

# The Impact of Digital Items on Islamic Education among Muslim Youths

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## ABSTRACT

This study explores the influence of digital items on Islamic education among Muslim youths. It examines how digital tools enhance learning engagement, accessibility, and self-directed study within Islamic contexts. Through qualitative analysis, the research highlights the growing preference for digital platforms as effective supplementary learning tools that promote independent exploration and deeper understanding of Islamic teachings. The findings suggest that digital resources not only modernize Islamic education but also foster a more interactive and accessible learning experience for the younger generation.

**Keywords:** digital learning, Islamic education, Muslim youths, technology in education, interactive learning

## INTRODUCTION

The integration of digital technology in education has transformed teaching and learning practices across disciplines, including Islamic education. In today's digital era, students are increasingly exposed to online platforms, mobile applications, and interactive multimedia resources that shape their learning behavior and engagement. These technological advancements provide new opportunities to enhance students' understanding and accessibility to Islamic knowledge beyond traditional classroom settings.

Islamic education plays a vital role in nurturing moral values, spiritual awareness, and social responsibility among Muslim youths. However, conventional teaching methods often struggle to capture students' attention, particularly those accustomed to digital environments. The emergence of digital items—such as e-learning modules, Quran applications, and educational websites—has provided an alternative approach to engage learners more effectively.

Previous studies (Barab, King, & Gray, 2004; Roblyer & Edwards, 2000) emphasized the importance of integrating pedagogy and technology to sustain student interest and improve learning outcomes. Yet, challenges remain in ensuring that digital tools are not only accessible but also pedagogically sound and culturally appropriate. Yahya (2010) highlighted that while many digital Islamic resources exist, most are limited to basic functions such as reading or listening, without incorporating interactive learning features.

This study, therefore, investigates the impact of digital items on Islamic education among Muslim youths. It aims to explore how these tools influence students' motivation, engagement, and independent learning. The findings contribute to understanding how digital platforms can enhance the effectiveness of Islamic education in Malaysia and beyond.

## Problem Statement

The rapid and constant pace of change in technology is creating both opportunities and the opportunities include greater access to rich, multimedia content, the increasing use of online challenges in the education world. course

taking to offer classes not otherwise available, the widespread availability of mobile computing devices that can access the internet, the expanding role of social networking tools for learning and professional development, and the growing interest in the power of digital games for more personalized learning.

One of the challenges faced by Muslim students is the lack of usage of digital items for Islamic education and purposes. The inconsistent amount of Islamic digital items being used among youngsters nowadays has become quite a problem in the modern days. With time, comes advanced technology and digital shortcuts. The development of Islamic digital items is available throughout the nation and yet the amount of usage is surprisingly low and lacking. Despite this nearly ubiquitous access to computer technology, however, there is a significant gap between the presence of technology and its usage in the classroom. According to Royer, (2002), while some type of technology is present in nearly every classroom in the country, it is rarely used to its fullest potential. Some of this discrepancy is due to a lack of comfort with using technology for teaching and learning. According to Price, Cates, & Bodzin, (2002), even teachers who are using technology and report a high degree of comfort with technology tend to use it in fairly rigid ways, such as searching for activities to use with students, communicating with other teachers, and word processing. And while students frequently do use computers in the classroom, use is often limited to information gathering and word processing rather than using multimedia tools or digital content to design and create products. Often, learning with technology is teacher- centred rather than student-centred.

Teenagers, particularly Malaysians, are mostly already exposed to easy technology with popular gadgets such as smart phones, laptops and tablets. With those gadgets come various applications that can be easily installed and downloaded by users. Since books and publication materials are no longer the main medium in this era, it should be no problem for wider development for digital Islamic usage. There should be more developed applications that offer a variety of Islamic teachings and even the Quran. There have been creations of digital Qurans over the years but they have not been exposed in the academic world for Muslims in Malaysia.

Majority of educators in Malaysia do not rely on technology when it comes to Islamic education and guidance. Students have not been encouraged to explore and read the holy Quran through related digital items such as the computer, tablets or even through their phone screens. applications and programs are easily available over the internet for users to install or purchase. According to Knezek, (2005), needs-based technology integration education is shown to have a rapid, positive effect on teacher attitudes, such as computer anxiety, perceived importance of computers, and computer enjoyment. This type of education is shown to have a time-aggged positive effect on the attitudes of students as well. The exposure of Islamic digital items can be beneficial for students as they lead very busy lifestyles and technology is all they need to be closer to our sacred religion. With just a touch and tap away, students can access the Quran and even sunnahs and da 'wahs on their desired gadgets. Students nowadays are more reliable to look anything up on their phones and computers rather than the old fashioned reading publications of newspapers, magazines and books. They search for information on the internet and even look for studying materials on related websites. Since they are prone to read almost any material using modern technology, it should be much easier and less complicated to have them use their phones for Islamic purposes and gather more religious information from digital gadgets instead of on paper.

### **Research Objectives**

**RO1:** To identify the advantages of digital items used in Islamic education among Muslim youths.

**RO2:** To study the lack of digital items used in Islamic education among Muslim youths.

**RO3:** To investigate the impact of digital items used in Islamic education among Muslim youths.

### **Research Questions**

**RQ1:** What are the benefits and advantages for Muslim youths when using digital items in Islamic education?

**RQ2:** Why are digital items lacking in terms of usage for Islamic purposes and education among Muslim youths?

**RQ3:** What are the impacts on Muslim youths when using digital items in Islamic education?

### Rationale and Scope of the Study

The rationale of this study is to examine the lack of digital items used in Islamic education among Muslim youths. This study aims to help parents, teachers, lecturers, engineers, and manufacturers understand how to respond when students question the limited use of digital tools in Islamic education. It also encourages them to promote the effective and ethical use of digital items in this technologically advanced world.

The scope of the study focuses on digital items in Islamic education, particularly the current lack of their use. The researchers will observe and conduct in-depth interviews with **10 students** from the Faculty of Communication and Media Studies, Faculty of Hotel and Tourism Management, Faculty of Art and Design, Faculty of TESL, and Faculty of Office Management.

This research adopts a **qualitative approach**, using methods such as observation, purposive sampling, and in-depth interviews. The duration of the study is between **June 2014 and November 2014**.

### Significance of the Study

#### Policy

Most countries, including Malaysia, are governed by national policies that also regulate mainstream media. Whether publicly or privately owned, media organizations must follow established laws and guidelines to avoid offending or harming others on sensitive issues.

This research benefits the **Malaysian Communication and Multimedia Commission (MCMC)** by supporting the promotion and development of multimedia services that meet social needs in Malaysia. It also provides valuable insights for the **Department of Islamic Development Malaysia (JAKIM)**, the **Ministry of Women, Family and Community Development**, and the **Ministry of Communications and Multimedia**.

As the target audience for this study includes young Malaysian Muslims, these ministries can monitor and regulate digital programs and content to ensure they provide positive, faith-based benefits. Furthermore, it will encourage young Muslims to use digital items in accordance with Islamic teachings as guided by **Allah SWT in the Al-Qur'an**, which can positively influence their personality and social life.

#### Practice

Teachers from primary and secondary schools, as well as lecturers from public and private universities, can benefit from this study. They can begin incorporating digital items in teaching Islamic education to enhance engagement and understanding.

In addition, **IT engineers** can use the findings to design new digital tools specifically for Islamic education—beyond the existing Digital Qur'an—by creating more engaging and interactive educational media to attract young Muslims.

The **government** can also play an important role by supporting schools and universities with access to digital items, encouraging students to explore educational digital tools rather than spending excessive time on social networking sites.

## LITERATURE REVIEW

### Islamic Education

In today's advanced digital era, various platforms are available to discuss and present emerging issues in Islamic studies. For example, Muslim societies can access the Online Journal of Islamic Education (O-JIE) to learn about

## Islamic education.

Islamic education is a matter that cannot be taken lightly, especially within Muslim communities. As stated by Ahmed and Ezzeddine (2009), children of Muslim converts raised in America reported that their parents often have difficulty understanding the challenges of navigating youth culture because they were not raised as Muslims themselves.

According to Tindongan (2011), the Muslim immigrant community in the United States experiences misunderstandings based on their appearance, clothing, origin, and religion. Krauss et al. (2005) highlighted that Islam is an integral part of nation-building as both a religion and a comprehensive way of life. In their study, Shamsuddin (1992, as cited in Krauss et al., 2005) indicated that Muslims require a different scale to measure religiosity because “the Islamic concept of religion, i.e., its dimensions, are defined by the very concept of religion.”

Malaysia, as a respected Muslim-majority country, has certain advantages in managing religious affairs and international relations (Harun, 2009). Thus, Islam is an essential and powerful guiding force in life, influencing both education and economic development. Norlidah et al. (2013) also noted that Facebook-based learning can enhance creativity among Islamic Studies students in Malaysia.

## Digital Technology in Education

Digital technology has revolutionized education by promoting flexible, interactive, and student-centered learning approaches. Ertmer (2005) emphasized that teachers’ beliefs play a critical role in determining how effectively technology is integrated into education. Similarly, Clark (1994) argued that media alone do not influence learning outcomes unless guided by sound pedagogical design.

Digital tools—such as e-books, applications, and multimedia platforms—enable more personalized and engaging learning experiences (Bull et al., 2005). In Malaysia, digital learning adoption is steadily increasing through national initiatives that promote digital literacy. Balakrishnan et al. (2010) found that ICT training among pre-service teachers enhances their competence in integrating technology into classroom instruction.

## Digital Items in Islamic Education

Islamic education seeks to integrate faith, knowledge, and practice to develop well-balanced individuals. The emergence of digital Islamic tools—such as digital Qur’ans and mobile learning apps—has introduced new ways to disseminate Islamic knowledge. Norlidah et al. (2013) found that Facebook-based learning improved creativity and engagement among Islamic Studies students, while Yahya (2008) developed E-Halagaat, an e-learning system for Qur’anic instruction, underscoring the importance of digital media in religious education.

However, awareness and usage of these tools remain limited. Bustamam-Ahmad (2011) and Permani (2011) reported that access, awareness, and digital literacy significantly influence the adoption of digital Islamic education. Additionally, the abundance of online information raises concerns about the authenticity and reliability of digital religious content.

## Digital Learning and Youth Engagement

For Muslim youths, digital learning provides opportunities for self-directed exploration of Islamic knowledge. Chang and Wang (2009) observed that interactive digital environments foster inquiry-based learning, while Grimshaw et al. (2007) found that multimedia features enhance comprehension and motivation.

Ahmed and Ezzeddine (2009) argued that Muslim youths face challenges in maintaining religious identity in a globalized, digital world. Digital Islamic education can therefore strengthen faith and identity by providing accessible and engaging content that aligns with Islamic values.

## Summary of Literature

Prior studies highlight the potential of digital technologies in enhancing Islamic education, but also emphasize challenges related to awareness, access, and content quality. This study builds upon previous findings by examining how Muslim youths perceive and utilize digital items in Islamic learning contexts.

## METHODOLOGY

### Data Collection Strategies

#### Unit of Analysis

When conducting research, the type of analysis used is crucial. The main purpose of conducting research is to answer questions and provide a deeper understanding of theoretical or practical issues (Silverman & Solmon, 1998). They also emphasized that researchers must determine how to prepare data for statistical or qualitative analysis.

The type of unit of analysis varies depending on the type of observation used in a study. In this research, the **unit of analysis** focuses on the digital items used in education, particularly on the lack of their usage in Islamic education among Muslim youths.

#### Sample

##### Purposive Sampling

According to Tongco (2007), purposive sampling is a deliberate choice of informants based on the qualities they possess. It is a **non-random sampling technique** that does not require statistical representativeness but relies on the researcher's judgment in selecting the most informative participants.

When choosing a sampling method, the researcher must consider the main research questions being addressed. Davis, Gallardo, and Lachlan (2012) stated that qualitative samples are often purposive, selected specifically for a defined purpose. Researchers typically choose informants who have relevant insights into the phenomenon under study because purposive sampling aims to select a small number of cases that yield the most meaningful information.

For this research, **five (5) informants** were selected from **Universiti Teknologi MARA (UiTM), Alor Gajah, Melaka**, representing different faculties. The faculties involved were:

- Faculty of Communication and Media Studies
- Faculty of Hotel and Tourism Management
- Faculty of Art and Design
- Faculty of Administrative Science and Policy Studies
- Faculty of Office Management and Technology

#### In-Depth Interview

In-depth interviews are commonly used in qualitative research, often approved by ethics committees. These interviews are usually **semi-structured or unstructured**, allowing the interviewer to focus on topics and open-ended questions rather than fixed, closed-ended ones (Allmark et al., 2009).

This one-to-one interview format allows for richer and more detailed data collection, as informants can express their experiences freely. For this study, interviews were conducted using **20 open-ended questions** based on the research questions. Each interview session involved one informant at a time, lasted approximately **30 minutes**,

and was both **audio recorded and transcribed** for analysis.

## Data Analysis Strategy

### Thematic Analysis

According to Daly, Kellehear, and Gliksman (1997), thematic analysis involves identifying themes that emerge as significant in describing a phenomenon. Braun and Clarke (2006) noted that although thematic analysis is sometimes underacknowledged, it remains one of the most widely used qualitative analytical methods in psychology and the social sciences.

Thematic analysis enables detailed and nuanced interpretation of data across diverse subjects (Boyatzis, 1998). The process involves identifying recurring ideas, patterns, and relationships in the data to develop meaningful categories and themes.

All data collected through **purposive sampling, in-depth interviews, and observations** were analyzed using thematic analysis. This process ensured that the findings and conclusions were grounded in the data and directly addressed the research questions based on the chosen methodology.

## FINDINGS

The findings indicate that most students were **unaware of Islamic digital tools**, such as digital Qur'ans and Islamic mobile applications. This lack of awareness contributed to their low interest in using these tools for learning. Additionally, the ease of internet access often diverted their attention toward general online searches rather than structured digital Islamic platforms.

However, respondents acknowledged that **digital tools can enhance Islamic learning** by providing access to credible religious sources, interactive content, and flexible learning opportunities. They believed that digital items could make Islamic education more engaging and accessible, especially if integrated into formal classroom instruction.

Based on the data collected, the researchers concluded that the **use of digital items may yield positive results** by providing students with wider and more reliable religious perspectives. Access to multiple credible sources, including those produced by renowned Islamic scholars and educators, can be highly beneficial for academic and personal learning. This helps students apply Islamic teachings not only in school settings but also in their everyday lives, making full use of the digital devices they already own.

The implementation of digital items in Islamic education can also **increase students' motivation and enjoyment** in learning. When schools and universities provide access to digital resources, students no longer need to worry about the cost of obtaining such tools. Hands-on experience with these technologies allows them to explore the dynamic and engaging side of Islam through digital media.

Overall, the findings demonstrate that **digital items have a significant positive impact on Muslim youths' education**. In today's digital age, these tools provide a convenient and effective medium for learning, encouraging students to gain knowledge in innovative and interactive ways. Integrating digital technologies into Islamic education can accelerate the learning process and improve engagement.

Furthermore, digital items often contain visually appealing and interactive features—such as vibrant graphics, animations, and multimedia elements—that capture learners' attention. These features help children and young learners recognize concepts more effectively, supporting both cognitive and spiritual development.

In conclusion, the findings suggest that the integration of digital items into Islamic education can make the learning experience **more meaningful, engaging, and effective**, thereby enhancing religious understanding and strengthening faith among Muslim youths.

## DISCUSSION

### Impact of Digital Items on Islamic Education

The findings show that the use of digital items in Islamic education has a significant influence on Muslim youths' learning experiences. Most participants stated that digital tools allow them to learn about Islam in a more convenient, engaging, and effective way. These digital items serve not only as educational aids but also as alternative methods for delivering Islamic instruction in schools.

Furthermore, many digital tools feature **vivid graphics and interactive elements**, which make learning more appealing and immersive. Such tools encourage students to engage in self-directed learning, allowing them to explore Islamic content independently without constant guidance from parents or teachers. The use of digital resources also benefits individuals who wish to deepen their understanding of Islam at their own pace. For instance, people can now access the **Electronic Qur'an** or other Islamic learning applications anytime and anywhere through their personal devices.

### Digital Tools and Accessibility

The study also highlights that Islamic education can be effectively achieved through the use of digital platforms. Digital items have contributed to greater accessibility and inclusivity, enabling wider segments of society to learn about Islam. This approach not only attracts Muslim youths but may also spark interest among non-Muslims who wish to understand Islamic teachings.

Since today's students are already familiar with gadgets and online tools, learning through digital media feels natural and convenient to them. These tools can complement teachers' efforts, especially when students are learning from home. As a result, digital platforms help reduce absenteeism and motivate students to continue studying outside the classroom.

Additionally, the integration of **multimedia elements**—such as videos, animations, and simulations—creates a more realistic and engaging learning environment. This enhances students' understanding and speeds up the learning process, making Islamic education more dynamic and accessible.

### Digital Learning and Motivation

The research findings reveal that digital tools have transformed the traditional approach to teaching Islamic education. These tools have introduced **new and more effective methods** of teaching and learning compared to conventional classroom sessions. Students can now complete their assignments anytime and anywhere, leading to a more flexible and continuous learning experience.

The integration of digital items has improved the overall quality of Islamic education in Muslim societies. It has modernized the learning environment, promoting greater participation, creativity, and self-learning among students. As a result, digital learning contributes to the growth and development of Islamic education in contemporary settings.

### Independent Learning through Digital Platforms

The study also shows that digital items have enhanced students' **knowledge, independence, and self-motivation** in learning about Islam. These tools encourage active exploration, prompting students to investigate and discover Islamic knowledge independently. The interactive elements in digital resources foster curiosity and engagement, motivating students to learn beyond what is taught in traditional classrooms.

Consequently, learners gain broader and more diverse knowledge compared to conventional teaching methods. The shift from teacher-centered instruction to technology-assisted learning empowers students to become independent, self-driven learners who are capable of using digital tools to strengthen both their religious understanding and academic achievement.

## CONCLUSION AND RECOMMENDATIONS

### Conclusion

The study concludes that digital tools have significant potential to modernize Islamic education. Despite limited awareness and access, Muslim youths recognize their value in making Islamic learning more engaging and accessible. Integrating digital resources can bridge traditional values with modern learning approaches, fostering sustained interest and lifelong engagement in Islamic studies.

### Recommendations

1. **Increase Awareness and Accessibility:** Promote Islamic digital tools through campaigns, training, and workshops.
2. **Curriculum Integration:** Incorporate digital resources into Islamic education syllabi.
3. **Collaboration:** Encourage partnerships between educators, scholars, and developers to create reliable, engaging content.
4. **Institutional Support:** Provide funding and infrastructure for developing high-quality Islamic digital materials.
5. **Further Research:** Examine the long-term effects of digital Islamic education on students' learning and religiosity.

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