

THE TAMYIZ ONLINE METHOD FOR THE QUR'AN LANGUAGE LEARNING

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Abstract. Learning the Qur'an language as a foreign language is very challenging. This research is intended to analyze the learning method adopted by the Tamyiz online. This study used qualitative methods. The results showed that the Tamyiz online is a method of learning the Qur'an language online using the WhatsApp. The learning materials are delivered on a daily basis. The assignment can be in the form of muroja'ah, a memorization song according to the rhythm of a certain song. At the end of learning period, an exam using the Quizizz app is carried out to determine the level of learner's achievement.

Keywords: Tamyiz Online; Learning; Qur'an; Language

Abstrak. Pembelajaran bahasa Al-Qur'an sebagai bahasa asing merupakan tantangan tersendiri. Penelitian ini bertujuan untuk menganalisis metode pembelajaran yang digunakan oleh Tamyiz Online. Penelitian ini menggunakan metode kualitatif. Hasil penelitian menunjukkan bahwa Tamyiz Online merupakan metode pembelajaran bahasa Al-Qur'an secara daring melalui aplikasi WhatsApp. Materi pembelajaran disampaikan setiap hari. Tugas yang diberikan dapat berupa muroja'ah, yaitu lagu hafalan yang dinyanyikan sesuai dengan irama lagu tertentu. Pada akhir periode pembelajaran, dilakukan ujian menggunakan aplikasi Quizizz untuk mengetahui tingkat pencapaian peserta didik.

Kata Kunci: Tamyiz Online; Pembelajaran; Al-Qur'an; Bahasa

INTRODUCTION

Active communities in virtual spaces known as cyber communities are all connected through the internet and develop social interactions with new patterns, relying on specialized platforms. Cyber-society consists of individuals who are initially active in the real world, then active online to find friends or information through social media, because in cyberspace there are no boundaries or distances that prevent social activities (Rahmat, 2022). The early development of communities formed in real reality, giving rise to a new form of communication in the real world. With the advancement of communication technology, interaction between individuals has become easier, allowing the formation of relationships between people quickly without being constrained by time and place (Rahmania & Pamungkas, 2018).

Based on the survey results of the Indonesian Internet Service Provider Association (APJII) the number of Indonesian internet users in 2024 will reach 221.5 million or 79.5% of the total population, an increase of 1.4% compared to the previous year (Asosiasi Penyelenggara Jasa Internet Indonesia - APJII, 2024). Over the past five years, Indonesia's internet penetration has increased significantly. In terms of age, the majority (34.4%) of internet users are Gen Z (born 1997-2012), followed by millennial generation (born 1981-1996) as much as 30.6%, Gen X (born 1965-1980) is around 18.9%, and the newest generation, post Gen Z (born after 2013) is 9.17%. The baby boomers (born 1946-1964) accounted for 6.5%. Finally, the older generation of pre-boomers (born under 1945) contributed 0.2%.

According to the We Are Social report, there were 139 million social media users in Indonesia or 49.9% of the total population in January 2024. The most used

social media applications in Indonesia in January 2024 were WhatsApp (Digital 2024: Indonesia — Data Reportal – Global Digital Insights, 2024). Of all internet users in Indonesia aged 16-64 years, 90.9% use the WhatsApp application, followed by Instagram (85.3 %), Facebook (81.6%), Tiktok (73.5%), Telegram (61.3%) and X / Twitter (57.5%).

The notion of community, refers to a group of people who share a space, a particular identity, norms, values, cultural practices, and are usually small enough to know each other and interact. The community has some distinctive features based on its status and members that can indicate hierarchy and informal forms of organization (Mulyadi & Fitriana, 2018). Communities are now evolving to be mediated by technology as is the case with the Tamyiz community.

One of the online communities in Indonesia related to Qur'an learning is Tamyiz Online community. The Tamyiz Online is a word-by-word Qur'an translation learning class that is held online (TamyizKomunitas, 2024). Learning activities are carried out using the e-learning method through the digital platform tamyizkomunitas.com. The method used to learn tamyiz is Arabic language for specific purposes. The Arabic language is explained simply and easily understood through songs to memorize some rules in the language.

In a community engaged in teaching the Quran, there is a learning system that is carried out, including learning time from Monday to Friday with flexible hours, short material will be uploaded every day, and there are assignments to be done. The Tamyiz Online community uses WhatsApp applications for the process of joining the group. While social media, Instagram, which has been actively hanging out since 2016, provides uploaded content related to the tamyiz method, sharing sessions conducted

by the community. Once a week, material reviews are held via Zoom. For participants who cannot synchronously join the Zoom, they can learn the material unsynchronously by Youtube.

It is not uncommon for the Tamyiz Online community to meet directly or known as "kopdar". Meetings such as in mosques or other places according to mutual agreement occur respectively per generation or domicile of the Online Tamyiz members. Research conducted by Rahmat (2022) communication patterns in live meetings in the real world are free and there are no restrictions between fellow members or administrators. The use of all-channel communication by everyone so that they can connect and interact with each other by getting immediate feedback without waiting for approval from others.

The increasingly sophisticated communication and information technology makes the process of disseminating information faster and easier. This triggers changes and developments in human culture. The culture that develops in a society in a certain region and time can be influenced by the media system that exists in that society. Indonesian society, which is heterogeneous in various aspects such as ethnicity, religion, language, customs, and so on, is faced with very high mobility and dynamics. The existing media system in Indonesia, both traditional and modern media, plays an important role in disseminating information and culture.

The WhatsApp Group feature is one of the most popular social media features today. Many people utilize it to conduct social interactions with friends and communities. In a WhatsApp group, people can meet and gather virtually to greet each other, exchange ideas, share information, and even joke together. However, interactions in virtual spaces such as WhatsApp Groups are different from interactions in the real world. Cyberspace makes interactions mediated, so

one cannot understand the psychological conditions of the interlocutor directly (Triantoro, 2019).

A virtual community is a gathering place for individuals who share a common goal, interest or hobby. In this community, they can share information, experiences, and establish interactions with each other (Putri, 2018). Kozinets (2015) emphasizes that online communities are not something fake. People who meet online are not virtual individuals, but members of a real community made up of real individuals. This is evidenced by the many offline meetings held by online communities.

The topics discussed in online communities are not trivial. Often, online communities discuss important issues, including social and political issues. This shows that online communities have a role in raising awareness and concern for various problems in society. Therefore, it cannot be denied that online communities are real communities. It provides a space for its members to learn about real language, meanings, issues and culture. The existence of online communities has a real influence on the behavior and social aspects of its members.

McQuail (1987) said that new media are telematic media, which are different electronic technology devices with different uses. These new electronic media devices include several technological systems: transmission (via cable or satellite), miniaturization, storage, and information retrieval. And also the system of presenting images using a combination of text and graphics flexibly and controlled by computers. Furthermore, McQuail said that new media have several main characteristics, namely, decentralization, where the procurement and selection of news are no longer entirely in the hands of communication suppliers. Second, high capability means delivery via cable and

satellite. The delivery is able to overcome communication barriers caused by other transmitters. Third, interactivity, where recipients can choose, exchange information, answer back, and connect with other recipients directly. Fourth, the flexibility of form, content, and use of media.

According to Lister, Martin., Dovey, Giddings, Granth, and Kelly (2008), the term new media refers to large-scale changes in the production, distribution, and use of technological, textual, conventional, and cultural media. New media have several characteristics, namely digital, interactive, hypertextual, virtual, networked, and simulated. New media are digital, where all data is processed and stored in the form of numbers, and the output is stored in the form of digital discs. There are several implications of media digitization, namely that dematerialization, or text separate from physical form, does not require a large space to store data because data is compressed into smaller sizes, is easily accessed at high speed, and is easily manipulated. Interactive is an advantage or main characteristic of new media. This characteristic allows users to interact with each other and to be directly involved in changing the images or text they access. The new medium is hypertext, which is able to connect with other text outside of the existing text. This hypertext allows users to read text not sequentially, like in old media, but rather from wherever they desire. New media have networks, and this characteristic relates to the availability of content shared over the internet. This characteristic involves consumption, for example, when we consume media text, we will have a large amount of text that is very different from that available in various ways. New media are virtual, where this characteristic relates to the realization of a virtual world created by involvement in an environment built with computer graphics and digital video. New media are simulated,

which is not much different from virtual. This character is associated with the creation of artificial worlds carried out through certain models.

The presence of the internet and various communication programs has encouraged the rapid development of Computer Mediated Communication (CMC) in various forms. CMC enables borderless communication, in line with the principle of cyberspace that has no boundaries. CMC offers a new way to understand human behaviour and social relationships between individuals. CMC allows individuals to communicate in new ways, even comparable to face to face communication. CMC studies not only discuss the uniqueness of the emerging language, but also examine the formation of online identities, virtual communities, and the various interactions and message exchanges that occur in them (Huffaker & Calvert, 2006).

Interaction in cyberspace offers freedom for anyone to engage and connect. Users must understand and be able to use social media services to participate. The limits of activities and interactions on social media are very broad, in fact there are almost no limits. Users are free to express themselves in their communication as the control is entirely in the hands of the user. This freedom also applies to interpersonal communication between users. However, some experts argue that the relationships formed from communication in cyberspace are not as strong as face-to-face relationships in real life. This is because in cyberspace, interpersonal communication lacks a personal and emotional touch (Laksana & Fadhilah, 2021).

Jenkins, Henry (2019) outlines the ways in which new media cultures offer audiences the opportunity to jointly assume the roles of both consumers and producers of media at once. Jenkins argues that in participatory media culture, people are able

to creatively respond to media content by creating their own cultural commodities in an attempt to elaborate on and find meaning within existing media products and messages. In participatory media culture, people can more easily respond, contribute, and send messages to the media.

As expressed by Rahmania & Pamungkas (2018) that through interpersonal communication between members, good relationships are created and can be established communication with familiar language to create family relationships according to the goals of each member. Virtual communities, where communication is done through text and emoticons, have unique ways of interaction and identity formation. An individual's cultural background plays an important role in understanding and responding to the forms of communication that occur in the community. The Tamyiz Online community needs to harmonize perceptions and understandings among its members so that the exchange of information can run according to goals.

Although virtual communities take place in cyberspace, the interaction process that occurs in them is not much different from interactions in the real world. This is because virtual communities are formed on the basis of common interests, goals, or hobbies among its members (Putra & Achmad, 2022). Based on the background described above, the question in this study is what is Tamyiz Online and what are the participants' experiences in the learning process at Tamyiz Online. This study aims to find out what Tamyiz online is and how the process of learning the Qur'an language is in Tamyiz online.

METHOD

This study used a descriptive qualitative approach. The method used is cyber phenomenology. According to Bungin

(2023), cyber phenomenology characters are divided into seven parts. First, the emphasis on cyber phenomenon, which is based on the point of view of a single concept or idea. In this study, the emphasis was on the learning process. Second is the exploration of cyber phenomenons. Exploration of groups of individuals in cyber communities who are all experiencing the phenomenon. In this study, an exploration was carried out on individual groups in the Tamyiz online cyber community. Third, philosophical discussions. The basic philosophical ideas exist in cyber phenomenon, which becomes the subjective experience of people involved in cyber phenomenology. In this study, virtual interviews were conducted using WhatsApp to explore the experiences of Tamyiz members online. Fourth, self-confinement. The researcher shut himself up by discussing his personal experience with the cyber phenomenon. Researchers look at cyber phenomena in other contexts. Fifth, data collection procedures. Involving individuals who experience cyber phenomena in the cyber community. Data was collected through virtual interviews, observations, and literature studies. Sixth, data analysis. The analysis narrows down to a broader analysis toward detailed descriptions that embrace two elements: "what they have experienced" and "how they have experienced it" in the cyber community. In this study, an analysis was conducted on what was experienced and how Tamyiz online participants followed the process of learning Qur'an in Tamyiz online. Seventh, it discusses the essence. The final section with the description discusses the essence of the experiences individuals experience in the cyber community as it relates to "what" and "how" they have experienced. The essence is the pinnacle of cyber phenomenology. At the end of this section, we discussed the essence of the experience of online tamyiz participants.

RESULTS & DISCUSSION

Tamyiz is one method for translating the Qur'an using Arabic for Specific Purposes, which is explained in Arabic very simply and easily. Tamyiz is categorized as Arabic for Specific Purpose because it only targets one of the language skills, namely reading and translating skills from many language skills. Tamyiz used songs to memorize some rules in Arabic. Participants follow their teacher's instructions, including following the rhythm of the exemplified song. This method is named Tamyiz in honor of the inventor of this method, the late Kyai Anas Tamyiz (Ayasa, Lutfia and Tim Tamyiz Online, 2021). This method was developed by his nephew, Ustadz Zaunal Fatin, who later became known as Abaza. Tamyiz was developed at Bayt Tamyiz Islamic Boarding School in Indramayu, West Java, Indonesia. In early 2010, the Tamyiz method was launched at the Islamic Book Fair in Jakarta.

In 2015, the Tamyiz was developed by adding its method using the WhatsApp application in the form of online learning. Thus developed the Tamyiz Online method. Tamyiz Online participants are at least grade 2 elementary school students or older. The background of developing Tamyiz online is that many people want to learn to translate the Qur'an using the Tamyiz method, but it is not possible to directly study at Bayt Tamyiz Islamic Boarding School in Indramayu. At the urging of prospective participants from Pekanbaru, Sumatra, the idea was born to develop Tamyiz online. WhatsApp Media was chosen because this application is the easiest to use by many people. Tamyiz Online was first attended by 54 participants; the study time was 1 month. At the end of the lesson, the number of participants was reduced to the remaining 26 because, at that time, a very strict system was in place. For those who do not attend the lesson, they are immediately removed from the group. The

response of the participants was very good, even though the online learning was over. The participants were still very excited and took the initiative to practice translating the Qur'an Surat Al Baqarah up to verse 100. From here came the idea to open the second batch of Tamyiz online. The participants were 60 people. The team was formed from the first batch of participants who managed Tamyiz classes online better. In the second batch, two classes were formed, and each class had its own administrator. In the second batch, an iqob (sanction) system is applied for those who do not do the assignment. The iqob is to recite istighfar 100 times or infaq in the nearest mosque.

In Tamyiz Online, the material provided can be followed anytime and anywhere. However, in Tamyiz Online, the learning system is similar to school. There are report cards, assignments, exams, iqob, and so on, thus spurring participants to study diligently. One of the advantages of Tamyiz online is that it is combined with technology, so it becomes one of the alternatives that make it easier for people who are busy working, do not have time to live in pesantren, and finally can translate the Qur'an by word. In 2017, the number of participants reached 7,000 people spread throughout Indonesia and abroad, such as in Japan, Hong Kong, Medina, Malaysia, Taiwan, Australia, Singapore, the Netherlands, and others. In 2023, it will have reached 39 batches. Each batch reaches 130 classes, and each class has a minimum of 25 people. In April 2024, registration for batches 80 to 83 has been opened. Tamyiz Online can be followed by everyone, from beginners who have never learned Arabic at all to those who have, from children to adults. Tamyiz online has a tagline: "Children can; then anyone who has ever been a child can definitely do it."

The requirements to be able to study at Tamyiz online are being able to read the Qur'an and having an adequate smartphone.

Joining Tamyiz online is free of charge. However, supporting books are provided, such as "Vocabulary Frequently Repeated in the Qur'an," "Kawkan Dictionary, Proficient Dictionary of Translation of the Qur'an, "Handbook of Tamyiz Online, "Exercise Book," and others. But the books do not have to be bought. Because all materials are delivered digitally via WhatsApp. In one week, the learning process is carried out from Monday to Friday. On public holidays, Saturday and Sunday are off. The quota of new participants is limited according to the availability of the homeroom teacher. In picture 1, the Tamyiz Online registration flyer is displayed.



Figure 1. Tamyiz Online Registration Flyer

Tamyiz Online provides three programs. The first program is the translation of the Qur'an by word. The second program is the basic reading of bald Arabic text. The third program is tarkib, which is understanding sentences in the Qur'an. Materials and assignments are given daily by the homeroom teacher through a special WhatsApp Group, where only the homeroom teacher can send information. In figure 2, an example of material that must be memorized in the form of a song is displayed. Songs are exemplified through voice notes.



Figure 2. Tamyiz 1 Material sent via WhatsApp

After studying the material, students work on assignments. Some assignments are submitted to the class group WhatsApp, and some are delivered to learning couple. Each specific period is set for the student's learning couple. Learning couples are expected to correct assignments sent by their partners. Assignments sent in the class WhatsApp group will be listened to by other participants and corrected if something goes wrong. Some assignment answers are in the form of writing, some are in the form of muroja'ah, or memorization is in the form of songs delivered through voice notes. The answer to the assignment in the form of muroja'ah must be Laduni (Ilate Kudu Muni), which means that the answer to the assignment must be read clearly and aloud. An example of a written answer of an assignment can be seen in Figure 3.

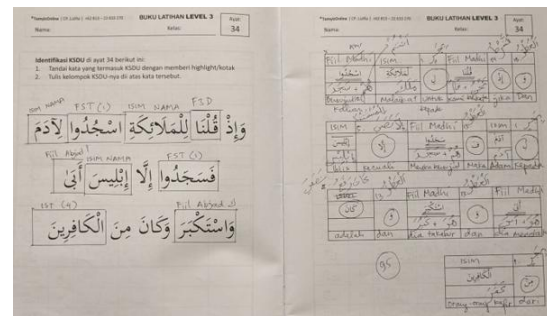


Figure 3. Tamyiz Assignment 1 level 3 Exercise 34 that Participants must send to the Learning Couple

The next day, the homeroom teacher will send the right answer along with the new material, and therefore participants can assess their own learning outcomes. Learning outcomes scores must be reported to class groups and the online Tamyiz web. This score will later be recapitulated to determine whether someone is eligible to take the level-up exam or not. The answer to Exercise 34, Tamyiz 1, Level 3, can be seen in Figure 4.

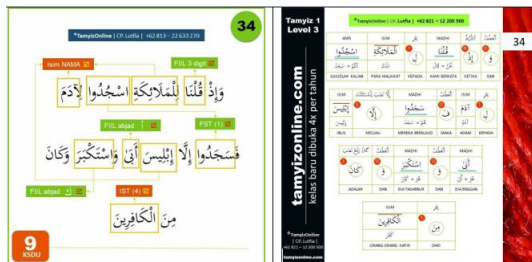


Figure 4. Answer Key Exercise 34 Tamyiz 1 level 3

The learning process using WhatsApp in general can be followed by participants. However, the provision of material via WhatsApp cannot be optimally utilized by participants for discussion and question and answer, as revealed by one of the 63-year-old Tamyiz 2 Level 2 participants, who said that there are still problems with questions and answers when there is material that cannot be understood. Sometimes, assignments are given in the form of quizzes using the Quizizz app. Figure 5 is an example of an assignment in the Quizizz application.



Figure 5. Example of Assignments Using the Quizizz App

Assignments using the Quizizz application show that the online Tamyiz method uses new media in the learning process. In addition to daily assignments, Level Up exams also use the Quizizz app. In the use of new media technology, the manager provides video tutorials on how to use Quizizz app. In general, participants can do assignments and exams using Quizizz, but there are still some participants who find it difficult to use it. A 60-year-old housewife from South Tangerang, a participant in Tamyiz 2, said that the experience of learning Tamyiz was fun because of the way to memorize it through songs, especially if the assignment was completed on time and she scored 100. But according to her, when it's time for the exam, she feels tense because the exam is done using the Quizizz and the duration to do it is considered very short. Nevertheless, she was happy and challenged by the exam through Quizizz. She also felt happy because, after learning tamyiz, he became aware of "letters", "isim", and "fiil", knew the translation of the Qur'an word by word, and could read bald Arabic even though it was not fluent. This is in accordance with the results of Majid and Rusady's (2022) research, which said that the reason participants participated in Tamyiz online was because of their hope to understand the Qur'an more deeply in the digital era.

The learning process approach used by Tamyiz online also shows student-centered active learning. This can be seen from the need for participants to understand the material independently, do assignments, and send them to the class or learning couple, then assess themselves based on the answer key given by the teacher the next day. Participants must also submit their grades to the class and to the online tamyiz web.

In addition to using the WhatsApp application, material discussions are held via Zoom every Saturday afternoon. In this forum, a review of the material provided for

one week was carried out, as well as discussions and questions and answers. Zoom participants come from all classes in the same batch. Tamyiz Online also documents teaching and learning activities, materials, and others on YouTube. If participants do not have time to follow the material review held via Zoom, they can follow it via YouTube at any time. The use of WhatsApp, Quizizz, Zoom, and YouTube shows that Tamyiz Online utilizes new media in the teaching and learning process. With the use of this new medium, we can reach many participants with various age levels and learning locations worldwide. The use of new media facilitates participants' understanding. This is in line with the results of Tuglu's (2023) research, which found that the use of new media can allow students to have easier access to course materials and resources, make information permanent, engage in active learning, collaborate, and think creatively. Social media is a public place that provides freedom to everyone who accesses it, so we as a society in accessing social media should use it for positive things, such as sharing information, building relationships and also to respect each other's rights and prioritize the formation of social solidarity in a pluralistic society (Kristiana, Bunga, Neli Anggraeni Rohimah, Pasha Yasinta, Shisi Rahmawati, Silfiana Agustin, 2024).

The learning material in Tamyiz 2 is to learn bald Arabic text. At this level, the material was considered heavy by the participants, as revealed by one of the housewives from Bogor, aged 57, who said that the Tamyiz 2 program material was too high, so they were often confused. Another participant, a 52-year-old housewife from Batam, said she was happy to be able to learn Tamyiz online, even though the knowledge gained was not optimal because her Tamyiz assignment was done on the sidelines of her busy life as a housewife, so she did not focus on learning. But she admits that, even a little,

she still gained knowledge of Arabic. She also admitted that if a person learns optimally and focuses on following all the instructions and rules in tamyiz, she will be able to master all the material. Similarly, according to a 58-year-old government employee from Bandung who is a participant in Tamyiz 2 Level 2, the positive experience was that the worship of reading the Quran was more meaningful. Furthermore, she said that if someone focuses and there are not many other activities, her insight will be more complete. As a government employee, she still has a lot of job demands, so learning tamyiz is only a short time away.

A 52-year-old woman participant from South Tangerang said that before knowing Tamyiz Online, she didn't understand Arabic at all. After learning, she gradually understood, although initially there were many questions. But because the learning system was fun ("don't think if it's not time yet"), she enjoyed the learning process. Finally, she was able to survive "istiqomah" until now in Tamyiz 1 Level 5 and Tamyiz 2 Level 2, and felt happy because every recitation, apart from reading, could translate the recitation of the Qur'an even though it was not perfect by rote.

The process of learning Arabic in tamyiz online uses new media, where interactivity occurs. This can be seen in the teaching and learning process. When the homeroom teacher delivers material and assignments, participants obey to send assignments according to their time and ability. The time allotted to submit assignment is a maximum of 24 hours. Participants who send assignments within a maximum period of 24 hours then get an "istiqomah score" of 100. Participants who are one day late in submitting assignments will get an "istiqomah score" of 90. Participants who are two days or more late in sending assignments then get an "istiqomah score" of 70. Participants who do not submit

assignments for five consecutive days without notice will be removed from the group. The process of learning to use new media on Tamyiz Online shows the production of messages from Tamyiz Online managers and consumers to its participants. This is in accordance with the theory of participatory media culture expressed by Jenkins (2019). In the process of learning in the Tamyiz Online community, each participant is able to creatively respond to the content of the message conveyed and find its existing meaning. Participants can easily respond and contribute messages in the teaching and learning process.

In the Tamyiz Online community, participants get a gradual learning experience. At the initial stage, participants must learn relatively new material and do assignments using the muroja'ah method, which must be sent in the form of voice notes. The exam is conducted using the Quizizz application, where participants generally feel tension due to the limited duration. But after following the learning process and "istiqomah", in the end, participants felt accustomed and found it easy to do the assignment. The success of the adaptation process of using new media in the Tamyiz Online community is in line with the research of Ahmad, Mirza, Pawanteh, and Salman (2014), where students adapt to the new culture and how the Internet and new media have played a role in their adaptation process. Findings from their research show that the new technologies have brought the students closer to their own culture and, at the same time, assisted them in adapting to the new culture.

Interpersonal communication in the Tamyiz online community is very supportive of each other. If there are participants who have not deposited assignments, the homeroom teacher and other participants' friends will remind and support them. Tamyiz Online participants are open and

empathetic to each other if they face problems. This can be seen if there are participants facing disasters, and then other participants encourage each other. This condition shows the existence of associative social interaction where there is good cooperation, mutual support, and mutual motivation among participants. This associative communication is in line with the explanation of Sakaril, Gufroni and Moehammad Gafar Yoedtadi (2004) who stated that in the associative process, communication participants are able to work together, harmoniously and compactly in carrying out activities. Tamyiz Online participants also often share experiences and knowledge in the learning process. This condition will strengthen the existence of Tamyiz Online, as evidenced by the significant increase in the number of participants from year to year. This shows that the participant community is an agent for strengthening the Tamyiz online brand image, as expressed by Zulfikar, Muhammad Ermiel, Yoyoh Hereyah, Santa Lorita Simamora, Indiwani Seto Wahjuwibowo (2024) who stated that all the informants studied were part of the community and were known to have the motivation to want to channel hobbies and exchange information. Members in the community also exchange experiences and knowledge in their capacity as a brand community, and can be a forum for all things, including becoming agents for strengthening brand image.

CONCLUSION

Tamyiz Online is a forum for learning the language of the Qur'an using new media such as WhatsApp, Quizizz, Zoom Cloud Meetings, and YouTube. The use of new media increase the role of every member in getting the meaning of the process of learning the Qur'anic language. The learning process is strongly influenced by the activeness of

participants; this shows that the process of adaptation to learning materials and the use of new media runs smoothly. The independence of participants in learning the Qur'an language shows student-centered learning on Tamyiz online. Interpersonal communication among participants can be seen through openness, mutual support, and empathy.

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