Al-Quran Digitalization: Adolescent View on the Value of the Digital Al-Quran Application

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ABSTRACT

This study analyses and explains the boundaries between the sacred and profane in digital Al-Quran applications contained in smartphones. This research uses an ethnographic approach. The research study subjects were Muslim teenagers who use digital Al-Quran applications. The results showed a difference in the treatment of Muslim teenagers using digital Al-Quran with the Al-Quran in the form of manuscripts. The existence of a digital Al-Quran makes its sacred value disappear due to the rites, ethics and prohibitions attached to it. In addition, some digital Al-Quran applications bring up advertisements and notifications that interfere with the user's focus on reading them. The development and convergence of the media have made secular values into the Al-Quran and finally eliminated the sacred value of the Al-Quran itself with the loss of the rituals attached to the Al-Quran. The results of this study indicate a novelty, namely that Muslim youth simplify the use of digital Al-Quran applications compared to manuscripts considered more sacred as God's revelation. This shows that modernisation has also bulldozed sacred religious institutions. So, this study criticises the theory of Emil Durkheim and Antony Giddens regarding sacred and profane contexts. Novelty in this research, namely that Muslim youth simplify using digital Al-Quran applications compared to manuscripts considered more sacred as God's revelation. This shows that modernisation has also bulldozed sacred religious institutions. So this study criticises the theory of Emil Durkheim and Antony Giddens regarding sacred and profane contexts.

Keywords: *Digital Al-Quran, profane, rite, sacred, tradition.*

INTRODUCTION

People in the post-industrial era began to face a new style of processing and disseminating digital information, the internet and multimedia features. No more than a decade ago, the telephone evolved into a mobile phone. The presence of computer and internet technology allows users to explore space and time without limits, then merge with conventional communication media technology that is massive (Preston, 2001; Sugihartati, 2014; Kadir, Ashaari, & Judi, 2019; Hefni, 2020;). The unification or integration of information and communication technology, mass media and conventional communication media is often called media convergence. Media convergence integrates or merges various mass media and information technology into a single-package gadget, making it easy for owners to access different information and shows (Istriyani & Widiana, 2016; Setiawan, 2016).

The impact of media convergence is that almost all Indonesian people have gadgets or known as smartphones. The presence of a smartphone can meet the need for information very quickly, precisely, and accurately. In addition, all the work previously done manually and required a long time can now be completed soon with the help of devices. Based on Emarketer's digital marketing research institute, in 2018, there were over 100 million active smartphone users in Indonesia. With such a large number, Indonesia will become the fourth largest active smartphone user worldwide after China, India, and America.

Cell phone users in Indonesia reached 371.4 million users or 142 per cent of the total population of 262 million people. Each resident uses 1.4 cell phones on average because one person sometimes uses 2-3 cell phone cards. In contrast, Indonesia's urban population reaches 55 per cent (APJII, 2018b).
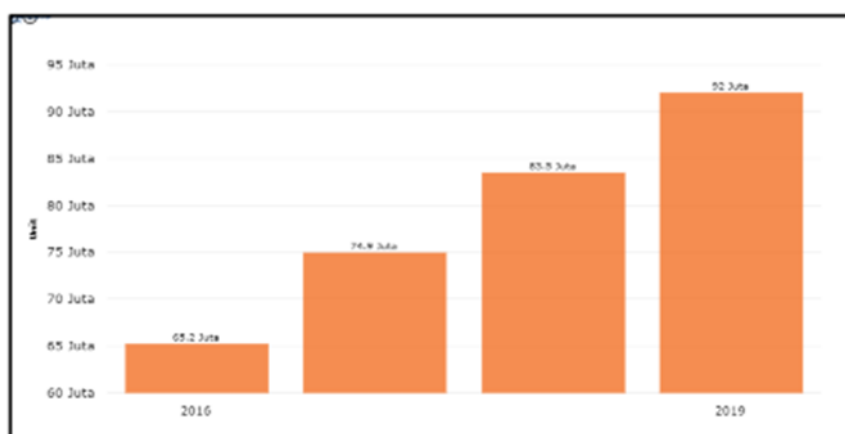

Figure 1: Cellular phone users in Indonesia
Source: databooks.katadata.co.id, accessed on 09 August 2019.

Based on Figure 1. smartphone users in Indonesia in 2016 totalled 65.2 million in 2017 totalling, 74.9 million. In 2018 it increased to 83.5 people, and in 2019, it grew to 92 million.

A survey by the Pew Research Center with 30,133 respondents in 27 countries, conducted on May 14 through August 12, 2018, showed that Indonesia ranks 24th out of 27 countries by comparing the ownership of smartphones and ordinary cell phones among adults. Of all adult cellular phone owners in Indonesia, 42 per cent have smartphones, 28 have regular cell phones, and 29 per cent do not have cell phones.

Cell phones are mobile to change people's behaviour because they offer the possibility of communication without borders and the accessibility for their owner to access various information and impressions. This is due to the convergence of media and information technology devices to the internet, a revolutionary step that allows smartphone users to exist in virtual reality and enjoy the information as well as impressions simultaneously and widely (Setiansah, 2015; Hatta, 2018; Irianingsih, Sudardi, & Wakit, 2018).

A smartphone's engaging, easy and fast facilities certainly attract many people (no matter how old, where they live, their jobs, or other limits) to interact with smartphones. Moreover, the smartphone is inseparable from the public internet network. It has also been equipped with various applications, and users can easily download the desired application to support their daily needs, even to study their religion and rites. As a result, the five internet promises to faith: spreading the word, building new communities, breaking boundaries, virtual rituals, and growing awareness of new religions (Dawson, 2001; Dawson & Cowan, 2004).

Amazing facts about religion on the internet, released by the Pew Internet and American Life Project (Larsen, 2004), show that 28 million Americans have used the internet to obtain religion and spiritual information, the primary spiritual source more readily available online than offline.

The rise of religious websites on the internet emphasises the activity of 'Al-Quran' religious knowledge in cyberspace. As a result, the internet has become fertile and fulfils the need for spiritual development, space for religious business, and interfaith dialogue (Brasher, 2001; Einstein, 2008; Rahman, 2018). The fertility is supported by the internet's openness that can be used by anyone and anywhere to surf online, either through an internet-connected computer or smartphone.

The development of information technology gave rise to the convergence of media and the culture of society's institutions which certainly had positive and negative impacts. Smartphones are one of the tools resulting from media convergence. The children, adolescents, and parents own and use them. However, if it is used excessively, it certainly has negative impacts such as disrupting child development, causing health hazards, triggering prone to crime, changing behaviour, wasting things, disturbing the result of the religious quality, and even leading the sacred value of religious rites begins to fade (Arifinsyah, 2014; Yuliana, 2018). On the other hand, the positive impacts are adding knowledge and information and expanding the network.

Based on facts and statistics, smartphone users are dominated by the age of children and adolescents (APJII, 2018a). Children and adolescents, or the so-called net generation, Gen Y or millennials, prefer smartphones to meet their daily needs, even for religious matters. Teenagers and even parents tend to choose and download digital al-Qur'an applications rather than selecting Manuscripts. The digital Al-Quran application also replaces the Muslim holy book. This fact will create great cultural transformation, especially in the socio-religious aspects of the lives of children and adolescents and even parents. Besides, the net generation, millennials, are more capable of using technology and the internet to access religious information.

Religion is a collection of beliefs and practices related to something sacred, beliefs and ceremonies oriented to a single moral community in which society gives loyalty and is subject to it. The characteristic of religion is the separation between the sacred and the profane. The holy things are at the core of a believed religion (Durkheim, 1995). Sacredness is more easily felt than described, whereas profane refers to worldly or secular matters. Profane things are not considered holy or purified (Daradjat, 1983). As a religion, Islam has a holy book known as the Al-Quran. The Al-Quran declares itself to be the complete guide for humans, which justifies and includes the earlier revelations (Rahman, 1985). Muslims believe the Al-Quran as guidance and a guide to life in the world revealed by Allah the Great. Therefore, reading the Al-Quran, living it and practising it are appraised as worship. As a sacred and sanctified object, there are several rites and ethics for treating the Al-Quran. They include performing ablution before touching it and wearing polite clothes, facing the Qibla when reading it (recommended), reading not too loudly so as potentially to disturb other people, keeping it in a particular place so as not to be crushed by other objects, not being stepped on by other things, exposing from dirt, avoiding bringing it from unclean places like a toilet, and putting it on the chest when carrying it. However, various ethics treat the Al-Quran as a sacred object, which is now undergoing some changes due to modernisation.

However, suppose the Al-Quran changes its form, not in the form of a Manuscript but in a digital application. In that case, the focus is on the digital Al-Quran application in a smartphone that can be taken anywhere and under any circumstances. Then, even in the condition of '*hadas*' (unclean), a question emerges "whether the digital Al-Quran is be treated the same and the terms or obligations will also be the same".

More and more digital Al-Qurans are emerging about the Al-Quran, and there are also various types of computer-based applications (software), web and mobile applications. Digital Quran software and applications are generally distributed free of charge. Many features are offered, ranging from searching for verses, looking for words and derivations, translating into various languages, checking 'asbabun nuzul' and quotations from multiple interpretations. It is not mentioned in practice, but it turns out that this software are pretty easy to use and edit (copy, paste, change type, size and style font) (Hidayat, 2016). Changing the form from print to digital format is a very long process, so it becomes interesting to observe because what is processed is the Al-Quran which is the primary source of Islamic religious teachings.

There are lots of software that has Islamic material. The material most widely loaded and developed in software is the Al-Quran, Hadith, interpretation and further fiqh. For more details, please see the table below.

Table 1: Software with Quranic material

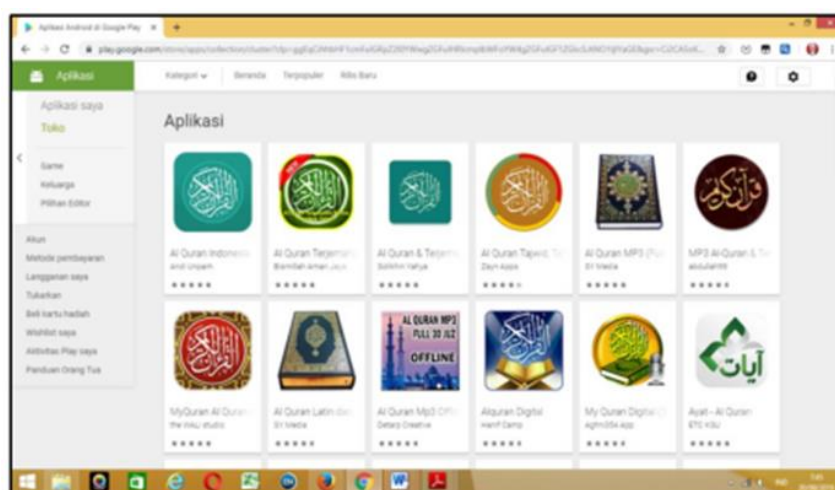| No	Software Name	Language	Platform
1	Digital Al-Quran	Indonesia	Windows
2	Holy Quran	Indonesia Plus	Windows
3	Quran in Word	Indonesia	Windows
4	Holy Quran Viewer	English	Symbian
5	Pocket Quran	English	Symbian
6	Mobile Quran	English	Java
7	Digital Quran	Indonesia	Java
8	Zekhr	English	Linux

Figure 2: Various digital Quran applications

This research departs from the emergence of contemporary phenomena in society as an implication of the development of information technology, so that media convergence appears. Nevertheless, the role of the media was so important in shaping a new type of post-modern society characterised by the increasingly dependent of people on the media so that

their lives are greatly influenced by it; this proves that the existence of postmodern culture is "a new type" (Kellner, 2013).

People easily access and download information and applications on their respective devices. However, like the reality in society, children, adolescents and parents, for the needs of religion (chanting), prefer to read the Al-Quran through the application in the device rather than directly with the Al-Quran manuscripts. Indeed, this research does not explicitly focus on just one application. Still, it looks at the behaviour of users of digital Al-Quran applications. However, there are a variety of usages of digital Al-Quran applications as the limitation of this study.

The facts mentioned above provide new perspectives on media technology and religion and even technological developments that have helped the development of religion. However, without realising it, this openness has led to the seriousness of the consequences of changing patterns of how people build and experience their religion in this new domain, the digital realm (digits here). One changes a religious scripture's sacred and sacred values and rites.

The focus of this research is how the responses and reactions of Muslim communities, especially adolescents, to modernity are, in this case, the convergence of media that conjures up sacred religious rites or becomes profane, or conversely, the western modernisation model that is oriented to worldliness only to the leaving of spiritual values. Starting from the opinion of Giddens (2003), "Can we live in a world where nothing is sacred? I have to say, in conclusion, that I don't think we can,"; so the question arises whether the application of the digital Al-Quran as a representation of the Mushaf is considered sacred or profane by adolescents.

LITERATURE REVIEW OR RESEARCH BACKGROUND

The research on the issue of online religion and digital religion is already familiar because academics have done it both in Indonesia and abroad. Some research on online religion, in which messages, information, recruitment of members and religious spiritual movements can be done through online media examined by cyber ethnography or literature studies. So, issues of media and religion had been widely studied on some good sides of the communicator (institutions, religious institutions, religious leaders) and the audience (Schaap & Aupers, 2016; Wahyuni, 2017; Horsfield, 2018; Ivanov, 2018; Rahman, 2018).

The research on digital religion focusing on digital Al-Quran applications had also been carried out. However, in terms of the process of digital Al-Quran recitation had been conducted by Hidayat (2016) and the competition of the android Al-Quran application in vulnerable times 2013 to 2016 by Hafizah, Norshah and Nor (2017) while the research conducted by the author concentrates on the social aspects of digital Al-Quran users.

The digital Qur'an analyzed from various problems shows the first result, the digital Qur'an does not clearly include the reference source of the Qur'anic text. Second, incomplete punctuation, especially '*syakal'*. Third, the possibility of data input errors. Fourth, there are opportunities for content deviations, especially from outside. Meanwhile, efforts that need to be made to overcome these problems include control of writing, improvement and maintenance of security systems, and updating and checking data regularly (Hidayat, 2016).

Hidayat only limited his research on analysing the weaknesses of the digital Quran viewed from software, websites and mobile applications. However, it did not discuss values and meaning with the existence of the digital Al-Quran as an embodiment of the Muslim holy

book functioning as a primary source and guide to Muslims' lives in the world. Therefore, this research becomes a gap for the authors to do other research on digital Al-Quran from a different perspective, namely sociology, in which human behaviour is very important to observe and interpret.

Smartphone users are experiencing a rapid increase. At the same time, it provides opportunities for the development of Islamic applications that can compete with other applications. Currently, the Al-Quran can be accessed digital and is not limited to books; this shows that the application of the Al-Quran is also becoming competitive with other scientific fields (Hafizah, Norshah & Nor, 2017). There are about more than 500 Al-Quran applications that use the android platform in the market. However, the existing Al-Quran applications do not cover all the needs of Muslims today because most applications only focus on the Al-Quran and its translation into various languages, audio recitation of the Al-Quran, the identification section of Makiyah or Madaniyah, reading, reduction of the Al-Quran sentences '*asbab al nuzul*' and the Al-Quran index (Hafizah, Norshah & Nor, 2017).

Considering the above literature background, the author conducted a study on the religious orientation of digital Al-Quran application users of which results were expected to be able to answer contextual questions about the sacrality of a Muslim holy book that has been transformed into a digital application residing on a smartphone or has turned into a profane because it is worldly. So this research uses Emil Durkheim's theory.

Religion is the separation between the sacred and the profane. In general, sacred things are '*ukhrawi*' while profane ones are worldly. In the most straightforward understanding of religion, the main task of sacred matters is to strengthen the normal flow of life with positive actions and procedures. The things that distinguish between sacred and profane are (1) the sacred have superior dignity and strength, (2) differ from one religion with other religions, (3) sacred things must not be touched by profane matters without provisions, (4) the sacred is surrounded by rites, (5) profane things can become sacred through rites (Durkheim, 1995).

In addition to Emil Durkheim's theory, researchers also used the theory of modernity of Antony Giddens. Although Antony Giddens did not specifically discussed religious phenomena in the field of sociology, his theoretical framework could be one of the steps to observe religious phenomena in the reality of modern society today. People who more "trust information technology" as a kind of new religion and even "new God" industrial society, rather than trusting religious belief systems in choosing individual or social behavior or actions (Qodir, 2018).

Some postmodern theorists such as Bauman (2000), Beck (1992), Lash (2004) and Giddens (1973, 2003, 2006) have different views on modernity. If Ulrich Beck's modernity point of view emphasized more on society experiencing individualization, Bauman focused on consumerism and individualism. Meanwhile, Lash viewed that modernity makes cultural changes so that consumerism becomes a lifestyle of the people. It is unlike Giddens who considers modernity as juggernaut where with the modernization of society could have sped out of control but could also be controlled. Modernity has finally become appropriate to explain the phenomenon of the Qur'an's Manuscripts that have changed into digital Al-Qurans which are able to create risks and beliefs in the Muslim community about the sacredness of the holy book undergoing change or vice versa.

The religion, however, is faced with social problems and the rapid development of modern technology although some people think that religion in general is an obstacle to modernization. Maybe, it can be separated: which religious teachings, which cannot be

changed or keep up with the times, whether that is sacred or profane, or indeed, it is only as an antipathy to any religion (Madjid, 1995). On the other hand, it might also be caused by the western modernization model that was offered for only worldly oriented so that spiritual values are abandoned or civilization and religious institutions are blamed and rejected on the pretext that a rule taught in revelations handed down decades ago. It might not be applicable and relevant for modern life (Arifinsyah, 2014).

The problem of modernization is not only experienced by certain groups, or one religion, but also faced by other religions, such as Judaism, Christianity and Islam. This was acknowledged by the lecturer of religion at Columbia University, Joseph L. Blau in a speech delivered before more than ten universities and religious institutions in America. He stated that indeed all major religions (many followers) have faced a crisis since the birth of the new civilization. All of these religions, in their own way, had exerted all their abilities to solve crises and to face modern life and the accompanying secularism. The 19th and 20th centuries have witnessed a new chapter (with major changes) in these religions. Simply, this phenomenon is caused, these religions must choose between two choices; in line with modern times, or dead (Blau, 1966).

METHODOLOGY

This study was designed using qualitative research types. Conducted in qualitative research that is purely about learning a number of techniques and, hence, this research method is theoretical and only understands the experience or real picture of the parties involved (Taylor, Bogdan & DeVault, 2015; Silverman, 2016). The ethnography approach is the approach used in this research. Qualitative research with an ethnographic approach requires researchers to look at everything that happens, to listen to what people say and give questions to them (Hammersley & Atkinson, 1995). This approach was chosen to deeply understand the process of changing the religious orientation of digital Al-Quran application users from the original Al-Quran manuscripts to the traditions that used them as well as the rites inherent in them.

This research was conducted in the Central Java region Indonesia and the chosen location was Jepara regency. This research took respondents of Muslim community specifically at adolescence and adulthood with an age range between 18-30 years, both using digital Al-Quran applications or not. The main data sources in this study came from the results of interviews and direct observations of the respondents regarding the use of the digital Al-Quran application. While additional data were taken from journals, books, articles and reports.

The data analysis technique in this study used the Spradley (1997) ethnographic data analysis model. Basically, the data analysis of this research was domain analysis, taxonomic analysis, compound analysis, and cultural theme analysis. The validity of the data uses data triangulation (source triangulation) in which the researcher makes an effort to access more varied sources to obtain data to relate to the same problem. This means that researchers intend to test the data obtained from one source (to be compared) with data from other sources. In this way the researcher can then reveal a more adequate picture (various perspectives) about the phenomenon. Triangulation data sources of this study were taken by interviews with religious leaders and parents of teenagers who were respondents.

RESULTS AND DISCUSSION

Starting from the software in the CD room that was developed in the 1990s, the Al-Quran software began to be marketed in Indonesia in 1993. The Al-Quran in the form of digital applications appeared in Indonesia about 2015-2016. This was also welcomed by the Indonesian Ministry of Religion by launching the Ministry of Religion's digital Al-Quran application in 2016. Digital versions of Android and iOS digital Al-Quran applications are very diverse for smartphone users so teenagers can easily choose and download Al-Quran applications that he likes.

From some respondents, this study showed that the users of digital Al-Quran applications are in the age range of more than 20 to 21 years. Because the usage of digital Al-Quran applications varies greatly from starting the Al-Quran in Indonesia, Al-Quran in Indonesian MP3, Al Quran, MyQuran and Umma.

Teenagers' motives as users to download digital Al-Quran applications are very diverse, ranging from technical reasons to spiritual or religious reasons. Technically, digital Al-Quran applications are free to download on smartphones because they are considered easier, more efficient when traveling without having to carry the Al-Quran in the form of a '*mushaf*'. So, when they want to read the Al-Quran, they can directly use a smartphone they bring. Al-Quran application provides convenience in understanding the verses of the Al-Quran, especially for the sake of reference like the translation of verses and words and search verses. In addition, the digital Al-Quran application is used to read the Al-Quran in leisure time. For the intensity of digital Al-Quran applications usage varies from frequent to rare, teenagers usually spend about 10-60 minutes but digital Al-Quran applications are used in certain conditions such as in a state of waiting for something, the absence of Al-Quran Manuscripts in a gathering or lecture.

Digital Al-Quran applications are generally used by teenagers for the purposes of worship reading the Al-Quran and as supporting material or reference because the teenage respondents of this study are mostly students at Islamic tertiary institutions.
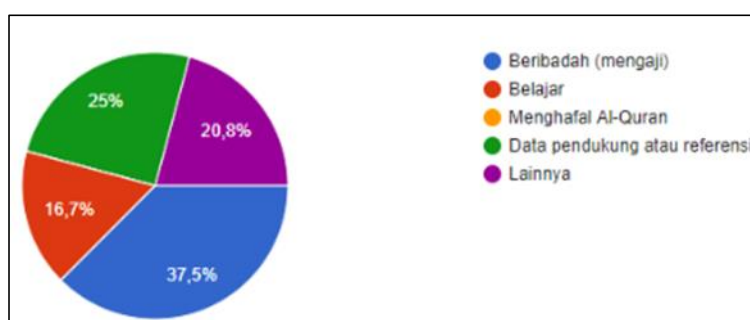

Figure 3: Percentage of digital Al-Quran application usage

Al-Qur'an manuscripts as the Muslim holy book has a higher degree compared to other books because the Qur'an is a revelation from God and a way of life for Muslims. So, reading the Al-Quran and practicing its contents is a routine worship for all Muslims. As a holy book, Muslims treat the Al-Quran specifically to respect its holiness. The rites, ethics and prohibitions carried out by Muslims to respect the Al-Quran are as follows: people, who want to read the Al-Quran must be in a holy condition, wear holy clothing and reading in a holy place, not touch the Al-Quran except in circumstances holy, hold the Al-Quran in right hand, face the Qibla and not allowed to place the Al-Quranic Manuscripts under any things (on the floor or parallel to the feet). Reading the Al-Quran must be focused and not accompanied by

other activities disturbing its preoccupation. Do not read Al-Quran aloud so that it disturbs others. Keep the Al-Quran in a special place so as not to overlap or dirty and do not bring it to a dirty or unholy place like a toilet and if you bring the Al-Quran put it parallel to the chest.

Various rites, ethics and prohibitions that accompany the Al-Quran are the realization of respecting the holy book of the Al-Quran as a revelation of God and as a thing that is believed to be kept sacred. This is in line with what was conveyed by Durkheim (1995) that sacred matters with their respective significance form an organizational focal point surrounded by a set of beliefs, rites, and ways of worship. The rites, ethics, and prohibitions that surround the Al-Quran are the manifestations in order to provide a separation between the sacred and the profane.

The existence of digital Al-Quran has brought many changes to the way of worship. The process of digitizing the Al-Quran has changed the form of the Al-Quran from what used to be in the form of a '*mushaf*' (hardcopy) to digital or file (Hidayat, 2016). Technological developments are so fast that entering the realm of religion also has created a digital Al-Quran with various forms of application. These changes occur not only in the physical form of the Al-Quran but also its users. The procedure or ethics in treating the Al-Quran has also changed. This is reflected by the users of digital Al-Quran applications, namely Muslim youth. These changes can be seen when teenagers use digital Al-Quran applications that are rarely performing ablution because they think the Al-Quran is not in the form of a Mushaf so that it feels different. This phenomenon shows that with the digital Al-Quran application, Muslims are no longer moved to ablution when they are going to use it even though when using Al-Quran in the form of a Mushaf, it is obligatory for ablution and in a sacred condition. This shows that the rites, ethics and prohibitions attached to the Al-Quran Manuscripts are not necessarily implemented when the Al-Quran has a different form of digital form.

Ablution is one of the rites performed when going to worship including reading and holding the Al-Quran. It is also one of the ways to purify oneself. Durkheim (1995) explains that man will not have anything to do with the sacred if he does not overstep the boundaries that usually guide him with the sacred. Thus, ritual ablution is a form of transition into a sacred world in order to get closer to the sacred Al-Quran. No individual can attend a religious ceremony of any form without firstly going through a process of initiation that will gradually introduce to the sacred world. Similarly, what was stated by Giddens (2003) "can we live in a world where nothing is sacred? I have to say, in conclusion, that I don't think we can".

With the digital Al-Quran, the Muslims users have forgotten and even made it easier by not performing ablution as a rite when carrying and using the Al-Quran despite its different forms. The increasingly disappearance of ritual ablution before reading or holding the Al-Quran becomes a matter which is then worth worrying about. Because the function of a series of ceremonial arrangements or in this case ritual ablution is to maintain the separation between the sacred and the profane remains. The results of the study showed that teenagers rarely perform ablution, cover their genitals and face the Qibla although they are all rites and ethics in using the Al-Quran.
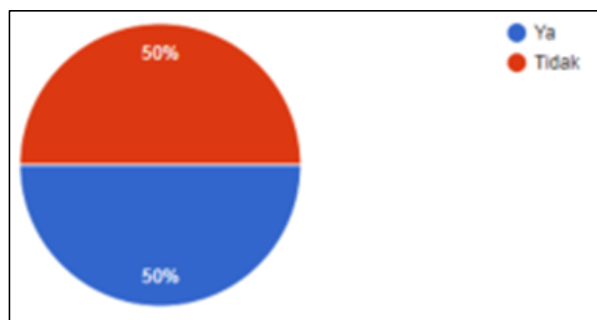
Figure 4: Percentage of ablution rite performed by teens before using digital Al-Quran application

In addition to the disappearance of ablution rites, the prohibition of bringing the Al-Quran to an unholy place began to be violated. Observation and interviews show that teenagers often carry smartphones with digital Al-Quran applications in the toilet. This certainly violates the prohibition of remembering that the toilet is not a holy place, as explained by Ibn Hajar Al-Haitami in the book Mughni Muhtaj page 155, which is forbidden to bring the Manuscripts into the toilet (Anam, 2015).

The flexibility of the use of a smartphone implying Al-Quran application and easily taken to anywhere is not in line with the ethics. A variety of content, videos, conversations, pictures and other applications inside the smartphones also make the Al-Quran's sacredness reduced. Moreover, sometimes teenagers also watch obscene videos and photos. This shows the renewal of the sacred and profane. The sacred should remain at a distance from worldly matters, however, with the smartphone, the Al-Quran application that contains the sacred verses of the Holy Quran coupled with worldly matters. It caused confusion among both. The nature of the sacred was viewed in the observance of religious procedures, which separate the sacred from objects that can be used for various daily needs (Giddens, 1973).

The different views of Muslims, especially Muslim adolescents towards digital Al-Quran applications from the Al-Quran Manuscripts are the factor of the difference of digital Al-Quran users in treating it. They do not equate between Al-Quran in the form of Manuscripts and Al-Quran in the form of digital even though both contain holy verses of the Al-Quran revealed by God. So, the behavior of respecting them should be the same wherever the holy verses of the Al-Quran are. Digital Al-Quran also allows women who are menstruating to still access, touch and carry the Al-Quran. Whereas, based on Islamic fiqh, women who are menstruating may not bring and touch the Al-Quran. However, with the digital Al-Quran application residing on a smartphone, every woman can always carry and touch the Al-Quran in any condition (no exception for being menstruating). The rules and restrictions attached to the Al-Quran no longer work because of the different physical forms of the Al-Quran. So, it can be concluded that the different physical form of the Al-Quran (manuscripts and digital) makes the users of Al-Qur'an treated differently.

The commodification of the Al-Quran into a digital application indeed takes time so that now we can enjoy the application of a smartphone. However, some digital Al-Quran applications in their use also sometimes interfere with their users because of the appearance of advertisements. Besides, teenagers often use digital Al-Quran applications of smartphones with other applications, and sometimes teens also often use two to three applications together, such as chatting via WhatsApp, Instagram and Google. Thus, the users of Al-Quran digital often cannot concentrate to read the Al-Quran because the notification of new incoming chats frequently appears. This shows that profane worldly activities go hand in hand

with the sacred Al-Quran. So, both of them are in the same space on a communication device in the form of a smartphone. The author interprets it as "side by side digital life". This not only disrupts the worship process of adolescent users of digital Al-Quran applications but also makes religious life and profane life exist in a digital 'space', the absence of distance between space and time is also one of the consequences of modernization results in the release of social relations from the local context of interaction (Ritzer, 2014). Religious life and profane life cannot be in the same room, so as religious life is to be developed, what must be prepared is a special space for it then. Thus, mixing the two lives in one space is a form of removing the boundary between people (Durkheim, 1995; Tsuria, 2019).

That sacred things are something that must be separated from profane matters. Sacred matters are sacred and sanctified matters with a higher dignity than profane matters, whereas profane matters are worldly matters. Rites and prohibitions always surround something sacred. The birth of the rite and the prohibition that accompanies the sacredness of a thing is a form of respect demanded by sacred objects and aims to prevent the birth of disrespect (Durkheim, 1995). The rites and prohibitions become the separator and differentiator between the sacred and the profane. The rites prevented unauthorized mixing and contact and prevented each region from entering into the other. The rites and prohibitions surrounding sacred matters are termed *negative worship* (Sukma, Nugroho & Zuryani, 2019). Rites and prohibitions provide the basic material for worship that forms the basis for everything religious and above it; because there is a connection with sacred things; believers will never get out of the framework of the rules of conduct set by the veneration. The rites, ethics, and prohibitions surrounding the Al-Quran are important to maintain and care for its adherents against the Al-Quran while still placing it in a sacred case.

Through various facts explained previously, this study showed that the rites, ethics, and prohibitions surrounding the Al-Quran are starting to disappear. This is certainly a fundamental problem because the rites, ethics, and prohibitions that surround the Al-Quran are a barrier that distinguishes and prevents the Al-Quran from being sacred to the profane. The rites, ethics, and prohibitions later became lost, along with the existence of digital Al-Quran applications in smartphones. The existence of advertisements that contain economic elements and advantages, as well as several other applications in smartphones, shows the existence of a mixture of religious life with worldliness. Everyday things are categorized by Durkheim as part of the profane world, while the fundamental prohibition is twofold, namely, (1) religious life and profane life cannot be in the same room; (2) religious and profane life cannot be at the same time. These fundamental restrictions are seen in digital Al-Quran applications inside smartphones and advertisements in the same digital space. Besides, users can do two activities at the same time with several applications on smartphones so that users can read the Al-Quran while replying to Whatsapp chat. This showed that the placement at the same time was not surprising that digital Al-Quran application users cannot focus on worship.

Humans can be closely related to things that are sacred if they are able to get rid of everything profane among themselves. They cannot lead a religious life unless he is able to separate themselves from secular life (Durkheim, 1995). Smartphones as a medium of digital Al-Quran application are very closely used in daily life. Various content and applications in smartphones, of course, leading to many worldly matters such as pictures, videos, and conversations in audio and text form applications, have shown that the mixture between the sacred and profane was increasingly visible.

Negative worship, which instructs believers to stay away from the profane world through the rites, ethics, and prohibitions that accompany the Al-Quran has a goal so that adherents can get closer to the sacred world. This will, then, give birth to positive worship. However, positive worship does not function to protect sacred matters from contact with profane matters, but it influences the adherent's self and changes his consciousness positively. In other words, negative and positive worship can increase the religious content in an individual.

Referring to the explanation of Durkheim, the digital Al-Quran, in several applications, has lost its reality as a sacred case for Muslims. That is because the loss of negative worship serves as a barrier between sacred and profane matters. The loss of worship then impacts the mixing of the sacred Al-Quran with various forms of professionalism. The purpose of worship is not only to bring profane matters into togetherness with the profane ones but also to keep sacred matters alive and to create continuous regeneration. The loss of the boundary between the sacred and profane in various digital Al-Quran applications has an impact on the loss of the sacred reality of the digital Al-Quran.

The Al-Quran, in this study, is placed as a revelation from God which is now undergoing many radical changes because, in today's modern era, technology has changed the Al-Quran from the form of the Manuscript into softcopy or digital. The rapid development of technology makes the Al-Quran, as God's revelation, also not free from commodification. This shows that modernization has entered all lines of life, where the social world is dominated by aestheticism, secularization, rationality, economic bureaucratization and political practice (Turner, 2013). With the existence of radical modernity, the Al-Quran as a Muslim holy book in the form of digital applications is reflected in the culture and even profane in which the social structures such as traditions, institutions and moral rules can be changed when people begin to ignore, replace, or transform them differently. So, what Giddens (2006) said is that modernity has a radical and high impact in which the world changes become out of control; this is in line with seeing the phenomenon of adolescents using digital Al-Qur'an applications. The development of technology causes the emergence of media convergence by which the Mushaf Al-Quran is transformed into a digital Al-Quran, making the risk and belief of Muslim communities about the sacredness of the holy book change or shift.

CONCLUSION

Based on the author's analysis by referring to field data and theory, the author finds an extension profane sacred theory of Emil Durkheim and the modernity of Antony Giddens', that modernity is able to fade the value of sacredness, in the modern world sacred and profane have mixed into one space. This is evidenced by digitizing the Al-Quran in terms of the boundaries between sacred and profane in various digital Al-Quran applications in smartphones, which shows a shift in value from sacred to profane due to different physical forms where the Al-Quran was in the form of manuscripts and now digital. The digital Al-Quran is an application on a smartphone mixed with various other applications such as chat, video, and photos. There are also advertisements on the digital Al-Quran application, which shows the capitalization system. Finally, it has an impact on changing attitudes and behaviour of the Muslim community towards rites, ethics and prohibitions in religion. This can be seen clearly from the behaviour of the research subjects, who showed that they did not always perform ablution when holding and reading the digital Al-Quran, besides that they often took the digital Al-Quran to unholy places.

Furthermore, the Al-Quran, which used to be in the form of a manuscript and surrounded by rites, ethics and prohibitions attached to it, as a form of respect for the Muslim community in its holy book. However, modernity has made technological developments so fast that it has penetrated all fields including religion, making the Al-Quran also not spared from digital reproduction. The emergence of digital Al-Quran applications that are easily available by the Muslim community, makes Al-Quran users forget about traditions, rites and ethics in respecting them, so that the digital Al-Quran loses its sacred value.

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