

Transforming Islamic Education in the Digital Age: Challenges and Opportunities for the Young Generation

Muhammad Sanusi

Universitas Islam Labuhanbatu, Indonesia

Corresponding Author: ✉ 21muhammadsanusi@gmail.com

ABSTRACT

This article considers the manner in which Islamic education is undergoing a process of transformation, situated within the context of the evolving digital era. The advent of information and communication technology has brought about a series of challenges to Islamic education, including shifts in learning approaches, modes of material dissemination, and interactions between educators and learners. This research project aims to identify the challenges that are currently being faced in the implementation of Islamic education in the digital era, and to explore the potential opportunities that could be utilised in order to improve the overall quality of Islamic education. Through a comprehensive literature review and a detailed case analysis, the article ultimately concludes that, despite the challenges that are currently being faced, the digital era also provides a number of significant opportunities for innovation in teaching and learning methods that could potentially serve to strengthen the understanding and practice of Islamic teachings among the younger generation.

Keywords: *Islamic Education, Digital Age, Transformation, Young Generation, Innovation*

ARTICLE INFO

Article history:

Received

August 19, 2024

Revised

October 22, 2024

Accepted

November 17,

2024

Journal Homepage

<https://www.attractivejournal.com/index.php/aj/>

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>

Published by

CV. Creative Tugu Pena

INTRODUCTION

Islamic education plays a pivotal role in the formation of character and Islamic knowledge among the younger generation. The primary objective of Islamic education is to cultivate an understanding of Islamic values, morality, ethics, and noble character, thereby enabling young people to mature into individuals who are virtuous, accountable, and possess a profound grasp of Islamic teachings. The objective of Islamic education is to foster the development of positive character traits in young individuals. This encompasses not only the cognitive aspect of religious teachings, but also the affective (values, attitudes) and psychomotor (actions) aspects. The aim is to guide the younger generation towards a lifestyle that aligns with Islamic principles.

The advent of the digital era has brought about significant changes in various aspects of life, including Islamic education, as a result of the rapid developments in information and communication technology. The advent of technology has facilitated the dissemination of information on a global scale, enhancing accessibility to a multitude of Islamic knowledge sources. The internet, social media and digital learning platforms provide access to Islamic lectures, books and resources from a multitude of scholars and religious experts across the globe, which may previously have been

inaccessible to many. This creates opportunities for younger generations to gain a comprehensive understanding of Islamic teachings with greater ease and flexibility, transcending the constraints of time and space (Wijaya & Izzati, 2023).

The advent of the digital age has precipitated a shift in the manner by which young people learn, with an increasing reliance on technological devices to access information. The traditional limitations of learning, confined to face-to-face interactions within classrooms or mosques, have been expanded to encompass a multitude of online platforms, including learning apps, videos, and even social media. This approach necessitates that Islamic educators adapt to emerging technologies in order to maintain their relevance and to present material in a manner that is accessible and engaging for this digital generation.

The advent of digital technology has introduced a diversification of methods for the delivery of Islamic teaching materials, encompassing a range of formats from text to multimedia. Nevertheless, this transition gives rise to concerns regarding the quality and accuracy of the information in question. The lack of rigorous oversight in the production of Islamic content in the digital realm poses a significant risk of disseminating inaccurate or even misleading information. The field of Islamic education is confronted with the challenge of guaranteeing that the material consumed by the younger generation accurately reflects the tenets of Islam in accordance with the creed and sharia (Amelia & Wibowo, 2024).

The relationship between educators and learners is a fundamental aspect of Islamic education, as it plays a pivotal role in the formation of Islamic character and values. In the digital era, this interaction becomes more challenging due to the prevalence of online learning, which reduces the frequency of in-person meetings and in-depth verbal communication. Consequently, Islamic education in the digital era must identify novel methods to preserve the quality of interaction between educators and learners, ensuring the effective conveyance of Islamic values (Uyun et al., 2024).

The objective of this study is to identify the challenges and opportunities facing Islamic education in the digital era. By examining these various aspects of Islamic education transformation, this research aims to provide a comprehensive picture of how Islamic education can remain relevant and effective in the context of rapid technological development. Furthermore, this research seeks to explore potential avenues for enhancing the quality of Islamic education through the adoption of innovative learning approaches that are more interactive, engaging, and aligned with the learning styles of the younger generation.

METHOD

In this research, the method used consists of two main approaches: literature review and case analysis. Each approach provides a different yet complementary perspective to understand the transformation of Islamic education in the digital era, and the challenges and opportunities that come with it. The literature study was conducted to understand the context, background and academic thinking related to the transformation of Islamic education in the digital era. Some of the steps taken in conducting this literature study include:

- **Source Collection:** The sources collected include journal articles, books, conference papers, and research reports that specifically discuss Islamic education, digital transformation, and its impact on the learning process. The sources were obtained from academic databases such as Google Scholar, JSTOR, and ResearchGate.

- **Theme Categorisation:** The collected literature was then classified into several main themes, such as:
 - Challenges in Islamic education in the digital era, such as infrastructure, content, and cultural resistance.
 - Opportunities created by digitalisation, such as accessibility and innovation in teaching methods.
 - The influence of technology on learning patterns and young people's engagement in Islamic education.
- **Critical Analysis:** Each theme is explored in more depth by critically analysing relevant research results. This analysis includes:
 - Comparing expert opinions on the impact of digitalisation on Islamic education.
 - Reviewing empirical results from previous research to see how technology is implemented in Islamic education in different contexts and countries.
- **Identifying research gaps:** Through the literature review, several gaps were identified, such as the lack of empirical research measuring the effectiveness of using digital technology in Islamic education and the long-term impact on young people's religious understanding.

This literature review provides a strong foundation for understanding the dynamics of Islamic education transformation in the digital era, as well as a reference in formulating key questions for the case analysis.

The case analysis approach was conducted to obtain a more in-depth and practical picture of the implementation of digital technology in Islamic education in certain institutions. The steps taken in this case analysis include:

- **Selection of educational institutions:** Several Islamic education institutions were selected as case study objects. The selection criteria include institutions that have implemented digital technology in learning, have a good track record in learning innovation, and are willing to provide information about their technology implementation process. Examples are institutions that use e-learning platforms or interactive applications for teaching.
- **Data Collection:** Data is collected through various methods, such as interviews with educators and administrators, participatory observation of the digital learning process, and documentation collection (e.g. school reports, digital learning materials and internal policies).
- **Implementation Analysis:** The data obtained from the educational institution is then analysed to understand:
 - How technology is used in the learning process, either synergistically with traditional methods or as the main instrument.
 - The response of learners, especially the younger generation, to the applied technology and its impact on their understanding of Islamic materials.
 - The technical, financial and cultural constraints faced by the institution in implementing digital-based education.
- **Mapping Challenges and Opportunities:** Based on the data from the case studies, the challenges faced by these Islamic education institutions can be identified and categorised. For example, infrastructure challenges emerged for institutions located in rural areas, while challenges in managing digital

content were experienced by almost all institutions. Conversely, opportunities to expand access to Islamic learning and increase learner interest can be utilised in all institutions with the right technological support.

RESULT AND DISCUSSION

Digital facility

The provision of digital facilities and access to technology is a significant challenge for many Islamic educational institutions, particularly in rural areas and regions with limited infrastructure. This limitation impedes the process of digital technology adoption to a similar extent. Those engaged in learning and teaching in these areas have restricted access to digital platforms and learning materials available online, which serves to exacerbate the information access gap (Mukarom et al., 2024a). The financial implications of acquiring technology devices represent a significant obstacle for some educational institutions with constrained budgets. Furthermore, the financial burden of an adequate internet subscription can be a significant obstacle for learners' families, particularly those with limited financial resources. The maintenance of technology infrastructure necessitates the implementation of regular maintenance procedures and software upgrades. However, many Islamic educational institutions lack the requisite financial and human resources to perform the necessary maintenance on an ongoing basis. This results in the digital infrastructure frequently becoming obsolete or damaged, thereby preventing optimal utilisation (Azman et al., 2024).

Cultural Resistance

Some within the Islamic education community perceive digital technology as a potential threat to the tradition of face-to-face learning and close interaction between teachers and students. There is a concern that the utilisation of technology may result in a diminution of religious values within the educational process, given that digital media is frequently associated with content that is not aligned with Islamic teachings (Muliadi et al., 2024).

A lack of understanding of the benefits of technology is a significant challenge in Islamic education. Many educators and leaders in these institutions lack awareness of the advantages of integrating technology in learning. Such individuals may be unfamiliar with the concept of digitalisation in education or sceptical of its potential to enhance the quality of learning. Consequently, the rate of acceptance of this change is typically low, which can impede the digital transformation process.

The conventional teaching tradition in Islamic education is characterised by a preference for face-to-face instruction, which is perceived as a more effective method for instilling religious values. The halaqah (group recitation) and talaqqi (direct learning) methods are still regarded as the optimal means of educating learners in spiritual and intellectual matters. The transition to digital methodologies encounters resistance from those who maintain that conventional techniques are more efficacious and meaningful (Morrar et al., 2024).

Maintaining Teaching Quality on Digital Platforms: A Challenge

The legitimacy of Islamic content on digital platforms is a significant concern. While digital platforms facilitate the dissemination of information, ensuring the veracity and alignment of Islamic content with Islamic teachings remains a crucial challenge. A significant proportion of the information available on social media and the internet may be of questionable validity or even misleading. This gives rise to

concerns among parents and educators as to the veracity of the learning resources accessed by students (Valiakhmetova et al., 2024).

The nature of Islamic learning is such that it typically necessitates a high degree of interaction and engagement, including the exchange of ideas, questions, and responses between teachers and students in person. Digital platforms frequently prove incapable of offering the same quality of interaction as that which characterises face-to-face learning. The absence of direct interaction may impede the educator's capacity to comprehend learners' requirements, respond promptly to queries, or offer immediate spiritual guidance (da Costa et al., 2024).

It is evident that not all educators in Islamic educational institutions possess the requisite digital technology proficiency to effectively utilise digital technology in teaching. In some cases, educators may lack familiarity with online learning methods, presentation software, or video conferencing applications. These limitations can impact the quality of teaching and make it difficult for educators to effectively manage a digital classroom (Zohdi et al., 2024).

Exploring Opportunities in Islamic Education in the Digital Age

The digitalisation of society presents a number of significant opportunities for the field of Islamic education. These opportunities have the potential to increase young people's participation and understanding of Islamic values (Mukarom et al., 2024b). The digitalisation of Islamic education provides young people with greater access to learning resources. It enables them to access Islamic educational materials from a variety of sources with greater ease and speed. The advent of online platforms has enabled learners to access a plethora of educational resources, including classical books, lectures by Islamic scholars, learning videos, and other interactive content, which are disseminated across various digital platforms, such as YouTube, online learning sites, and Islamic-specific applications. This circumvents geographical constraints and facilitates broader access to premium Islamic educational resources.

The utilisation of multimedia technologies, including video, animation, audio and interactive visuals, has the potential to enhance the engagement and comprehension of subject matter among younger audiences. To illustrate, material on Islamic history can be presented in an engaging manner through the use of multimedia resources, such as animated videos or infographics, which summarise important teachings in a simplified format. This fosters greater interest and active engagement in the learning process (Hasan et al., 2023).

The development of Islamic learning apps

A plethora of Islamic education apps are currently available on the market, providing younger generations with invaluable self-learning resources. Such applications include a variety of features, including prayer schedules, prayer reminders, lessons on the rules of pronunciation (tajweed), and exercises for memorising the Qur'an. The app affords learners the flexibility to learn according to their own rhythm, thereby enabling them to organise their study time in accordance with their daily activities.

The advent of online learning platforms, such as Zoom, Google Meet, and those designed specifically for Islamic education, has facilitated increased interactivity and collaboration in learning. These platforms provide students with the opportunity to interact directly with teachers or even with learners from different parts of the world. The aforementioned technology affords students the opportunity to participate in online classes, group discussions, and digital halaqahs, thereby enhancing their learning experience. Furthermore, it facilitates the formation of a more expansive

learning community, wherein students can disseminate knowledge and engage in discourse on Islamic matters within a collaborative setting (Ibrahim et al., 2024).

The utilisation of social media platforms, including Instagram, TikTok and Facebook, represents an efficacious strategy for disseminating Islamic educational content. By utilising succinct content, such as quotations from the Qur'an, hadiths, and brief lectures, educators or da'is can disseminate Islamic teachings in a format that is more appealing to the younger generation. Furthermore, social media facilitates open dialogue and rapid responses to emerging issues, thereby enabling the contextual conveyance of Islamic values in a manner that is pertinent to the contemporary context.

The process of digital-based Islamic learning enables the younger generation to develop essential digital literacy and technological competence, which are crucial for navigating the challenges of the modern world. Through engagement in online learning, students are trained to utilise technology in a productive and positive manner, thereby acquiring not only proficiency in Islamic materials but also the skills necessary to employ technology wisely and responsibly (Kumaidi et al., 2024). The creation of Islamic learning materials that are both creative and responsive to contemporary issues is an effective method for maintaining the relevance of Islamic education in the context of evolving social dynamics. The incorporation of discussions on pertinent topics, such as the ethical use of social media or Islamic financial guidelines, in formats such as articles, videos, or online discussions can enhance learners' understanding of the practical application of Islamic values in their daily lives.

Digital-based Curriculum Development

The creation of a digital-based curriculum for Islamic education necessitates the preparation of learning materials that are integrated with technology, in order to ensure relevance and ease of comprehension for the younger generation. The process of adapting traditional materials into digital formats. Islamic educational materials, including Quranic studies, tafsir, hadith, and fiqh, can be prepared in digital formats through the use of e-books, videos, infographics, and interactive modules. Such formats permit learners to access materials in accordance with their individual requirements and learning styles (Widyani et al., 2024).

The incorporation of multimedia and interactive content: It is essential that the digital curriculum employs the use of multimedia, including video, audio and animation, in order to enhance the appeal of Islamic topics and facilitate their comprehension. To illustrate, the concept of morals in Islam can be conveyed through evocative video stories, while fiqh learning can be equipped with interactive simulations that depict everyday scenarios.

The preparation of module-based materials and the incorporation of gamification: The implementation of gamification, whereby educational materials are structured in the format of modules or levels that motivate learners to progress through each stage, has the potential to enhance learners' interest in the learning process. To illustrate, each module on the Pillars of Islam could be devised to include engaging challenges or quizzes (Mukarom et al., 2024c).

The implementation of digital evaluation and assessment: The utilisation of digital learning platforms facilitates the real-time observation of students' learning progress, while also providing teachers and parents with convenient access to this information. The utilisation of digital evaluation tools, such as digital quizzes, virtual group projects and online essays, has the potential to enhance student engagement and facilitate the assessment process for educators.

Training of Educators to Enhance Technological Literacy

Educators in Islamic education occupy a pivotal position, and the adaptation to the digital environment must be accompanied by an enhanced technological literacy among teachers. The implementation of educational technology workshops and seminars is recommended. It would be beneficial for Islamic education institutions to organise regular training or workshops that teach the basic and advanced skills required for the use of digital devices. For instance, training could be provided in the creation of digital materials utilising applications such as Canva, Google Slides and Microsoft PowerPoint, or training could be offered in the use of Learning Management Systems (LMS) such as Moodle or Google Classroom (Eraku et al., 2021).

Training on the utilisation of social media as a learning tool is recommended. Training on the utilisation of social media, such as YouTube, Instagram, or TikTok, to deliver Islamic material in a manner that resonates with the younger generation can be conducted. Educators may be instructed in the creation of brief video content or infographic illustrations that are both effective and relevant.

The objective is to reinforce the community of teachers who are adept at utilising technology. The establishment of an online community enables teachers to disseminate their experiences, share resources and discuss effective learning methodologies. Furthermore, the community provides a forum for educators to engage in discourse pertaining to the challenges and solutions associated with the utilisation of technology in an educational context. Mentoring by Technology and Education Experts: The provision of mentoring by technology experts in Islamic education can facilitate an enhancement in teachers' comprehension of technology-based pedagogical approaches. This encompasses the safe and effective utilisation of technology in religious learning, including the identification of suitable content and the promotion of robust Islamic values (Orakova et al., 2024).

Collaboration with Technologists to Create Engaging and Interactive Islamic Education Apps

The collaboration with technology experts may result in the creation of apps that are appealing to the younger generation and, at the same time, fulfil the need for quality Islamic learning. The creation of interactive educational applications: In collaboration with technology experts, Islamic educational institutions can develop apps that present Islamic educational materials in an interactive format. Such applications may include a variety of features, such as quizzes, educational games, simulations of prayer and worship, and opportunities for Arabic language learning. Such features have the potential to enhance learner engagement, particularly among those who favour technology-based learning methodologies.

The provision of an integrated learning platform is another key aspect of this strategy. By engaging experts in the field of educational technology, Islamic education institutions can construct a unified digital platform that integrates the curriculum, lesson schedules and learning materials in a single application. Such a platform may include a variety of interactive features, such as discussion forums, consultations with ustadz, and virtual classrooms that facilitate direct communication between teachers and students (Susanto et al., 2024).

The deployment of augmented reality (AR) and virtual reality (VR) technology: The utilisation of AR or VR-based applications can facilitate an immersive experience in the acquisition of knowledge pertaining to Islamic history, worship procedures, and the environment of mosques or Islamic historical sites. The technology enables learners to "visit" the mosque or historical site without leaving the classroom (Saputra, 2023).

The apps can also provide features to track daily worship, such as prayer, recitation of the Quran, and fasting, which can serve as a form of personalised reminder and monitoring of worship. Furthermore, the apps can offer challenges to apply Islamic values in daily life.

CONCLUSION

Despite the challenges inherent in integrating Islamic education into the digital age, including limited access to technology in some regions, concerns about the reliability of Islamic content disseminated online, and the lack of digital readiness and literacy among educators, the digital era presents significant opportunities for strengthening the comprehension and implementation of Islamic teachings among the younger generation. The advent of technology has facilitated broader and more expedient access to a plethora of Islamic knowledge resources, encompassing classical texts, lectures by eminent scholars, and online discussion forums that foster interaction between students and learning communities from diverse geographical regions. This not only enhances the quality of learning resources but also empowers the younger generation to engage in more active and independent information-seeking, analysis, and critique. The judicious application of technology in Islamic education can engender innovations in pedagogical approaches, including the utilisation of interactive media, learning applications, and video platforms that resonate more profoundly with the younger generation. This approach allows for the presentation of Islamic material in a visual and interactive format, which is well-suited to the characteristics of the digital generation, who tend to be more responsive to audio-visual content and learning that is not monotonous. The implementation of gamification, the utilisation of brief video segments, and the incorporation of interactive modules within learning applications can enhance the interest and engagement of the younger generation, while simultaneously aligning the learning process with their preferred learning style.

REFERENCES

- Amelia, R., & Wibowo, A. M. (2024). The Development Of Blended Learning-Based Digital Teaching Materials On Kinematics For Islamic Primary School Prospective Teachers In Science Learning. *Al-Bidayah: Jurnal Pendidikan Dasar Islam*, 16(1), 91–112. <https://doi.org/10.14421/al-bidayah.v16i1.9573>
- Azman, N. A., Hamzah, M. I., & Abd Razak, K. (2024). Exploring The Impact of Digital Technology Transformation in Islamic Education: The Islamic Education Teachers Perspective. *E-Bangi Journal of Social Science and Humanities*, 21(2). <https://doi.org/10.17576/ebangi.2024.2102.18>
- da Costa, M. de C., Olinda, A. L. S., & dos Santos, A. P. (2024, July 2). Digital technologies in education: Challenges and opportunities for teaching and learning. *VI Seven International Multidisciplinary Congress*. <https://doi.org/10.56238/sevenVImulti2024-019>
- Eraku, S. S., Baruadi, M. K., Anantadjaya, S. P., Fadjarajani, S., Supriatna, U., & Arifin, A. (2021). DIGITAL LITERACY AND EDUCATORS OF ISLAMIC EDUCATION. *Edukasi Islami: Jurnal Pendidikan Islam*, 10(01), 569. <https://doi.org/10.30868/ei.v10i01.1533>
- Hasan, M., Muhammad Taufiq, & Hüseyin Elmhemit. (2023). Digital Transformation of Islamic Education in Pesantren Madura. *TADRIS: Jurnal Pendidikan Islam*, 18(2), 1–16. <https://doi.org/10.19105/tjpi.v18i2.10535>

- Ibrahim, H., Ibrahim, N., & Widyasari. (2024). Development of E-Modules Using Smart Apps Creator to Improve Learning Outcomes of Islamic Cultural History Grade V. *Indonesian Journal of Pedagogy and Teacher Education*, 2(1), 26–32. <https://doi.org/10.58723/ijopate.v2i1.178>
- Kumaidi, M., Febriani, E., & Aisy, A. R. (2024). The Benefits of Technology in Islamic Religious Education. *Education Achievement: Journal of Science and Research*, 194–202. <https://doi.org/10.51178/jsr.v5i1.1811>
- Morrar, N., Abdul Majeed, A., & Qassrawi, R. (2024). Inclusive education: Bridging the gap between online and face-to-face teaching modalities. *Edelweiss Applied Science and Technology*, 8(4), 1565–1576. <https://doi.org/10.55214/25768484.v8i4.1528>
- Mukarom, Z., Darmawan, D., Agustin, M., Dwijantie, J. S., & Samadi, M. R. (2024a). Islamic Education Curriculum Innovation in the Digital Era: Challenges and Opportunities. *International Education Trend Issues*, 2(2), 317–328. <https://doi.org/10.56442/ieti.v2i2.874>
- Mukarom, Z., Darmawan, D., Agustin, M., Dwijantie, J. S., & Samadi, M. R. (2024b). Islamic Education Curriculum Innovation in the Digital Era: Challenges and Opportunities. *International Education Trend Issues*, 2(2), 317–328. <https://doi.org/10.56442/ieti.v2i2.874>
- Mukarom, Z., Darmawan, D., Agustin, M., Dwijantie, J. S., & Samadi, M. R. (2024c). Islamic Education Curriculum Innovation in the Digital Era: Challenges and Opportunities. *International Education Trend Issues*, 2(2), 317–328. <https://doi.org/10.56442/ieti.v2i2.874>
- Muliadi, E., Rasyidi, A. H., & Nasri, U. (2024). Islamic Educational Values in the Patuq Tradition. *Al-Hayat: Journal of Islamic Education*, 8(3), 1072. <https://doi.org/10.35723/ajie.v8i3.694>
- Orakova, A., Nametkulova, F., Issayeva, G., Mukhambetzhanova, S., Galimzhanova, M., & Rezuanova, G. (2024). The Relationships between Pedagogical and Technological Competence and Digital Literacy Level of Teachers. *Journal of Curriculum Studies Research*, 6(1), 1–21. <https://doi.org/10.46303/jcsr.2024.2>
- Saputra, D. (2023). The Influence of Interactive Learning Media Usage on Student Learning Motivation in Islamic Religious Education at Elementary Schools. *Jurnal Ar Ro'is Mandalika (Armada)*, 3(1), 29–38. <https://doi.org/10.59613/armada.v3i1.2842>
- Susanto, H., Marpuah, S., Sudarmadi, Erwahyudin, D. D., & Wahyuni, N. (2024). The Development of Interactive Learning Media for Islamic Religious Education in Elementary Schools in Indonesia. *Journal of Research in Mathematics, Science, and Technology Education*, 1(2), 77–83. <https://doi.org/10.70232/jrmste.v1i2.14>
- Uyun, M., Salsabila, A., & Fitriani, F. (2024). How is Sexual Education in the View of Islamic Psychology? *Psikoborneo: Jurnal Ilmiah Psikologi*, 12(2), 279. <https://doi.org/10.30872/psikoborneo.v12i2.15398>
- Valiakhmetova, N., Akhmadullina, R., Yarmakeev, I., Gimadieva, E., & Hismatullina, Y. (2024). *THE POTENTIAL OF DIGITAL LEARNING PLATFORMS IN TRAINING FUTURE TEACHERS TO IMPLEMENT ADAPTIVE TEACHING*. 1744–1751. <https://doi.org/10.21125/inted.2024.0497>
- Widyani, A., Hanafi, I., & Ahmad, M. (2024). Primary School Curriculum Management Based on Islamic Character Building Value and Science Technology at SDIT

- Dauroh, Tangerang Regency. *International Journal of Social Science and Human Research*, 7(08). <https://doi.org/10.47191/ijsshr/v7-i08-76>
- Wijaya, K., & Izzati, N. R. (2023). The Triple Helix in Higher Education as A Zone for Character Education. *El-Tarbawi*, 16(2), 203–224. <https://doi.org/10.20885/tarbawi.vol16.iss2.art2>
- Zohdi, A. M., Al-Hafdi, F. S., & Alhalafawy, W. S. (2024). The Role of Digital Platforms in Studying the Holy Qur'an: A Case Study based on the Voices of Students from Diverse Cultures at the Prophet's Mosque. *Journal of Ecohumanism*, 3(7), 3050–3062. <https://doi.org/10.62754/joe.v3i7.4440>

Copyright Holder :

© Muhammad Sanusi (2024).

First Publication Right :

© Attractive : Innovative Education Journal

This article is under:

