

Al-Quran Literacy on Religious Moderation: Critical Communicative Action Research in IRE Learning in the Digital Era

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Abstract

The Al-Quran is the first and primary reference for Muslims. Even though there is a translation of the Al-Quran, it is challenging for Muslim students to refer directly to the Al-Quran because religious terms are scattered in various surahs and verses, while the Al-Quran is very thick. An instant way is to refer to the website, even though intolerant Salafi-takfiri groups control Islamic social media. As a result, students' religious thinking is exclusive and intolerant. Digital Quran ver 3.1 is the only digital Quran that is easy, practical, and fun. However, it is difficult for students to learn about and use it. The research aims to increase Al-Quran literacy to increase students' religious moderation through the CCAR (Critical Communicative Action Research) approach. The research design combines action research steps from Kemmis and McTaggart (planning, acting, evaluating, and reflecting) with Kern's 3R literacy steps (responding, revising, reflecting). Participants were 400 students from the most significant Islamic University and State University in West Java, Indonesia. Researchers collaborated with IRE lecturers and senior students who mastered the digital Quran ver 3.1 in its implementation. The research found that Al-Quran literacy using the CCAR approach which utilizes digital Quran ver 3.1 is very successful in (1) increasing students' awareness of the existence and benefits of digital Quran ver 3.1 (from 0% to 100%); (2) increasing students' skills in installing and applying digital information technology features of the Quran ver 3.1 (from 20.63% to 100%); (3) increasing students' skills in searching and collecting religious terms from Al-Quran translation applications (from 1.25% to 81.63%); (4) increasing students' skills in searching and collecting religious terms from Arabic Al-Quran text applications (from 0.5% to 81.63%); and (5) increasing students' understanding of religious moderation towards non-Muslim perspectives of the Al-Quran (from 22.33% to 78.33%). The implication is that IRE learning needs to optimize the digital Quran ver 3.1 through the CCAR approach to increase students' religious moderation or to increase their understanding of religion, which aligns with the Al-Quran.

Keywords: *Al-Quran literacy, Critical Communicative Action Research (CCAR), digital Quran ver 3.1, religious moderation, IRE learning.*

Introduction

The main principle that the millennial generation must follow in studying Islam is to use information from original and trusted sources (Luthfi & Basari, 2018; Alkhatib & Shaalan, 2017). The first and primary source of Islam is the Al-Quran. The problem is that students have difficulty referring directly to the Al-Quran because the Book is very thick: 30 juz, 114 surahs, and 6,236 verses (Rahmat, 2017). Finally, students use instant methods and sources, namely social media. Even though intolerant Salafi-takfiri groups control this media (Ma`arif et al., 2023; Amal, 2020; Olsson, 2020; Anshori, 2019; Zenna & Pieri, 2017; Syafiq, 2016; Syeirazi, 2016; As-Addariny, 2015; As-Samarony, 2013; Al-Utsaimin, 2011), of course, these incorrect instant methods must be changed to an educational model that is easy, practical, and fun.

Digital Quran ver 3.1 (DigitalQuran, 2013) is the only Al-Quran, and its translation is easy to use for learning. Other digital Qurans are more like digital books that are only for reading. Moreover, you can listen to the digital Quran reading precisely like a recording of a famous qari (an Al-Quran reader with a melodious voice). Digital Quran ver 3.1 is more than other digital Qurans because it has features for searching religious terms. For example, to understand the substantive meaning of believing in angels, researchers/students need to analyze the verses about angels one by one and then collect the messages of the verses. It turns out that by directly referring to the Al-Quran, the meaning of believing in angels is not just believing in the existence of angels as written in university IRE books and Islamic social media (Madjid & Tim, 2016; Katili & Tim, 2015; Zakiah et al., 2015). If you believe, then the devil also believes in the existence of angels, even if the devil has been with angels. But the devil was condemned as an infidel by Allah. By analyzing the entire

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message of the verse about angels, the true meaning of believing in angels is to emulate the angels who are willing to bow down (behaving *sami'na wa atba'na*), that is, always obey the Messenger of Allah, not daring to contradict him in the slightest (Rahmat & Fahrudin, 2019). Prayer is not just done. It must be solemn (as long as the prayer remembers Allah), not *sahun* (negligent in remembering Allah), not *riya* (showing off one's prayer), and have a social impact (Affandi et al., 2021). Meanwhile, in university IRE books and Islamic social media, prayer is enough to fulfill the pillars (Madjid & Tim, 2016; Katili & Tim, 2015; Zakiah et al., 2015). Unfortunately, digital Quran ver 3.1 is not well known among students. This is where the importance of this action research is carried out.

Theoretical Framework

The Al-Quran and Islamic History during the time of the Prophet Muhammad PBUH should be the first and primary reference for understanding the relationship between Muslims and non-Muslims. In the early days of Islam, the relationship between Muslims and non-Muslims was very harmonious. When the Quraish infidels persecuted and isolated the Prophet and his followers, the Prophet emigrated the Muslims to the Christian country, Abyssinia. The Prophet reasoned that the Negus – the Governor – was a good and just Christian. Islamic legal experts consider this event to be legal for Muslims to live permanently in Christian-majority countries (Shavit, 2018). When he was ruler of Medina, the Prophet once invited a delegation of Najran Christians to pray at the Prophet's Mosque. Then, they receive protection as a minority. Caliph Umar bin Khathab did the same thing with Mesopotamian Christians (El-Wakil, 2016).

The initial deterioration in Muslim-Christian relations was due to political/military factors between the Islamic caliphate and the Byzantine Christian Empire. At that time, Muslims supported the Paulician Christians, who coincidentally were hostile to the Byzantines (Tayyara, 2016). Relations worsened because of the Crusades for almost 200 years. This war holds beautiful and sad memories for both parties. (Smith, 2015; Cassidy-Welch & Lester, 2014). The joining of Constantinople to Islam is a tragic memory for Christians but a happy memory for Muslims (MacEvitt, 2014). Likewise, the Christianization and expulsion of Andalusian Muslims is a sad memory for Muslims but a happy memory for Christians (Arda et al., 2013). Due to historical and political factors, Muslim-Christian relations in the Middle East, apart from Lebanon, are the worst. Conservative Christian communities in the West, especially in the United States, have targeted the treatment of Christians by Muslims in the Middle East as a significant concern. Why should we help foster respect for Muslims in America while Muslims deny the rights of Christians in many Middle Eastern countries? The worst Muslim-Christian relations in Africa are in Nigeria. The Bako Haram Muslim group strongly opposes Western values and education. (Smith, 2015).

Indonesia is a multi-religious nation-state. In 2021, Indonesia's population will be 273.32 million. Islam is the majority religion (86.93%), while Christianity is the second majority (10.55%). Meanwhile, other religions (Hindus, Buddhists, Confucians, and others) are 2.52% (Supriadi et al., 2024). The events of September 11, 2001, and the American invasion of Iraq and Afghanistan have generated negative comments. Conservative Muslims often think that Christians are trying to convert them, while Christians worry that Muslims want to make Indonesia an Islamic state. Christians have always harbored a deep fear of Islamization (Smith, 2015). As a result, the issue of Christianization and Islamization always haunts some adherents of both religions (Arifianto, 2009).

On the other hand, the debate about whether there are non-Muslims who believe in the Al-Quran and can enter heaven seems that it cannot be stopped. Websites on social media mostly accuse non-Muslims of being infidels (As-Samaronjy, 2013; Syafiq, 2016; Syeirazi, 2016). Meanwhile, many Muslim scholars and scholars say that among non-Muslims, some believe and will enter heaven (Abduh & Rida, 2020; Ulfa, 2013; Muthahhari, 2009; Nasution, 2006). Most students only read and hear that non-Muslims are all infidels (Yahya & Rahmat, 2021; Ma'arif et al., 2024; Suryana et al., 2024). Even though the Al-Quran emphasizes that among non-Muslims, some believe and will enter heaven (Rahmat & Yahya, 2019; Yahya & Rahmat, 2022). This is the root of tolerance in Islam that needs to be developed in IRE lectures. Because the Al-Quran is agreed to be Islam's first and primary reference, IRE courses must be based on the Al-Quran. An easy, practical, and fun way, which is also correct, is to optimize the digital Quran ver 3.1 (Rahmat, 2017; Rahmat & Yahya, 2019; Yahya & Rahmat, 2022).

Research Methods

Research Design

This research uses a Critical Communicative Action Research (CCAR) design, a type of action research adopted from Kemmis et al.'s Critical Participatory Action Research (CPAR) because the prominent characteristic of CPAR is critical communicative action (Kemmis et al., 2014: 92-95). They emphasized that CPAR is more than general action research (AR). AR seeks to explore problems to find solutions (Creswell, 2014). Meanwhile, CPAR takes a particular view of what it means to be critical, emphasizing, in particular, a collective intention to make our practices, our understandings of our practices, and the conditions under which we practice more rational and reasonable, more productive and sustainable, and more just and inclusive. In addition, CPAR takes a particular view of what participation means, focusing not only on people's participation in practice but also on their participation in public spheres in which people involved in or affected by a practice collectively open up a communicative space for communicative action—that is, when they jointly agree to strive to reach intersubjective agreement about the meaning of the words and ideas they use, mutual understanding of one another's points of view, and unforced consensus about what to do as they explore felt concerns about their practices, their understandings of their practices, and the conditions under which they practice (Kemmis et al., 2014: 85).

AR design is often used in IRE research, including "Action Research in hadith literacy: A reflection of hadith learning in the digital age" (Supriyadi et al., 2020) and "Strengthening Character Education: An Action Research in Forming Religious Moderation in Islamic Education" (Saepudin et al., 2023). AR provides ample space for researchers to find innovations according to needs and conditions (Darwis, 2016). The exclusive characteristic of AR is that researchers can improve and solve problems (Bozkus & Bayrak, 2019). Specifically, the hallmark of AR is the principle of collaboration in conducting research (Leeman et al., 2017; Jaipal & Figg, 2011). This CCAR also involves other lecturers and senior students who have mastered Al-Quran Literacy on Religious Moderation.

Research Participants

The participants in this research were students at the most significant Islamic University and State University in West Java, Indonesia, who took Islamic Religious Education (IRE) courses. There were 400 participants from 10 IRE classes of 150 men and 250 women. All participants are Generation Z, namely those born in a digital technology environment (1997-2012) because they are 19-21 years old (Anggarini, 2022; Garini & Monggillo, 2022). The sample was determined purposively: classes that implemented Al-Quran Literacy on Religious Moderation. As lecturers in the IRE course, the researchers collaborated with other lecturers and senior students who mastered Al-Quran Literacy on Religious Moderation to guide participants' learning assignments.

Research Procedures

The procedure in CCAR combines AR steps by Kemmis & McTaggart with Kern's theory of increasing Literacy. Kemmis & McTaggart mention four steps of AR, namely plan, action, observe, and reflect (Kemmis & McTaggart, 1988:34). Meanwhile, Kern mentioned three steps to increase Literacy, known as 3R: R1 (Responding), R2 (Revising), and R3 (Reflecting) (Kern, 2000). For researchers, R1 in this research is an effort to describe the problem of students' literacy abilities in learning Al-Quran Literacy on Religious Moderation and map their initial skills. This stage is a pre-action analysis. R2 (Revising) includes various activities to design improvement efforts based on problems found, media used, and improvements made in learning. R3 (Reflecting) in Kern is similar to observing and reflecting in Kemmis & McTaggart, namely the process of evaluating what has been done, what was seen, and what was felt during learning, called post-action analysis.

The 3R procedure above shows a reciprocal relationship between researchers, collaborators (other lecturers and senior students), and students. For participants, R1 (Responding) is in the form of student activities in responding to the assignments given, namely searching, reading, tracing, and analyzing the Al-Quran relating

to verses on religious moderation. Meanwhile, lecturers respond by providing feedback to help students achieve the correct level of accuracy. In R2 (Revision), immediate feedback is provided during learning. When participants make a mistake, researchers and collaborators immediately give the group guidance if there are a lot of students who make mistakes and individual guidance if an individual makes mistakes. In R3 (Reflecting), researchers and collaborators evaluated participants' abilities and skills in Al-Quran Literacy on Religious Moderation. Also, they asked students for their opinions about the advantages and disadvantages of the Al-Quran Literacy on Religious Moderation approach.

Development of Literacy Indicators

To measure the literacy level of participants in the digital Quran field, a rubric was formulated. The digital Quran that can be used is only digital Quran ver 3.1 because it has a program for searching religious themes from all verses of the Al-Quran (DigitalQuran, 2013). The indicators developed are related to the technical aspects of digital Literacy of the Quran ver 3.1 and human literacy aspects regarding the message of the verses of the Al-Quran and conclusions from all the messages of the verses of the Al-Quran in the same theme (Rahmat, 2017; Rahmat & Fahrudin, 2019; Affandi et al., 2021).

Participants will have their abilities explored in Al-Quran Literacy on Religious Moderation. The rubric is divided into four aspects with six indicators: Digital Quran Technology Literacy ver 3.1 (a) 1 indicator, (b) 2 indicators. Digital Quran Technology Data Literacy ver 3.1 (1 indicator), and Human Literacy regarding verse messages and conclusions from thematic verses about non-Muslim Faith and disbelief (2 indicators). After learning using the CCAR approach, participants are expected to master the first and second aspects 100%, the third at least 75%, and the fourth at least 60%.

The Al-Quran Literacy on Religious Moderation rubric can be seen in this table.

Table 1. Al-Quran Literacy on Religious Moderation Rubric

| No | Literacy Aspect | Description | Indicator | Achievements |
|----|---|--|---|--------------|
| 1. | Digital Quran Technology Application Literacy ver 3.1 (1) | Awareness of the existence and benefits of digital Quran ver 3.1 | a. Know the existence and benefits of digital Quran ver 3.1 to understand religious terms directly from the Al-Quran. | 100% |
| 2. | Digital Quran Technology Application Literacy ver 3.1 (2) | Participants' ability to install and open digital information technology features of the Quran ver 3.1 | b. Able to install digital Quran ver 3.1. c. Able to open the digital information technology features of the Quran ver 3.1 | 100% |
| 3. | Data Literacy Digital Quran Technology ver 3.1 | Participants' ability to search and collect Al-Quran verses related to non-Muslim terms | d. Able to search and collect Al-Quran verses relating to non-Muslim terms. | 75% |
| 4. | Human Literacy about verse messages and conclusions from thematic verses about religious moderation in the Al-Quran | Participants' communication, collaboration, and critical thinking skills in concluding the beliefs and non-beliefs of non-Muslims from the perspective of the Al-Quran, as well as the obligation to be tolerant towards them. | e. Able to communicate, collaborate, and think critically in determining the message of each verse from a non-Muslim perspective of the Al-Quran. f. Able to communicate, collaborate, and think critically in concluding non-Muslim beliefs and non-beliefs in the Al-Quran, as well as the obligation for Muslims to be tolerant towards them. | 60% |

Table 1 shows that participants are expected to master 100% of Al-Quran Literacy on Religious Moderation in the Digital Quran Technology Literacy aspect ver 3.1 (a and b), because this aspect is an absolute requirement for IRE learning to occur with the CCAR approach. In the Data Literacy aspect of Digital Quran Technology ver 3.1, participants have at least 75% mastery. The target for participants' mastery of the Human Literacy aspect regarding the message of verses and conclusions from thematic verses about religious moderation in the Al-Quran is at least 60% because this aspect is the most difficult to change. Almost all previous research found that around 50% of Indonesian society, pupils, and students tend to be intolerant (INFID, 2022; PPIM.UINJKT, 2021; Komnas-HAM, 2020, 2019, 2018; Puslitbang-Kemenag, 2019; Setara-Institute, 2019; Al-Quran-Tempo, 2019; Gabrillin, 2016; The -Wahid-Institute, 2011; Ma'arif et al., 2023; Fahrudin et al., 2023; Ma'arif et al., 2024; Fahrudin et al., 2024; Suryana et al., 2024).

Research Instruments

To measure the success of actions (with the CCAR approach), lecturers need to conduct pre-test and post-test evaluations. The evaluation questions are related to the Al-Quran Literacy on Religious Moderation rubric. Participants were asked the following six questions:

Do you know about the existence and benefits of digital Quran ver 3.1 for understanding religious terms directly from the Al-Quran?

Can you install digital Quran ver 3.1?

Can you unlock the digital information technology features of Quran ver 3.1?

Can you search and collect verses from the Al-Quran relating to non-Muslim terms from the Al-Quran?

Is it true that the message of the verse from the term non-Muslim in the Al-Quran shows that there are non-Muslims who are believers and some who are unbelievers?

Is it true that the perspective of the Al-Quran is that some non-Muslims are believers, and some are unbelievers?

Then, towards the end of the research, students were asked for a questionnaire to give their opinions about the advantages and disadvantages of the Al-Quran Literacy on Religious Moderation approach in IRE learning. The questionnaire is in the form of a Likert Scale. The opinions requested from students are as follows:

Do you agree that digital Quran ver 3.1 is practical to use?

Do you agree that the digital Quran ver 3.1 application makes learning religion from the Al-Quran easier?

Do you agree that the digital Quran ver 3.1 application adds motivation to study religion directly from the Al-Quran?

Do you agree that understanding religion directly from the Al-Quran using the digital Al-Quran ver 3.1 application increases your confidence in religious teachings?

Do you agree that religious views directly from the Al-Quran using the digital Al-Quran ver 3.1 application makes it easier to choose one of the opinions of different scholars?

Is searching for religious terms directly from the Al-Quran using the digital Quran ver 3.1 application tiring?

Results and Discussion

Action Planning

First, researchers and collaborators agreed to use the digital Quran ver 3.1 application in IRE learning. Second, researchers and collaborators prepare IRE learning on religious moderation. Before taking action, students were asked six questions, as in the research instrument above. The pre-test results can be seen in the following table.

Table 2. Pre-Test Results for Al-Quran Literacy on Religious Moderation

| No | Literacy Aspect | Description | Indicator | Achievements |
|----|---|--|--|------------------|
| 1. | Digital Quran Technology Application Literacy ver 3.1 (1) | Awareness of the existence and benefits of digital Quran ver 3.1 | a. Knowing the existence and benefits of digital Quran ver 3.1 focused on understanding religious terms directly from the Al-Quran. | 0% |
| 2. | Digital Quran Technology Application Literacy ver 3.1 (2) | The ability of participants to install and open digital information technology features of the Quran ver 3.1 | b. Able to install digital Quran ver 3.1. c. Able to open digital information technology features of the Quran ver 3.1 | 22,5% 18,5% |
| 3. | Data Literacy Digital Quran Technology ver 3.1 | The ability of participants to search and collect Al-Quran verses related to non-Muslim terms | d. Able to search and collect Al-Quran verses related to non-Muslim terms. | 1,25% |
| 4. | Human Literacy about messages and conclusions from thematic verses about religious moderation in the Al-Quran | Communicative, collaborative, and critical thinking skills of participants in analysing the beliefs and non-beliefs of non-Muslims from the perspective of the Al-Quran, as well as the obligation to be tolerant towards these individuals. | e. Able to communicate, collaborate, and think critically in determining the message of each verse from a non-Muslim perspective of the Al-Quran. f. Able to communicate, collaborate, and think critically in concluding non-Muslim beliefs and non-beliefs in the Al-Quran, as well as the obligation for Muslims to be tolerant towards these individuals. | 24,25% 18,25% |

n= 400 students

The pre-test results in Table 2 above show:

Literacy Aspects of Digital Quran Technology ver 3.1 (a): None of the participants knew about the existence and benefits of digital Quran ver 3.1 for understanding religious terms directly from the Al-Quran (0%).

Literacy Aspects of Digital Quran Technology ver 3.1 (b): After being informed about its existence and benefits, more than one-fifth of participants were able to install digital Quran ver 3.1 (22.5%), and almost one-fifth of participants were able to understand the features of digital information technology Quran ver 3.1 (18.5%).

Data Literacy Aspects of Digital Quran Technology ver 3. Very few participants can search for and collect verses from the Al-Quran relating to non-Muslim terms (1.25%).

Human Literacy aspects regarding the message of the verse and conclusion on the theme of religious moderation in the Al-Quran. Only a quarter of participants have communication, collaboration, and critical thinking skills in determining the message of a verse from each verse in non-Muslim terms from an Al-Quran perspective (24.25%). Only a fifth of participants have communication, collaboration and critical thinking skills. In conclusion, the perspective of the Al-Quran among Muslims and non-Muslims is that some are unbelievers. Still, also those who are believers and Muslims are obliged to be tolerant towards them (18.25%).

The pre-test results indicate that students still view Al-Quran Literacy on Religious Moderation as foreign. Even though the Al-Quran is believed by all Muslims to be the first and primary reference for the Islamic religion (Nur et al., 2022; Suhaimi, 2017). Not a single student knows about the existence and benefits of digital Quran ver 3.1. After being told about its existence and benefits, few students could install 24.25% and understand the features of digital information technology Quran ver 3.1 (18.25%). This means that around 75%-80% of students cannot install and understand the digital information technology features of the Quran ver 3.1. Even though digital Quran ver 3.1 has been available since 2013 (DigitalQuran, 2013), it is easy to install and is the only digital Quran that can be used for IRE learning (Rahmat, 2017; Rahmat & Fahrudin, 2019).

Implementation of Actions

First, before college

The researcher first invited collaborators to discuss Al-Quran terms relating to non-Muslims. Researchers propose the terms Ahl Al-Kitāb, Jews, Christians, and Shabiin in the Al-Quran as objects of study on religious moderation. Collaborators agree on these terms as IRE learning material.

The researcher equates the collaborators' perceptions about the Faith and disbelief of non-Muslims in the Al-Quran and the need for Muslims to be tolerant towards them. Researchers and collaborators have the same perception that among non-Muslims, the perspective of the Al-Quran is like that of Muslims; some are disbelievers, but some believers will enter heaven.

Second, Lecture Day 1

Researchers and collaborators guided students in preparing learning format tables and digital applications for the Quran ver 3.1. The learning format is a table with four columns consisting of No. (sequential number), QS (surah and verse number of the Al-Quran), translation of the Al-Quran (can also be complete with the text of the Al-Quran), and verse message, as in the following table.

Table 3. Meaning... in the Al-Quran

| No | QS ... verse ... | Al-Quran translation | Verse message |
|-----|------------------------|----------------------|---------------|
| 1 | | | |
| 2 | | | |
| etc | | | |

Then each student was guided to install the digital Quran ver 3.1.

Researchers and collaborators then guided students to operate the digital Quran ver 3.1 and copy-paste the translation of the Al-Quran into a learning format table. Step by step, the students are guided together to carry out the following technical steps:

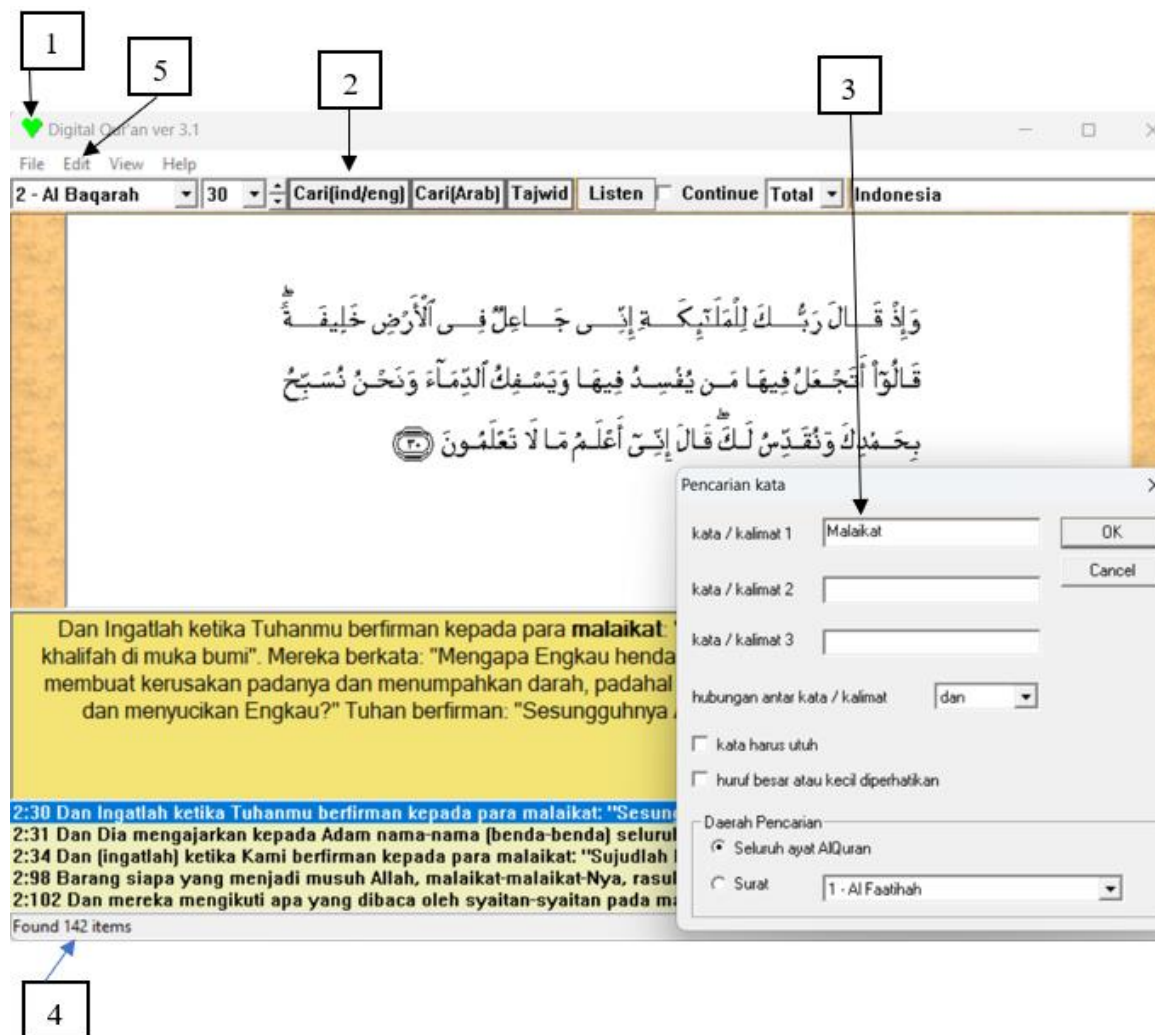
Clicking on the digital Quran version 3.1 folder.

Clicking on the file (image of green betel leaves, banana leaves).

Figure 1. DIGITAL QURAN file (Indonesian-Arabic)

| | | | | |
|--|-------------------------------|------------------|-----------------------|----------|
| | DIGITAL AL-QURAN (Indonesia) | 07/11/2003 10:51 | Compiled HTML ... | 9.502 KB |
| | DIGITALQURAN (Indonesia-Arab) | 19/12/2006 14:48 | Application | 2.820 KB |
| | HELP | 22/02/2014 20:40 | HTM File | 89 KB |
| | HELP_DQV3 | 19/12/2006 14:48 | Microsoft Word 9... | 384 KB |
| | SSMPTIGA.DLL | 19/12/2006 14:48 | Application extens... | 204 KB |
| | USP10.DLL | 19/12/2006 14:48 | Application extens... | 309 KB |

Search for the term (word) you want. It can be Indonesian (Latin letters) or Arabic (Arabic letters). For example, we want to know the meaning of believing in angels in the Al-Quran. The term/word searched for is Angel. The method is as in the following image.



Caption

1 = By clicking DIGITAL QURAN (Indonesian-Arabic) 2x, the digital Quran ver 3.1 application will appear.

2 = Then click 1x Search(eng/eng) then box 3 appears.

3 = In the example above, search for the term Angel. Write the word Angel in the box.

4 = Found 142 items shows that the number of words Angel in the Al-Quran is repeated 142 times in various letters and verses.

5 = Click Edit, then click Copy Translation to copy-paste the translation of the verse into column 3 of the learning format table.

Figure 2. Search for religious terms in the Al-Quran using the digital Al-Quran ver 3.1 application

Write the message of the verse in column 4 (Message of the verse), as in the following table.

Table 4. Example of learning format table (Meaning of believing in Angels)

| No . | QS ... verse .. | Al-Quran translation | Verse message |
|------|--------------------|--|---|
| 1 | 2: 30-34 | Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." (30) And He taught Adam the names of all things; then He placed them before the angels, and said: "Tell me the names of these if ye are right." (31) They said: "Glory to Thee, of knowledge We have none, save what Thou Hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom." (32) He said: "O Adam! Tell them their names." When he had told them, Allah said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?" (33) And behold, We said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith. (34) | Prophet Adam as the first Caliph, first Apostle. After Prophet Adam died, Allah would always appoint one of His servants as the successor to the previous Caliphs. Allah ordered the angels (including the devil) to prostrate (submit, obey) to Prophet Adam. The angels all bowed down, while the demons were arrogant and reluctant to bow down to him. Therefore, the devil was sentenced to be an infidel by Allah. |
| dst | | | |

The verses about Angels in the Al-Quran conclude that the advantage of Angels is to obey Allah by bowing down to Prophet Adam. At the same time, the devil refuses to bow down. He was arrogant and felt he was better than Prophet Adam. That's why the devil was sentenced to be an infidel by Allah. As for the angels, God elevated them to the highest degree, becoming the second pillar of Faith. So, the meaning of believing in Angels is not just believing in Angels. If you think the devil also believes in angels. The correct meaning is "imitating" the Angels willing to bow down to the Messenger of Allah.

Third, Lecture Days 2-5

The lecturer discusses with students what terms in the Al-Quran relate to religious moderation. Most students say the verse *lakum dinukum wa liyaddin* = To you is your religion, and to me is my religion (QS 109/Al-Kafirun: 6). Among them, some mention the verse *la ikraba fid-din* = There is no compulsion in

(entering) religion (Islam) (QS 2/Al-Baqarah: 256). The lecturer confirmed that the two verses were related to religious moderation. Then, the lecturer asked a more focused question: Religious moderation is usually associated with the relationship between Muslims and whom. The students answered in unison: "Contact with non-Muslim people." If so, continue the lecture. What is the term non-Muslim in the Al-Quran? Some students answered, "Ahl Al-Kitāb." Another student responded, "Jews and Christians." The lecturer asked again if there were any other terms. A student answered, there is "shabiin." That's right, said the lecturer. Shabiin refers to other religions outside Judaism and Christianity, namely Hinduism, Buddhism, and Confucianism. Let's use Muhammad Abduh's interpretation that Ahl Al-Kitāb are adherents of religions with a holy book, namely Judaism, Christianity, Hinduism, Buddhism, and Confucianism.

Lecturers and senior students train students to examine Al-Quran's views on non-Muslim Faith and disbelief. In practice, students are made into small groups of around four people. Table 5 below summarizes student groups regarding non-Muslim faiths and the need to be tolerant towards them.

Table 5. Non-Muslim Faith and disbelief in the Al-Quran

| No . | QS ... verse ... | Al-Quran translation | Verse message |
|------|---------------------|--|--|
| 1 | 2:62 | Indeed, the believers, Jews, Christians, and Sabians ¹ —whoever 'truly' believes in Allah and the Last Day and does good will have their reward with their Lord. And there will be no fear for them, nor will they grieve. | Non-Muslims, like Muslims, can enter heaven as long as they believe in Allah, believe in the Last Day, and do good deeds. |
| 2 | 2:135 | The Jews and Christians each say, "Follow our faith to be 'rightly' guided." Say, "O Prophet," "No! We follow the Faith of Abraham, the upright—who was not a polytheist." | Jews and Christians want Muslims to follow their religion. But Allah emphasized that Jews and Christians follow the religion of the Prophet Abraham (because the leader of the three religions, Judaism, Christianity, and Islam, is the religion of the righteous Prophet Abraham). |
| 3 | 3:67 | Abraham was neither a Jew nor a Christian; he submitted in all uprightness ¹ and was not a polytheist. | Prophet Ibrahim was not a Jew or a Christian but a straight man who submitted himself (to Allah) and was not a polytheist. |
| 4 | 3: 70-71 | Ye People of the Book! Why reject ye the Signs of Allah, of which ye are (Yourselves) witnesses? Ye People of the Book! Why do ye clothe Truth with falsehood, and conceal the Truth, while ye have knowledge? | Ahl Al-Kitāb are sentenced to kāfir if they deny the verses of Allah, mix Truth and falsehood, and hide the Truth. |
| 5 | 3:113 | Not all of them are alike: Of the People of the Book are a portion that stand (For the right): They rehearse the Signs of Allah all night long, and they prostrate themselves in adoration. | Among the Ahl Al-Kitāb, some act straight. They read the verses of Allah for part of the night, and they prostrate themselves. |
| 6 | 3:199 | And there are, certainly, among the People of the Book, those who believe in Allah, in the revelation to you, and in the revelation to them, bowing in humility to Allah: They will not sell the Signs of Allah for a miserable gain! For them is a reward with their Lord, and Allah is swift in account. | Among the Ahl Al-Kitāb, some believe in Allah. They are humble towards Allah, and they do not exchange Allah's verses for a cheap price. They get a reward from Allah. |

| | | | |
|------|-------|--|---|
| 7 | 4:123 | Not your desires, nor those of the People of the Book (can prevail): whoever works evil, will be requited accordingly. Nor will he find, besides Allah, any protector or helper. | Ahl Al-Kitāb is the same as Muslims. If they do bad things, they will get bad rewards from Allah. |
| 8 | 5:15 | O people of the Book! There hath come to you our Messenger, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary): There hath come to you from Allah a (new) light and a perspicuous Book | Ahl Al-Kitāb (the kāfir) tend to hide and ignore the contents of the Kitāb (because they don't understand it or don't use it as a reference). If they want to understand the contents of the Book completely, then they must believe in the Messenger (because he is the one who can explain the entire contents of the Book) |
| 9 | 5:69 | Indeed, the believers, Jews, Sabians and Christians—whoever 'truly' believes in Allah and the Last Day and does good, there will be no fear for them, nor will they grieve. | Non-Muslims, like Muslims, can enter heaven as long as they believe in Allah, believe in the Last Day, and do good deeds. |
| 10. | 5:82 | You will surely find the most bitter towards the believers to be the Jews and polytheists and the most gracious to be those who call themselves Christian. That is because there are priests and monks among them and because they are not arrogant. | Jews have the most vigorous hostility towards Muslims, while Christians have the closest friendship with Muslims. |
| Etc. | | | |

Lecturers and senior students train student groups to summarize the Al-Quran's views on non-Muslim Faith and disbelief. The conclusions made by the student groups were as follows:

Ahl Al-Kitāb are followers of the religion of the previous Prophets who have the Holy Book.

some non-Muslims believe, and some disbelieve. The salient characteristics of those who believe are: (a) believe in Allah, (b) believe in the Last Day, (c) be humble, (d) do good deeds, (e) be busy doing good and bad things, and (f) do a lot of good deeds.

Some students think that Ahl Al-Kitāb are followers of Judaism and Christianity. Meanwhile, according to others, there are also Hindus, Buddhists and Confucians. According to some students, the only Ahl Al-Kitāb believers were those who lived before the coming of the Prophet Muhammad PBUH. Meanwhile, according to others, these are those who lived during the time of the Prophet Muhammad PBUH and after, including those living today.

Non-Muslims who disbelieve have the following characteristics: (a) denying the verses of Allah, (b) mixing Truth and falsehood, (c) hiding the Truth, (d) following desires, (e) doing bad things, (f) exaggerating in religion, and (g) leading people astray from the straight path.

Post-Action Evaluation

First, Post-Test

The post-test results can be seen in the following table.

Table 6. Post-Test Results for Al-Quran Literacy on Religious Moderation

| No | Literacy Aspect | Description | Indicator | Achievements |
|----|---|--|--|----------------|
| 1. | Digital Quran Technology Application Literacy ver 3.1 (1) | Awareness of the existence and benefits of digital Quran ver 3.1 | a. Knowing the existence and benefits of digital Quran ver 3.1 focused on understanding religious terms directly from the Al-Quran. | 100% |
| 2. | Digital Quran Technology Application Literacy ver 3.1 (2) | The ability of participants to install and open digital information technology features of the Quran ver 3.1 | b. Able to install digital Quran ver 3.1. c. Able to open digital information technology features of the Quran ver 3.1 | 100% 100% |
| 3. | Data Literacy Digital Quran Technology ver 3.1 | The ability of participants to search and collect Al-Quran verses related to non-Muslim terms | d. Able to search and collect Al-Quran verses related to non-Muslim terms. | 84,75% |
| 4. | Human Literacy about messages and conclusions from thematic verses about religious moderation in the Al-Quran | Communicative, collaborative, and critical thinking skills of participants in analysing the beliefs and non-beliefs of non-Muslims from the perspective of the Al-Quran, as well as the obligation to be tolerant towards these individuals. | e. Able to communicate, collaborate, and think critically in determining the message of each verse from a non-Muslim perspective of the Al-Quran. f. Able to communicate, collaborate, and think critically in concluding non-Muslim beliefs and non-beliefs in the Al-Quran, as well as the obligation for Muslims to be tolerant towards these individuals. | 80,5% 76,5% |

n= 400 students

The post-test results in Table 6 above show:

Literacy Aspects of Digital Quran Technology ver 3.1 (1): All participants knew about the existence and benefits of digital Quran ver 3.1 for understanding religious terms directly from the Al-Quran (100%).

Aspects of Digital Quran Technology Literacy ver 3.1 (2): (a) All participants can install digital Quran ver 3.1 (100%), and (b) understand the features of digital information technology Quran ver 3.1 (100%).

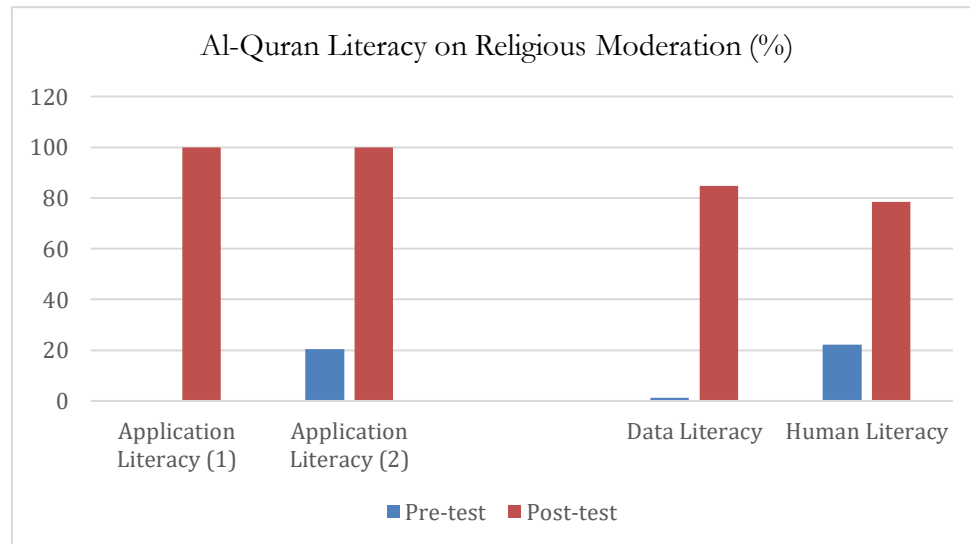
Data Literacy Aspects of Digital Quran Technology ver 3.1: Most participants can search and collect Al-Quran verses related to non-Muslim terms (84.75%).

Human Literacy Aspects regarding verse messages and conclusions from non-Muslim terms in the Al-Quran Digital Quran Technology Literacy Aspects ver 3.1: (a) Almost all participants have communication, collaboration and critical thinking skills in determining the verse message from each term verse non-Muslim perspective of the Al-Quran (80.5%), and (b) the majority of participants have communication, collaboration and critical thinking skills in concluding non-Muslim beliefs and non-beliefs in the Al-Quran, and it is mandatory for Muslims to be tolerant towards them (76.5%).

Second, The Effectiveness of Al-Quran Literacy on Religious Moderation

The success of IRE learning with the CCAR approach in improving Al-Quran Literacy on Religious Moderation is evident from comparing pre-and post-test results, as shown in the following picture.

Figure 3. The results of pre and post-tests of Al-Quran Literacy on religious moderation



n = 400 students

Figure 3 shows that IRE learning with the CCAR approach successfully increased Al-Quran Literacy on Religious Moderation. Before the action, not a single student was aware of the existence and benefits of the digital Quran ver 3.1 application. However, after the action, there was a very significant improvement. All students know the existence and benefits of digital Quran ver 3.1 (increased sharply from 0% to 100%), and Literacy (2) increased sharply in the application aspect. Before the action, only a few students were able to install and utilize the features of the digital information technology Quran ver 3.1. After the action, all students could install and use these features (from 20% to 100%). Data literacy also increased very sharply. Before the action, only a few students could search for and collect verses from the Al-Quran related to non-Muslim terms. After the action, almost all students could search and collect them (from 1.25% to 84.75%). Likewise, there was a very significant increase in human Literacy. Before the action, only a few students were able to conclude their Faith -non-Muslim disbelief in the Al-Quran and the obligation for Muslims to be tolerant towards them. Meanwhile, after the action, most students could conclude that (from 20.25% to 78.25%).

The post-test results indicate that IRE learning with the CCAR approach to Al-Quran Literacy on Religious Moderation was very successful. First, all students know the existence and benefits of digital Quran ver 3.1, can install it, and understand the features of digital information technology Quran ver 3.1 (100%), whereas previously it was 0%-20%. Almost all of them could search for and collect non-Muslim terms from the Al-Quran (82.5%), whereas previously, it was only 1.25%. In the end, most of the students were able to conclude that non-Muslims' perspective of the Al-Quran was like that of Muslims; some were believers, and some were unbelievers. Therefore, Muslims are obliged to be tolerant towards non-Muslims (78.25%). Whereas previously, it was only 20.25%.

Third, Participants' Opinions Regarding Al-Quran Literacy on Religious Moderation

The success of IRE learning with the CCAR approach in improving Al-Quran Literacy on Religious Moderation is strengthened by the questionnaire results, as shown in the following table.

Table 7. Participants' perceptions regarding Al-Quran Literacy on religious moderation

| No | Statement | SD | D | N | A | SA |
|----|--|------|--------|--------|--------|--------|
| 1. | Do you agree that digital Quran ver 3.1 is practical to use? | - | - | 12,75% | 66,5% | 20,75% |
| 2. | Do you agree that the digital Quran ver 3.1 application makes learning religion from the Al-Quran easier? | - | 3,75% | 11,25% | 65,0% | 20,0% |
| 3. | Do you agree that the digital Quran ver 3.1 application adds motivation to study religion directly from the Al-Quran? | - | 7,25% | 16,25% | 63,75% | 12,25% |
| 4. | Do you agree that understanding religion directly from the Al-Quran using the digital Al-Quran ver 3.1 application increases your confidence in religious teachings? | - | 4,75% | 19,5% | 64,0% | 11,75% |
| 5. | Do you agree that religious views directly from the Al-Quran using the digital Al-Quran ver 3.1 application makes it easier to choose one of the opinions of different scholars? | - | 4,25% | 18,75% | 64,75% | 12,25% |
| 6. | Is searching for religious terms directly from the Al-Quran using the digital Quran ver 3.1 application tiring? | 9,5% | 67,25% | 12,75% | 7,25% | 3,25% |

Note: SD (Strongly Disagree), D(Disagree), N (Neutral), A (Agree), and SA (Strongly Agree)

n = 400 students

Table 7 above shows students' perspectives on IRE learning with the CCAR approach in Al-Quran Literacy on religious moderation facilitates and motivates IRE learning. Almost all students stated that the digital Quran ver 3.1 application was practical (87.25%), making learning religion directly from the Al-Quran (85%) more accessible. Most of them think that the digital application of the Quran ver 3.1 increases motivation to study religion directly from the Al-Quran (76%), increases confidence in which religious teachings are actual and which have no basis in the Al-Quran (75.75%), and makes it easier to choose the opinions of different scholars. The ulama's opinion under the Al-Quran was selected (77%). Most students (76.75%) disagreed with the statement, "Searching for religious terms directly from the Al-Quran using the digital Al-Quran ver 3.1 application is tiring." For some students, it's mediocre, neither tiring nor fun. This means that learning IRE using the digital Quran ver 3.1 application must also be used.

Discussion

Literacy is not limited to reading and writing but is also related to the demands of understanding information critically and analytically (UNESCO, 2003). For the millennial generation who live in the digital era, special abilities are needed to utilize information in digital format, namely digital Literacy (Miftah et al., 2016). This Literacy is critical to avoid misuse of digital media at the personal, social, and national levels (Pratiwi & Pritanova, 2017).

The research results using the CCAR approach significantly increased Al-Quran literacy among students at Islamic Universities and the largest State University in West Java. The pre-test results indicate that students still view the Data Literacy aspect of Digital Quran Ver 3 as unfamiliar. Very few students can search for and collect verses from the Al-Quran related to religious terms. Almost all students cannot search and collect Al-Quran verses related to non-Muslim terms from Al-Quran translations, especially from Arabic Al-Quran texts. This skill is needed to understand religious terms directly from the Al-Quran (Rahmat, 2017). The pre-test results also indicated that students still viewed the Human Literacy aspect as foreign to the message and conclusion of the verses related to the theme of religious moderation in the Al-Quran.

Only a quarter and a fifth of students have communication, collaboration, and critical thinking skills in concluding the beliefs of Ahl Al-Kitāb and adherents of religions outside Islam from the perspective of the Al-Quran. Most students accused non-Muslims of being infidels.

The students' intolerant attitude is because they do not refer directly to the Al-Quran because the perspective of the Al-Quran among non-Muslims is that some people believe and will go to heaven. The most prominent characteristics are belief in Allah, belief in the Last Day, and doing good deeds (DigitalQuran, 2013: 2:62; 3:113,199; 5:69). Students are accustomed to referring to Islamic websites and activists, even though social media and Islamic activists are mostly driven by intolerant *Takfiri* Salafi circles (Amal, 2020; Olsson, 2020; Anshori, 2019; Zenna & Pieri, 2017; Syafiq, 2016; Syeirazi, 2016; Addariny, 2015; As-Samaronjy, 2013).

Meanwhile, after learning about it, there was a very significant increase in Al-Quran Literacy. Post-test results showed that IRE learning with the CCAR approach to Al-Quran Literacy on Religious Moderation was very successful. All students (100%) know the existence and benefits of digital Quran ver 3.1, even though there was previously none (0%). All of them (100%) could install and understand the digital information technology features of the Quran ver 3.1, whereas previously only a few (18,755-22.5%). Almost all of them were able to search for and collect non-Muslim terms from Al-Quran translations (80.5%-82.75%), and more than half from Arabic Al-Quran texts (50.5%-54.75 %), whereas previously it was tiny (0.5%-1.25%). The results of this research are in line with previous findings regarding the effectiveness of digital ver 3.1 in increasing students' understanding of religious terms directly from the Al-Quran (Rahmat & Fahrudin, 2019; Rahmat & Yahya, 2019; Affandi et al., 2021; Yahya & Rahmat, 2022).

The main finding of this research is that the majority of students were able to conclude that from the Al-Quranic perspective, Muslims are prohibited from accusing non-Muslims of being infidels and are even required to be tolerant towards them (76.25%-80.25%). Previously, only a few had this attitude (21.25%-24.25%). This finding is in line with the results of previous action research on religious Literacy. Hadith literacy with an action research approach combined with Kern's 3R theory (responding, revising, reflecting) has dramatically increased students' data literacy, technological Literacy, and human Literacy (Supriyadi et al., 2020). Literacy skills in reading the Al-Quran were a great success with the LITERAT' approach (the syntax in reading the Qur'an) through action research succeeded in increasing the Al-Quran reading skills of high school and university students (Supriyadi et al., 2022). Through action research, the TADBIR approach (Teaching the tolerance value, analyzing tolerance verses, discovering solutions, behavior, influencing, and reflection) has increased students' religious moderation (Supriyadi et al., 2024). Using the PEACE approach (Promotion, Elaboration, Actualization, Communication, and Evaluation) through action research has increased the religious moderation of high school students (Saepudin et al., 2023).

Conclusion

Research on increasing Al-Quran literacy in students using the CCAR approach, which utilizes the digital Al-Quran ver 3.1, has proven very successful. First, raise student awareness of the existence and benefits of digital Quran ver 3.1 (from 0% to 100%). Digital Quran ver 3.1 is the only digital Quran that is easy, practical, and fun for IRE learning. Second, students' skills in installing and applying digital information technology features of the Quran ver 3.1 (from 20.63% to 100%) should be improved. Installing the digital Quran requires unique guidance because it must be accompanied by installing an Arabic script program. Third, improving students' skills in searching and collecting religious terms from Al-Quran translation applications, as well as from Arabic Al-Quran text applications (from 0.5%-1.25% to 81.63%); and fourth, increasing students' understanding of religious moderation towards non-Muslim perspectives of the Al-Quran (from 22.33% to 78.33%). Initially, without reading the Al-Quran, the students accused non-Muslims of being infidels. There are also a small number of students who do not behave like that but without the religious basis of the Al-Quran.

Meanwhile, after attending the IRE course using the CCAR approach, which utilizes the digital Al-Quran ver 3.1, most students are convincingly tolerant because they found that the Al-Quran requires Muslims to

be tolerant. The findings of this research contain pedagogical implications. IRE learning should optimize the digital Quran ver 3.1 through the CCAR approach to increase students' religious moderation or to increase their understanding of religion, which aligns with the Al-Quran.

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