

UTILIZATION OF DIGITAL *TAFSIR AL-MISHBAH* IN QURANIC INTERPRETATION LEARNING AT DARUL MAARIF ISLAMIC COLLEGE, PATTANI, SOUTH THAILAND

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Abstract: This article exploring the method of learning tafsir at Darul Maarif College (Petidam) Thailand. The main focus of this research is to understand the learning method of Al-Quran interpretation in Petidam and how participants responded after using digital Tafsir Al-Mishbah (TAM). The method used in this research is a qualitative approach through observation, interviews and direct documentation in Petidam, July 15-19, 2024. The result of this research is that the learning method of Al-Quran interpretation is still using classical methods with reference to one book of interpretation, *Shafwatutafasir* written by Imam Ali Ash-Shabuny. From the results of interviews with 20 respondents after practicing learning the digital TAM application, it was recorded that respondents have got advantages from the digital TAM application. Because it is not only an interpretation but also contains *asbabunnuzul*, sirah of the prophet, worship, sharia and fiqh. However, some participants also felt two difficulties. *First*, it is difficult to download the digital TAM application via the Appstore. *Second*, they still find it difficult to understand the content of the digital TAM application due to language limitations. They suggested that the digital Al-Mishbah interpretation application could be equipped with various languages, especially Thai Malay language so that it could be more easily understood.

Keywords: Tafsir Learning, Al-Quran Tafsir, Al-Mishbah Digital Tafsir

INTRODUCTION

Entering the digital age, the pattern of education seeks to be adaptive to change, including religious disciplines. Religious sciences, including the learning of the Al-Quran and Hadith, have also experienced significant changes, especially in the delivery of material from the traditional system (*musyafahah*, face-to-face) between teachers and students to *virtual* patterns (*online*) by utilizing digital learning *platforms*. One of the developments in teaching media for religious material is the existence of android-based tajweed learning which makes it easier for students to learn from anywhere and anytime. (Vadlya Maarif, et.al, 2018)

The android-based tajweed science application contains tajweed science material accompanied by examples of correct pronunciation of tajweed laws and is equipped with reading examples. This tajweed science application allows users to see examples and hear from the application making it easier for Muslims, both children, adolescents and parents who have limited understanding of tajweed. In addition, there is also a *binary search* method consisting of material and exercises that allow users to more freely utilize existing features. (Anita Andriani, 2020). In addition to utilizing the latest learning media in several ways, now, tajweed learning applications are also starting to be used, one of which is the *Augmented Reality* (AR) method. (Arip Febrianto, 2018)

In this digital age people also facilitated to learn the Quran through audio-visual media Quran Call. Quran Call is a Quran learning platform through the media of video call web applications twice a week with a self-designed curriculum that brings together anyone who wants to learn the Quran with the best Quran teachers in Indonesia. The learning media used also varies; website-based, Android applications, as well as Qur'an Call (voice) services and for video guidance using the *qurancall.id* website or *zoom meeting* with prior registration through the Qur'an Call admin. (Agung Fauzi, 2022)

The various developments in educational media technology above related to Marc Prensky argumentation. He described about *digital natives*. The development of technology in the era of disruption, according to Prensky, requires changes in the order of life including patterns of religious learning and in this case, interpreting the holy verses of the Quran (tafsir)

from conventional to digital. Marc Prensky calls this era that internet penetration in the contemporary world has given rise to *digital natives*, namely humans born and raised with digital technology. (Prensky, Rizal Muchlisin, 2024)

In addition to Prensky about digital natives, the theory initiated by Christopher Helland (2000), Lorne L. Dawson (2004) said, undeniably, the era of disruption caused religious activities to penetrate into cyberspace. Helland and Dawson termed *online religion* and *online religion*. (Dawson, 2012)

"One of the most useful conceptual distinctions made about religion on the internet is that between **religion online** and **online religion**. First proposed by Christopher Helland (2000), this distinction grounds many of the analyses contained in this volume, though others have elaborated and refined it. Put simply, on the one hand **religion online** describes the provision of the information about and/or services related to various religious groups and traditions. This includes the many thousands of websites established by congregations, mosques, temples, and synagogues, as well as the larger religious institutions of which these are a part. Commercial sites selling an astounding variety of religious books, products, items and supplies fall under the same broad rubric of religion online. **Online religion**, on the other hand, invites internet visitors to participate in religious practices. These practices may range from online prayer, meditation, ritual observance of Catholic Mass, Hindu puja and Wiccan Sabbat, to spiritual counseling, online Tarot readings, astrological charts, and runecasts,"

The definition above provides an understanding that *online religion* allows people to obtain information massively in digital space, which in this case, includes the digitization of books and books of interpretation from the printed version to the *e-book* / *e-book* version. Meanwhile, online religion, according to Helland, allows participatory efforts from book authors, religious leaders, scholars, scientists to present alternative choices of reading literature and digital learning media for worshipers (users/readers).

Some previous studies that are relevant to this research include the *first*, Althaf Hussein Muzakky (2020), entitled "*Al-Qur'an in the Gadget Era: A Descriptive Study of the Ministry of Religion's Qur'an Application*," (Althaf Hussein, 2020) Journal of Qur'anic Studies. Althaf Hussein Muzakky stated that the Ministry of Religion's Qur'an application is able to provide convenience to the community because it is more practical to use, as well as a form of innovation and awareness to continue to ground the Qur'an.

Second, Achmad Rifai's research (2019), entitled "*Tafsirweb: Digitalization of Qur'anic Interpretation and Democratization of Religious Sources in Indonesia*," At-Tibyan: Journal of Qur'anic Sciences and Tafsir. According to Achmad Rifai (2019), digitization is the central spirit in tafsirweb.com and the translation of the books of interpretation as one of the media for developing interpretation in the new era medium.

Third, Nafisatuzzahro's research (2018), entitled "*Transformation of Qur'anic Interpretation in the New Media Era: Various Forms of Audiovisual Qur'anic Interpretation on Youtube*." According to Nafisatuzzahro (2018), Youtube contributes to a new form of interpretation, namely audiovisual interpretation which provides effective solutions and presents a new media classification for the development of interpretation.

Finally, the research reviewed by Helmi Maulana (2021) is entitled *Onlinization Tafsir: Quranic Studies in the Age of Disruption*. In his research, Helmi presents the phenomenon of online tafsir learning in the era of disruption. An era where there are massive changes in the order of human life, including the pattern of learning interpretation. The presence of online tafsir that can be found on the website has opportunities and challenges in developing patterns of tafsir study and research.

Some of the research above strengthens the basis of the concept of digital interpretation. Therefore, the difference between this research and previous research studies lies in the object studied. *Tafsir Al-Mishbah* is the only tafsir in Indonesia that has successfully changed the

'face' of the thick 15-volume tafsir book into a digital application in the hand to provide convenience.

In the context of Quranic interpretation, the presence of the digital world is a new sign of a new medium in this study. The emergence of a new space in this medium is able to offer something more suitable and relevant to the needs of modern society. The internet world offers something that is easily accessible and does not require a large space to store it because everything can be accessed and stored practically in a *smartphone*. This is certainly different from the study of tafsir contained in the books of tafsir which are difficult to access due to the constraints of the Arabic language used which also tends to be difficult and requires a large space because the books of tafsir are usually volumes in hardcopy. The presence of digital interpretation provides a new experience for learning Quranic interpretation in a more innovative way. (Umar Mukhtar, 2023)

After 20 years of readers benefiting from the 15-volume print edition of Tafsir Al-Mishbah by Prof. Dr. Muhammad Quraish Shihab, now, Tafsir Al-Mishbah comes in a digital version (Pusat Studi Al-Quran, 2023) to be closer to the community, especially for the generation of Muslims / Muslim women not only in Indonesia but also at Daarul Ma'arif Islamic College (Petidam) Thailand. Petidam and Ma'had Darul Maarif Pattani South Thailand is an Islamic religious education institution under the leadership of the Pattani Regional Islamic Religious Council, running and implementing the school education system from the Mutawasit and Tsanawiyah levels. The school uses Malay as the official language in delivering teaching materials.

In addition to studying the fields of morals, tawhid, sirah and fiqh, students also study the Quran and tafsir. Based on a brief interview with two students from Thailand who are studying at UIN SMH Banten, Husna and Saifudin, both said that the tafsir books that have been studied are still using the conventional system (bandongan; one teacher with many students). Therefore, we consider it necessary to research more deeply how the pattern of learning the Koran and tafsir so far in Petidam, what are the challenges and obstacles that are often faced while introducing one of the literature of Tafsir Al-Mishbah Digital while making it easier for us to understand the holy verses of the Quran in an ever-evolving era.

RESEARCH METHODS

The methodology used in this research is descriptive qualitative method with instruments of observation, interview, and documentation. This method was chosen because it is able to represent the characteristics of this research. Observation as an initial step is needed in developing preliminary findings regarding the basic abilities of students in utilizing digital application-based learning media; how is the utilization process, the extent of their competence. Interviews were also conducted to find out how the tafsir learning process has been going on, what tafsir books are used by lecturers every time they learn, how students respond related to learning methods to the benefits felt from the digital Al-Mishbah tafsir application. Furthermore, documentation in the form of photos, writings, videos were collected throughout this research as supporting and reinforcing evidence in order to obtain maximum results related to the utilization of the digital tafsir Al-Mishbah application. These three research methods are carried out in tandem with each other and are supported by the answers of respondents who are the main key to the research results.

DISCUSSION AND RESULTS

This research was conducted in July 2024. The research process began with determining the research location. We chose Darul Maarif Islamic College (Petidam) with various considerations. *First*, based on an initial search on two PAI students of UIN SMH Banten from Thailand who have studied at Petidam, the tafsir learning model there is still classical and has

not utilized the digital tafsir application. *Second*, researchers really want to know the pattern of learning Al-Quran interpretation directly or face-to-face that has been practiced by Al-Quran interpretation lecturers to Petidam students.

The process of collecting data from respondents (July 15-19, 2023). Respondents were 20 Petidam students consisting of 13 women and 7 men. In addition to making observations and witnessing directly the learning patterns of Quranic interpretation, data collection was carried out by distributing questionnaires through *googleform*. The questions asked are open questions that aim to allow respondents to answer freely about the pattern of learning Al-Quran interpretation and the utilization of the digital Al-Mishbah interpretation application.

From the documentation above, it can be seen that students really listen to what Ustadz explains. Students and female students sit separately, separated by the hijab and this applies in each class. When we observed and followed the lecture directly, Ustadz Abdul Rahman, lecturer of Al-Quran and Tafsir guided students to read Qs. Yusuf verses 1-5 which became the material for the study of tafsir. The tafsir book used at that time was the book *Shafwatut Tafasir* by Imam Ali Ash-Shabuny.

As for the delivery of lecture material, Ustadz Abdul Rahman uses Thai language, occasionally Malay with the aim of preserving the Malay language, also making it easier for us to understand word by word explained by Ustadz. Ustadz Abdul Rahman starts his class with prayer and greetings to students. Then, he informed the letter and verse that would be studied that day, along with what reference book would be used. Not to forget, he also read the verse first in tartil followed by translating the verse carefully. After reading and translating, Ustadz describes in detail the word-by-word interpretation of the verse. Based on the author's observations, Ustadz was very communicative in delivering the material. Occasionally, he also slipped *asbabunnuzul* and the meaning of words and their derivations in the dictionary.

Moreover, Ustadz was very eloquent in describing the values and moral messages contained in the verse. Thus, the students are able to translate what is contained in the verse into everyday phenomena. For example, in explaining Qs. Yusuf which opens with the word '*ahsan al-qashash*' as good as a story.

...نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصِّ

Regarding the verse above, Ustadz Abdul Rahman explained that indeed, there is one story in the Qur'an that is revealed in its entirety from beginning to end and there is no mention of the story repeated in other surahs and verses. (Quraish Shihab, 2024) in his description, Ustadz Abdul Rahman also told the story of Yusuf with a contemporary approach which is really relevant that hasad can happen to anyone. When the heart is *hasad*, then all that exists is the desire to make others destroyed. Such was the case with Joseph's brothers, they envied and resented Yusuf so much that they wanted to destroy Yusuf's life.

After explaining the meaning of the verse, Ustadz Abdul Rahman always slips the values and moral messages taught by the Quran, so that we can all take *ibrah* or religious messages from the verse. He revealed that the impulse of hasad, the envy that befell Yusuf's brother came from the impulse of *shaytaniyyah*. Syaithan which comes from the word *shin-tho-nun*, while there is another term iblis which has the root word *ba-lam-sin* which both words have almost the same meaning; far from the grace, guidance and love of Allah. So, the person who hasad and envy even when it is shown and wants to harm others, he is doing the habits of *shaytan*.

After listening Ustadz Abdul Rahman's explanation, we were allowed to further observe the teaching and learning process of this Quranic Interpretation course. We invited several students to describe back what was obtained from Ustadz Abdul Rahman's explanation. Students were so enthusiastic and excited when asked to come forward. Especially, akhwat,

they did not feel embarrassed. One by one they showed their hands and we chose who was faster.

One of the students, Siti Suhaila (19) was pleased to come forward and repeat Ustadz Abdul Rahman's explanation. She explained that what Ustadz Abdul Rahman explained was very relevant to everyday life. Sometimes, said Suhaila, we feel lacking in the kinds of ni'mat that Allah gives because we focus on the achievements of others, then feelings of envy and jealousy grow, just like those experienced by Yusuf's brothers. It is not appropriate for us to hurt others, especially since the story of the Prophet Joseph is that they are brothers, even though they are not biological. At the end, Suhaila invited his friends to be more grateful for Allah's blessings and always do good.

After hearing Suhaila's explanation, we also listened to Ahmad bin Haji Usman (20). If Suhaila emphasized the explanation on the nature of human beings who are reluctant to be grateful for Allah's blessings and are busy looking at the achievements of others, then Ahmad explained that the story of Prophet Yusuf taught us all to be fair in treating children. What happened to the Prophet Yusuf (peace be upon him), apart from being Allah's fate and decree, also depends on how Allah gives us all an example in dealing with children.

Sometimes, said Ahmad, there are conflicts that occur between children, especially if parents have more than two children. So, the good way is to treat them all the same. This, continued Ahmad, is not because Prophet Ya'qub was unfair, no. But because of the nature of the child because he is easily jealous if he sees a child with more than two children. But because of the nature of the child because he is easily jealous if he sees his other siblings look more favored by his father and mother. Because, Ahmad also often feels the existence of *rival siblings* among his siblings.

After the presentation from the student representatives, the researcher then gave an explanation about tafsir Al-Mishbah; what is tafsir al-Mishbah, who is the author and how the journey of this typical and original Indonesian mufassir interpretation eventually penetrated and transformed into a digital interpretation application that is more concise and easily accessible without losing the essence of the hardfile book that we have been able to use together for 20 years.

The presence of the printed version of tafsir al-Mishbah that has colored the treasures of Indonesian interpretation is a very meaningful masterpiece. With Indonesian language that is easy to understand together, this tafsir book feels 'close' because it does not use many complicated and difficult religious terms. So, with these various conveniences, readers with various levels of knowledge, God willing, can understand the content of Tafsir al-Mishbah. Welcoming the good and happy, now Tafsir al-Mishbah comes in a digital version.

In addition to strengthening information from the official Instagram account @tafsirmishbahdigital, the author has also downloaded the digital Al-Mishbah interpretation application on a smartphone. Besides there is a premium package that can be used for life and free access to all volumes in the interpretation application. The price offered is not expensive. If the 15-volume print version of the interpretation of al-Mishbah is priced at around 3.5 million, then the digital al-Mishbah interpretation application only costs 500k. The money paid will also be used for the Quran memorizers of the Al-Quran Study Center.

In addition to the paid version, tafsir al-Mishbah digital application also provides free download access that can be utilized for one week. This interpretation application can also only be downloaded on android playstore. For owners of mobile phones Iphone, al-Mishbah interpretation application is not yet available. In the future, this application can be downloaded from both playstore and iOs.

To further maximize the use of tafsir al-Mishbah digital, the author invites all students to download tafsir Al-Mishbah digital application. The author guides from the download process to its use. From the beginning, there were students who were confused, some of them

immediately opened *Playstore* and looked for the digital Tafsir Al-Mishbah Apps feature. During the socialization process of Tafsir al-Mishbah, the students listened carefully. With language limitations, the author delivered directions in Indonesian.

Meanwhile, the students understood little by little by translating to Malay. It took almost 15 minutes for the students to open *Playstore* and download the digital Tafsir Al-Mishbah application. Of the 20 students, there were only about 5 people who could not download the apps because of the type of Iphone. Nevertheless, he can find out how to download and utilize the features available from his friends who have successfully downloaded.

After finishing downloading the TAM apps, the author accompanies and asks students to find and open the interpretation of Qs. Yusuf and read it carefully. From the results of the reading, students felt that the interpretation of al-Mishbah made it very easy for them to find the reading material they needed. They also stated that they were happy and amazed because they got benefits of the thick interpretation of the Quran with just one handheld gadget that is adequate and can learn from anywhere and anytime. For more details and comprehensiveness, the following results of respondents' answers can be clicked through this [link](#).

From the description above as well as based on the observation process and data processing of the research that has been carried out, it is obtained that the tafsir learning methods commonly practiced by Tafsir Al-Quran lecturers in Petidam - in this case guided by Ustadz Abdul Rahman, the researcher concludes into 8 (eight) methods:

First, Opening (opening the session). Ustadz Abdul Rahman opened the tafsir class session by first greeting the students and asking how they were that day. There is no stiff impression from Ustadz's face. He opened with a friendly greeting before finally opening the learning session.

Second, Reading. After finishing greeting and greeting, Ustadz first provided information on the verses to be studied today. At that time we were invited to jointly open the surah which became the study of Tafsir (Qs. Yusuf 1-5). after ensuring that all students open the same surah, Ustadz reads verse by verse in *mujawwad* and *tartil makhraj*. After Ustadz reads, students are asked to follow the reading. And so on until the fifth verse.

Third, Interpreting. After Ustadz finished reading the verse as a whole & followed by all participants, he began to interpret or read the interpretation of the verse word by word in accordance with the reference tafsir book used, namely the book *Shofwatut Tafasir* by Imam Ali Ash-Shabuni. As observed by the researcher, every word spoken by Ustadz based on the interpretation book, always uses the local language (Malay-Thai) that all students understand. Ustadz also inserted stories about the Prophet Yusuf as well as the cause of the revelation of the verse. In the third verse of Qs. Yusuf '*nahnu naqushshu 'alaika ahsan alqashashi*' (We tell you, O Muhammad, the best of stories). This verse indicates that, as a book of da'wah, the Qur'an al-Karim conveys a series of stories to be taken as lessons. Now, in Qs. Yusuf, the Quran directly mentions that the story mentioned in this surah is the best story in the Quran. In fact, most scholars say that there is nothing else in other surahs where a story is mentioned as fully, completely and comprehensively as the story of the prophet Yusuf as a child, then thrown into a well, cared for by a rich merchant, then slandered, imprisoned, then chosen as treasurer of Egypt. Indeed, this story has a lot of moral messages.

In the next verse, the word '*Yaa-abati*' mentioned by Prophet Yusuf (peace be upon him) to his father, Prophet Ya'qub (peace be upon him) implies the high respect and ta'zhim of a son to his father. A remarkable story written in the Quran about the relationship between a son and a father who was frightened by what he was experiencing. Prophet Yusuf (peace be upon him) seemed to be confused about the dream that happened to him. The word '*saajidiin*' which is mentioned at the end of the verse, implies that the prostration in question is not a prostration of submission or worship, let alone worship, the prostration in question is a prostration of respect or prostration of glory from the objects that Allah created on one of his prophets. The

dialogue between the son and the father is recorded perfectly because the Qur'an wants the son to tell his father something, whether it is a dream or something that he considers secret.

Then, the implied message of the father is '*don't tell your dreams to your brothers*' as proof of the father's love for his children so that there is no envy among them. This story also hints at the weight and pain that the Prophet Yusuf as will face because later he will be sent to become a great Prophet and will even carry out a great mandate in the future. In his explanation, Ustadz emphasized the need to 'keep secret' what happens in our lives. If asked why the Prophet Yusuf's dream should not be told? Because the Prophet's dream is special. The dream is a revelation of a sign of *busyra* (good news) from Allah subhanahu wata'ala. The prohibition of telling the dream was also that something would happen, namely '*Fayakiidu laka Kaydaa*' - that they, Yusuf's brothers would harm him.

The form of evil or persecution was finally seen when the Prophet Yusuf was playing. With the trickery of his brothers, Yusuf was thrown into the well. Some of his clothes were torn and given fake blood until one of his brothers lied, he said that Yusuf was eaten by a wolf. Therefore, according to Ustadz Abdul Rahman, human deception comes from his lust. The lust comes from *shaytan* (*sya-tha-na*) which is interpreted as an enemy, misguided, where the Quran repeatedly reminds us that we must be careful of satan and his deception because repeatedly the Quran mentions that satan is '*aduwun mubiin*' a real enemy for humans. In addition to the word *syaitan*, a figure who also often disturbs humans is the devil. Iblis comes from the word '*ablasya*' which means '*far from Allah's mercy*' or hopeless because according to the promise of the Quran, *syaitan* will forever be in the hell of jahannam.

Fourth, Growing. After Ustadz explains the interpretation word by word, tells the moral story behind the verse complete with asbabun nuzul, Ustadz will invite students to think critically, what moral values does the story contain? Why does the Qur'an tell it even in a full surah that is not mentioned again in other surahs and verses? In this session, Ustadz and his student explored more what did they get from the surah.

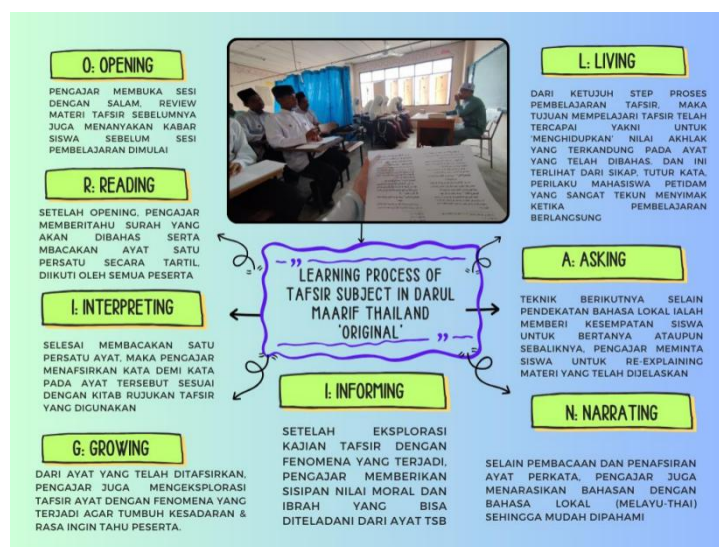
Fifth, Informing. After the Quranic verses are read and the interpretation material delivered word by word is complete, the Ustadz provides stories, inspirational stories and examples that can be taken and used as *ibrah* by the students. Ustadz inserted stories of previous scholars, why it is necessary to respect both parents, why children are only allowed to tell their secrets to their parents, and why all information in the Quran is important to be used as guidance. He slipped many advices into the tafsir learning session.

Sixth, Narrating. Some good values and examples conveyed from the story of the prophet Yusuf as. will be more effective if conveyed in local language that is easily understood by the communicator. Therefore, throughout our observations, we felt that Ustadz only used language, terms, words that were commonly used by the participants, complete with jokes that were also in accordance with contemporary children. The learning process was smooth, without obstacles, not even a single student spoke, let alone sleepy and joking during the lesson. All students focused on listening to the Ustadz's presentation and explanation. No one also interrupted Ustadz's explanation. They will only speak when asked or at the opportunity given to them. With the local language approach method, researchers observed that the learning process was more conducive, interactive and comprehensive so that students easily understood the material well because there was minimal *noise* (disturbance) during learning, all students could work together well.

Seventh, Asking. As described in the previous section, the learning process of Tafsir Al-Quran was quite conducive because the lecturer as a teacher and communicator placed himself appropriately with the right method, thus, no significant disturbances occurred during the lecture process. Towards the closing session, students are offered to ask questions if there are things or descriptions that are not clear. They are asked to pro-actively discuss the material that has been discussed. In fact, in the process of our observation, there were six students (3

girls and 3 boys) who were willing to restate what Ustadz said during the session. Their answers and explanations varied. Some explained the parenting process of Prophet Ya'qub to his son, some discussed the dangers of *hasad*. There are also those who highlight more about sibling relationships which are usually inseparable from conflict and competition. After being given time to ask questions, Ustadz also often confirms the material that has been explained to some of them to ensure that the material is remembered and recorded properly.

Finally, Living. Of the many approaches taken by Ustadz Abdul Rahman as the lecturer in charge of Al-Quran interpretation. The learning process that manifests in the attitude and behavior of all students. The process of learning the Qur'an, especially tafsir, is not only studied and extracted knowledge, but also internalized from the attitude, speech, manners that feel 'alive' in Ustadz as a teacher and students as listener who are taught. If depicted in the form of infographics, it will be seen that the process of learning Quranic tafsir at Darul Maarif Islamic College (Petidam), Pattani, Thailand is as below:



Picture I. The Learning Process of Tafsir Al-Quran at Petidam

From the picture above, it can be seen that the teacher (Ustadz Abdul Rahman) has own method of teaching Tafsir Al-Quran. We call this method and learning process **ORIGINAL**, each letter has its own meaning: *Opening, Reading, Interpreting, Growing, Informing, Narrating, Asking* and finally *Living*. From this naming, describing the *step by step* tafsir learning process presented by Ustadz Abdul Rahman makes it easier for researchers to guide students to utilize the digital tafsir al-Mishbah application. Therefore, the chart above is not only compiled to facilitate researchers in describing the findings of this study, but also readers who have or want to describe themes related to Quranic interpretation.

CONCLUSION

Technological developments require changes in various fields, including religious learning patterns. The transformation of printed Tafsir Al-Mishbah into a digital application version is a major breakthrough make the process of learning tafsir is easier, more effective and innovative. Tafsir Al-Mishbah digital is also present as an alternative reference to classical tafsir in this technological era. As we know, mistakes in quoting interpretations will indirectly affect the mindset, speech and behavior. Due to explore more and know well about importance of digital Tafsir Al-Mishbah, researchers conducted this international collaborative research in Petidam, Thailand, July 2024. There were 20 participants who attended the digital Tafsir Al-Mishbah study session as well as being respondents. From the results of the research, it appears that the Al-Quran Tafsir lecturer, Ustadz Abdul Rahman, used the *ORIGINAL* method in his

tafsir learning. This also helps researchers to use the method used by Ustadz Abdul Rahman during teaching tafsir by integrating it into the digital tafsir application. This research is expected to be able to become research findings and also research development in the future.

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