

Innovation in Qur'an Learning Through Websites: A Study on Bayyinah.com

Hajar Hazwani Abdullah
Faculty of Quranic and Sunnah Studies
Universiti Sains Islam Malaysia
hazwanihajar@gmail.com

Abstract

Allah sent down al-Qur'an to people as a guide. Al-Qur'an recitation has always been an important aspect of a Muslim's piety. Currently, the public have started to disseminate information and miracles pertaining to al-Qur'an using websites. The innovation in al-Qur'an learning has become an acceptable trend. Furthermore, various methodologies of reciting al-Qur'an found on websites. The internet phenomenon makes the access to information easier and at the fingertips. This is a new dimension and chance to spread Qur'anic knowledge globally. Thus, the objective of this paper is to investigate the methodologies of learning al-Qur'an from Bayyinah.com as the main sample. This paper applies qualitative methodology involving documentation and descriptive method in the data collection process. Thematic analysis data has been done using Atlas.ti software for phrase analysis. The analysis is focused on specific studies that relate to the methodology of learning al-Qur'an through websites. The review has resulted in seven main themes relating to the methodologies of learning al-Qur'an on bayyinah.com, which are learning Arabic alphabets, explaining with *nahw*, explaining with graphics, explaining with examples, tutorials, Al-Qur'an imagery, and al-Qur'an dialogue. Learning al-Qur'an through websites makes the process fun and enjoyable. It is a simple, easy, enjoyable, meaningful, and acceptable process, which also follows the latest trend in society. The innovation process makes the dissemination of the Qur'anic teaching easier and faster.

Keyword: al-Qur'an, Bayyinah, websites, learning, methodology

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1. INTRODUCTION

Al-Qur'an is the sacred book of Muslims. Muslims believe that Allah revealed the content of the Qur'an to the prophet Muhammad through Jibril. Allah has sent down the Qur'an to people as a guide 1434 years ago. Qur'an recitation has always been an important aspect of Muslims' piety. As the paramount authority in the Muslim community, the Qur'an is the ultimate source and continuous inspiration of the Muslims until the day of judgement. The *Surah* and *Ayah* in the Qur'an are unique. Indeed, no author can ever match any of the contents.

Nowadays, the public have started to disseminate information and miracles pertaining to the Qur'an. Using Information and Communications Technology (ICT) as a tool, the information are easily delivered to other people. The mediums usually being used are blogs, websites, YouTube, software, mobile application, social media and so on.

In this situation, the government plays a role to encourage and help people in exploring and becoming experts in this new knowledge. Sustainable Development Goal (SDGs) mission aspires for Malaysia to become a developed and progressive country. The importance of knowledge must be prioritised to ensure that this mission becomes a reality.

The use of internet in browsing and acquiring Qur'anic subjects has become a widespread phenomenon. This method has been approved as a tool in learning and practicing al-Qur'an. Currently, thousands of websites are published on the internet, spreading the message of Islam and sharing the knowledge with the entire world. Different scholars have different definitions in providing the contents of the websites (Alaa Al-Gharaibeh, Ahmad Al-Taani, and Izzat Alsmadi, 2011). The methodologies that they introduce and disseminate also vary in style.

In addition, disseminating Qur'anic knowledge and information is compulsory for every Muslim. Meanwhile, Muslim scholars have disseminated the knowledge based on their expertise and certain skills in the forms of public and social contributions, and reminders on performing good deeds and avoiding forbidden things; depending on the information and the opportunities that they face. These come from Allah; giving instructions to perform good deeds and avoid evil deeds, and differentiate between right and wrong.

ICT as a new phenomenon has transformed the way in leading daily lives. It has demonstrated how religions are used on the Internet to disseminate beliefs. People use the internet to undertake activities, such as reading online newspaper, retrieving information, asking for advice in forums, or shopping for religious merchandises. Muslims believe that websites are the most useful platform to disseminate Islamic knowledge. They provide a lot of information about Islam and are easily accessible. Bunt found that there are various kinds of information on Islam on the web such as al-Qur'an translation, recitation, memorisation, opinions, sermons, and fatwas. (Bunt, 2004) In the article "Evaluating the Accessibility and Visibility of al-Qur'an Websites", the researcher used nine Qur'anic websites to investigate the most visible websites browsed by people. It was found that the most visible website is almushaf.com. However, Shoaib mentioned a few points in his study; (1) the search based on verses' keywords cannot be found on webpage, (2) reader cannot see the sequence of verses, and (3) sometimes verses that are not related appear.

The internet phenomenon makes the access to information easier and at the fingertips. This is a new dimension and provides the opportunity to disseminate al-Qur'an knowledge globally. Learning the Qur'an through websites makes the process fun and enjoyable. Graphic visuals and animations give add-ons to the audience in which; 80% watch, 11% listen, 3.5% smell, 1.5% taste, and lastly 1% touch. (Nurfahiratul Azlina, 2013). The best practice in today's education system is to maximise multimedia applications. Hence, various measures are used to obtain the knowledge and the reference materials that are available. Therefore, knowledge are not limited to only one source.

Using websites as a tool in learning the Qur'an, users can repeat the learning process as many times as possible based on their understanding level. This interactive learning process avoids users from being bored, prolongs the learning process, and avoids the embarrassment for them to request the teacher (in a classroom setting) to repeat the same lesson. Application of the method helps in understanding the concepts, processes, and terms in the website, simultaneously provides a conducive teaching and learning environment which dynamically visualises the information in an interesting and effective manner. (Nurfahiratul Azlina, 2013)

Websites act as a tool in learning al-Qur'an. Users can study individually based on their mood, flexibility, and time. Apart from that, users can access the information anytime, anywhere, around the world, and without limited choice. They can be accessed at home, library, and while waiting for the bus, train, or flight. This advantage enables users to stick with learning al-Qur'an on websites. Using website as a tool, users can determine the learning syllabus based on their interest. For example, they can skip to Chapter 5 and then get back to Chapter 3, Chapter 2, and so on. Users can also play or pause the digital input based on time; they can fast forward or even stop the input that they access. Through the process of studying and learning traditionally, students are not able to control the process even though their minds are not focused on receiving the knowledge anymore, as only the instructor or teacher controls the knowledge delivery period, when lessons are being taught in the classroom. Using websites as part of a multimedia element enhances the five senses. An example is learning through video, where there is a combination of graphics, audio, etc. This stimulates the five senses of the users and gives a better understanding of Qur'anic knowledge.

The use of multimedia in delivering one message forces all of the senses to concentrate and generate input. At the same time, this gives a greater output to users. Furthermore, using websites in learning al-Qur'an attracts users' emotions and changes their behaviours. The website interface and video content make things look real and life-like, hence better influence their emotions compared to

a static, rigid, and solid image. For example, Surah al-Fil tells people about the battle in which Abrahah military force enters the Ka'abah. Users will have additional feelings and can also imagine the real situation as it is illustrated and animated on the website.

Lastly, using websites as a tool in learning al-Qur'an can also save time, energy, and cost. Users do not need to fly abroad, apply for leave, visa, or purchase a plane ticket to Makkah whenever they want to hear the *qari* of Masjid al-Haram, such as *Imam al-Sudais*, recite al-Qur'an. By accessing certain websites, users can listen to the recitations. It really saves cost and time. Users can also participate in a seminar abroad just by sitting in front of a laptop, opening the website URL, and watching the event live from their home or office.

There have been a number of studies on information seeking and Islam. For example, Bunt and Lawless found that there are various kinds of information about Islam on the web such as Quranic translations, recitations, opinions, sermons, fatwas, and discussions. (Bunt, 2004). These are intended for different kinds of readers, both Muslims and non-Muslims. There have also been studies investigating the presence of Muslims and Islamic documents on the web, as well as Muslims' online activities in general. Our resources are open-sourced rather than commercial; therefore, they have been widely re-used, compared to resources kept "in-house" by other Arabic NLP research groups. Our Qur'anic Arabic Corpus website <http://corpus.quran.com/> shows the advantages of making resources open-sourced; publications, press articles, message board for feedback, and Google Analytics visualisation of global distribution of visitors to the website. (Eric, 2011).

2. PROBLEM STATEMENT

The trends in searching everything on internet make al-Qur'an knowledge also must become compatible and update compare to other subject or field. So, it's important for Muslims to put authority information regarding al-Qur'an knowledge and makes the user secure in getting correct information about al-Qur'an (Nor Shahriza Abdul Karim and Norzelatun Rodhiah Hazmi 2005). This situation makes Muslims can follow the innovation trends in learning al-Qur'an through websites. Besides that, the needed and important to retrieve al-Qur'an information from establish and popular website are important. While many of others subject have information on websites, the issue remains where lack of authority Islamic and al-Qur'an website information on internet.

3. OBJECTIVES

There are two objectives discuss in this paper:

1. To enhance the innovation in learning al-Qur'an subject and spread al-Qur'an knowledge.
2. To introduce the methodology of learning al-Qur'an in websites and explore the learning al-Qur'an in Bayyinah.com.

4. LITERATURE REVIEW

A previous article, entitled "Proposing the Program for Developing the Novel Quran and Hadith Authentication System" (Amirudin, 2014) of which the objective was to develop an authentication system to verify verses from the online al-Qur'an (applications or websites) against the primary copy (*mushaf*). The research intended to upgrade the accuracy in checking the authenticity of digital al-Qur'an and Hadith and propose standardised rules and regulations in accessing al-Qur'an and Hadith digitally in the future. It conducted a programme for al-Qur'an and Hadith authentication system; a unicode-centric approach that develops authentication policies for a repository of authenticated al-Qur'an and Hadith; as well as al-Hadith semantic validation system that checks the translation of al-Qur'an and Hadith in the Malay language. The system would enable users to search the differences between the original copy of *mushaf* and the digital al-Qur'an copy in terms of *surah*, *ayah*, *huruf*, and *tajwid*, thus finding the mistakes contained in the latter.

A study entitled, “Multimedia Instructional Learning System to Aid in Teaching Qur’an Recitation with Effective Tajweed in Primary Education of Malaysia” (Tariq, 2015) reported that, it focused on producing a multimedia courseware as al-Qur’an recitation kit with true and advanced *tajwid* for primary education institutions in Malaysia. A questionnaire method was used to collect data and upgrade the features of multimedia design. The system is named Almoneer, adopted from models developed by Gaghne, Arcs, and Mayer, experts in educational psychology (Mayer, 2003). Puzzles are used as one of the features in Almoneer courseware. Users could review their answers in the puzzle and correct their own mistakes. This activity could enhance the students’ confidence. Almoneer also provides different puzzles which are very interesting and exciting for the students to use. As a result, after the evaluation of the developed software by adopting a mixed research method, it was shown to be a practical strategy to attract students to learn while applying true knowledge and teaching skills in the primary schools so as to enable them to set up a foundation in al-Qur’an recitation. Thus, this paper aims to discuss the methodology of learning al-Qur’an through websites in contrast with software tools. Next, an article entitled, “An Artificial Intelligence Approach to Arabic and Islamic content on the Internet” (Eric, 2011) discussed a plan to build a complete Qur’anic knowledge map website. The challenge for artificial intelligence researchers is to represent this knowledge, wisdom, and law into a computer system; to build an intelligent system which could answer any questions with knowledge from the Qur’an. In publishing the Qur’anic knowledge, any false information and mistakes are unacceptable. The challenges faced are to acquire collaborative annotations and combine multi-disciplinary skills in one project. Final corrections would only be incorporated into the datasets (computational linguistics) following an expert review (Qur’anic scholars) by trusted members of the online collaborative community. This project used computational tools to build the system and database that organised the technical infrastructure of web development, in contrast with this paper which discusses the methodology of learning al-Qur’an through websites and explore the learning of al-Qur’an on Bayyinah.com.

In an article entitled “*Pemodenan dan Pembaharuan dalam Pengajian Tafsir di Kalangan Orang Melayu: Kajian ke Arah Pembinaan Pengkalan Data Tafsir Al-Qur’an*”, the exegesis and interpretation of Qur’anic knowledge must be improved according to the current situation and environment; essentially representing and interpreting al-Qur’an with scientific knowledge, archaeology, nutrition, psychology, and technology. All the knowledge must be uploaded into databases for online publication, in order to be delivered fast. This thesis also listed guidelines in building Qur’anic databases as follows:

- I. Have a section for learning al-Qur’an,
- II. Have modern/current information or knowledge,
- III. Use of multiple languages,
- IV. Concern for the system’s privacy and safety (from anti-Islamic groups),
- V. Emphasis on building good databases for Muslims to have easier access to Qur’anic information, which could also attract believers of other religions to know more about Islam. (Abd Allah Bukhari, 2004)

This project focused on the technical database guideline and did not evaluate Qur’anic website’s content and authority.

An article entitled “Internet Research Tools: Discourse on the Blogosphere” (Karen Ngeow, 2010) discussed blogging on social thoughts and the reliability of blogs as a research tool. Many people use blogs as a platform in marketing. Politicians and celebrities also use this advantage to promote themselves and their influences. Using blogs as a research tool gives a start-up review to researchers before further exploration of a case study. In conclusion, the author hoped to find a valid blog-based research approach in his research. This is because blog as a platform has the potential as an enriching database and tool to disseminate information, but it still needs a guideline to be an

accessible and useful source. The article only mentioned blogs on the internet as search tools and suggested to have guideline in accessing the information.

As conclusion, the past study discussed about developing al-Qur'an and Hadith database, multimedia teaching aid, al-Qur'an map website, *tafsir* database and blog. Now, this paper will discover about learning al-Qur'an on web. This trend gives many benefit and advantage for user. Retrieving and accessing authority website in learning al-Qur'an are useful in getting information and learning al-Qur'an.

5. LIMITATION OF STUDY

This research focuses on al-Qur'an learning through websites and contents of Bayyinah.com. The podcast audios of selected contents of *Surah* from al-Qur'an; *Juz Tabarak* and *Juz 'Ammah*, as well as selected *Surah* on the website have been chosen for investigation.

6. RESULT AND DISCUSSION

The process of learning al-Qur'an can be divide into three levels. The first level is beginner, second is intermediate and last level for experts. Next, Bayyinah.com as the sample website will discover the theme about Learning Arabic Alphabets, Explaining with *Nahw*, Explaining with Graphics, Explaining with Example, Tutorial, Al-Qur'an Imagery and Al-Qur'an Dialogue.

6.1. Learning How to Recite Al-Qur'an on the Web

There are thousands of websites that provide platforms for users to learn, read, or listen to al-Qur'an recitation. Some of them publish general information for general level of users. However, there are websites that specifically teach al-Qur'an recitation based on user's level of knowledge. Some websites provide only text or audio, text with translation, or combination between text and audio depending on user's selections.

6.1.1 Learning Al-Qur'an for Beginners

Readingalquran.com is an online al-Qur'an teaching system. Readingalquran.com provides al-Qur'an courses from beginner level to advance level. This site provides online al-Qur'an courses such as al-Qur'an reading, learning, understanding, exegesis, online English translations, Arabic al-Qur'an online, and Urdu al-Qur'an online, as well as Hadith. These include recitation and learning al-Qur'an in an appropriate way while learning *tajwid*. This subject must be learnt from an expert teacher. The theory can be revised independently but the correct pronunciation can only be achieved through listening to, reciting to, and being corrected by the experts. The *tajwid* teachers must have formal certificates from universities. This site also offers online classes, al-Qur'an reading with *tajwid*, al-Qur'an memorisation, memorisation of selected verses and 40 *hadith*, Arabic course, basic Islamic knowledge, and customised courses.

Next, scholaris.com website provides step by step rules about how to read al-Qur'an from beginning. Introduce to user al-Qur'an alphabet, combine character, character with *tashkil* and multiple character with *tashkil* to make user recognize and can read the al-Qur'an. Website provides multiple video translations in Urdu and English. In addition, this website also provide pdf file for *Tafsir al-Mawdudi*, using English translation. Chart shows the list of *surah* and size of file also content of 114 number of *surah*. The simple website with list of English *tafsir* pdf file. Its easily can be download by user and the website gives free services. Last but not least, this website gives e-book for the holy al-Qur'an with colour and the vocabulary of holy al-Qur'an.

6.1.2 Learning al-Qur’ān for Intermediate

<http://www.openislam.org/ialquran> is an online utility for studying al-Qur’an in terms of words and their roots, as well as keeping notes on user views of verses of the Qur’an. Users can access three main sections from the navigation at the top of the site. In Browse section, user first selects a surah to read. As the reading progresses, user can click on any word to see other instances of that word in al-Qur’ān, or find the root of that word. For example; Harf (ا) — select kalimah (اثر) — the website shows the words from the root word (اثر / اثاره / اثارها / اثر / اثرك / اثري / الثري / تثير / فائرن / فثير / واثارا / واثاروا / واثر - اثار / اثاره / اثارها / اثر / اثرك / اثري / الثري / تثير / فائرن / فثير / واثارا / واثاروا / واثر . When user clicks (اثر), the website shows the number of times it appears in al-Qur’ān. Apart from that, user can click the “label” button to add a personal label or category to this verse, or click the “notes” button to add a personal note to this verse. If these buttons do not appear, it means user needs to sign in first, which can be done by clicking “Sign In” or “Register” on the far right of any page. In Roots section, user will get a list of root words of which the derivations appear in the Qur’an. User can click on any root word to see a list of words derived from that root. Then, user can click on any word to see where does it appears in the Qur’an. This site enables user to view and edit their notes pertaining to the Qur’an, as well as all the labels for their notes and verses.

6.1.3 Learning al-Qur’ān for Experts

In <http://corpus.al-Quran.com> website, users can know different reciters from different countries around the world. Users can contact and ask question to the websites’ administrators. They can also download free mp3 files and famous books. Apart from that, the listed websites provide multiple languages and users can learn the morphology of the Qur’an. This website is for experts level. Corpusquran.com has 11 sections. In the Word by Word Section, it gives detail descriptions for each word with linguistic grammar, syntax and morphology of the Qur’an. (Eric, 2011). User can search by *Surah* and verse in the column provided to get the description for each word. Examples of syntax and morphology are: بسم - prefixed preposition بسم - genitive masculine noun . بسم الله الرحمن الرحيم

7.0 Introduction to Bayyinah.com

The founder of Bayyinah is Shaykh Nouman Ali Khan. He started the project from his laptop and extended it wider until the launch of Bayyinah.com. Shaykh Nouman Ali Khan is the founder and the Chief Executive Officer (CEO) of Bayyinah. He was from an educational institution in the United States. Shaykh Nouman is an American Muslim speaker of Pakistani origin. His early education in Arabic started in Riyadh, Saudi Arabia until he continued his studies in Pakistan. Next, the website features of Bayyinah website include; About, Enroll, Seminars, al-Qur’an Intensive, Dream, Part-Time, Podcast and Bayyinah TV. This website traffic showed the high access from user all around the world. Using English in distributing Qur’an knowledge and frequently updated.

7.1.0 Learning the Qur’an on Bayyinah.com

There are several methods in learning al-Qur’an on Bayyinah.com. After this referred to as “Bayyinah” which include traditional and modern approach. Users can learn from the beginning, starting with Arabic alphabets, and get explaining with *nahw*, explaining with examples, al-Qur’an imagery, and al-Qur’an dialogue.

7.1.1 Learn Arabic alphabets

Website users receive study materials on basic knowledge in recognising al-Qur’an alphabets. They learn the pronunciation by recognising which parts of the face, tongue, and throat to use when sounding out each of the alphabets. (Mohd Zamri, 2009). In addition, users can recognise heavy light letters, letters of the throat, letters of the lips, and parts of the tongue. Users can also learn the building blocks of words and how to combine the alphabets. Furthermore, they learn to differentiate the

alphabets that can be combined and cannot be combined. Apart from that, students learn the accents (َ) and double accents (ّ). Additional knowledge are basic stretch, basic *tajwid* and *harf mad*.

7.1.2 Explaining with Nahw

The miracles and ‘*ijaz*’ of Qur’anic knowledge have been shown in disciplines of *nahw* (language). Bayyinah uses this method in distributing Qur’anic exegesis. This method is also widely used by other scholars such as Zamakhshari and applied in many other books. (Mohd Shukri, 2003) For example, the explanation of the word *sunbullah* in *Surah al-Baqarah* and *Surah Yusuf* are as follows:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ
وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝۲۱
Surah al-Baqarah (2): 261

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي
فِي رُءْيَايَ إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ۝۳
Surah Yusuf (12): 43

The plural of *sunbullah* means ears; the grain describes two different expressions for “seven ears of grain”. In *Surah al-Baqarah* the definition represents seven grain seeds that spike into seven as *sadaqah* rewards, in contrast with *Surah Yusuf* which represents (Abdullah, 2002) “the green ears amongst the dry ears” (Nouman, 2018).

7.1.3 Explaining with Graphics

Bayyinah.com uses graphic images to show letters of the Arabic alphabets to pronounce the words through illustration of parts of the throat to the nasal cavity. This provides authentic and practical imagery to the new Qur’an learner. Next, the tongue position in pronouncing words is shown as well as a table that lists the words with recital counts (*harakah*).

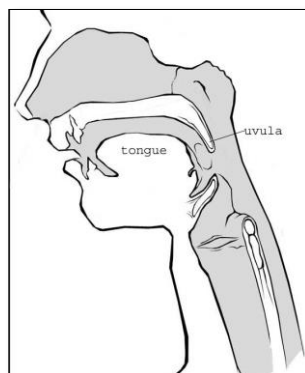


Figure 1: All letters of the Arabic alphabets are pronounced from the first part of the throat to the nasal cavity

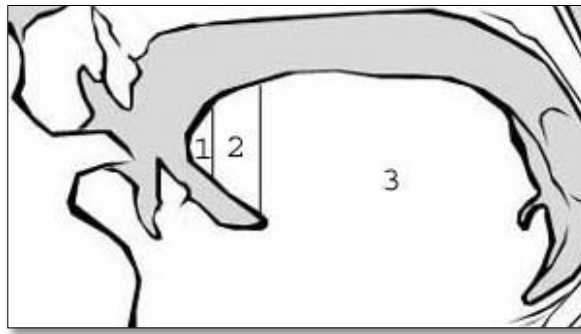


Figure 2: This diagram shows the 3 parts of the tongue. Here, you can find the places of pronunciation for 10 letters.

Table 1: Listed words with recital counts (*harakah*)

• These are all recited for 2 counts.

Two Harakahات	Two Harakahات	One Harakahات	Two Harakahات	Two Harakahات	One Harakahات	Two Harakahات	Two Harakahات	One Harakahات
قا	قي	ق	زا	زي	ز	ا	اي	إ
كا	كي	ك	سا	سي	س	با	بي	ب
لا	لي	ل	شا	شي	ش	تا	تي	ت
ما	مي	م	صا	صي	ص	ثا	ثي	ث
نا	ني	ن	ضا	ضي	ض	جا	جي	ج
وا	وي	و	طا	طي	ط	حا	حي	ح
دا	دي	د	ظا	ظي	ظ	خا	خي	خ
ءا	ئي	ء	عا	عي	ع	دا	دي	د
يا	ي	ي	غا	غي	غ	ذا	ذي	ذ
			فا	في	ف	را	ري	ر

Two Harakah	Two Harakah	One Harakah	Two Harakah	Two Harakah	One Harakah	Two Harakah	Two Harakah	One Harakah
قي	قي	ق	زي	زي	ز	اي	اي	إ
كي	كي	ك	سي	سي	س	بي	بي	ب
لي	لي	ل	شي	شي	ش	تي	تي	ت
مي	مي	م	صي	صي	ص	ثي	ثي	ث
ني	ني	ن	ضي	ضي	ض	جي	جي	ج
وي	وي	و	طي	طي	ط	حي	حي	ح
دي	دي	د	ظي	ظي	ظ	خي	خي	خ
ئي	ئي	ء	عي	عي	ع	دي	دي	د
ي	ي	ي	غي	غي	غ	ذي	ذي	ذ

7.1.4 Explaining with Example

Bayyinah explains al-Qur'an verses with examples of the word from different *surah*. The examples are as follows:

- I. In explaining the word *misr* (مصر), Nouman lists out the verses that have this word in al-Qur'an. Furthermore, the word *misr* represents different meanings in four occasions in al-Qur'an (Khan, 2018).

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا ۗ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الْأَحَادِيثِ ۗ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ ۖ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ١١

Surah Yusuf (12): 21

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ آمِنِينَ ٩١
Surah Yusuf (12): 99

وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي ٥٨ أَفَلَا تُبْصِرُونَ ٥٩
Surah Zukhruf (43):51

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّآ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ٧٨
Surah Yunus (10):87

II. Explain the coherence of the *ayah* of the Qur'an in the theme of oaths. The oaths from different *surah* are listed in one theme, for example; *Surah al-Layl* 1–4, *Surah al-Duha* 1–4, *Surah al-Insyiqaq* 16–19, and *Surah al-Mursalat* 1–7.

وَاللَّيْلِ إِذَا يَغْشَىٰ ١ وَالنَّهَارِ إِذَا تَجَلَّىٰ ٢ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ٣ إِنَّ سَعْيَكُمْ لَشَتَّىٰ ٤
Sūrah al-Layl (92):1-4

وَالضُّحَىٰ ١ وَاللَّيْلِ إِذَا سَجَىٰ ٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ٣ وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ٤
Surah al-Duha (93):1-4

فَلَا أُفْسِمُ بِالشَّفَقِ ١١ وَاللَّيْلِ وَمَا وَسَقَ ١٢ وَالْقَمَرِ إِذَا اتَّسَقَ ١٣ لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ١٤
Surah al-Insyiqaq (84):16-19

وَالْمُرْسَلَاتِ عُرْفًا ١ فَالْعَصْفَتِ عَصْفًا ٢ وَالنَّشْرِاتِ نَشْرًا ٣ فَالْفَرْقَتِ فَرْقًا ٤ فَالْمُلْقِيَتِ ذِكْرًا ٥ عُدْرًا أَوْ نُدْرًا ٦ إِنَّمَا
تُوَعَّدُونَ لَوْفَعٌ ٧
Surah al-Mursalat (77):1-7

7.1.5 Tutorial

Bayyinah.com prepares course materials and notes to provide better understanding to students. After reading the notes, students need to complete the tutorials, exercises, and quizzes. For example; in the beginning, students learn and recognise the alphabets, from single alphabet, to combination, up until complete word. Then, they learn to recognise the alphabets occurring in the beginning, the middle, and the end of a word. This skill will help them identify the word when it comes up anywhere in the Qur'an.

7.1.6 Al-Qur'an Imagery

Imagery method makes up the theme of assistive learning in the performance of learning, reading, and interpreting the meaning of the Qur'an. (Almenoar, 2010). Bayyinah lists out the verses that describe the imagery and the situation on the day of Hereafter. It will trigger the readers to imagine and feel the real situation on the day of Hereafter and they will feel scared and repentant. The imagery of the power of the Creator will cause users to feel weak and feeble. Imagery and metaphor are used to show the power of Allah in creating the sun and the moon, and how human beings can understand

the metaphor. (Tricahyo, 2009). Allah uses oaths to describe natural phenomenon. According to ‘Abd al-Rahman (Amin, 1992). , *wawu qasam* is generally used to describe literal definition and sensory definition. The objects described in Surah al-Takwir symbolise the cosmos and the galaxy (time rotation). The use of symbols illustrate the rotation of the galaxy and the stars in their respective axes. Once the sun appears, the light from the stars disappear. At night, it slowly becomes dark. Slowly, life moves and changes. The change of life is analogous to the continuous change of *subh* (day) and *layl* (night). The night symbolises death, when the majority of people sleep, in unconsciousness and do not hear or be aware of anything. People do not have the power and energy to fend for themselves at this state. When the day (*subh*) comes with light, it shines with brightness (symbol of *tanaffas*), where people can have fresh breath. The usage of *tanaffas* with *subh* symbolises the awakening of life in the morning, after the darkness and the static cold night. (Tricahyo, 2009). Example: Surah al-Takwir (81): 17–18 and Surah al-Baqarah (2): 257

وَاللَّيْلِ إِذَا عَسْعَسَ ۖ وَالصُّبْحِ إِذَا تَنَفَّسَ ۗ

Meaning: And by the night as it closes in (17) And by the dawn when it breathes (18)

Surah al-Takwir (81): 17-18

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ٥٧

Meaning: Allah is the ally of those who believe. He brings them out from darkness into the light. And those who disbelieve - their allies are *Tāghūt*. They take them out of the light into darkness. Those are the companions of the Fire; they will abide eternally therein.

Surah al-Baqarah (2):257

7.1.7 Al-Qur’an Dialogue

Bayyinah.com lists out the dialogue verses between Prophet Moses and Fir’aun. The dialogue between them is about Moses and Aaron as the messengers of Allah, the question of who is the God of the world, to which Moses replies Allah, the Almighty who owns the sky and the earth (Shalahuddin Abu Arafah and Abu Fatiah Al-Adnan 2007). This story can be read from *surah al-Syuara*:9-17.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ٩ وَإِذْ نَادَى رَبُّكَ مُوسَى أَنِ اتَّبِعْ الْقَوْمَ الظَّالِمِينَ ١٠ قَوْمَ فِرْعَوْنَ ۗ أَلَا يَتَّقُونَ ۗ قَالَ رَبِّ إِنِّي أَخَافُ أَن يُكَدِّبُونَ ۗ وَيَضْحِكُ صَدْرِي وَلَا يَنْظِلُ لِسَانِي فَأرْسِلْ إِلَى هَارُونَ ۗ وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَن يَقْتُلُونِ ١٤ قَالَ كَلَّا فَادْهَبَا بِآيَاتِنَا ۗ إِنَّا مَعَكُمْ مُسْتَمِعُونَ ١٥ فَآتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ١٥ أَن أُرْسِلَ مَعَنَا بَنِي إِسْرَائِيلَ ١٧

Surah al-Syuara’(26): 9 -17

Another *surah* mentions the dialogue in Surah ali-Imran verse 42 and 43. The dialogue between Allah and Maryam, Jibrail and Maryam. (Khan, 2018)

وَإِذْ قَالَتِ الْمَلِكَةُ يَمْرُؤُكُمْ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَأَصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ٤٢ يَمْرُؤُكُمْ أَفَنُتِي لِرَبِّكِ وَأَسْجُدِي ۗ وَأَرْكَعِي مَعَ الرَّاكِعِينَ ٤٣

And when the angels said: O Mariam! surely Allah has chosen you and purified you and chosen you above the women of of the world. O Mariam! keep to obedience to your Lord and humble yourself, and bow down with those who bow.

8. CONCLUSION

The evolution of learning al-Qur'an is progressing rapidly nowadays. People are using Information Technology (IT), software, multimedia tools, and websites as the choices. People can learn al-Qur'an from websites with free access or with registration fees. From this research, the reader will obtain information about learning al-Qur'an in the new era, in which website is one of the tools. In addition, users can study independently based on their mood, flexibility, and time suitability. Apart from that, users can access unlimited information anytime, anywhere, around the world. This research has also listed out the websites that can be used to recite al-Qur'an for beginners, intermediate users, or expert users. Future research can propose to have additional websites to investigate in order to get different results that can be upgraded in the future. In addition, researcher can provide more interactive tools such as live conversation in websites, messenger live chat, authoritative references, full resources, publishers, and author details to promote learning al-Qur'an through websites as authoritative sources in learning al-Qur'an through website.

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