

Development and Innovation of Qur'anic Learning Methodologies in Indonesia

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Received September 6, 2024/Accepted November 8, 2024

Abstract

The methodology of Qur'anic learning in Indonesia has evolved from traditional approaches to innovations based on modern technology, in line with social changes and technological advancements. This study aims to analyze the historical development, recent innovations, and the strengths and challenges of Qur'anic learning methodologies in Indonesia. Using a library research method, data were qualitatively analyzed from various primary and secondary references, including previous studies and relevant books. The results show that traditional methods such as sorogan and bandongan are still practiced in Islamic boarding schools, while modern technology-based methods, such as digital applications, e-learning, and interactive multimedia, are trending in formal educational institutions. These innovations offer advantages such as broader access and more flexible learning processes but face challenges like the digital divide and the need for continuous teacher training. The implications of this study highlight the necessity of a hybrid approach that integrates traditional values with technological innovations to balance Qur'anic reading skills and spiritual character development. The study contributes both theoretically and practically by providing recommendations for adaptive curriculum development and technology-based teacher training. The originality of this research lies in its exploration of the integration of traditional and modern methods as a sustainable solution for Qur'anic learning in the digital era.

Keywords: *Learning methodology, Qur'an, technological innovation, Islamic education, hybrid method.*

INTRODUCTION

The study of the Qur'an is a fundamental element of Islamic education, focusing not only on reading and memorization skills but also on understanding and applying its teachings in daily life. In Indonesia, Qur'anic learning has strong historical roots in traditional systems such as halaqah and pesantren, where methods like sorogan and bandongan play a key role in classical education (Effendi, 2016). However, the passage of time and advancements in technology have brought new challenges, demanding innovations in teaching methods. In this era of globalization, Qur'anic learning must address the needs of younger generations who are more familiar with technology and interactive methods.

The level of Qur'anic literacy in Indonesia still requires serious attention. While reading skills have steadily improved, a deeper understanding of the Qur'anic content often remains limited (Azra, 2015). This has created an urgent need to develop learning methodologies that are more relevant, adaptive, and effective. One significant opportunity lies in integrating digital technology into Qur'anic education, such as e-learning, augmented reality-based applications, and interactive multimedia (Munir, 2017). These efforts aim not only to enhance reading proficiency but also to strengthen the younger generation's connection with Qur'anic values in their daily lives.

This study aims to examine the development of Qur'anic learning methodologies in Indonesia and identify recent innovations implemented in various educational institutions. Adopting a library research approach, this study analyzes primary and secondary sources from scholarly journals and relevant literature. The research is expected to contribute theoretically to the development of Islamic education while providing practical guidance for educational institutions to implement more effective Qur'anic learning methodologies. Furthermore, the findings of this study can serve as input for policymakers to support the development of technology-based Qur'anic education.

The relevance of this research also extends to its continuation of previous studies, such as those exploring the effectiveness of the tilawati method for early childhood education and the use of e-learning in Qur'anic studies. Additionally, innovations such as augmented reality and digital applications increasingly demonstrate significant potential to enhance student engagement and learning effectiveness. By combining traditional and modern approaches, this research aspires to provide a holistic

perspective on the development and innovation of Qur'anic learning methodologies in Indonesia.

THEORETICAL REVIEW

The Concept of Qur'anic Learning

Qur'anic learning is a fundamental aspect of Islamic education, encompassing the processes of teaching reading, understanding, and practicing the teachings of the Qur'an in daily life. The definition of Qur'anic learning can be viewed from two primary perspectives: the normative-religious perspective and the pedagogical perspective. From a normative standpoint, Qur'anic learning aims to internalize the divine values embedded in the Qur'an, enabling learners not only to read but also to comprehend the meanings within the text (Ramayulis, 2008). In this context, Qur'anic learning is not merely cognitive but also transformative, requiring changes in attitudes and behavior based on Islamic values.

From a pedagogical perspective, Qur'anic learning is defined as a structured educational process where teachers and students interact to achieve specific goals, such as proficiency in reading, understanding the content of the verses, and implementing the values contained within them. According to Syukur (2019), Qur'anic learning encompasses three main dimensions: *tarbiyah* (character development), *ta'lim* (teaching the reading and understanding of the Qur'an), and *tahfizh* (memorization of Qur'anic text).

Operationally, Qur'anic learning often employs various methods, ranging from traditional approaches such as *sorogan* and *bandongan*, commonly used in *pesantren*, to modern methods like *tilawati* and *iqra* (Effendi, 2016). Each method has its advantages and disadvantages. For instance, the *iqra* method is known to be effective in improving Qur'anic reading skills in a relatively short time, whereas the *tilawati* method emphasizes aspects of *tajweed* (proper pronunciation) and the beauty of recitation.

Technological advancements have also influenced the concept of Qur'anic learning. With the progress of the digital era, Qur'anic learning is no longer confined to classrooms or mosques but can now be conducted through digital platforms such as e-learning applications and interactive multimedia (Munir, 2017). Technology-based learning introduces a new, more inclusive, and flexible approach, enabling students to study anytime and anywhere. For example, research shows that the use of augmented

reality in Qur'anic learning can enhance students' motivation and understanding of the material being taught.

However, several challenges remain in implementing Qur'anic learning, particularly in maintaining a balance between tradition and innovation. Modern, technology-based approaches often face resistance from conservative groups who believe that traditional methods align more closely with Islamic principles. On the other hand, traditional approaches often fail to attract younger generations who are more accustomed to technology and interactive methods (Azra, 2015). Therefore, integration of both approaches is necessary to create an adaptive, relevant, and effective learning methodology.

In conclusion, the definition and concept of Qur'anic learning continue to evolve over time, reflecting the dynamic needs of society and technological advancements. This study seeks to highlight how these concepts are applied in Indonesia and how innovations can address the challenges faced by the current Qur'anic learning system.

The Historical Development of Qur'anic Learning in Indonesia

Qur'anic learning in Indonesia has a long historical foundation, aligned with the arrival and spread of Islam in the archipelago. As the primary source of Islamic teachings, the Qur'an has been the core of the Islamic education system since its introduction. Traditional approaches to Qur'anic learning served as the foundation that has continuously evolved into the modern era.

The process of Qur'anic education began with the arrival of Islam in the Nusantara in the 13th century through traders, scholars, and preachers. In its early stages, Qur'anic learning was conducted informally in suraus (small prayer houses), mosques, and scholars' homes. The primary focus was on introducing the hijaiyah letters, Qur'anic recitation, and the memorization of short surahs (Effendi, 2016).

One distinctive feature of this period was the use of sorogan and bandongan methods, which involved direct interaction between students (santri) and teachers (kyai) (Syukur, 2019). The sorogan method allowed students to read the Qur'an individually in front of their teacher, while the bandongan method facilitated collective learning. These methods not only aimed to teach reading skills but also to foster emotional closeness between teachers and students, reflecting the tarbiyah (character development) aspect of Islamic education (Ramayulis, 2008).

Over time, pesantrens (Islamic boarding schools) became formal institutions that played a major role in Qur'anic education. Prominent pesantrens such as Gontor and Tebuireng integrated Qur'anic learning with other Islamic sciences, creating a holistic educational system (Azra, 2015). During this period, Qur'anic teaching methods became more structured, with a focus on tajweed (proper pronunciation), qiraat (recitation styles), and tafsir (exegesis), laying the groundwork for the development of modern methods in later years.

During the colonial era, Islamic education faced significant challenges due to colonial government policies that prioritized secular education systems. Nonetheless, Qur'anic learning persisted through traditional educational institutions such as madrasahs and pesantrens, which became symbols of cultural resistance against colonization (Effendi, 2016). Under these circumstances, Qur'anic teaching methods relied on memorization and recitation, albeit limited to Muslim communities with access to Islamic education.

The 20th century marked a modernization of Qur'anic learning in line with Islamic educational reforms in Indonesia. One significant innovation was the emergence of the iqra' method in the 1980s, designed to accelerate the process of learning to read the Qur'an for children and beginners. This method, introduced by K.H. As'ad Humam in Yogyakarta, has become one of the most popular methods in Indonesia to date (Ramayulis, 2008). The iqra' method brought a new paradigm to Qur'anic education, emphasizing efficiency and ease of learning.

In addition to the iqra' method, the tilawati method also emerged as an alternative that focuses on the beauty of recitation and proper tajweed. Research has shown that this method is effective in gradually improving Qur'anic reading skills, particularly in formal school settings. This approach incorporates modern pedagogical principles, such as the use of modules and visual aids.

Technological advancements have brought significant transformations to Qur'anic learning. Education is no longer limited to face-to-face interactions but can now be conducted through digital platforms, including applications, e-learning platforms, and interactive multimedia. Applications like Belajar Al-Qur'an and Quran Learning Apps have provided broad access for individuals to learn the Qur'an independently (Munir, 2017). Recent studies indicate that the integration of

technologies such as augmented reality and gamification can enhance students' motivation in learning the Qur'an.

However, these innovations also present challenges, particularly concerning teachers' ability to adapt to technology while maintaining the accuracy of teachings aligned with Islamic traditions. In this context, continuous training for teachers and the development of curricula that address contemporary needs are essential (Azra, 2015).

Despite significant progress in Qur'anic education, challenges such as low literacy rates in some areas and disparities in access to learning resources remain concerns. Solutions that integrate traditional approaches with modern technologies offer great potential to address the diverse needs of society.

Traditional and Modern Qur'anic Learning Methodologies

Qur'anic learning in Indonesia has developed through two primary approaches: traditional and modern. Each has its unique methods, goals, and implementations, shaped by social, cultural, and technological developments. Traditional methodologies reflect the long-standing heritage of Islamic education, especially in institutions like pesantrens, madrasahs, and suraus. Traditional methods, such as sorogan and bandongan, are hallmarks of Qur'anic education. The sorogan method emphasizes individualized learning, where students read in front of a teacher to correct their recitation directly. Meanwhile, the bandongan method involves collective learning, making it more efficient for group instruction (Effendi, 2016).

The strength of traditional methods lies in the close relationship between teachers and students, serving not only as a process of knowledge transfer but also as character-building. However, these methods are often considered less effective on a large scale due to their time-intensive nature and the personalized attention required from teachers (Syukur, 2019). Traditional approaches also emphasize spirituality, making learning a means of drawing closer to Allah SWT rather than merely acquiring technical skills.

Over time, Qur'anic learning has adapted to modern approaches that are more structured and based on contemporary pedagogical principles. One significant breakthrough was the introduction of the iqra' method, developed by K.H. As'ad Humam in the 1980s. This method was designed to accelerate the process of learning to read the Qur'an through a systematic approach tailored to students' skill levels. The iqra'

method uses tiered instructional books, enabling students to learn letters, tajweed, and Qur'anic recitation in an organized and accessible manner (Ramayulis, 2008).

In addition to iqra', the tilawati method has become a popular choice in modern Qur'anic education. This method combines the learning of tajweed, rhythm, and memorization, allowing students to not only recite correctly but also appreciate the aesthetic aspects of the Qur'anic recitation. The advantages of modern methods include time efficiency and scalability, enabling effective implementation in formal educational settings with satisfactory results.

Technological advancements have introduced significant innovations in Qur'anic learning methodologies. Digital technology, such as educational applications, interactive videos, and e-learning platforms, has broadened access to Qur'anic education. Examples of these innovations include the use of augmented reality and gamification to enhance student engagement in learning the Qur'an (DOI: 10.11591/ijere.v9i3.456). Additionally, applications like Quran Learning Apps allow students to independently study tajweed, recitation, and Qur'anic interpretation at home.

However, technology-based innovations also face challenges. A major issue is the need to train teachers to use these technologies effectively while ensuring the accuracy of the materials taught. Furthermore, not all regions have adequate internet access, creating disparities in the implementation of technology in Qur'anic education (Munir, 2017).

Both traditional and modern methods have their strengths and limitations. Traditional methods excel in fostering emotional and spiritual connections between teachers and students but are less efficient for large-scale implementation. On the other hand, modern methods offer better efficiency and accessibility but sometimes lack the personal touch that is the hallmark of traditional education.

In the Indonesian context, integrating these two approaches is an ideal solution. For example, some pesantrens have adopted modern methods such as iqra' or incorporated digital applications to complement traditional learning. This approach balances the preservation of tradition with adaptation to changing times (Azra, 2015).

The integration of traditional and modern methodologies in Qur'anic learning significantly impacts the development of Islamic education in Indonesia. This combined approach addresses the needs of a younger generation familiar with technology while maintaining the spiritual values central to Islamic education. In the long term, this

combination has the potential to significantly improve Qur'anic literacy, positioning Indonesia as a model for adaptive and relevant Qur'anic learning in the face of contemporary challenges.

RESEARCH METHOD

This study's research methodology is designed to provide a structured framework for examining the development and innovation of Qur'anic learning methodologies in Indonesia. A qualitative approach utilizing library research methods is employed to gather information from various relevant sources, both primary and secondary.

The research adopts a descriptive-analytical nature, aiming to present a comprehensive overview of the historical development and innovations in Qur'anic learning. A qualitative approach was chosen as it focuses not only on data collection but also on the critical analysis of information derived from the literature. This enables the identification of patterns, trends, and the relevance of innovations in the context of contemporary Islamic education.

The data sources in this study are categorized into two main types. First, Primary Sources, which include books and scholarly articles directly addressing Qur'anic learning, such as Effendi's (2016) work on the history of Islamic education in the Nusantara, as well as relevant academic journals. Second, Secondary Sources, comprising supplementary literature that provides insights into the social, cultural, and technological contexts of Islamic education, such as Azra's (2015) book on the modernization of Islamic education and Munir's (2017) work on e-learning integration in education.

Data collection was conducted through several steps 1) Literature Inventory: Researchers identified and compiled relevant books, journals, articles, and documents available in print and digital formats. 2) Information Classification: Collected data was categorized based on key themes, such as the historical development of Qur'anic learning methodologies and technology-based innovations in education. 3) Critical Analysis: Relevant information was deeply analyzed to identify patterns, challenges, and opportunities in developing Qur'anic learning methodologies.

The data was analyzed using a descriptive-qualitative approach, involving the following steps 1) Data Reduction: Relevant data aligned with the study's focus was

selected, while irrelevant information was eliminated to maintain analytical accuracy. 2) Data Presentation: The results of the analysis were presented in the form of descriptive narratives, tables, and diagrams to enhance reader comprehension. 3) Conclusion Drawing: Based on the analyzed data, conclusions were drawn regarding the development and innovations in Qur'anic learning methodologies, along with recommendations for further advancements. To ensure the validity and reliability of the data, the study employed a source triangulation method. Data from various references were compared and verified to ensure consistency and accuracy.

RESULT AND DISCUSSION

The Development of Qur'anic Learning Methodologies in Indonesia

The methodologies for Qur'anic learning in Indonesia began with traditional methods inherited since the arrival of Islam in the Nusantara in the 13th century. Traditions such as halaqah and sorogan became the foundational approaches to Qur'anic learning in pesantrens and suraus. These methods relied on direct interaction between teachers and students to teach recitation, memorization, and a deep understanding of the Qur'an. Despite their simplicity, these approaches were effective in instilling spiritual values, discipline, and respect for religious knowledge (Effendi, 2016).

The success of traditional methods lies not only in the mastery of material but also in the process of character transformation and the development of Islamic manners (adab) among learners. For example, the bandongan method, taught collectively, allowed students to learn Qur'anic lessons directly from a teacher under close supervision. However, this method faces limitations in large-scale implementation due to the high time demands and the need for skilled teachers (Syukur, 2019).

The modern era brought significant transformations to Qur'anic learning methods in Indonesia. One of the most groundbreaking developments was the creation of the iqra' method by K.H. As'ad Humam in the 1980s. This method aimed to accelerate the process of learning to read the Qur'an using tiered instructional books tailored to students' abilities. The success of the iqra' method is evident in its widespread adoption in various formal and informal educational institutions in Indonesia (Ramayulis, 2008).

Additionally, methods such as tilawati, tartila, and qiroati introduced new variations in Qur'anic learning approaches. These methods focus not only on speed but

also on mastering tajweed, rhythm, and the aesthetic aspects of Qur'anic recitation. The development of these modern methods reflects efforts to meet the demand for more structured and standardized Qur'anic education.

Over the past two decades, technology has become a major catalyst for innovation in Qur'anic learning methods. Applications like Quran Learning Apps, interactive video tutorials, and e-learning platforms have made Qur'anic education more accessible to a wide range of people, particularly the tech-savvy younger generation. Technologies such as augmented reality have even created immersive learning experiences, enabling students to study tajweed and recitation with engaging visual and audio support.

These innovations have also led to game-based Qur'anic learning methods, where gamification is used to increase students' motivation. For instance, game-based applications reward students with points or levels for completing learning tasks. While these innovations have proven effective in enhancing student engagement, challenges remain, such as ensuring content validity and providing adequate training for teachers to use these technologies (Munir, 2017).

Despite significant progress in Qur'anic learning methodologies, challenges persist. Traditional methods face issues of accessibility, particularly for rural communities, while modern methods require the establishment of uniform standards across educational institutions. Furthermore, the use of technology often encounters infrastructure barriers, such as limited internet access in remote areas (Azra, 2015). However, these challenges also present opportunities to create hybrid learning models that combine the strengths of traditional and modern methods. For instance, many pesantrens are now integrating digital technologies into their curricula while preserving the spiritual values inherent to Islamic education.

The development of Qur'anic learning methodologies reflects not only the dynamics of changing times but also Islam's ability to adapt to the needs of modern society. In Indonesia, these innovations play a crucial role in improving Qur'anic literacy, particularly among younger generations. By adopting more inclusive and technology-based approaches, Qur'anic education can serve as an effective means of cultivating a generation that not only understands the Qur'anic text but also internalizes its Islamic values in their daily lives.

Innovations in Qur'anic Learning Methodologies in Indonesia

Innovations in Qur'anic learning in Indonesia reflect efforts to adapt to the needs of the modern era and the dynamics of global education. Over the past few decades, traditional methods have begun to be combined with technology and newer, more effective approaches. One significant innovation is the development of digital learning applications, such as Quran Learning Apps and gamification-based programs. These innovations provide engaging learning experiences while accelerating the mastery of Qur'anic recitation (Munir, 2017).

Methods like *tilawati* and *tartila* have also undergone development through the integration of audiovisual media, enabling students to independently learn *tajweed* pronunciation. Moreover, technology-based approaches provide convenient access to education, particularly for urban communities busy with daily activities (Ramayulis, 2008).

One of the key innovations is the use of digital technology in Qur'anic education. This includes various applications, such as augmented reality (AR), interactive learning videos, and online e-learning platforms. For instance, AR-based applications help students visualize Qur'anic recitation, making it easier and more engaging to understand *tajweed* rules. This technology also allows learning to take place independently at home, offering greater flexibility and inclusivity.

Additionally, social media and platforms like YouTube have been utilized by Qur'anic educators to disseminate learning content. Teachers or *ustaz* can record lessons that students can access anytime. As a result, Qur'anic learning is no longer confined to traditional classrooms but can reach a broader audience, including Indonesian diaspora communities abroad (Munir, 2017).

Gamification is an increasingly popular innovative approach in Qur'anic learning. By adding game elements such as levels, points, and rewards, students are more motivated to learn. A successful example is educational game-based applications that teach *tajweed* and Qur'anic recitation through daily challenges or missions. Research shows that this approach effectively enhances student motivation, particularly among children and adolescents. However, the success of gamification relies on the validity of content and the involvement of teachers as facilitators. In some cases, these applications require adaptation to align with cultural contexts and Islamic values,

ensuring students not only enjoy the learning process but also gain a deep understanding of religious teachings (Zainal Arifin, 2021).

Hybrid learning methods that combine traditional and modern approaches have also become important innovations. Pesantrens, as traditional Islamic educational institutions, have started adopting technology to enhance the effectiveness of learning. For example, the sorogan method is now supported by digital devices, allowing students to access instructional materials via tablets or smart devices. This approach preserves the spiritual values at the core of traditional learning while leveraging technology for greater efficiency and scalability (Azra, 2015).

Hybrid learning also enables project-based education, where students are encouraged to develop simple Qur'anic applications or create Qur'an-based creative content. This approach not only improves students' technological skills but also deepens their appreciation of the Qur'an as a guide for life (Syukur, 2019).

Despite the success of various innovations, challenges remain. One of the major issues is the disparity in access to technology, especially in remote areas. Many Islamic educational institutions in rural areas lack the infrastructure to adopt modern technology. Additionally, there is a need to train teachers to effectively utilize technology in the learning process (Effendi, 2016).

On the other hand, there are concerns that a focus on technology may reduce the essence of Qur'anic learning as a profound process that requires patience and direct interaction with teachers. Thus, innovations must be implemented wisely to avoid sacrificing the traditional values that have formed the foundation of Qur'anic education in Indonesia.

Innovations in Qur'anic learning methodologies in Indonesia have significantly impacted the improvement of Qur'anic literacy among the population. However, the success of these innovations requires collaborative support from various stakeholders, including the government, educational institutions, and the Muslim community. Developing locally-based Qur'anic applications, training teachers, and improving technological infrastructure are strategic steps to ensure these innovations provide maximum benefits for Muslims in Indonesia.

Advantages and Challenges of Innovations in Qur'anic Learning in Indonesia

Innovations in Qur'anic learning in Indonesia have brought significant benefits across technical, pedagogical, and social aspects. First, technology-based innovations, such as digital learning applications and e-learning platforms, have improved accessibility. Students from various backgrounds, including those in remote areas, can now study the Qur'an using technological devices like smartphones. This technology allows for broader dissemination of knowledge, significantly enhancing Qur'anic literacy nationwide (Munir, 2017).

Second, innovative methods like gamification have increased students' interest in learning, particularly among children and adolescents. Game elements such as challenges, rewards, and competitions make learning more enjoyable and motivate students to study consistently. Moreover, this approach accelerates the mastery of Qur'anic recitation without compromising the depth of understanding.

Third, methodological innovations like hybrid learning, which combine traditional and modern approaches, have successfully balanced the spiritual essence of Qur'anic learning with the efficiency of technology. Modern pesantrens adopting this approach retain direct teacher-student interactions while utilizing technology to support the learning process (Azra, 2015; Syukur, 2019).

In addition to improving accessibility, innovations in Qur'anic learning also enhance the quality of education. Multimedia-based technology helps students understand the material more thoroughly, such as tajweed rules and the articulation of Arabic letters (makhraj), through interactive simulations and instructional videos. This approach accommodates various learning styles visual, auditory, or kinesthetic enabling students to grasp the material more effectively (Zainal Arifin, 2021).

From an institutional perspective, Islamic educational institutions in Indonesia are beginning to implement technology-based curricula to ensure the sustainability of these innovations. As a result, innovations not only impact students but also drive institutional transformation in the management of Islamic education (Effendi, 2016).

Despite their many advantages, innovations in Qur'anic learning in Indonesia are not without challenges. One of the main challenges is the technological gap, particularly in rural or remote areas. Not all Islamic educational institutions have the infrastructure to support the use of technology in learning. Limited internet access, the cost of technological devices, and insufficient training for educators are significant obstacles.

Furthermore, there are concerns that technology-based innovations might diminish the spiritual values central to Qur'anic learning. An overly mechanical approach to technology could replace the direct interaction between teachers and students, which has long been considered a vital element of Qur'anic education (Azra, 2015). Thus, efforts must be made to balance technological adoption with the reinforcement of spiritual and traditional aspects.

The Muslim community in Indonesia has responded to these innovations in diverse ways. Most urban communities with good technological access welcome various innovations, such as learning applications and e-learning programs. On the other hand, some conservative groups worry that the use of technology might shift traditional values and undermine the authority of teachers in the learning process (Effendi, 2016).

To address these challenges, some Islamic educational institutions are beginning to integrate specialized training for teachers to enable them to utilize technology without losing traditional essence. This approach not only helps educators adapt to changes but also ensures that innovations are implemented in ways that align with Indonesia's cultural context and Islamic values (Syukur, 2019).

Discussion

The results of this study show that the development and innovation of Al-Qur'an learning methodologies in Indonesia focus on two main aspects: digital technology and modern pedagogical approaches. This aligns with the findings of Munir (2017), who identified the role of technology in improving the accessibility of Al-Qur'an learning in both rural and urban areas. Innovations such as e-learning applications are further supported by Arifin's (2021) research, which states that interactive multimedia aids students with diverse learning styles in understanding tajwid and the articulation of letters more effectively.

However, the study also reveals significant challenges, such as technological disparities and concerns about diminishing spiritual values. This perspective is consistent with Effendi (2016), who noted that technology tends to shift the authoritative role of teachers, necessitating a balance between technology and traditional values.

Compared to traditional approaches, such as the sorogan and bandongan methods that emphasize memorization and direct teacher-student interaction (Azra,

2015), modern innovations tend to focus on time efficiency and learning flexibility. This creates a dilemma for some Islamic educational institutions that aim to preserve traditional values while staying abreast of technological advancements.

Seyyed Hossein Nasr's theory of Islamic education emphasizes the importance of harmony between traditional and modern knowledge in Al-Qur'an learning. According to Nasr, technology-based learning should still consider the spiritual essence and Islamic ethics, making technology a tool rather than an end goal (Nasr, 2001). In the context of this study, this harmony is evident in the hybrid learning approach, where technology supports the learning process without eliminating the spiritual interaction between teachers and students.

On the other hand, Yusuf Al-Qaradawi's more pragmatic view suggests that technology is a form of contemporary *ijtihad* that should be accepted as long as it does not conflict with the principles of sharia (Al-Qaradawi, 1999). This opinion supports the use of digital applications and interactive media in Al-Qur'an learning as a means to help Muslims better understand their holy book, especially in the era of globalization.

Innovations such as gamification and digital applications have successfully captured the attention of younger generations, who previously tended to avoid learning the Al-Qur'an through traditional methods. This study strengthens Zainal's (2021) argument that such approaches not only increase learning interest but also reduce the time required to master Qur'anic recitation.

However, the primary challenge remains the technological access gap and the limited training available for teachers in remote areas. Previous research by Suleiman (2019) stated that the success of Al-Qur'an learning innovations depends heavily on the competence of educators capable of integrating technology with traditional methods. In the Indonesian context, these findings are relevant given the many regions that still lack adequate internet access.

This study provides significant implications for the development of Al-Qur'an learning methodologies. Strengthening teacher training in the use of technology is a priority to address existing limitations. Additionally, further research on the long-term impact of technology-based innovations on students' spiritual and ethical understanding is a crucial issue that needs to be explored further.

Furthermore, the development of localized curricula that integrate traditional values and technology can serve as a solution to bridge cultural and technological

challenges. This aligns with Al-Faruqi's (1992) theory, which asserts that the Islamization of knowledge must consider the cultural context of society to be more effective.

CONCLUSION

This study reveals that the methodology of Al-Qur'an learning in Indonesia has undergone significant development in line with changing times and technological advancements. Traditional methods such as sorogan and bandongan remain preserved as cultural heritage, while modern technology-based approaches are beginning to dominate in various educational institutions. These findings indicate that technology-based innovations, such as digital applications, e-learning, and gamification, hold great potential to enhance the effectiveness of Al-Qur'an learning, particularly in terms of accessibility and time efficiency.

As a novel finding, this study highlights the importance of a hybrid approach that integrates traditional spiritual values with modern technology to create holistic and relevant learning experiences for the current generation. Such a balance is necessary to ensure that technology not only serves as an effective tool but also supports the reinforcement of essential Islamic values in Al-Qur'an education.

As a recommendation, this study emphasizes the importance of ongoing training for teachers in using technology and the provision of adequate infrastructure, especially in remote areas. Additionally, the development of adaptive curricula rooted in local culture is needed to bridge the gap between tradition and innovation in Al-Qur'an learning. This study also encourages further research to explore the long-term impact of learning innovations on students' spiritual understanding in the digital age.

Thus, the development and innovation of Al-Qur'an learning methodologies in Indonesia not only demonstrate the adaptation of Islamic education to contemporary challenges but also make a significant contribution to strengthening Al-Qur'an literacy on a global scale.

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