

Al-Qur'an Learning Models in Global Studies: Traditional and Modern Approaches

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Abstract

Keywords:

Qur'anic learning; educational models; digital pedagogy; global Islamic education; hybrid learning.

Qur'anic education constitutes a central pillar of Islamic educational tradition; however, in the contemporary global context it faces serious challenges due to digitalization, globalization, and increasing cultural diversity. While traditional learning models emphasize sanad, talaqqi, and spiritual discipline, modern approaches increasingly adopt digital platforms and blended learning. This study aims to analyze and synthesize the development of Qur'anic learning models from a global perspective by examining the dialectical relationship between traditional and modern approaches in Eastern and Western contexts. This research employs a qualitative document-based method using narrative and comparative analysis of international journal articles, academic books, and research reports published between 2015 and 2025. The data were analyzed thematically through coding, categorization, and critical synthesis. The findings indicate that traditional models such as Baghdadiyah, Iqro', Qira'ati, and talaqqi-musyafahah remain essential in preserving the authenticity of recitation and spiritual depth, while digital and hybrid models enhance accessibility, flexibility, and learner engagement. These findings confirm that the sustainability of Qur'anic education in the global era depends on the development of an integrative-hybrid model that balances spiritual continuity and pedagogical innovation.

Abstrak

Kata kunci:

Pembelajaran Al-Qur'an; model pendidikan; pedagogi digital; pendidikan Islam global; pembelajaran hibrida

Pendidikan Al-Qur'an merupakan pilar utama dalam tradisi pendidikan Islam, namun dalam konteks global kontemporer menghadapi tantangan serius akibat digitalisasi, globalisasi, dan meningkatnya keragaman budaya. Sementara model pembelajaran tradisional menekankan sanad, talaqqi, dan disiplin spiritual, pendekatan modern semakin mengadopsi platform digital dan pembelajaran bauran. Penelitian ini bertujuan untuk menganalisis dan mensintesis perkembangan model pembelajaran Al-Qur'an dalam perspektif global dengan menelaah relasi dialektis antara pendekatan tradisional dan modern di konteks Timur dan Barat. Penelitian ini menggunakan metode kualitatif berbasis studi dokumen melalui analisis naratif dan komparatif terhadap artikel jurnal internasional, buku akademik, dan laporan penelitian yang terbit pada periode 2015–2025. Data dianalisis secara tematik melalui proses pengodean, kategorisasi, dan sintesis kritis. Hasil penelitian menunjukkan bahwa model tradisional seperti Baghdadiyah, Iqro', Qira'ati, dan talaqqi-musyafahah tetap esensial dalam menjaga keaslian bacaan dan kedalaman spiritual, sementara model digital dan hibrida meningkatkan aksesibilitas, fleksibilitas, dan keterlibatan peserta didik. Temuan ini menegaskan bahwa keberlanjutan pendidikan Al-Qur'an di era global bergantung pada pengembangan model integratif-hibrida yang menyeimbangkan kesinambungan spiritual dan inovasi pedagogi.

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INTRODUCTION

The Qur'an occupies a central position in Muslim life, functioning not only as a source of religious guidance but also as a foundation for moral, spiritual, cultural, and educational development (Maidugu & Isah, 2024). Consequently, Qur'anic education has always been a core component of Islamic educational systems, practiced in formal institutions such as schools and madrasas, as well as in informal settings including pesantren, halaqah, and community-based learning circles (Aslihah & Wasehudin, 2023; Lubis et al., 2023). In contemporary contexts, however, Qur'anic education faces growing challenges driven by globalization, digitalization, and increasing cultural diversity (Barry et al., 2025). These transformations have significantly reshaped how the Qur'an is taught, learned, and transmitted across societies, particularly in terms of learning methods, pedagogical orientation, and the balance between spiritual tradition and technological innovation (Effendi et al., 2025; Karman et al., 2025; Kurniailah & Bakar, 2023; Ritonga et al., 2024). The crucial issue, therefore, is not merely how to teach the Qur'an effectively, but how to sustain its spiritual authenticity while ensuring its relevance in an increasingly complex global educational landscape.

Existing studies on Qur'anic learning have largely focused on specific methods or localized contexts. A substantial body of research discusses the effectiveness of traditional approaches such as *Baghdadiyah*, *Iqro'*, *Qira'ati*, and *talaqqi* in improving reading accuracy, memorization, and spiritual discipline (Al Onzi, 2024). Other studies emphasize the growing role of digital platforms, mobile applications, and blended learning models in enhancing accessibility, flexibility, and student engagement (Ahmed et al., 2024; Jha & Dev, 2024). While these studies provide valuable insights, most of them remain fragmented, examining either traditional or modern approaches in isolated national or institutional settings. Very few studies attempt to position Qur'anic learning within a genuinely global and comparative framework, particularly by systematically analyzing the tension, interaction, and continuity between tradition and modernity across different cultural contexts. Moreover, cross-regional comparisons between Eastern (Muslim-majority) and Western (Muslim-minority) contexts remain relatively underexplored.

This fragmentation in the literature indicates a clear research gap. What has not been sufficiently addressed is a comprehensive conceptual synthesis that explains how Qur'anic learning models evolve globally, how they negotiate between continuity and change, and how socio-cultural contexts shape their pedagogical orientations. Previous studies tend to describe "what works" in specific settings, but rarely examine the broader global patterns and underlying dynamics that connect these diverse practices. As a result, there is still no integrative framework that adequately explains how traditional authority (*sanad*, *talaqqi*, and spiritual discipline) and modern educational demands (digital literacy, flexibility, and inclusivity) coexist, compete, or converge in contemporary Qur'anic education.

Therefore, the specific purpose of this paper is to fill this gap by offering a narrative literature-based synthesis of Qur'anic learning models from a global perspective. This study does not merely summarize previous findings, but aims to reposition them within a broader analytical framework that highlights three main dimensions: (1) the persistence of traditional learning models, (2) the rise of digital and modern pedagogical innovations, and (3) the contrasting yet interconnected developments of Qur'anic education in Eastern and Western contexts. In doing so, this paper seeks to complement and extend existing studies by providing a more holistic and comparative understanding of global Qur'anic learning practices.

The main argument advanced in this paper is that contemporary Qur'anic education is best understood as a dynamic dialectic between continuity and change. Rather than viewing traditional and modern approaches as mutually exclusive, this study argues that both operate in a complementary and negotiated relationship shaped by cultural, social, and technological factors. Through a critical narrative analysis of recent international literature, this paper aims to demonstrate that sustainable Qur'anic education in the global era depends on an integrative model that preserves spiritual authenticity while embracing pedagogical innovation and cross-cultural adaptability.

RESEARCH METHOD

This study employed a qualitative research approach with a literature-based multi-context analysis design. According to Creswell, qualitative research is appropriate for exploring, interpreting, and understanding social and educational phenomena in depth based on texts, documents, and contextual meanings (Mantula et al., 2024). In this study, the phenomenon under investigation was the diversity of Qur'anic learning models in global contexts, particularly the interaction between traditional and modern approaches in Eastern and Western societies. The research was conducted from January to April 2025 and focused on analyzing documented practices of Qur'anic education in various cultural settings, including Southeast Asia, the Middle East, and Western countries. Rather than focusing on a single site, this study used a multi-context perspective to capture the global variation of Qur'anic learning practices as reported in credible academic sources.

Data collection was carried out through documentation techniques by gathering and selecting relevant sources such as international journal articles, academic books, research reports, and policy documents related to Qur'anic education. The main data sources were obtained from databases such as Scopus, DOAJ, SINTA, Google Scholar, and ProQuest. The selection of documents was based on three criteria: (1) relevance to Qur'anic learning models (traditional, modern, and hybrid), (2) publication within the last ten years (2015–2025), and (3) academic credibility of the publishers or journals. In this qualitative documentary research, the documents functioned as the primary data, while review articles, conceptual papers, and policy texts served as supporting data. To strengthen analytical depth, the researcher also used a comparative reading technique, similar to cross-case analysis, to identify patterns of similarity and difference between Eastern and Western contexts.

Data analysis was conducted using an interactive qualitative analysis model consisting of data reduction, data display, and conclusion drawing. First, all collected documents were read critically and coded according to key themes, such as traditional learning models, digital innovation, pedagogical orientation, and socio-cultural context. Second, the data were organized into thematic categories and comparative matrices to display patterns, trends, and contrasts across regions. Third, an interpretative and analytical synthesis was performed to draw substantive conclusions regarding the dynamics of continuity and change in global Qur'anic education. The validity of the findings was ensured through source triangulation, by comparing findings from various regions, types of publications, and academic perspectives, in order to produce a more comprehensive and reliable global interpretation.

Table 1. Research Method: Narrative Literature Review Approach

Component	Description
Research Approach	This study employed a qualitative research approach using document-based analysis to explore Qur'anic learning models in global contexts.
Research Design	Qualitative multi-context analysis focusing on the comparison between Eastern and Western Qur'anic learning practices.
Research Setting and Time	The study was conducted from January to April 2025 using a multi-context global perspective, including Southeast Asia, the Middle East, and Western countries as represented in academic publications.
Data Sources	International journal articles, academic books, research reports, and policy documents related to Qur'anic education.
Data Collection Technique	Documentation technique through systematic collection and critical reading of relevant scholarly publications obtained from Scopus, DOAJ, SINTA, Google Scholar, and ProQuest.
Data Analysis Technique	Qualitative thematic analysis consisting of coding, categorizing, comparative analysis, and narrative synthesis to identify patterns of continuity and change.
Validity Strategy	Source triangulation by comparing findings across different regions, types of publications, and scholarly perspectives.

RESULTS AND DISCUSSION

Based on a narrative literature review of international literature, several main findings were obtained regarding the model of learning the Qur'an from a global perspective: Aini (2025): Traditional vs Modern Qur'anic Teaching Methods

Study confirms that traditional methods still play a vital role in Quranic learning, particularly in madrasas and Islamic boarding schools (*pesantren*) in Southeast Asia (Aini, 2025). Methods such as *Baghdadiyah* and *Iqro'* have proven effective in instilling the ability to read the Quran correctly, especially in the early stages of children's education. The main strength of this method lies in its emphasis on memorization, repetition (*drill*), and intensive habituation, which results in consistency in maintaining the rules of *tajwid* and the correct pronunciation of the *hijaiyah* letters. Furthermore, the traditional approach not only teaches the technical aspects of recitation but also builds spiritual depth, etiquette, and respect for teachers, thus making the learning process not merely a transfer of knowledge but also an internalization of Islamic values.

However, Aini's research also identified significant limitations. Traditional methods tend to be *teacher-centered*, making students more passive in the learning process. As a result, students' creativity, critical thinking skills, and active participation are underdeveloped (Forte-Celaya et al., 2021). This poses a significant challenge in the modern era, when students are required to possess higher-order thinking skills and adapt to various learning situations.

In comparison, modern methods utilizing digital media, group discussions, and communicative approaches have been shown to increase student engagement and provide greater space for critical thinking (Pang, 2022). However, these methods are not without their drawbacks. Aini noted that aspects of spiritual depth, the intimacy of the teacher-student relationship, and the *sanad* dimension of recitation are often diminished. Therefore, this study emphasizes the need to integrate traditional and

modern approaches to achieve a comprehensive balance between the cognitive, affective, and spiritual aspects of Quranic learning.

Zohdi et al. (2024): Digital Platforms at the Prophet's Mosque

Research conducted by Zohdi, Al-Hafdi, and Alhalafawy (2024) at the Nabawi Mosque, Medina, provides a rich perspective on the integration of digital technology in Al-Qur'an learning at the spiritual center of Islam (Zohdi et al., 2024). This study involved students from various cultural, ethnic and national backgrounds, so the results reflect the diversity of global contexts. The Nabawi Mosque as a place of research has high symbolic value, because this is where the traditions of talaqqi and musyafahah have been going on for centuries (Akhtar, 2023). Therefore, the use of digital platforms in this environment shows how tradition and modernity can interact in the Al-Qur'an educational space.

Research shows that utilizing digital platforms significantly increases learning flexibility. International students, often faced with busy academic schedules, limited time, and time zone differences, find it helpful because they can adjust their study schedules to suit their needs. Digital platforms allow repeated access to learning materials, both audio and video recordings, giving students the opportunity to review lessons until they truly understand the text and its meaning (Bruce & Chiu, 2015; Gan et al., 2015). This flexibility makes learning more personalized, adaptive, and relevant to the learning styles of the digital generation.

In addition to flexibility, digital platforms also expand access to Quranic education for students from various parts of the world. Through technology, interactions are not limited to the physical space of the Prophet's Mosque but can also involve online communication between teachers and students (Procel et al., 2024). This study found that the use of digital platforms can facilitate more active and dynamic communication, for example through discussion features, question-and-answer forums, or interactive reading corrections. Thus, digital platforms strengthen cross-cultural collaboration and increase student participation that may have previously been limited due to language barriers or distance.

However, Zohdi also revealed another side of the use of digital platforms. Some students expressed a loss of the spiritual nuances typically present during face-to-face learning at the Prophet's Mosque. The emotional closeness with the teacher, the sacred atmosphere of the mosque, and the traditional interaction of musyafahah are considered difficult to replace with digital media. This shows that technology has limitations in providing a holistic religious experience. Therefore, this study concludes that digital platforms should be viewed not as a replacement for traditional methods, but as a complement. Integration between the two needs to be designed so that Quranic education maintains the sanad value, spiritual depth, while being able to address the challenges of accessibility and the needs of the times.

Aziz et al (2019): Conventional vs Modern Technology in Tahfidz

A comparative study of conventional and modern technology methods in memorizing Quran shows significant differences in recitation quality, learning motivation, and memorization management (Aziz et al., 2019). In conventional methods, the teacher's role is central to learning activities. Teachers not only directly correct recitations but also instill discipline, etiquette, and emotional bonds with students (Abd, 2024). The teacher's presence in front of the students provides strong authority in ensuring the quality of tajwid, fluency of memorization, and continuity of the sanad (chain of transmission) (Nasihin & Sopianto, 2025). This makes traditional methods still

considered superior in maintaining the authenticity of Quranic recitation while shaping the spiritual character of students.

In contrast, modern technology-based methods introduce new dynamics to memorization, particularly in terms of motivation and efficiency. Digital Quran memorization applications equipped with notification features, *gamification*, and daily reminders have been proven to encourage students to be more consistent in reviewing their memorization (FM, 2024). With a neat digital recording system, each student's memorization progress can be monitored more objectively and measurably. Technology also allows students to study independently, anytime and anywhere, without being tied to a face-to-face schedule (Berry & Hughes, 2020; Mpungose, 2020). This is a significant advantage, especially for the younger generation, who are more accustomed to using digital devices in their daily activities.

However, the study also confirmed that modern methods have fundamental limitations. Technology cannot replace the role of teachers in building emotional and spiritual closeness, which significantly impacts the quality of learning. Although applications can provide voice correction and evaluation systems, accuracy and the ethical dimension cannot be fully maintained without the presence of a teacher. Therefore, the study concluded that the ideal solution is the development of a hybrid *learning model* that integrates the advantages of each approach. The teacher retains a central role in maintaining the authenticity of the reading and spiritual values, while technology is utilized to strengthen motivation, consistency, and efficiency of the memorization process. This combined model is believed to meet the challenges of memorizing the Quran in the global era, which demands a balance between tradition and modernity.

Afzal (2025): Online Qur'an Learning in Pakistan

Research in Pakistan explored the effectiveness of online Quran learning using a *mixed-method approach* that combined qualitative and quantitative data (Afzal et al., 2025). This study sought to understand the experiences of teachers, parents, and students in undergoing digital technology-based Quran education. The results showed that online Quran learning received quite high appreciation, especially because it was able to provide easy access for families living in remote areas or far from Islamic educational centers. For many families, access to qualified Quran teachers is often a barrier, so the presence of an online learning system is considered a practical solution (Habibi et al., 2021; Rashed & Hanipah, 2022).

In addition to accessibility, Afzal also found that students were more engaged with digital-based learning. Interaction through online media was deemed more suited to the learning styles of the younger generation, who are already accustomed to technology. Features like *chat boxes*, screen sharing, and dedicated Quranic apps made the learning process feel more interactive than traditional learning, which tends to be monotonous. This positively impacted student engagement, making them more motivated to participate consistently.

Another significant finding concerns the role of parents in online learning. With lesson recordings, interactive features, and flexible scheduling, parents can more easily monitor their children's progress. This family involvement is considered a key strength of online Quran learning, as religious education occurs not only in schools or madrasas but also within the home environment (Adedo & Deriwanto, 2024; Nurwita et al., 2025). In other words, online methods contribute to closer collaboration between teachers, students, and parents.

However, Afzal's research also highlights significant challenges. The quality of recitation is not always comparable to face-to-face learning, as the lack of physical interaction limits tajweed correction and learning etiquette. Some students struggle to maintain discipline, while digital infrastructure constraints such as unstable internet connections exacerbate the gap in access inequality. Therefore, emphasizes the importance of integrating online systems with traditional face-to-face methods to maintain the quality of Quranic learning while meeting modern needs.

Wahid (2024): Islam and Digital Technology

Conducted a literature review focusing on the relationship between Islam and digital technology, including the practice of Quranic education (Wahid, 2024). The results of this study indicate that the trend of digitalization of Islamic education has become increasingly widespread in the past decade. This is evident in the widespread use of Quranic applications, *e-learning platforms*, and social media as learning tools. Quranic applications with audio features, digital interpretations, and memorization reminders are now accessed by millions of users worldwide. Similarly, *e-learning platforms* enable interaction between teachers and students without the constraints of space and time, allowing online Quranic learning to be followed by both majority and minority Muslim communities (Djazilan & Hariani, 2022). For Muslim communities in Western countries, digitalization is seen as a significant opportunity to maintain religious identity while accessing learning resources that may be limited in their environment.

Despite the enormous opportunities presented, Wahid also warned of the problematic side of digitalization. Uncontrolled use of technology can raise ethical and validity issues. For example, the authenticity of Quranic recitations can be compromised if applications lack proper tajweed standards or are not supervised by competent teachers. Furthermore, complete reliance on technology has the potential to diminish the spiritual closeness between students and teachers, who in Islamic tradition play a crucial role as guardians of the sanad (chain of transmission) and the transmission of knowledge. If the teacher's role is weakened or completely replaced by digital devices, there is a risk of a reduction in the spiritual values and etiquette that should be at the heart of Quranic learning (Aziz & Habibah, 2025).

Based on his findings, Wahid recommends a critical approach to digitalization in Islamic education. Technology should not be understood as a total replacement for traditional methods, but rather as a tool that supports effective learning. Ideally, technology is designed to strengthen traditional values, not weaken them. Thus, teachers retain primary authority as guardians of the sanad (chain of transmission), while technology serves as a means to expand access, increase learning motivation, and bridge the needs of the digital generation. This view emphasizes that the future of Quranic education lies in a balance between the use of modern technology and the maintenance of authentic spiritual traditions.

Abdullah (2022): Qur'an Learning in Multicultural Societies

Study provides an interesting comparative overview of Quranic learning practices in multicultural societies, particularly by comparing Asia and Europe (Abdullah & Mohamed Mazahir, 2023). In Asia, particularly in countries with Muslim majorities, Quranic education tends to maintain traditional methods such as memorization (*tahfidz*) and *talaqqi* (recitation). This is understandable because in a homogeneous and religious social context, tradition holds a very strong position as a form of religious legitimacy and cultural identity. Teachers or ustadz are respected not only as instructors but also as guardians of the sanad (chain of transmission) who ensure the continuity of Quranic

recitation from generation to generation. This practice creates a more conservative, teacher-centered educational atmosphere, rich in spiritual and ritual dimensions.

In contrast, in Europe, particularly in Islamic schools in England and Germany, Quranic learning practices exhibit a more adaptive pattern. Because Muslims in the West are a minority, Quranic learning cannot proceed entirely according to traditional models but must instead negotiate with the national education system. One prominent form of adaptation is the implementation of a bilingual curriculum, namely the use of Arabic alongside the local language. This way, Muslim students can still study the Quran without feeling isolated from the wider school environment. This adaptation demonstrates an inclusive orientation that emphasizes not only Quranic reading skills but also the relevance of education to the multicultural social realities of Europe.

Abdullah concluded that differences between Asia and Europe in Quranic learning reflect the significant influence of social and political contexts. In Muslim-majority societies, Quranic education is strictly enforced to maintain the purity of tradition, while in minority communities, Quranic education must be more accommodating to remain relevant within a multicultural framework. These differences underscore the importance of understanding Quranic education not only from a methodological perspective but also within a global and cross-cultural framework, so that the models developed can address the unique challenges of each context.

The research findings above demonstrate that Quranic learning in a global context experiences a constant dynamic between continuity and change. This dynamic arises from the need to maintain the authenticity of Islamic traditions rooted in sanad (translation), memorization, and talaqqi (translation of the Qur'an); while the pressures of globalization, digitalization, and multiculturalism demand innovation, adaptation, and inclusivity. In other words, Quranic education stands at a crossroads between preserving traditional heritage and responding to the challenges of modernity.

Continuity: Maintaining Tradition and Spirituality

Traditional Quranic learning has been practiced for centuries with relatively stable patterns passed down from generation to generation. Models such as *Baghdadiyah*, *Iqro'*, and *Qira'ati* are the main foundations widely practiced in Islamic educational institutions, especially in Southeast Asia (Aini, 2025). This system is based on the principles of *talaqqi* and *musyafahah*, namely the process of transferring knowledge directly from teacher to student through face-to-face interaction (Ramadhan & Albab, 2025; Sya'diyah, 2024; Thohir et al., 2021). In this mechanism, Quranic recitation is corrected directly, while the sanad or chain of transmission of knowledge remains authentic. This shows that tradition has a strong value in maintaining the authenticity of correct recitation, something that cannot be easily replaced even by modern technology.

Furthermore, traditional methods not only teach the technical aspects of reading but also serve as a vehicle for character and moral development. Teachers are seen not merely as instructors but also as moral and spiritual role models who influence students' attitudes to life (Izzah & Magfiroh, 2025; Ramadhan et al., 2025; Wirayanti et al., 2024). This process fosters an emotional bond between teacher and student, providing a meaningful and religious learning experience. This dimension is difficult to replace with impersonal digital media. Therefore, in a global context, traditional models have an advantage because they are able to balance cognitive, affective, and spiritual aspects. Learning emphasizes not only technical reading skills but also internalizes Islamic values that shape students' Islamic identity (Ningsih & Zalisman, 2024).

However, the continuity of tradition is not without its drawbacks. This system is often limited to face-to-face settings, limiting access for communities in remote areas or Muslim diaspora communities. Furthermore, the teacher's dominant role sometimes makes students less active and creative. In the digital age, these limitations are even more pronounced, especially as the younger generation becomes accustomed to interactive and flexible learning approaches. Nevertheless, the fact that traditional methods persist today demonstrates their strength in preserving the spiritual and cultural dimensions of Quranic learning. This continuity serves as a bulwark against modernization and digitalization completely erasing the classical values that have proven effective in preserving the authenticity of Islamic readings and spirituality.

Change: Digital Innovation and Modern Pedagogy

Changes in Quranic learning are a logical consequence of globalization and digitalization, which have impacted nearly every aspect of human life, including religious education (Ahmad & Khalid, 2024). Globalization brings cross-cultural interactions, rapid information exchange, and high human mobility, making the need for more flexible Quranic learning models increasingly urgent. In this context (Zohdi et al., 2024), emphasized that the use of digital platforms at the Prophet's Mosque has proven to increase learning flexibility, especially for international students from diverse cultural backgrounds. This digital innovation allows them to access Quranic education without being hindered by geographical distance or time differences. Technology also provides opportunities for students to organize their own study schedules, review material as needed, and participate more actively in virtual classes.

Beyond flexibility, this transformation also impacts a more participatory pedagogical landscape, demonstrated that online Quranic learning opens up opportunities for students to develop independent learning (Afzal et al., 2025). Parents even participate in the learning process through home supervision, so Quranic education is no longer confined to the classroom, madrasah, or mosque, but extends into the digital space of the family (Rokhman et al., 2023; Syaifulloh, 2024; Varner et al., 2020). This shift marks a major transformation in how Muslims approach Quranic education, with learning becoming more inclusive, interactive, and tailored to the characteristics of the digital native generation.

However, every change carries consequences. One key issue is the validity of Quranic recitations. In Islamic tradition, the authenticity of recitations is maintained through sanad and talaqqi, the direct transfer of knowledge from teacher to student. The loss of face-to-face spiritual interaction risks diminishing the depth of students' religious experiences. Furthermore, digitalization also opens up opportunities for the commercialization of Quranic education, which is feared to reduce spiritual values to mere consumer goods. As Wahid reminds us, modernization does present great opportunities, but it also demands a clear ethical and pedagogical framework to ensure the sacred values of the Quran are maintained amidst the rapid flow of technological innovation (Wahid, 2024).

Dialectics of Continuity and Change

The dynamics of Quranic learning in the global era cannot be understood solely as a linear shift from traditional to modern methods. More accurately, this dynamic is viewed as a dialectic, a complementary process between two different approaches (Safi, 2022). Traditional methods have the power to maintain the authenticity of recitations, the sanad (chain of transmission), and spiritual depth. The practices of talaqqi and musyafahah, for example, enable the authenticity of recitations to be maintained under

the guidance of expert teachers. On the other hand, modern methods address the demands for flexibility, time efficiency, learning motivation, and global accessibility increasingly required by the digital generation. The presence of digital technology, mobile Quranic applications, and online platforms makes Quranic learning more inclusive and open to anyone, anytime, and anywhere (Akem et al., 2025).

A comparative study of *tahfidz* (Rofiq & Khoirinnada, 2024) clearly demonstrates this dialectic: face-to-face learning results in better reading quality, while the use of digital applications can increase motivation, consistency, and regularity of memorization. These results indicate that each approach has advantages and limitations. Relying solely on traditional methods can lead to a loss of appeal for the younger generation. Conversely, relying solely on modern methods risks losing spiritual depth and the accuracy of the *sanad* (chain of transmission).

Therefore, the dialectic between tradition and modernity should not be pitted against each other, but rather integrated. A hybrid model (*hybrid Qur'an learning*) offers a promising alternative (Dewi et al., 2025; Kamil et al., 2023; Suryanto et al., 2024). In this model, *talaqqi* remains the core for preserving the *sanad* (chain of reciters), while digital technology is used to strengthen progress monitoring, provide reminders, motivate students, and expand access. With this combination, Qur'an learning becomes more holistic: rooted in tradition, yet able to meet the challenges of the times.

Furthermore, this dialectic represents the dynamic nature of Islam itself. Throughout history, Islam has consistently adapted to changing times without abandoning its core values. With this perspective, Quranic education need not be trapped in the dichotomy of "tradition versus modernity," but rather directed toward adaptive sustainability. This means that the ideal model for Quranic learning in the future should be one that maintains spiritual authenticity while remaining relevant to the increasingly complex needs of global society.

Global Implications: East and West

Contextual differences between East and West clearly demonstrate how cultural, political, and social conditions shape Quranic learning models. Abdullah emphasized that in Asia and the Middle East, Quranic education still emphasizes memorization (*tahfidz*) and the *talaqqi* method (Abdullah & Mohamed Mazahir, 2023). These two methods are seen as a legacy of tradition that emphasizes not only the technical aspects of recitation but also maintains the continuity of the *sanad* (chain of transmission) and scholarly authority. This model is relevant because Muslims in the East generally constitute the majority, so religious educational institutions enjoy strong social legitimacy and are not under pressure to conform to secular or multicultural educational systems.

In contrast, in the West, the Muslim minority context forces pedagogical adaptations. Quranic education in Europe, America, and Australia places greater emphasis on inclusivity, bilingual education, and integration with the general school curriculum (Franken & Gent, 2021; Utari et al., 2024). This is done so that Muslim students can continue to study the Quran without being isolated from the national education system. By using a more *student-centered, modern pedagogical approach*, Quranic learning in the West aims not only to maintain Islamic identity but also to foster the ability to interact in a pluralistic and multicultural society. This model is seen as more adaptive to social conditions that demand openness, tolerance, and curriculum flexibility.

These differences in orientation have significant global implications. Quranic education is not universal, but rather highly contextual. The traditional model is more appropriate in Muslim-majority societies with strong traditions and homogeneous social environments. Meanwhile, the modern inclusive model is more relevant in minority communities facing multicultural realities. Despite their differences, these two approaches can actually complement each other. The East can learn from the West in terms of inclusivity, participatory methods, and integration with the general curriculum. Conversely, the West can draw inspiration from the East in maintaining spiritual depth, continuity of the sanad (chain of transmission), and the authenticity of the talaqqi tradition. By mutually learning and adapting, future models of Quranic learning can develop to be more holistic, relevant, and sustainable across various global contexts.

Challenges and Future Directions

The main challenge in global Quranic learning lies in finding a balance between continuity and change. On the one hand, Quranic education has a long tradition steeped in spiritual values, such as *talaqqi* (religious practice), *musyafahah* (religious practice), and memorization (memorization), passed down from generation to generation. This tradition has been proven to maintain the authenticity of recitations and sanad (chain of narrators), and instill spiritual depth and good manners between teachers and students (Kadir et al., 2024). However, on the other hand, the currents of globalization and digitalization of education require Quranic learning to adapt to remain relevant amidst changing times. Without the right balance, Quranic education risks losing one of its dimensions: it could become trapped in rigid traditions unable to meet the needs of the digital generation, or conversely, it could lose its spiritual spirit if it becomes completely immersed in uncontrolled modernity.

As Wahid (Wahid, 2024) reminds us, the digitalization of Islamic education offers potentially significant benefits, but also carries ethical dangers and the risk of commercialization if not properly monitored. Quranic apps, online platforms, and social media may facilitate access to learning, but without quality oversight, they can undermine the authenticity of the readings. Therefore, the future of Quranic education needs to be directed toward integrating tradition and technology, not pitting them against each other.

The recommended development direction is an integrative model that combines digital literacy with talaqqi practices, utilizing online platforms as complementary tools, and strengthening the role of families in supporting children's learning (Hanafi & Pohan, 2024). With this approach, technology serves as a facilitator to expand access and motivation, while tradition remains the guardian of authenticity and spiritual values. Furthermore, future research should prioritize longitudinal studies to measure the long-term impact of digital learning on the quality of reading, memorization, and internalization of Quranic values. Thus, the future of global Quranic education is not simply a dichotomous choice between traditional and modern, but rather the creation of a holistic, sustainable, and cross-cultural model. This integration will ensure that Quranic education remains both spiritually authentic and globally relevant, thus meeting the challenges of the 21st century and equipping generations of Muslims with a solid religious foundation for the modern era.

CONCLUSION

This study finds that Qur'anic learning in the global context is not undergoing a simple transition from traditional to modern methods, but rather is experiencing a complex and dynamic dialectic between continuity and change. Contrary to the common assumption that digitalization will gradually replace traditional learning, the findings of this study demonstrate that traditional models such as Baghdadiyah, Iqro', Qira'ati, and talaqqi-musyafahah remain not only relevant but also irreplaceable in maintaining the authenticity of recitation, the sanad (chain of transmission), and the spiritual depth of Qur'anic education. At the same time, digital and hybrid learning models significantly expand access, flexibility, and learner engagement, especially in minority Muslim and transnational contexts. This finding challenges the linear modernization narrative and shows that the sustainability of Qur'anic education depends not on abandoning tradition, but on strategically integrating it with technological innovation.

In terms of scholarly contribution, this study strengthens previous findings that emphasize the enduring importance of traditional Qur'anic pedagogy, while simultaneously confirming the growing role of digital technology in contemporary Islamic education. More importantly, this study goes beyond earlier fragmented and local analyses by offering a global and comparative conceptual synthesis that positions Qur'anic learning as a negotiated space between tradition and modernity across Eastern and Western contexts. This article contributes a conceptual framework of "integrative-hybrid Qur'anic learning," which reframes the debate from a binary opposition into a complementary and adaptive model. In doing so, this study not only confirms some earlier conclusions, but also challenges the implicit assumption that modernization necessarily leads to the marginalization of classical religious authority and spiritual pedagogy.

Nevertheless, this study has several limitations. It relies on document-based qualitative analysis and focuses on selected literature and specific regional contexts, which limits the generalizability of its conclusions. Variations related to institutional types, socio-economic backgrounds, gender, age groups, and micro-level classroom practices could not be explored in depth. Future research should therefore involve empirical field studies, multi-site observations, and mixed-method designs with broader and more diverse samples in order to obtain a more comprehensive and grounded understanding of how integrative Qur'anic learning models operate in different educational and cultural settings.

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