Design and Development of Quranic Parables Information System: A Web based System for Understanding Quran Verses

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ABSTRACT

The content of al-Quran needs to be read, observed, and understood so that it can be practiced. Nevertheless, today's generation put less emphasis on understanding the content, rather they only read al-Quran without understanding the meaning behind it. This has caused a lot of immoral activities. Besides, the Islamic content learning media is claimed to be dry and not attractive enough. Thus, this study is conducted with the aim to attract the young generations' interest on understanding al-Quran content by using the current technology: through a web-based system named as Quranic Parables Information System (QPIS). QPIS provides verses in the al-Quran which contains parables and their interpretation. The design and development of QPIS followed Rapid Application Development (RAD) methodology. The evaluation towards the completed system received positive feedback from users as all of the content and functionality of the system works accordingly and fully serve its purposes and more importantly the feedback indicates that QPIS is able to help users substantially in understanding Quranic parables. The study contributes by providing an understanding about the system requirements modelling on QPIS which can be referred by researchers in the same interest. More importantly, QPIS will enable the young Muslims to understand and practice the Quran content in their daily lives.

Keywords: Quranic parables, system design and development.

I   INTRODUCTION

Al-Quran is considered as one of the important possessions to the Muslim religion. It was passed down by Allah to mankind as an up most important guidance that should be followed throughout their lives. This holy scripture of Islam is undeniably having unique power in providing a way to heal mankind emotionally and physically, reduce anxiety as well as strengthen their spiritual and behaviour (Kosim, Kustati, Sabri, & Mustaqim, 2019; Yuliani, Djamal, & Endi, 2019). Ultimately, applying the content of al-Quran can promise mankind to have a successful life in every aspect (Saadah et al., 2017). Muhammad Quraish Syihab (1996) in Ahmad (2019) asserts that every Muslim is obliged to study and understand the scriptures he believes in. Even according to him, in the introduction to *Tafsir al-Kasysyaf, al-Zamakhsyari* argues that learning the meaning of al-Quran verses is fardu 'ain (must be learned and practiced by Muslim individual). Moreover, according to Nurul Zakirah and Zulkifli (2012), the practice of tadabbur should be cultivated in life of Muslim society. *Manhaj al-Quran* should be appreciated and be a source of reference in all matters and problems that arise in the society. Reading and studying the al-Quran will remove Muslims from backwardness, ignorance of knowledge or falling into moral decay.

In contrast, neglecting the al-Quran in life will lead to a lot of problems such as social and moral problems, especially to the young generations. With today's advancement of Internet and social media, the youngsters are more exposed to the negative behaviors which leads to immoral activities such as promiscuity, pornography and adultery (Nur Anis Hanani, Latifah, & Nurliyana, 2019). The cases have been continuously reported through the media day by day, and there is no sign of reduced number of cases, but it keeps increasing. For instance, a teenager was jailed for killing 21 students and 2 teachers in a religious board school in fire. This case is reported as the worst tragedy in two decades (Reuters, 2020). Furthermore, the Inspector-General of Royal Malaysia Police, Mohamad Fuzi Harun, worryingly reported that there are 577 students involved in drug-related cases, which is an increase compared to 467 in 2017 (Bernama, 2019).

These problems arise because today's generation are lack of affection and practice towards al-Quran since they lack the understanding of al-Quran content. If the content of al-Quran is understood and practiced, the society will be free from these kinds of problems. Al-Quran is a perfect reference that can be used by mankind either in their life in the world or hereafter, which covers various elements. It also acts as the guideline to face various challenges in life. The al-Quran is not only meant to be recited and memorized, but more importantly, the meaning behind it need to be understood and applied in the life. There are

various ways that can be used to understand the contents of the al-Quran. Among them is through *al-nasikh wa almansukh*, which explains about the verses that revokes and abolished. Apart from that, mankind can also learn the al-Quran content by learning the *asbab al-nuzul*; knowledge that explains the reasons behind the revelation of the verse. In addition, one can also learn the content of al-Quran through the knowledge of *i'jaz* al-Quran, where it is a method used to explain about the strength of the structure of al-Quran verses, which is seen as a miracle that can weaken all Arab linguists. More interestingly, *amthal* method can also be learned, where it explains the meaning of al-Quran content through parables. Quranic parables are the verse of al-Quran which are used by Allah to match the meaning of the verse with issues in the real world of human's lives (Al-Zamakhshari, 1995). Previous studies have proven that Quranic parables are effective to give understanding about the Quran where it can give clear understanding about the message or content of the al-Quran verses (Rima, 2019; Akhavanmalayeri, Seifi, & Faghihi, 2018; Morteza, 2016). It also plays an important role in attracting human souls and feelings so that they can be impressed with the verses that they read. Consequently, readers will be able to practice the lesson learned from those verses in their lives. On top of that, the parables used in the al-Quran are something that can be related with human's environment; thus, they can understand more easily.

Sadly, today's society especially Muslims are only concerned on reciting the al-Quran verses, without understanding the meaning behind each of the verses. To get the most benefit from the Quran, one need to recite, understand and analyze the meanings behind the verses. The challenge is that the verses are in Arabic which is not a mother tongue of Malaysian society. Moreover, as mentioned by Nurtihah, Rahmah, Fakhrul Hazman and Marina (2018), mostly the Islamic content learning is claimed to be very dry and plain, which cause less attraction to the young generations who are the digital native generations. Only small number of people take initiative to read the translation of al-Quran in their mother tongue languages. This is evidenced by a preliminary study conducted in a public university in Malaysia among 30 Muslim individuals. The outcome from a survey reveals that majority of them read the translation of al-Quran very rarely due to lack of awareness on its importance. None of them has accessed legal online website that provides an understanding of the al-Quran. According to them, they have only been browsing blogs which belongs to individuals whose validity is uncertain. Nevertheless, to understand the verses properly, the source should be valid. This is because religious issues can be interpreted wrongly

and give different meaning if not done by the right person. The main outcome from the preliminary study exposes that today's society is still not seriously concerned with the needs to understand the contents of the Quran. Reading the Qur'an without understanding its content is a huge loss to mankind. This is because the role of the Quran as the main source of knowledge is not fully utilized by human.

With the enhancement of today's technology, the society needs a more attractive technology to motivate them to understand and apply the content of the al-Quran. Recognizing this phenomenon, an effort should be made to attract the public towards understanding al-Quran. Therefore, this study has taken an initiative to develop an online system named as Quranic Parables Information System (QPIS) which provides a full interpretation and explanation regarding the Quranic parables by providing the interpretation, implicit and explicit meaning and lesson learned from the parables. With the existence of this system, the Quranic parables can be accessed in one platform and accessible everywhere at any time. The parables also can be managed more systematically and efficiently. It is hoped that the knowledge and understanding about Quranic parables can be spread more efficiently, besides making the learning process more captivating and meaningful. This paper discusses about the design and development of QPIS.

The remaining of this paper is structured as follows: the related studies are discussed in Section II, continued with methodology in Section III. Then, the paper continues with the requirements and design of QPIS in Section IV. Next, the QPIS prototype development and evaluation are discussed in Section V and VI respectively. The paper ends with conclusion.

II   RELATED STUDIES
This section provides review on the Quranic parables and the existing works done in this area.

A. Quranic Parables
One of the miraculous forms of the al-Quran is the structure of its beautiful language. With the amazing language, al-Quran is able to produce an abstract meaning to a concrete phenomenon through the use of clear language, allusions, symbols, and even parables. Quranic Parables are one of the language barrels featured in al-Quran al-Karim. It is used to give explanation regarding various aspects of human life which include creed, sharia and morality. It is also capable of revealing the meaning behind an issue in a realistic way. Therefore, it is not surprising that the parable of the Qur'an can be a cure for the disturbed human spirituality. Basically, there are altogether 43 explicit *(musarrahah)* parables in the

al-Quran while the rest are implicit *(kaaminah)*. Explicit parables are those which use the word *'mathal'* in the verse, which means alike. On the other hand, implicit parables are the ones used in al-Quran verses without the word *'mathal'*. They are categorized as verses which contains parables through the implicit meaning behind the verses. This study focuses on the explicit parables. One example of explicit parable in the al-Quran verse about creed is in surah al-Haj, verse 31:

وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ

Interpretation: For whoever associates 'others' with Allah is like someone who has fallen from the sky and is either snatched away by birds or swept by the wind to a remote place.

In this verse, Allah uses a parable to explain about the retribution that will be faced by polytheist (the ones who believes that there is more than one God other than Allah). It explains that the distance of a polytheist from the truth is similar to the distance of a person who falls from the sky and struck by a bird or blown by the wind. To elaborate more, the verse is construed by explaining the implicit and explicit meaning, together with the Islamic scholar's interpretation, its relationship with other verses as well as the lesson learned from this verse. These are included in the QPIS so that the user can learn from each Quranic parable. QPIS can be browsed through https://qpis.000webhostapp.com/index.php. Existing papers regarding Quranic parables included in the QPIS are also available (Syed Sultan Bee, 2019; Syed Sultan Bee, 2018). More researchers are discussed in the next sub section.

B. Existing studies on Quranic Parables

Research have been conducted to investigate Quranic parables to give better understanding to the readers. They convey the intended messages of al-Quran through the interpretation. Aghniya (2016) discussed about the parable contained in Surah Ibrahim verses. In these verses, the nature of a tree has been used by Allah as an analogy of morality formation. Furthermore, Mohd. Sukki and Zulkifli (2012) and Ni'mah (2019) analyzed Quranic parables based on insects. Rima (2019) on the other hand, investigated al-Quran verses which contain parables related to donkey. Detailed explanation behind the verses are explained. More interestingly, Solehah (2017) analyzed Quran verses which utilize flora as Quranic parable. The researcher categorized the verses as good and bad deeds, signs of Allah's oneness, glory and humiliation. Besides, the Quranic parables are also employed by Akhavanmalayeri et al. (2018) to investigate the difference of critical thinking ability between the students who were exposed to Quranic parables in the curriculum and those who were not exposed. The result shows that there is significant difference between both. However, these research are not accessible by the public, thus only academicians or researchers will get the benefit. On the other hand, today's generation are more exposed to the Internet and apps. Currently, there exist blogs and websites regarding Quranic parables on the Internet, however they lack certain component that would make their blog and website better.

Sadaf (2010) provides explanation about the parables through Muslim Matters, an online magazine which writes about Muslim religion matters around the world. In this website, only the translation and information regarding to the verse of Quran are available. Similarly, archive:Islam (2020) and Consult Quran (2020) are among other websites which provide the interpretation of Quranic Parables and verses. Nevertheless, the content of Quran parables on these websites are limited and the explanation provided regarding the verse of al-Quran is not enough to explain the meaning implied in the al-Quran verses. Moreover, most of them do not reveal the background of the author for the information provided on the website, which cause the users to feel unconfident with the correctness of interpretation provided. Also, they are mostly in English, thus not suitable for those who are not fluent in English, especially for the Malaysian case. There are websites in Malay language like say@hafiz.com (2014) and Abdul Hamid (2014), but the explanation given are also not detailed enough. Considering the importance of Quranic parables in Muslims' life and the limited access to its interpretation to the public, thus there is an urgent need to develop an information system which stores Quranic parables and their interpretation. Consequently, the QPIS is developed as a web-based system using Malay Language. The parables are interpreted by the experts in the field. It is hoped that with the emergence of digital devices and the widely used Internet, Quranic parables can be accessed, understood, and applied by the publics, especially the Muslims. It is also aligned with the knowledge management strategy where the knowledge is collected, used, enriched, shared, assessed, and sustained.

III   METHODOLOGY

This project was conducted by following Rapid Application Development (RAD) (Pressman, 2010). RAD is a methodology which implies adaptive software development and puts less focus on planning. This methodology uses prototype in gathering the requirements. With the use of RAD, the software is segmented into pieces and demonstrated to the experts iteratively time by time. There are four phases in this methodology, namely requirement

planning, user design, construction and cutover. RAD is appropriate for this study since the user can be demonstrated with series of prototypes so that they can get the idea of the system from the beginning and they can review and suggest for modification as needed. The requirement planning phase involved three activities: (1) conducting survey with potential users of QPIS, (2) reviewing existing research and web applications related to Quranic parables and (3) gathering requirements from experts. The survey was carried out informally with 30 Universiti Utara Malaysia (UUM) graduates. They were required to answer a short questionnaire about their knowledge on Quranic parables and what information they would preferably have in a Quranic parables information system. Their opinion was recorded and utilized for the purpose of QPIS development. Furthermore, the existing research on Quranic parables were investigated from the online databases such as Scopus and IEEE. Besides, the existing websites and blogs such as MuslimMatters (Shadaf, 2010), say@hafiz (2014) and Consult Quran (2020) were analyzed to get some ideas and investigate the limitation of the systems. At the same time, meetings with the experts were conducted to gather the requirements and the Quranic parables with their interpretation. These meetings were able to create mutual understanding about the objective of this project development.

Next, the user design and construction phases involved with the design of the system using Unified Modelling Language (UML) diagrams consisting of use case and class diagrams. UML diagrams are commonly used to represent the system's requirements, as can be found in Norliza, Jayasangar and Yuhanis (2019) and Anas Farhan and Rohaida (2018). Besides, the user design phase also involves with the development of the system concurrently. The prototype was developed and demonstrated to the experts and feedbacks were gathered for improvement. Moreover, the flow of the system was also exhibited to the experts. The experts were among academicians who have background in the Quranic studies. Based on the feedback, the prototype was built iteratively until the experts are satisfied. The system was developed as a web-based system, which uses PHP programming language. The development tools that were employed are Macromedia Dreamweaver and Netbeans while PhpMyadmin in the 000webhost site was utilized for the database.

Finally, the prototype was evaluated during the cutover phase. The aim of the evaluation is to measure the usability of QPIS. Once the full-scale testing is complete, the developer implemented the system for the last time before officially presenting it to the potential users. Then, the QPIS was formally launched to the public. The system was evaluated by 33 respondents comprise of student and lecturers. A survey question was answered by the respondents to evaluate usability of QPIS based on ease of use, usefulness and satisfaction.

IV   QPIS REQUIREMENTS AND DESIGN

Outcome from the requirements planning phase is the list of requirements for QPIS, as in Table 1.

Table 1. Requirements for QPIS.

No.	Requirement Description	Priority
1.	**Register**	
2.	New admin or user must click on "Register" link.	M
3.	System will display a page that allow admin or user to fill in their details: - a) *Nama* b) *Nama Pengguna* c) *E-mel* d) *Kata laluan*	M
4.	New admin or user fill in the information and click on "Submit".	M
5.	The new admin or user will be registered, and their details are added into the database.	M
6.	**Login**	
7.	Admin or user must click on "Login" button.	M
8.	Admin or user must key-in the Username and Password.	M
9.	The QPIS must verify the Username and Password of admin or user.	M
10.	If admin or user forgot password, user has to key in email address to recover username or password	O
11.	The system will display main page.	M
12.	**Manage QPI**	
13.	Admin can add, update or delete QPI.	O
14.	**Add QPI**	O
15.	Admin can click on "Add QPI" link.	O
16.	The system will display a form to add QPI.	O
17.	Admin must fill in the QPI info which are: a) *Tajuk* b) *Surah* c) *No. Ayat* d) *Ayat* e) *Tema* f) *Maksud Tersurat* g) *Maksud Tersirat* h) *Perkaitan Ayat sebelumnya* i) *Tafsiran Ulama* j) *Pengajaran* k) *Bilangan Pecahan Ayat*	M

18.	Admin can click on the "Add QPI" button.	O
19.	The system will add the QPI into the database	M
20.	**Update QPI**	O
21.	Admin can click on "Update QPI" link.	O
22.	The system will display list of available QPI to be selected.	O
23.	Admin click on the desired QPI and a form will be displayed.	O
24.	Admin must update the QPI field which are: a) Tajuk b) Surah c) No. Ayat d) Ayat e) Tema f) Maksud Tersurat g) Maksud Tersirat h) Perkaitan Ayat Sebelumnya i) Tafsiran Ulama j) Pengajaran k) Bilangan Pecahan Ayat	M
25.	Admin can click on the "Update" button.	O
26.	The system will update the QPI in the database	M
27.	**Delete QPI**	O
28.	Admin can click on "Delete QPI"	O
29.	The system will display list of available QPI to be selected.	O
30.	Admin click on the selected QPI to be deleted.	O
31.	QPI will be deleted from database.	M
32.	**Manage Quiz Question**	
33.	Admin can add, update or delete quiz question.	O
34.	**Add quiz question**	O
35.	Admin can click on "Add Quiz Question" link.	O
36.	The system will display a form to add question.	O
37.	Admin can fill in the question details which are: a) Soalan b) Jawapan Pengguna c) Jawapan Betul	M
38.	Admin can click on "Add" button.	O
39.	The system will add the question into the database	M
40.	**Update quiz question**	O
41.	Admin click on the "Update Quiz Question" link.	O
42.	The system will display available quiz question.	M
43.	Admin click on the question and a form will be displayed.	O
44.	Admin can update the question fields which are: - a) Soalan b) Jawapan Pengguna c) Jawapan Betul	M
45.	Admin can click on the "Update" button.	O
46.	The system will update the question in the database	M
47.	**Delete quiz question**	O
48.	Admin can click on "Delete Quiz Question" link.	O
49.	The system will display list of available question to be selected.	O
50.	Admin click on the selected question to be deleted.	O
51.	Question will be deleted from database.	M
52.	**View Report**	
53.	Admin can view monthly or weekly report of quiz answered by users and their marks by clicking on the "View Report" link.	O
54.	Admin click on the view "monthly report" or "weekly report" link.	O
55.	The system will display the report based on the selected report type.	M
56.	Admin click on the print button.	O
57.	Admin can select monthly or weekly report to be printed.	O
58.	The report will be printed.	O
59.	**Search Quranic Parables Information**	
60.	User can search Quranic parables.	O
61.	User can fill the search text field and press "search" button.	O
62.	The system will display QPI based on the searched keyword.	O
63.	User can click on the desirable QPI.	O
64.	QPI must be viewed.	M
65.	User can print Quranic parables.	O
66.	User click "print" button.	O
67.	The QPI will be printed.	O
68.	**Answer Quizzes**	
69.	User can answer the quizzes.	O
70.	User can click on " Answer Quiz" link.	O
71.	The system will display list of quiz questions.	O
72.	User can answer the quiz.	M
73.	User can click "Submit " button when finish.	O
74.	User can view their marks and quiz answers.	O

Priority: M– Mandatory, O– Optional, D- Desirable

The next process is visualizing and modelling the requirements of the web application using UML. The models used in this work are use case and class diagram, which are drawn using StarUML. Figure 2 illustrates the use case diagram and the communications between the use cases and the actors for QPIS.
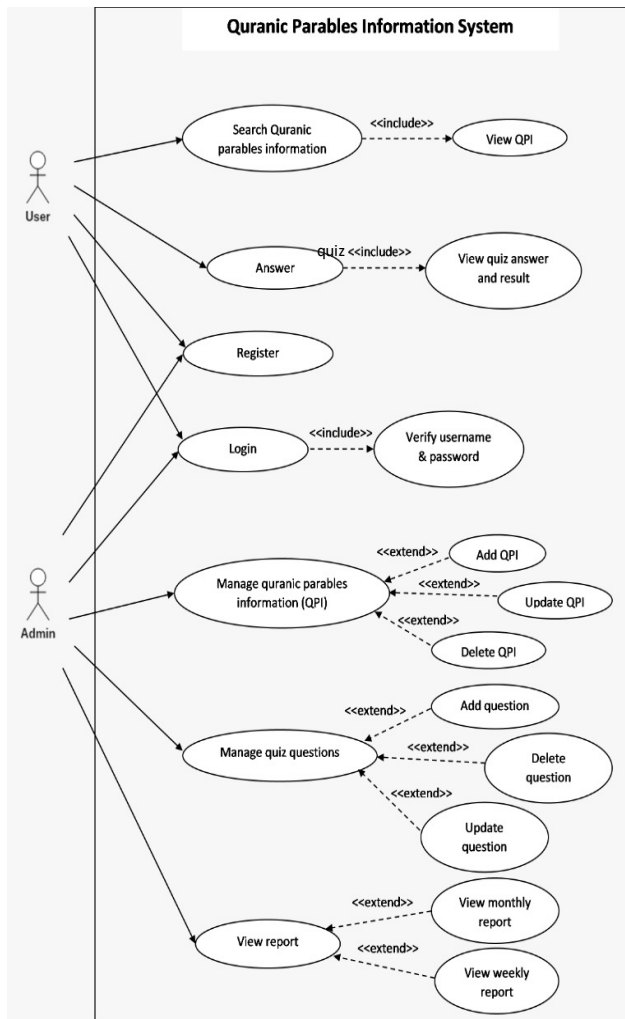

Figure 1. The Use Case Diagram of Quranic Parables Information System

There are seven major use cases which are Search Quranic parables information, Answer quiz, Register, Login, Manage Quranic parables information, Manage quiz questions, and View report. These use cases are implemented by two actors which are user and admin. The use case of manage QPI allows admin to perform subfunctions including Add QPI, Delete QPI and Update QPI. The Manage quiz question use case allows admin to perform subfunctions which are Add question, Delete question, and Update question. Meanwhile for View report use case, admin can perform subfunctions which includes View monthly report, and View weekly report. Figure 3 exemplifies the structural components of QPIS as the class diagram. The class

diagram shows the related attributes and methods for QPIS for each of the class and their interaction with each other. There are six classes related in the QPIS system which are QPIS Panel, Users Profile, Report, Quiz Question, Quranic Parables Information (QPI) and QPIS Controller. The related attributes and methods are depicted in the class diagram.
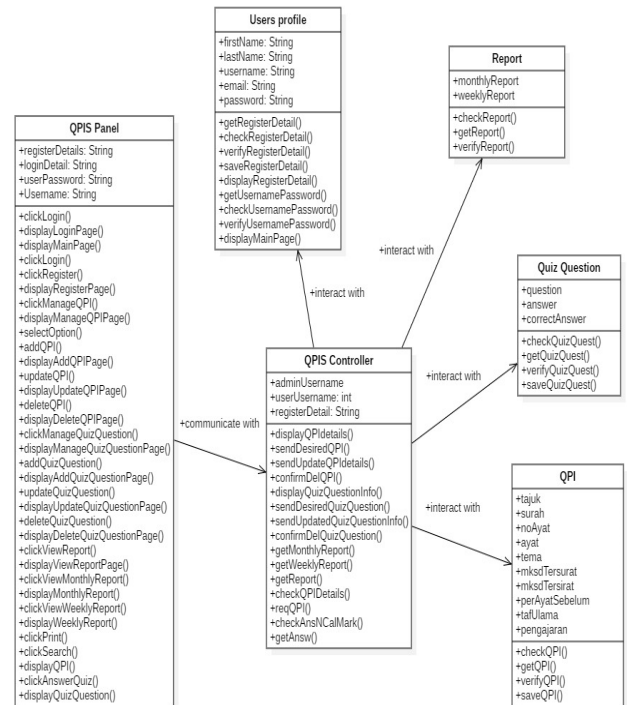

Figure 3. The Class Diagram for QPIS

V   QPIS PROTOTYPE DEVELOPMENT

A prototype of a web application for providing detailed interpretation about Quranic parables was developed. Figures 4, 5 and 6 show the selected interfaces of QPIS which comprise of the QPIS homepage, users' view and admin's view.

Figure 4. The QPIS Home Page.
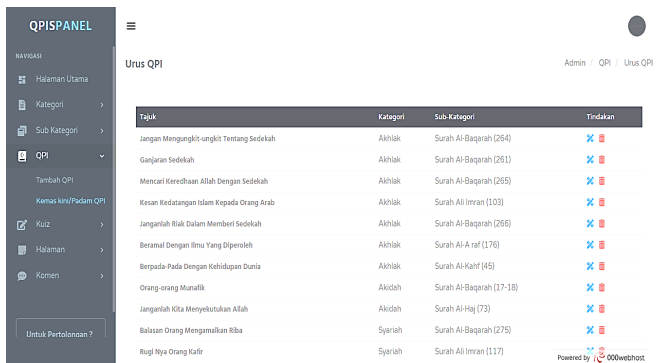
Figure 5. The QPIS Page - User's View.

Figure 6. The QPIS Page - Admin's View.

VI EVALUATION OF QPIS

The QPIS was evaluated by 33 respondents who were the potential users of this system, from both perspectives: user and admin. To perform the evaluation, respondents were provided with the links of the system and an online post-task questionnaire form. They completed the following step-by-step procedure: (1) read and signed a consent form, (2) interacted with QPIS as stated in the experiment procedure, and (3) answered the post-task questionnaire. The post task questionnaire was adapted from Lund (2001) which consist of 20 items in four sections. Section A asked about the respondents' demographic information while Section B asked the respondents' opinion on the usefulness of QPI System. Section C and D were about the ease of use and satisfaction on QPIS respectively. The scale used for these questions is five-point Likert scale which ranges from strongly disagree as one, and strongly agree as five (Sekaran & Bougie, 2016). At the end of the survey, an open-ended question was also provided to get the general comment about QPIS. The next sub sections provide the result of the post-task questionnaire.

A. The Respondents Demographic Information

Analysis on the respondents' demographic information as demonstrated in Table 2 shows that majority of the respondents are students (63.6%), followed by civilian (18.2%). Moreover, 12.1% are lecturer while the rest (6.1%) are elderly. In the same sense, the data indicates that most of the respondents are female (60.6%) while 39.4% are male. Meanwhile, most of the respondents are from the age in the range of 21-30 (63.6%), followed by the range between 51-65 (15.2%). The rest are 12.1%, 6.1% and 3.0% for below 21, 41-50 and above 65, respectively. There is no respondent at the age of 31-40.

Table 2. Respondents' Demographic.

Description	Category	No. of Respondents	Percentage (%)
Role	Student	21	63.6
	Lecturer	4	12.1
	Civilian	6	18.2
	Elderly	2	6.1
Gender	Male	13	39.4
	Female	20	60.6
Age Group	Below 21	4	12.1
	21-30	21	63.6
	31-40	0	0
	41-50	2	6.1
	51-65	5	15.2
	Above 65	1	3.0

B. The Usability of QPIS

QPIS was evaluated based on the usability test which comprises of the satisfaction, ease of use and usefulness of QPIS through the post-task questionnaire. Tables 3, 4, and 5 report the frequency and percentage of the responses. Majority of the respondents rated four or five for the three aspects of the usability. Only some respondents who rated two.

Table 3. Respondents' Response on Ease of Use of QPIS.

Ease of use items	Scale	Frequency	Percentage
QPIS is easy to use.	Strongly Disagree	0	0%
	Disagree	0	0%
	Neutral	2	6.5%
	Agree	18	54.5%
	Strongly Agree	13	39.4%
QPIS is user friendly.	Strongly Disagree	0	0%
	Disagree	0	0%
	Neutral	3	9.1%
	Agree	16	48.5%
	Strongly Agree	13	39.4%
I can learn to use QPIS easily.	Strongly Disagree	0	0%
	Disagree	0	0%
	Neutral	6	18.2%
	Agree	15	45.5%
	Strongly Agree	12	36.4%
I can use QPIS without written instructions.	Strongly Disagree	0	0%
	Disagree	4	12.1%
	Neutral	8	24.2%
	Agree	11	33.3%
	Strongly Agree	10	30.3%
I do not notice any inconsistencies as I use QPIS.	Strongly Disagree	0	0%
	Disagree	3	9.1%
	Neutral	9	27.3%
	Agree	15	45.5%
	Strongly Agree	6	18.2%

Table 4. Respondents' Response on Satisfaction of QPIS.

Satisfaction items	Scale	Frequency	Percentage
I am satisfied with QPIS.	Strongly Disagree	0	0%
	Disagree	0	0%
	Neutral	7	21.2%
	Agree	17	51.5%
	Strongly Agree	9	27.3%
I would recommend QPIS to others.	Strongly Disagree	0	0%
	Disagree	0	0%
	Neutral	7	21.2%
	Agree	16	48.5%
	Strongly Agree	10	33.3%
QPIS works the way I want it to work.	Strongly Disagree	0	0%
	Disagree	0	0%
	Neutral	10	33.3%
	Agree	15	45.5%
	Strongly Agree	8	24.2%

Table 5. Respondents' Response on Usefulness of QPIS.

Usefulness items	Scale	Frequency	Percentage
QPIS provides useful information and interpretation of Quranic Parables.	Strongly Disagree	0	0.0%
	Disagree	0	0.0%
	Neutral	6	18.2%
	Agree	12	36.4%
	Strongly Agree	15	45.5%
QPIS would help solve the misunderstanding of Quranic Parables.	Strongly Disagree	0	0.0%
	Disagree	0	0.0%
	Neutral	10	30.3%
	Agree	19	57.6%
	Strongly Agree	4	12.1%
QPIS saves my time in learning and understanding Quranic Parables.	Strongly Disagree	0	0.0%
	Disagree	2	2.0%
	Neutral	7	21.2%
	Agree	17	51.5%
	Strongly Agree	7	21.2%
QPIS meets my needs.	Strongly Disagree	0	0.0%
	Disagree	0	0.0%
	Neutral	15	45.5%
	Agree	13	39.4%
	Strongly Agree	5	15.2%
QPIS does everything I would expect it to do.	Strongly Disagree	0	0.0%
	Disagree	0	0.0%
	Neutral	11	33.3%
	Agree	17	51.5%
	Strongly Agree	5	15.2%
QPIS is useful in overall.	Strongly Disagree	0	0.0%
	Disagree	0	0.0%
	Neutral	6	18.2%
	Agree	19	57.6%
	Strongly Agree	8	24.2%

The outcomes of the evaluation suggested that QPIS is useful and easy to use. Further, the respondents reported that they are satisfied with the feature of the system that provides them with understandable and meaningful interpretation of Quranic parables. In terms of the user interface, the respondents reported that QPIS is easy to use without the need for written instruction and they can easily remember the navigation of QPIS. Furthermore, the respondents are satisfied with the appearance of the system which is suitable for Islamic content website and pleasing to the eyes. The respondents also suggested that QPIS

can be enhanced by providing the English version to make it understandable worldwide. Besides, one of the respondents suggested to use coherent technique in understanding the al-Quran content, which can be included as future work. Most importantly, the respondents feel that this system is beneficial in providing understanding of al-Quran content through the parables and can be a starting point to encourage the youngsters in understanding al-Quran and apply it in their daily lives.

VII   CONCLUSION AND FUTURE WORKS

This paper described the design and development of a web-based application that provides detailed interpretation of Quranic parables. Findings from the evaluation has revealed that the respondents are engaged with QPIS. Users are very satisfied with the interface as well as the functionality of the application. Users also praised QPIS for being a platform which enables users especially the young generations to seek for detailed explanation and interpretation on Quranic parables. It is hoped that with the existence of this system, the affection towards Quran can be enhanced especially among Muslim young generations. Moreover, the collected knowledge can be used, enriched, shared, assessed, and sustained through the use of this system. For future work, the parables can be represented as a mobile application and focus on attracting children's attention on the Quranic parables as it will be a good exposure to them since they are small. To add more, the Quranic parables can be enhanced by including gamification in the near future to make the system more attractive.

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