Islam, the Qur'an are prime source and central. It cannot be confuted that the Qur'an has played very important role both in community and personal life of the Muslims. The Qur'an has been understood and implemented in different ways and stages according to development of the Muslims community needs and challenges. In the era of the Prophet, his companions immediately understand the message of the Qur'an because it came down to them by their own language in spite of their different levels of understanding capability. They can overcome any difficulty in understanding a word or verse of the Qur'an by asking directly to the Prophet or discussing with each other. We can identify the ways of understanding the Qur'an in this era namely: only sporadic part of the Quranic verses that they commented specially on blurry one and therefore there is no a complete commentary in that era; little dispute among them; their satisfaction by general and literal meaning of the Quranic words and verses; and direct practices of what the Qur'an says according to their own understanding (Al-Zahabi, 1976).

The companions of Prophet directly memorize verse to verse what the Prophet conveys to them from Gabriel that later becomes a Corpus of the Quran. They understood, internalized, and practiced immediately each verse of the Quran that they memorized in their day to day life. The Quran was united with themselves. No distance between them and the Quran. No formal written text there in spite of some of them that wrote verses of the Quran individually. Soon after the Prophet passed away, Abu Bakr the first Caliph by suggestion of Umar ibn al-Khattab collected all texts of the Quran that written in papyrus, bones or shoulder blades, and other materials based on memory. This collection was saved in the house of Hafsa daughter of Umar ibn al-Khattab.

In the era of Usman Caliphate, just verses of the Quran was recollected, rewritten, and then decided as formal corpus that was called later *Maṣḥaf al-Imām*. Since deciding this formal corpus, a transformation occurred among the Muslims in their treatment to the Quran: from memorized recitation to reading written text, from internalized thing to external object. A distance between the Quran and its reader appeared. After the Prophet and his companion era then began establishing polarization in the Muslim community into schools, frictions, and sects due to their different ways and views of *al-turāṣ*. Macdonald, more than one century ago, has tried to sketch the dividing of the Muslim thought in its development. The development of Muslim thought, he said, was divided into three parts in spite of his acknowledgment of its intolerable confusions and unintelligible complications. As the most concrete and simple side, there are: the development of the state; the development of the legal ideas and schools; and the long and thrice complicated thread of theological thought. He reminded that this division is purely mechanical and for convenience only (Duncan B. Macdonald, 1903). Along with such development of thought, so understanding and interpretation of the

Quran develop. In short, the Muslim understanding and interpretation always develop. There were tones of the Quranic Exegeses that the mufassirun had produced from the earliest time of its development until nowadays. The Quran was not simply as guide for the Muslim life practices, but it became source of arguments and inferences for Islamic jurisprudence and justification of some actions. For instance, the Quran was used by the fundamentalist but even terrorist for justifying their action.

Another most importance aspect is reciting the Quran is a worship, and imperative part of Salat. The role of this aspect is spiritual. According to the Prophet's tradition, whoever recites one letter of Kitāb of Allah for him one goodness, one good deed is same as ten times goodness, I do not say Alif - Lām - Mīm ()الم is one letter, but alif is one, lām is one, and mīm is one. (Transmitted by al-Tarmizi)

Digitalization of the Quran

A survey was conducted by Muhammad Khurram Khan, Yasser M. Alginahi (2013) to explore the trends and adoption of technology using digital and smart devices for reading and learning Quran in the Muslim community. In addition, it was also endeavored to identify that how Muslims feel important or mandatory to have an Islamic body to monitor and endorse the digital versions and copies of the Holy Quran available in the digital format. That is a tactful survey results and analysis extracted from 17 questions and 668 responses from different parts of the world. The survey analysis and detail results have elaborated the following conclusions:

1. Young generation uses smart technologies more as compared to other age groups and they are Life Science Journal 2013;10(2) <http://www.lifesciencesite.com> <http://www.lifesciencesite.com> 164 lifesciencej@gmail.com adopting to learn or recite religious literature e.g. Holy Quran in digital format.
2. Almost, the majority of people among the respondents have recorded their uncertainty while reading the holy book using a digital device or online e.g. mobile apps.
3. Due to the fact of past and recent incidents of forgeries, people still prefer reading Quran on a paperback format than reciting it on a mobile or digital device.
4. The main reasons behind the uncertainty are the feeling of a forgery or other related issues like typos, medical reasons and other unspecified reasons, etc.
5. Muslim population around the globe is almost unaware or lacks the knowledge of the fake Quran available in the market in different digital formats.
6. Above all, Muslims around the globe have urged for the need to have an International Islamic Body solely dedicated and responsible for monitoring, scrutinizing and endorsing the digital copies of the Quran.
7. Muslims are also emphasizing on monitoring other holy materials like Hadiths (saying of prophet), available in a wide variety of digital formats accessible on smart phones and smart devices like tablets, etc.

Fathima Nadhira Abdul Kuddoos and F.H.A Shibly (2017) conducted a survey of the effectiveness of mobile apps on the performance of learners with special reference of 4th Year Students of South Eastern University of Sri Lanka. The survey also investigated the challenges when using Quran in digital devices, including the level of the awareness of Muslims towards the fake Quran availability in the market. The survey analysis revealed that almost 80% of participants had used various technologies for assisting in Qur'an memorization recitation.

The participants were evenly distributed concerning the appeal of online or portable technologies as compared with traditional methods. It also showed that participants over 50 shared the opinion that technology is more appealing to the younger generation. Finally, the analysis provided suggestions for new applications and improvements to the existing technologies in order to further enhancement. The survey analysis and detail results have elaborated the following conclusions:

1. Young generation uses smart technologies more as compared to other age groups and they are adopting to learn or recite religious literature e.g. Holy Quran in digital format.
2. Almost, the majority of people among the respondents have recorded their uncertainty while reading the holy book using a digital device or online e.g. mobile apps.
3. Due to the fact of past and recent incidents of forgeries, people still prefer reading Quran on a paperback format than reciting it on a mobile or digital device.
4. The main reasons behind the uncertainty are the feeling of a forgery or other related issues like typos, medical reasons and other unspecified reasons, etc.
5. Muslim population around the globe is almost unaware or lacks the knowledge of the Quran available in the market in different digital formats.

A holistic survey and analysis for Digital Quran Computing (DQC) was performed by Mohammed Zakariah, Muhammad Khurram Khan, and Omar Tayan (2017). The results of this survey have provided a comprehensive coverage to the current state of the art in the majority of areas related to digital Quran applications, their trends and challenges. A

comprehensive and detailed survey was provided that encompasses most of the previous work and emerging issues related to DQC including Arab J Sci Eng ing Quran authentication, e-Learning, mobile and game techniques, memorization techniques, natural language processing (NLP), standardization, and voice recognition. This paper has also outlined open challenges and future research directions, particularly related to the security and authentication of digital Quran content. The findings of this paper calls on the research community to provide technical solutions to solve outstanding problems such as tamper detection and prevention techniques to protect the originality of the Quran, and also sends a call for the establishment of an authorized body/monitoring agency for disseminating and monitoring the authenticity of online Quran publications.

Such efforts need to be orchestrated and organized by Muslim nations and organizations to devise bodies, standards, and polices for monitoring and protecting the dissemination and propagation of online Quran content. Finally, a concise set of recommendations were highlighted based on key DQC hotspot topics and based on the reported findings discussed in this paper. Some of the main findings had recommended a number of opportunities for general improvements and expanding the work as well as specific technical design trade-offs that must be considered during implementation. Finally, this paper has proposed a number of essential components and their requirements as part of future standards applicable to DQC.

It cannot be denied nowadays that digitalized information both online and offline including the digital Quran was rapidly available and likely become basic needs of the people. In Indonesia, Adinda Putri Sukma, Wahyu Budi Nugroho, and Nazrina Zuryani (2019) through their research on boundary between sacral and profane dimension of digital Quran in Muslim Pro Application found an indication of declination of the Quranic sacredness due to digitalization of the Quran. Almost all of requirements and recitation ethics of the Quran was no longer concerned when one recites the sacred Quran. In other words, the sacredness of Quran was lost by its digitalization.

For instance, ablution rites and prohibitions such as not bringing the AlQuran to an impure place like a toilet, carelessly misplaced, not reading it too hard so that it can disturb other people, and not being allowed to touch it except in a sacred state are known to disappear along with the appearance of the application Al-Quran especially Muslim Pro. Mutohharun Jinan (2013) discussed the impact of new media on the shift of religious authority in Indonesia. He argues that the development of new media (internet) has shifted the traditional religious authority to more impersonal media such as books, websites, blogs, and the like. Furthermore, progressiveness and openness of the new Media also have supported the acceleration on the so called "Ulama rejuvenation".

This is due to the fact that, due to such shift (the religious power shifting), a person does not necessarily graduate from pesantren to be Muslim clerics or Ulama. In addition, the shift of religious authority also has contributed to the loosening filter for the emergence of a wide variety of religious interpretations that, to some extent, go uncontrolled without limitation.

Jinan further found that the increasing of religious enthusiasm in the later decades leads to directing attention towards developing plurality and civilized frames. The consequence of this ignorance was really felt, among other emergence of violence, discrimination, neglect of minority rights. These cases were caused by failure in organizing different authorities. The global and domestic social change based on new media has shifted and widened different religious authority.

Finally, the author suggests improving civilized communication, tolerance, fair attitude, and peace among the people through internet or online mass media in order to establish a dynamic peaceful community. In Malaysia, there were Muhammad Farooq, Aneeqa Zareen, Waqar Younas, Faisal KhalilUrRehman, and Mst Nilufar Yasmin (2018) investigated the experience and expectations of online Holy Quran translation readers as impacts of digitalization of the Quran. In this study, for detailed analysis and exploring the Holy Quran translation users, top 5 sites based on monthly views are selected. To gauge the experience and expectations of users, authors have interviewed 115 online Holy Quran readers. It's observed that of the Holy Quran online readers are from age 18-35 years, they prefer to read Holy Quran from home, and they recite it on daily basis and occasionally as well. 60% of Holy Quran translation readers are satisfied with existing 8 translation providers and have a good experience online. The reason users have marked it a good experience is because of ease of use, ease to access the translation at any place, understand Islam more and having the advanced features like memorization. The readers expect translation providing sites to be user-friendly, freely accessible, unbiased and provide advanced features like searching words/topics inside the translation.

The digital Quran application's frequency of usage may be low among the students of Diploma Degree of UiTM Perak Branch, Tapah Campus Malaysia although the needs of this application in smartphones and tablets are high. This shows that students are lacking in awareness on the continuous recitation of al-Quran even though various technologies have been developed to ease the process. Knowledge on the procedures of digital Quran application has become one of the vital aspects of its use. Besides, there are students who are not aware or confused about the procedure and hukm of

using the application. Overall, they still need to be cultivated to increase awareness on the importance of reciting al-Quran on an ongoing basis, whether using a mushaf (sic) or digital Quran application. This case was found by Norazmi Anas, Zulkifli Mohd. Ghazali, Anasztasia Natasha Muhamad Ramlan, and Mohd. Rizal Hanafi (2017). The other case was found before by Engku Ahmad Zaki Engku Alwi, Norazmi Anas, Mohd. Syahril Ibrahim, Ahmad Fadhil Mat Dahan and Zuriani Yaacob (2014) that the interest level of reciting Quran amongst the students of Foundation Programme at UiTM Pahang, Kuantan Campus, Malaysia was positive. However, it was obvious that they did not really practice reading it in their daily life be it at home or campus. Even so, digital Quran applications on smart phones and tablets were found useful to most students. Additionally, it was considered as one of the convenient ways for them to improve their Quran recitation skills. However, students should enhance their knowledge about the rules involved when reciting the Quran, particularly on modern mobile devices. This is important so that they can maximize its functions in line with the true teachings of Islam.

In Brunei Darussalam, according to the Digital in 2017 Global Overview report from Hootsuite, a social media management platform, Brunei leads Southeast Asia in terms of internet penetration at 86 percent with Singapore close behind at 82 percent (as of Q1 2017). Brunei also has the third highest social media penetration in the world with 370,000 users which is 86 percent of the total population. This figure is impressive when one considers the regional average is 47 percent and the global average 37 percent. Based on its internet penetration rate which has a similar percentage, it seems that everyone who uses the World Wide Web is on social media as well in the oil-rich country. What could be implied here is that Brunei is tech savvy with the potential to develop beyond its current status quo. Nevertheless, there is no special information connecting to using online mass media of the digital Quran or digitalization of the Quran amongst the people. This needs to investigation forth.

Memorization of the Quran

In the last decades, there were many institutions of Tahfiz al-Quran (Institution for the Quranic Memorization). It may be illustrated that the development of Tahfiz Quran's Institutions in Indonesia since post-performing of Musabaqah Hifzil Quran (MHQ) 1981 (the Quranic Memorization Competition) like big flood that cannot be dammed. Almost all provinces in Indonesia there are Tahfiz Quran's Institutions (TQI). According to M. Bunyamin Yusuf Surur and Muhammad Shohib (2011) which investigated 41 TQI that there are some similar characteristics of them: Firstly, most of these institution are Pesantren (boarding school) in form that organized by given family with a Kyai as its leader. Besides, there are some Tahfiz Quran's Institutions that organized by a foundation like PTIQ an IIQ or part of a Pesantren. Secondly, having sanad namely transmission's link from the Prophet to current tahfiz's teachers. Thirdly, is similarity in method namely to begin memorizing by looking at Mashaf (bin nazri) and then reciting without looking at Mashaf (bil ghaib). There are other terms that used in memorizing activity like: nyetor, muraja'ah, mudarabah, sima'an, takraran (takrir), talaqqi, musyafahah. Fourthly, is similarity in curriculum. Most of the Tahfiz Quran's Institutions specified their program in memorization of the Quran. But some add other relevant subjects to support the Quranic knowledge like qira'ah, nahwu and saraf, akhlaq, and tafsir. Tahfiz education is among the growing education that has gained attraction among Malaysians nowadays. Apparently there are 577 tahfiz centers in Malaysia; twenty (20) are state government schools, ten (10) tahfiz colleges and 547 are privately owned (JAKIM, 2016). This data provides evidences on parents' inclination in sending their children to tahfiz schools operated by either Ministry of Education (MOE), states or private entities. (Hamidah Bani, Mohd Yassir Jaaffar, Maheran Katan, and Abd Halim Mohd Noor, 2017) Norlizah Che Hassan, Fathiyah Mohd Fakhruddin, Ahmad Fauzi Mohd Ayub, Lukman Abd Mutalib, and Wan Marzuki Wan Jaafar (2015) said that there were several key characteristics identified as the main focus in the selection of Tahfiz students. These characteristics include the ability to recite the Quran and memorize, possess academic excellence and interest aspect of the students. These four characteristics are significant in this study and need to be look into as to ensure the ability of the selected students are qualified. These characteristic, they said, would be guidance for parents in preparing their children to enter Tahfiz schools. Parents could prepare their children for the interview and train them to recite and memorize the Quran. As for the teachers and Tahfiz schools, the findings would give them such significant guidance. They could focus more on effective selection criteria of Tahfiz students. They could also plan for support programmes in order to promote the quality of the students. Lastly but not least, the findings would pose the Ministry of Education to set certain standards for the selection of Tahfiz students.

The Tahfiz education is in need of methods and processes and appropriate structured to help hem adapt to the learning process that quite challenging. Therefore, the selection of Tahfiz students should be made meticulously and it is a hope that by the comprehensive selection process, it will help the school to choose those qualified students only. Some students who have been selected could complete their memorization of the Quran faster, as well as the process of memorized the Quran verses would not be a burden for them, because they have already possess the skill (recital and memorization of the Quran). It is a hope that students studying in Tahfiz schools would be able to analyze academic subjects with the Quran and share their Islamic knowledge to the development of the country. Tahfiz Institutions primarily performed memorization activity by using the Mashaf. Of course using online digital Quranic can support the

memorization activity as memorizing aid, but it just as supplemental instrument. However, the online digital Quranic application would be rapidly used by non-memorizer Muslims replacing using the Mashaf. Establishment Tahfiz Institutions which mushroomed in the Southeast Asian countries would bear a Quranic memorizer generation. The role of the Quran and its memorizers is determined by trends of the future human community that consist of individual, social, legal, moral, political, and ideological purposes.

Conclusions

There are at least three forms of the future human civilization, namely multiculturalism, syncretism, and clash. Multiculturalism in contemporary context means a fact that there are many cultures live together in human life and community in which nowadays rises as one of very rapid issues. It would bring about cultural assimilation and acculturation that may enrich cultural entities. Religious syncretism is the fusion of diverse religious beliefs and practices, meanwhile clash theory predict the future as wrestle amongst civilizations that lead to bear a winner.

The most possible roles in the future which the Quran and its memorizers would take are limited to individual, social, and moral guidance rather than political and ideological purposes. This is assumed that development of human civilizations tend to become multicultural or syncretism. Reciting and memorizing the Quran would be considered as worship to fulfill spiritual needs. But if is thought that clash of civilization would occur there will appear prejudices among each other and a certain civilization will be considered as threat by other, and this may lead to rising phobia. At the time, religion and its scripture would take role politically and ideologically besides the others. Finally, there is a hope in the future: the more civilized the human being the more increased human consciousness on peace and fair life.

References

- Alwi, Engku Ahmad Zaki Engku [et al]. (2014). "Digital Quran Applications on Smart Phones and Tablets: A Study of the Foundation Programme Students". *Asian Social Science*; 10, 15. Pp. 212-216.
- Al-Zahabi, Muhammad Husain. (1976) *Al-Tafsir wa al-Mufasssirun*. Cairo: Dar al-Kutub alHadisa.
- Anas, Norazmi. [et al.]. (2017). "The Use of Digital Quran Application among Diploma Students of UiTM Perak Branch, Tapah Campus". *International Journal of Academic Research in Business and Social Sciences*. 7, 2. Pp. 561-569.
- Azra, Azyumardi. (2018). "Cultural Pluralism in Indonesia: Continuous Reinventing of Indonesia Islam in Local National and Global Context". *Asia Pasific Journal on Religion and Society*. 3, 1 pp. 56-60
- Bani, Hamidah [et al]. (2017). "An Overview of Governance and Accountability of Tahfiz Institutions in Malaysia: Religious Councils Perspective" *SHS Web of Conferences* 36, 00028/2016 ICGA Pp. 1-12
- Choudhury, Sumit Paul- (2019). "Tomorrow's Gods: What is the future of religion?". *BBC: Future*. BBC: www.bbc.com
- Dobrin, D.S.W., Arthur (2015). "Violence in the Name of God". *Psychology Today*. Posted on Dec. 28, 2015.
- Farooq, Muhammad. [et al.]. (2018). "Impact of Digitalization on Holy Quran Readers; Experience and Expectations". *Journal Of Humanities And Social Science (IOSR/JHSS)*. 23, 7. Pp. 59-67.
- Gavrilova, Yulia. (2018). "Religious syncretism as a sociocultural factor of social security in cross-border regions". *Journal of Mental Health, Religion, and Culture*. 21, 3. Pp. 231-245.
- Hassan, Norlizah Che [et al.] (2015). "Tahfiz School Entry Requirement and Characteristic of Tahfiz Students". *International EJournal of Advances in Education*. I, 3. Pp. 234-241
- Haynes, Jeffrey. (2019). "Introduction: The "Clash of Civilizations" and Relations between the West and the Muslim World". *The Review of Faith & International Affairs*. 17, 1. Pp. 01-
- Huntington, Samuel P. (1993). "The Clash of Civilization?". *Foreign Affairs (JSTOR)*. 72, 3. pp. 22-49

- Huntington, Samuel P. (1996). *The Clash of Civilizations and the Remaking of World Order*, New York: Simon & Schuster,
- Jinan, Mutohharun. (2013). "Intervensi New Mediadan Impersonalisasi Otoritas Keagamaan di Indonesia". *Jurnal Komunikasi Islam*. 3, 2. Pp. 321-348.
- Khurram Khan, Muhammad & Alginahi, Yasser M. (2013). "The Holy Quran Digitization: Challenges and Concerns". *Life Science Journal*. 10, (2). Pp. 156-164.
- Kuddoos, Fathima Nadhira Abdul. & Shibly, F.H.A. (2017). "Digitalization of Holy Quran (Quranic Applications): Challenges and Concerns. Special Reference with 4th Year Students of South Eastern University of Sri Lanka". *Fourth International Symposium of FIA 2017*. South Eastern University of Sri Lanka
- Macdonald, Duncan B. (1903) *Development of Muslim Theology, Jurisprudence and Constitutional Theory*. New York: Charles Scribner's Sons.
- Roberts, Richard H. (2002). *Religion, Theology, and the Human Sciences*. Cambridge: Cambridge University Press.
- Schwab, Klaus. (2016). "Welcoming Faith in the Fourth Industrial Revolution". *Berkley Center for Religion, Peace, and World Affairs*. Georgetown: Georgetown University. Sukma, Adinda Putri. [et al.] 2019. "Digitalisasi Al-Quran: Meninjau Batasan Antara yang Sakral dan yang Profan pada Aplikasi Muslim Pro". *Jurnal Ilmiah Sosiologi (SOROT)*. 1, 1. Pp. 1-15
- Surur, M. Bunyamin Yusuf. & Shohib, Muhammad. (2011). *Memelihara kemurnian Alqur'an : profil lembaga tahfiz Al-qur'an di nusantara*. Jakarta: Lajnah Pentashihan Mushaf AlQur'an.
- Zakariah, Mohammed. [et al.]. (2017). "Digital Quran Computing: Review, Classification, and Trend Analysis". *Arabian Journal for Science & Engineering*. Computer Engineering and Computer Science. King Fahd University of Petroleum and Minerals. DOI 10.1007/s13369-017-2415-4