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## Analyzing The Challenges of Qur’anic Learning in The Modern Era: A Systematic Literature Study

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**Abstract:** The purpose of this article is to analyze the challenges that arise in Qur’anic learning today, due to the rapid influence of advances in digital technology. This research uses a qualitative method. Data were collected from journal articles, books, and other relevant references. The data were analyzed descriptively, and then conclusions were drawn. This article found that the success of Qur'anic learning requires the existence of several aspects, namely improving the ability of teachers, creating a flexible digital curriculum, and strengthening the role of families in supporting the educational process. It concludes that Qur'anic learning today can be successful if technology, education, and spiritual values work together in a balanced way.

**Keywords:** Analyzing Challenges; Qur'anic Learning; Modern Era; Systematic Literature Study.

**Abstrak:** Tujuan artikel ini adalah untuk menganalisis tantangan yang muncul dalam pembelajaran Al-Qur'an di masa kini, akibat pesatnya pengaruh kemajuan teknologi digital. Penelitian ini menggunakan metode kualitatif. Data dikumpulkan dari artikel jurnal, buku dan referensi lain yang relevan. Data dianalisis secara deskriptif, kemudian diambil kesimpulan. Artikel ini menemukan bahwa keberhasilan pembelajaran Al-Qur'an memerlukan adanya beberapa aspek, yaitu peningkatan kemampuan guru, pembuatan kurikulum digital yang fleksibel, dan penguatan peran keluarga dalam mendukung proses pendidikan. Penelitian ini menyimpulkan bahwa pembelajaran Al-Qur'an pada masa kini dapat berhasil jika teknologi, pendidikan, dan nilai-nilai spiritual bekerja sama secara seimbang.

**Kata Kunci:** Menganalisis Tantangan; Pembelajaran Al-Qur’an; Era Modern; Studi Literatur Sistematis.

## A. Introduction

As a guide to life for Muslims, the Qur'an plays an important role in both the social and personal spheres. Therefore, understanding the Qur'an is a basic requirement for Islamic education from early childhood to adulthood. Learning the Qur'an is not only about understanding the meaning and applying it in everyday life, but also about being able to read properly, according to makhroj and tajweed. The techniques and methods used in Qur'anic learning have changed and adapted significantly along with the changing times, especially with the advent of digital technology, which has completely changed the educational landscape around the world (Azra, 2012).

Apps, instructional videos, online courses, and interactive technology-based platforms related to Qur'anic learning are some of the Qur'anic learning resources that are widely available in the digital age. However, these technological advances not only bring benefits to Qur'anic learning, but also bring new problems, namely the presence of inappropriate, pornographic, and uneducative negative content as well as offering games that distract students (Fauzan dan Hartati, 2019). Despite the benefits of technology, many students are distracted by digital entertainment, lose spiritual motivation, and have difficulty distinguishing between positive and negative religious content (Syaifullah, 2020). In addition, due to a lack of facilities or lack of digital competence, some educators are still not quite ready to use technology to its full potential (Nurhayati, 2021).

Some of the research and expert views described above have described the existence of digital technology can be utilized and adopted in learning the Qur'an, but its existence also brings negative impacts in the form of negative content that can harm students' learning concentration. However, some of the research and views above have not provided a detailed analysis of the challenges in Qur'anic learning. This article will show that Qur'anic learning in the digital age involves pedagogical, psychological, social, and spiritual issues in addition to technological issues. Therefore, an in-depth

analysis of the problems that arise and the methods used to deal with them adaptively is required. This article analyzes the various challenges in Qur'anic learning in the digital age and offers relevant solutions to keep learning efficient, relevant, and in line with the traits of the current generation.

### **B. Community Service Methodology**

The research method used is a systematic literature study method by collecting and selecting data, and conducting a critical analysis of scientific documents relevant to the topic of Qur'anic learning and its challenges in the modern era. Data sources were obtained from academic databases such as Google Scholar, ScienceDirect, JSTOR, as well as reports and articles. The keywords used in the search included “Qur'anic learning”, “challenges of Qur'anic learning in the digital era”, “Islamic education technology”, “motivation to learn the Qur'an”, and “digital media in religious education”. To ensure the information was current and reliable, the literature selection process considered the year of publication, methodological quality, and content relevance.

The data collected was analyzed descriptively, and then conclusions were drawn.

### **C. Results and Discussion**

#### **1. Challenges of Qur'anic Learning in the Digital Age**

The Qur'an is the holy book of Muslims revealed by Allah SWT to the Prophet Muhammad SAW as the last apostle, as well as being the greatest miracle he had compared to the miracles of the previous prophets. The process of the Qur'an's revelation lasted for 23 years, which was divided into two main periods. First, the verses revealed in Mecca are known as the Makkiah verses. Second, the verses that were revealed after the migration to Medina are called Madaniyah verses (Rosdian dkk, 2019).

Qur'anic studies often reveal dynamics as well as historical shifts and advances, particularly in the era of ubiquitous information technology, artificial intelligence devices, the internet (which is used in almost every aspect of human life), and live systems. The term “era of disruption” refers to a variety of recent, more intense, and inventive communication formats across all industries.

As is well known, learning the Qur'an begins with learning how to spell each letter individually. From there, learning continues by utilizing various new techniques to create a more effective, simple, and efficient learning process. Various learning strategies, including the iqro' method, qiroati, tilawati, and others, were used in the process of learning the Qur'an. However, some of these approaches may be abandoned in the digital era as Muslims can now learn the Qur'ān in new ways, such as by utilizing advanced technology.

In the era of digital disruption, understanding the Qur'ān does not necessarily involve meeting in person. Apps that provide virtual meeting spaces or lectures conducted through various electronic devices can be used to facilitate learning. This is contrary to Islamic education, which has its own distinctiveness and characteristics. Islam advocates the use of the talaqqi method of direct interaction between teachers and students in the teaching and learning process. According to Ulin Nuha in Zheihan, the well-known talaqqi approach used in the Qur'an learning process consists of two models. First, the teacher recites the Qur'an in front of the class, and students listen to it, pay attention to the teacher's lip movements, and then imitate what he says or teaches. Second, the student reads the Qur'an in front of the teacher, who listens, considers each word, and corrects the reading to ensure it is in accordance with the specified guidelines. The purpose of this talaqqi method is to directly correct the student's reading, establish a clear link between the student's lines of knowledge, and indirectly foster a closer bond between teacher and student.

In learning the Qur'an in the current industrial era, it requires a comprehensive intelligence of learners, not limited to intellectual intelligence (IQ) alone. Learners also need to develop various other types of intelligence, such as linguistic, visual spatial, musical, interpersonal, intrapersonal, kinesthetic, logical mathematical, naturalist, existential, and spiritual intelligence. If the process of learning the Qur'an is not carried out in accordance with the right principles and methods, then the understanding and practice of the Qur'anic verses by students will most likely not be in line with what the teacher teaches.

## 2. Analysis of Current Issues and Digital Age Context

Then, the systematic literature study method by analyzing various relevant sources of knowledge, such as national and international journals, seminars, and academic books that discuss Qur'anic teaching and Islamic education in the digital context has obtained several discussions, namely:

### a) Unequal access to digital infrastructure and technology

According to one of the main results of the study, access to digital media is still lacking, especially in rural or poor areas. According to Hasan's (2021) research, many Islamic education institutions in rural areas do not have reliable internet networks, adequate digital equipment, or human resources ready for online learning. Therefore, it is impossible to implement online Qur'anic learning fairly and efficiently.

### b) Low Digital Skills Of Al-Qur'an Teachers

According to other research, some Qur'anic teachers lack the digital skills necessary to use interactive Islamic software, Learning Management Systems (LMS), or video conferencing for online teaching. Even if some educators can

adjust to technology, many still struggle to provide engaging Qur'ānic resources for online environments, according to Syamsuddin (2020).

This has an impact on the low level of student engagement in the learning process.

c) Loss of Student Focus and Digital Entertainment Distractions

Instants in the digital age can easily distract students from their studies, including learning the Qur'an. Children find YouTube videos, social media apps, and online games more appealing than Islamic education apps. According to a study by Khairuddin (2022), students' intensity in reading and understanding the Qur'ān actually decreases when they use devices without parental or teacher supervision.

d) Weaknesses of The Parental Support System

The lack of parental participation in the Al-Qur'an online learning process was also highlighted by other sources. Sometimes parents give too much of the learning process to the instructor or an electronic gadget without actively participating or monitoring. This makes the process of internalizing Qur'ānic values at home less than ideal. In fact, a key component of value-based Islamic education is the collaboration between educators and families. Weakness of Parental Support System The lack of parental participation in the Qur'ānic online learning process was also highlighted by other sources. Sometimes parents give too much of the learning process to the instructor or electronic gadgets without actively participating or monitoring. This makes the process of internalizing Al-Qur'an values at home not optimal (Fauziah, 2021). In fact, a key component of value-based Islamic education is the collaboration between educators and families.

e) Lack of an Adaptive Curriculum

Curricula for learning the Al-Qur'an that can be adapted to the digital age have not been created by certain Islamic educational institutions. They are often traditional and do not utilize various digital techniques, including digital stories, project-based learning, or gamification. According to research by Azizah (2022), there is a need for a curriculum that teaches students to use technology responsibly and have contextual awareness in addition to reading skills.

### 3. Strategies for Overcoming Challenges in Learning the Al-Qur'an in The Modern Era

#### a) Improve the Digital Capabilities of Al-Qur'an Teachers

The low level of digital literacy among Al-Qur'an teachers is one of the biggest problems of our time. Teachers need to be proficient in using interactive digital Al-Qur'an apps and learning tools such as Zoom and Google Classroom in order to be successful in the digital age. This supports the statement made by Suryani and Rachmady that the key to successful online learning lies in the teacher's proficiency in information technology (Suryani and Rachmady, 2020).

#### b) Creation of Innovative Educational Media

Interactive and visual learning methods are indispensable for the digital generation. Solutions to increase students' interest in learning include instructional memory games, Tajweed animated films, and automatic reading correction programs such as Quran Companion or Tarteel. The integration of technology in Quran-based learning materials can improve student understanding and engagement.

c) Kontextual and Adaptive Curriculum Development

The Al-Qur'an learning curriculum needs to be adapted to the current social and technological conditions. One way is to create thematic interpretation modules on social media, digital ethics, and the use of technology within the framework of the Al-Qur'an. In Maulana's research (2022), it is stated that a contextualized Al-Qur'an curriculum can bridge the understanding of verses with the reality of contemporary life.

d) Fair Access to Internet and Technology

Online Qur'an learning remains hampered by limited digital access in rural areas. Therefore, faith-based CSR initiatives that can close the digital divide are needed, such as "Qur'an tablets" or "waqf internet." According to research by Nurhayati (2020), the main cause of low student engagement in Qur'an-based online learning is inequality in infrastructure availability.

e) Technology-Based Tracking and Assessment

Teachers can monitor student progress more easily when they use digital assessment tools such as voice recordings, online grading rubrics, or automated Tajweed grading software. With the help of these formative evaluations, students can get precise and timely feedback. Digital assessment methods in Qur'anic learning can improve the quality of learning and accelerate the achievement of memorization goals.

#### D. Conclusion

This article finds that the main problems hindering the effectiveness of Qur'anic learning are teachers' insufficient technical skills, students' lack of interest in learning due to the presence of social media and video games, and lack of parental support for online learning. Misunderstandings about the substance of the Qur'an are further



exacerbated by easy access to some unreliable Islamic sources.

This condition shows that the use of traditional methods alone is not enough to learn the Quran. This requires combining traditional methods such as talaqqi with the intelligent use of information technology. Islamic education institutions should create interactive and user-friendly Quran learning systems based on applications that suit the character of the digital generation, and teachers should get relevant digital training.

Specific strategies include providing extensive training to teachers on how to use learning technologies, developing engaging and gamification-based multimedia materials for Qur'anic learning, working with families, communities and schools to encourage the practice of Qur'anic recitation at home, and teaching students digital ethics and spiritual values so that they can distinguish between trustworthy and untrustworthy Islamic information. It is hoped that by making these efforts, Qur'anic learning will remain methodologically appropriate, relevant, and able to meet the demands of the modern world.

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