

Development Of Artistic Digital Quranic Interpretation Toward Innovative Foreign Language Learning

Muh. Naim Madjid^{1*}, Salah Basalamah²,

¹Department of Arabic Education, Faculty of Languages Education, Universitas Muhammadiyah Yogyakarta, 55183, Yogyakarta, Indonesia

²School of Translation and Interpretation, Faculty of Arts, University of Ottawa, 70, Laurier East, Ottawa, Canada

Abstract. This research attempts to develop a model of artistic quranic digital interpretation toward innovative foreign language learning to increase student's insight on quranic understanding. The purpose of research is to introduce *al- Tashwir al- Fanniy* (TF) model and the student's opinions about the TF. This quranic interpretation will use several digital exegesis books and non-digital to highlight deeply selected quranic verses. Descriptive analysis approach was used in this qualitative research to take a generalization of the quranic digital interpretation that the selection of controlled samples will produce a reliable answer. The data of population were collected by using the Simple Random Sampling (SRS) and the questionnaire used Lickert scale by twenty of selected respondents. The most important results is there is 70% respondents agreed that *al- Tashwir al- Fanniy* (TF) in the quranic interpretation is very interesting to be learned, 85% respondents agreed that *al- Tahswir al- Fanniy* based on 4 C's of 21st century skills is easy to be understood and applied in obtaining new insights and deep contemplation in this digital era, and 75% respondents agreed that students can improve their Arabic and English vocabularies by using *al- Tashwir al- Fanniy* model based on technology application.

1 Introduction

Translation practice is more challenging, yet the link between countries in international communication is crucial, and cultural references must be considered. Most translation efforts stray from the authors' original meanings, demonstrating the scope and difficulty of the translation. For example, when the Arabic term 'kasir al-ramad' is literally translated into English as 'plenty of ashes' or 'being profuse in ashes', readers become perplexed because it was sometimes interpreted unclearly. Actually, the phrase carries a certain message of metonymy and has a very definite meaning to the intended individual. Being generous, is a guy who has lots of wood to prepare a lot of food for his guest or traveler

* Corresponding author: naimmadjid@umy.ac.id

over at his house, This implies that he must be exceedingly generous to feed them all the time [Harbi, 2011]. It demonstrated that cultural considerations must be made when translating. Interpretation of Quranic verses, in particular, provides a fundamental grasp of the true meaning and the meaning that underlies it. The 4Cs of 21st-century capabilities must be used to the digital Quranic interpretation model employing Arabic and English in order to solve this issue. This new model interpretation and product will finally give the pupil the correct idea and efficient technique. Creating a paradigm of digital Quranic interpretation based on the four Cs of 21st-century skills—critical thinking, creativity, communication, and collaboration—is the primary goal of this study. Second, to correctly interpret Quranic texts by the application of efficient methodology and analysis. Thirdly, students can learn new Arabic and English vocabulary and improve their comprehension of the true meaning of Quranic statements. The fourth goal is to create a technological product that will be used and utilized.

2 Meaning and Concept

In a time of intellectual renewal, interpretation—or, to put it another way, "translation"—begins to be prioritized. Attempts to translate into Arabic peaked during the reign of Caliph Harun al-Rashid, when the Bayt Al-Hikmah Library was established [Lubis, Muhammad Bukhari, Muhammad Fauzi Jumingan, 1998]. The goal of translation efforts in the current millennium is not only to produce a large number of works, but also to develop a variety of technologically based methods and tools like visual text translation, Pilot, Neural Machine Translation (NMT), and Nexgen English Online (NEO) with Artificial Intelligence (AI). This is a significant advancement in human understanding. It does not imply that technological progress defines human society, rather, it still depends on the ability to think and learn. In other words, for a translator to generate high-quality work, knowledge, competence, and experience are more crucial.

When translating literary works from Arabic, the translator must be aware of the harmony of speech in both the source and destination languages. In Arabic, distinct characters are combined to form words, phrases, and idioms that have several meanings. Since translation aims to address the coherence and continuity of meaning from the source language to the target language, it is crucial to keep in mind the aesthetics of speech.

Actually, a lot of translators overlook the importance of skill, harmony, and precision. Some of them limit themselves to the output of lengthy translations or are trapped in a basic paradigm that emphasizes the production of books that can be sold. Consequently, the provided translations appear clumsy and have lost their inherent elegance. This issue is demonstrated by the writer's firsthand observations of his students' text translations in the tarjamah course. There were several erroneous translations discovered, which results in misinterpretations and comprehension errors.

According to Syihabuddin [2005], the Arabic phrase for translation is Tarjamah. Clarifying the expression is the purpose of the etymological meaning. Terminologically speaking, translating is the process of conveying the meaning of a word or statement in a different language by completing its meaning and goal. Turjuman, an Armenian word, is the source of this Arabic word [Didawi, 1992]. There are people who translate words from one language to another since the terms turjuman and tarjaman are similar [Ibn Manzur, 2010].

2.1 The Importance of 4C's of 21st Century Skills

The four C's of 21st-century skills are essential components for success in the modern world. These skills are meant to help people navigate difficult life and work situations, and they are increasingly being emphasized in schools to prepare kids for future challenges. The four C's include, first and foremost, critical thinking, which is the ability to examine, evaluate, and synthesize evidence in order to make educated judgments and solve problems. Critical thinking is important because it allows people to make sound judgments, understand the consequences of their actions, and approach situations logically. Its applications include problem solving, decision making, analyzing arguments, conducting research, and determining the credibility of sources. Second, communication is the ability to successfully express thoughts and ideas in various situations using oral, writing, and nonverbal communication. Effective communication is critical for teamwork, clear information delivery, and understanding others. Examples of applications include producing reports, presenting ideas, actively listening, participating in discussions, and communicating via digital media. Third, collaboration is the capacity to work successfully and nicely with a variety of teams while being flexible and accepting responsibility for attaining shared goals. Collaboration encourages teamwork, optimizes group capacities, and boosts innovation and problem-solving skills. Its applications include group projects, interdisciplinary teams, collaborative learning, virtual teamwork, and dispute resolution. Fourth, creativity is the ability to generate new and unique ideas, think beyond the box, and solve problems in novel ways. Inventiveness promotes inventiveness, adaptability, and the ability to deal with new and unexpected situations, and its applications include brainstorming, inventing new products or solutions, creative expression, and considering alternative procedures to existing ones.

To conclude, the four C's of 21st-century skills—critical thinking, communication, cooperation, and creativity—are essential for success in today's complex and dynamic world. Individuals who include these skills into their education and professional development will be better equipped to navigate and thrive in both their personal and professional lives.

2.2 Digital Quranic Interpretation and the Role of 4C's 21st Century Skills

Digital Quranic Interpretation, when combined with 21st-century skills, comprises using modern technology and pedagogical approaches to make Quranic teachings more accessible, entertaining, and relevant to today's students. This method combines traditional Islamic research with current methods and methodologies to better understanding and application of the Quran in modern times.

First and foremost, technology integration is a crucial element of digital Quranic interpretation. Websites, apps, and online courses are examples of digital platforms that provide access to Quranic texts, interpretations, and translations. Movies, audio recitations, interactive graphics, and animations are examples of multimedia materials that can be used to illustrate Quranic subjects.

Virtual reality (VR) and augmented reality (AR) offer engaging ways to explore historical settings and events that are mentioned in the Quran. Second, learning that is participatory. The introduction of game-like elements to boost motivation and engagement when learning Quranic interpretations is known as gamification. Assessments and quizzes provide quick feedback and performance-based learning routes. Discussion Forums, Establishing virtual communities where students can debate and consider the lessons found

in the Quran. Third, critical thinking and analysis motivate students to study, evaluate, and interpret Quranic texts.

Teach the historical, linguistic, and contextual components of the Quran to help students understand it better. Developing interdisciplinary connections between Quranic teachings and current scientific, social, and ethical issues. Fourth, collaboration and communication enable joint initiatives and group discussions over Quranic subjects. Connecting with researchers and colleagues from all over the world using social media and other communication venues. Hosting webinars and live discussions with professionals about current themes and issues. Fifth, personalised learning. Content and pace are tailored to the needs and interests of each students. Using artificial intelligence and machine learning to provide relevant resources and interpretations based on the user's interests and progress. Sixth, develop global awareness and cultural competency. Highlighting the Quran's universal messages and their applicability to all cultures and societies. Promoting respect and understanding for varied views and actions throughout the Muslim world.

Online portals like Quran Explorer and Quran.com provide access to Quranic text, translations, and tafsir (interpretations). Islamic Apps, Mobile apps that contain daily verses, recitations, and study materials. YouTube Channels and Podcasts, Featuring lectures, talks, and series on Quranic interpretation by modern specialists. E-learning Platforms, Provide structured Quranic studies courses that incorporate current teaching methods and tests.

Digital Quranic interpretation offers several benefits, including accessibility to a global audience, engagement through interactive and multimedia resources, relevance to contemporary situations and contexts, and flexibility for students to study at their own pace and schedule.

On the other hand, challenges and considerations stem from authenticity and accuracy, which means ensuring that digital interpretations are correct and based on reliable scholarship; the digital divide, which refers to the disparity in technological access across various communities; and quality control, which is the process of maintaining high content standards while preventing disinformation [Kasem, 2016].

Finally, digital Quranic interpretation employs technology and 21st-century talents to communicate the timeless wisdom of the Quran to a modern audience. It enhances the understanding and practical application of Quranic teachings in the current world by using interactive, personalized, and collaborative learning methodologies.

3 Research Objective

This study aims to stress the four C's of 21st-century skills: critical thinking, creativity, communication, and collaboration, in order to create a new model of digital Qur'an interpretation. Users' use of technology goods plays a significant role in learning growth since it ensures that resources are always available. According to Maryam [2011] in Balanskat [2006], while the availability of resources does not guarantee technology acceptance, a lack of resources is a significant barrier to teacher technology use. However, as mentioned in the Universitas Muhammadiyah Yogyakarta road map, the integration of knowledge and technology is an ideal combination for carrying out innovations. This research is directed by the road map of the Cluster 'Islamic Economics, Business, and Education' and its sub-cluster 'Islamic Innovative Education'.

4 Method Of Research

To get accurate and accountable results, this study employs a qualitative method, as well as descriptive analysis approach. In the primary stage of this research, the researcher and team can conduct three steps: input (drafting, sampling, and building the instruments), process (gathering data, analysis, evaluation, and reporting), and output (presentation, report, and publication). Meanwhile, data collection strategies include observation, questionnaires, and recordkeeping.

In order to highlight the usefulness of 4C's skills, the researcher distributed a questionnaire based on the Lickert scale that provides detailed information on the respondent's interest and grasp of the concept al- Tahswir al- Fanniy (TF) based on the 4C's of 21st century abilities.

The primary stage and step of research can be depicted in the flow chart below.

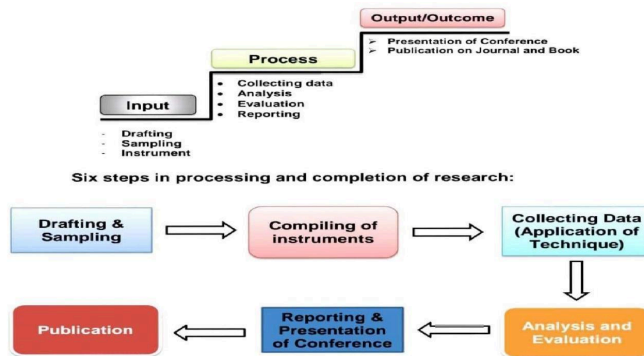


Fig. 1. Research Stage and Step

During the drafting stage, the head of the proposer collects the concept of research based on the cluster road map of research, sub-cluster, and road map personal writer. The sampling procedure is carried out during drafting by selecting the research region, scope of research, and population. Meanwhile, the study tools include questionnaires that are administered before and after the pre-test. When collecting data, the researcher introduces the notion of 4C capabilities and explains how it may be applied in digital Quranic interpretation to improve understanding and mastery of other languages, specifically Arabic and English [Sardaraz, 2019].

Corpora, which are vast, systematically ordered electronic collections of texts, first appeared in their present form in the 1960s and were quickly adopted in language learning and instruction. While most pedagogical applications were initially indirect, with corpus-based studies informing the contents of textbooks and reference tools (e.g., word lists, dictionaries, and grammars), interest in more direct applications, in which teachers or students interacted with corpora themselves, began to grow in the 1980s [Nina Vyatkin & Alex Boulton, 2017]. Nowadays, corpus linguistics has been created in numerous disciplines of knowledge and is supported by a limitless electronic system for storing and sharing information broadly.

In the meantime, the following achievement indicators can be mentioned based on the observation: 1) the students can correctly understand the general concept of the 4Cs-based on the digital quranic interpretation model; 2) the students can improve their good insight on the understanding of the Quran and also increase their Arabic and English vocabularies, especially regarding Quranic words, through the new model of digital quranic interpretation based on the 4C's of 21st skills; and 3) the students have full spirit and confidence in learning Arabic and English by using a new effective model of quranic interpretation.

5 Data Analysis and Findings

The research data were acquired from a questionnaire that had four assertions or indicators and four answers (strongly agree, agree, disagree, and strongly disagree). It was given to respondents after they attended a program on Arabic learning and Quranic digital interpretation in Indonesia 2023-2024. The questionnaire centered on the creation of artistic digital Quranic interpretations based on the 4Cs for innovative foreign language acquisition.

Meanwhile, the overall number of respondents is twenty, divided into eight different institutions. The number of respondents can be clearly observed in the chart below:

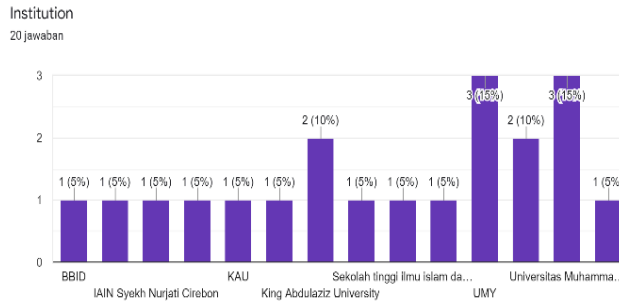


Fig. 2. Respondent's percentage number

Evidence of data from the questionnaire can be gathered clearly in percentages of a simple pie chart, which will offer us the accurate information as shown below:

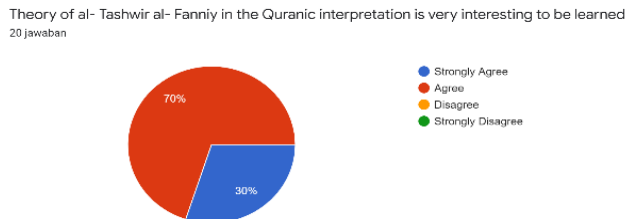


Fig. 3. Percentage of Respondent's Interest in the Theory of TF

This pie-chart shows two percentages in red and blue, with red representing 70% of respondents or 14 participants who agreed or assumed that the notion of al-Tashwir al-Fanniy (TF), or artistic imagery in Quranic interpretation, is highly interesting to learn. While the blue one indicates that 30% of respondents, or six individuals, strongly agreed with the assertion. Both percentages reflected how easy and distinctive this strategy was for kids to learn.

The second sentence specifically addresses the function of al-Tashwir al-Fanniy, which is based on 21st-century abilities such as critical thinking, creativity, communication, and collaboration. The data from the questionnaire can be given below:

Al- Tahswir al- Fannyi based on 4 C's of 21st Century Skills is easy to be understood and applied in obtaining new insights and deep contemplation in this informational era
20 jawaban

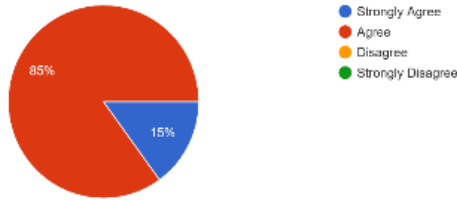


Fig. 4. Percentage of Respondent's Opinion about TF based on 4C skill

The pie-chart above shows two percentage results that both indicate positively about the participant's responses: agree and strongly agree that the function of al- Tahswir al- Fannyi (TF) based on the four C's of 21st century skills is simple to understand and apply in obtaining new insights and deep contemplation of Quranic verses among students in this informational era. The percentages are 85% (17 persons) and 15% (3 persons), respectively.

In the meantime, as indicated below, the third statement of the questionnaire describes several numbers:

I believe that by understanding the concept al- Tashwir al- Fannyi correctly, each student can improve his or her 4 C's of 21st century skills gradually
20 jawaban

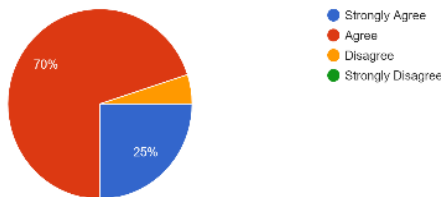


Fig. 5. Percentage of Respondent's Opinion About Understanding of TF on the 4C skill

The pie-chart above shows three different percentages in red, blue, and orange colors; 75% of respondents or 14 participants agreed or assumed that I believe that by correctly understanding the concept al- Tashwir al- Fannyi (TF), each student can gradually improve his or her 4C's of 21st century skills. The blue shows that 25% of respondents, or 5 participants, strongly agree, while the orange shows that just 5% of respondents, or 1 participant, disagree.

While the fourth statement of the questionnaire gave different numbers from previously, as shown below:

Digital interpretation of al- Tashwir al- Fanniy based on 4C's of 21st century skills is new model and innovation in Quranic studies in this digital era
20 jawaban

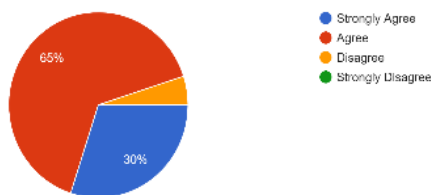


Fig. 6. Percentage of Respondent's Opinion About the Novelty of Digital Interpretation of TF

The pie-chart above shows four different percentages in red, blue, and orange, with red representing 65% of respondents or 13 participants who agreed or assumed that digital interpretation of al-Tashwir al-Fanniy (TF) based on the four C's of 21st century skills is a new model and innovation in this digital era. The blue indicates that 30% of respondents, or six participants, strongly agree, while the orange indicates that just 5% of respondents, or one person, disagree.

While the fifth statement of the questionnaire gave different numbers from before, as shown below:

I can improve my Arabic vocabularies by using al- Tashwir al- Fanny based on 4C's of 21st century skills
20 jawaban

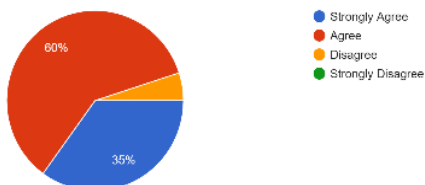


Fig. 7. Percentage of Respondent's Opinion About the Mastering of Vocabularies

The pie chart above shows four different percentages in red, blue, and orange, with red representing 60% of respondents or 12 participants agreeing or assuming that I can increase my Arabic vocabulary by using al-Tashwir al-Fanny (TF) based on the four C's of 21st century abilities. The blue indicates that 35% of respondents, or 7 participants, strongly agree, while the orange indicates that just 5% of respondents, or one participant, disagree.

To summarize, the creation of digital interpretation of TF based on the 4C's 21st century skills can be accepted by student ability, and students are interested in learning Arabic vocabulary through Quranic interpretation based on these 4C skills.

6 Conclusion

There are various 4Cs-based quranic digital language learning methods that have provided intriguing functions and features for all language learners and technology users, but not all of them employ a comprehensive source and quantifiable strategy.

Regardless, the 4C's-21st century skills-based Quranic digital technique provides additional benefits for adults in language acquisition, particularly in dealing with foreign language enhancement and technological illiteracy. There are certain essential aspects that may be concluded that foreign language learning using the 4C's-based Quranic digital methodology for beginning of language learners is a correct problem-solving and successful strategy to cope with foreign language acquisition.

It is very interesting to learn about the Theory of al-Tashwir al-Fanniy (TF) in the Quranic interpretation. TF is based on the 4Cs of 21st Century Skills, which are easy to understand and apply to gain new insights and deep contemplation in this informational era. Students can gradually improve their 4Cs of 21st Century Skills. One new model and innovation in Quranic studies in this digital era is the digital interpretation of TF, which is based on the 4Cs of 21st century skills. Using the 4Cs-based Quranic digital can improve Arabic vocabularies.

7 Acknowledgement

I would like to express my gratitude to Universitas Muhammadiyah Yogyakarta for funding this collaborative study during the 2023–2024 international collaborative research period. I also want to thank the reviewers and the publisher for their feedback up until the publication of this paper.

8 Author's Biography

Muh. Naim Madjid, who graduated from the International Islamic University of Malaysia with a Ph.D. in Islamic Revealed Knowledge and Human Sciences. Since 2018, he has served as an assistant professor in the Arabic education department at Universitas Muhammadiyah Yogyakarta. His research focuses on Quranic studies and rhetoric, translation, Arabic language and literature studies, and current Islamic challenges. His email address is naimmadjid@umy.ac.id.

References

- [1] A. A. Harbi, *al- Balaghah al- Muyassarah*, Second. Beirut: Dar Ibn Hazm, 2011.
- [2] K. M. Lubis, Muhammad Bukhari, Muhammad Fauzi Jumingan, *Penerjemahan Arab-Melayu-Arab: Peraturan dan Dasar*. Kuala Lumpur: Universiti Putra Malaysia, 1998.
- [3] Syihabuddin, *Penerjemahan Arab-Indonesia (Teori dan Praktek)*, Cetakan Pe. Bandung: HUMANIORA, 2005.
- [4] M. Didawi, *'Ilm al- Tarjamah baina al- Nazariyyah wa al- Tathbiq*. Tunis: Dar al- Ma'arif, 1992.
- [5] Ibn Manzur, *Lisan al- 'Arab*. Kuwait: Dar al- Nawadir, 2010.
- [6] A.-H. Kasem, "Innovation in Language Education: Enriching Arabic Language Learner Experiences and Proficiency in 2D and 3D Environments," *IOSR J. Humanit. Soc. Sci.*, vol. 21, no. 09, pp. 40–46, 2016, doi: 10.9790/0837-2109064046.
- [7] Merriam, "Rhetoric," 2021. <https://www.merriam-webster.com/dictionary/rhetoric>

- (accessed Jan. 21, 2021).
- [8] R. Blamire, A. Balanskat, and S. Kefala, *The ICT Impact Report - A review of studies of ICT impact on schools in Europe*, no. December. Brussels: European Schoolnet, 2006.
- [9] R. Sardaraz. K. & Naz, "Evolution of Balāghah and Majāz in Arabic Rhetoric and the Need for its Innovation," *Burjis*, vol. 6, no. 2, pp. 28–44, 2019.
- [10] Nina Vyatkina & Alex Boulton, "Corpora in language learning and teaching: Discussant's summary," *Am. Assoc. Appl. Linguist. Conf.*, vol. 21, no. 3, pp. 1–8, 2017, doi: 10125/44750.