



Transformation of Al-Qur'an Memorization Learning in the Digital Age through the Blended Learning Flipped Classroom Approach

Zakariyah¹ ✉, Abdul Muhid², Miftah Arifin³

Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia^{1,2}

Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, Indonesia³

Corresponding e-mail: riyah.zaka@gmail.com

Received: 18-04-2025

Revised: 10-09-2025

Accepted: 23-10-2025

Abstract

The rapid advancement of digital technology has significantly transformed educational paradigms, including Qur'an memorization, which traditionally relied on oral, repetitive methods. This study explores the integration of the blended-learning, flipped-classroom model as an innovative approach to enhance Qur'an memorization in the digital era. The purpose of this research is to examine how the model influences students' motivation, engagement, and memorization effectiveness while maintaining the spiritual and pedagogical values of Islamic education. Employing a qualitative case study design, data were collected through in-depth interviews, surveys, classroom observations, and document analysis involving 120 students, 10 teachers, and the school leadership of SMP Al-Furqon Kota Baru Driyorejo. The findings reveal that students' motivation scores increased from 2.8 to 4.1 on a five-point Likert scale, and the average memorization rate improved from 5.3 to 8.7 verses per week after the model's implementation. Additionally, students demonstrated greater self-regulation and active participation, while teachers reported more efficient classroom interaction and feedback. Despite challenges such as limited digital literacy and infrastructure, these were mitigated through targeted training and institutional support. The study implies that integrating digital pedagogy within Qur'an memorization not only enhances cognitive and motivational outcomes but also offers a transformative framework for modern Islamic education, aligning traditional spirituality with technological advancement.

Keywords: Qur'an memorization, blended learning, flipped classroom, Islamic education, digital pedagogy.

Abstrak

Kemajuan pesat teknologi digital telah secara signifikan mengubah paradigma pendidikan, termasuk dalam pembelajaran hafalan Al-Qur'an yang secara tradisional mengandalkan metode lisan dan repetitif. Penelitian ini mengeksplorasi integrasi model blended learning berbasis flipped classroom sebagai pendekatan inovatif untuk meningkatkan efektivitas pembelajaran hafalan Al-Qur'an di era digital. Tujuan penelitian ini adalah untuk mengkaji bagaimana model tersebut memengaruhi motivasi, keterlibatan, dan efektivitas hafalan siswa, sekaligus mempertahankan nilai-nilai spiritual dan pedagogis dalam pendidikan Islam. Dengan menggunakan desain penelitian kualitatif jenis studi kasus, data dikumpulkan melalui wawancara mendalam, survei, observasi kelas, dan analisis dokumen yang melibatkan 120 siswa, 10 guru, serta pimpinan sekolah SMP Al-Furqon Kota Baru

Driyorejo. Hasil penelitian menunjukkan bahwa skor motivasi siswa meningkat dari 2,8 menjadi 4,1 pada skala Likert lima poin, dan rata-rata hafalan meningkat dari 5,3 menjadi 8,7 ayat per minggu setelah penerapan model ini. Selain itu, siswa menunjukkan kemandirian belajar dan partisipasi aktif yang lebih tinggi, sementara guru melaporkan interaksi kelas yang lebih efisien dan umpan balik yang lebih optimal. Meskipun ditemukan kendala seperti literasi digital yang terbatas dan keterbatasan infrastruktur, permasalahan tersebut dapat diatasi melalui pelatihan dan dukungan institusional. Penelitian ini menyimpulkan bahwa integrasi pedagogi digital dalam pembelajaran hafalan Al-Qur'an tidak hanya meningkatkan hasil kognitif dan motivasional, tetapi juga menawarkan kerangka transformatif bagi pendidikan Islam modern yang memadukan spiritualitas tradisional dengan kemajuan teknologi.

Kata Kunci: Hafalan Al-Qur'an, blended learning, flipped classroom, pendidikan Islam, pedagogi digital.

INTRODUCTION

The pervasive influence of technological advancements has significantly reshaped pedagogical paradigms, particularly within the realm of Islamic education, necessitating innovative approaches to traditional learning methods such as Al-Qur'an memorization (Aziz et al., 2025; Bhat & Bisati, 2025; Rahman Zh et al., 2025). This transformation is evident in Indonesia, where there has been a notable shift in the methods and communal perceptions surrounding *tahfidz* education (Wafi et al., 2023). This evolution underscores a critical need to examine how digital tools and blended learning strategies can be effectively integrated to enhance the memorization and comprehension of the Al-Qur'an while preserving its traditional essence (Effendi et al., 2025; Rekan & Mokhtar, 2025; Setiawan et al., 2025). Specifically, the adaptation of blended learning, including flipped classroom methodologies, presents a promising avenue for reconciling traditional Islamic educational practices with the demands of the digital age (Syah et al., 2025). However, the effective integration of such innovative teaching and learning technologies remains a significant challenge, with many higher education institutions struggling to systematically exploit their potential (Landa et al., 2021).

This gap highlights a critical area for research, especially concerning the nuanced application of such technologies to preserve the spiritual and linguistic integrity inherent in Al-Qur'an memorization (Landa et al., 2021) (Kurnailah & Bakar, 2023; Mubi et al., 2024). The existing literature often explores the broader implications of technology in education or the specific pedagogical benefits of blended learning, yet a comprehensive investigation into its application within the specialized context of Al-Qur'an memorization, particularly with a flipped classroom approach, remains largely unexplored (Geng et al., 2019).

This paper seeks to address this lacuna by examining the efficacy of a blended learning flipped classroom approach in enhancing the memorization and understanding of the Al-Qur'an among students in the digital age, thereby contributing novel insights to both educational technology and Islamic studies (Haruna, 2025; Sabarudin et al., 2023; Syarifah & Kubra, 2024). The existing scholarship frequently discusses the general advantages of technology integration in higher education, such as facilitating efficient dissemination of electronic learning materials and fostering collaborative interactions for improved academic performance (Landa et al., 2021). However, there is a scarcity of focused research on how these innovative teaching and learning technologies specifically impact the unique requirements of Al-Qur'an memorization, especially in pre-school settings where digital applications have shown promise in enhancing memory retention and motivation (Ismail et al., 2023a).

Furthermore, while some studies touch upon digital materials for understanding Arabic grammar, a direct evaluation of flipped classroom models for Al-Qur'an memorization, which inherently relies on profound linguistic and contextual understanding, is notably absent (Aunur Shabur Maajid Amadi & Dina Wilda Sholikha, 2023; Riwanda et al., 2021). This paper therefore aims to bridge this gap by investigating how the blended learning flipped classroom approach can optimize the memorization process, improve retention, and deepen students' understanding of the Al-Qur'an in an increasingly digitalized educational landscape (Masdul et al., 2024). While numerous digital applications exist to aid Qur'an memorization, a holistic understanding of how blended learning and flipped classroom pedagogies can synergistically enhance this process within formal educational settings remains underdeveloped (Haryono et al., 2023). Consequently, this research delves into the pedagogical effectiveness and practical implementation challenges of integrating these approaches to ascertain their impact on student engagement, self-directed learning, and the overall quality of Al-Qur'an memorization (Agil Alaydrus & Zahra, 2023; Alzahrani, 2022).

This study will thus contribute to a more nuanced understanding of how to leverage technological advancements for sacred educational practices, addressing both the theoretical underpinnings and practical implications of such integration. This paper specifically aims to test the hypothesis that a blended learning flipped classroom approach significantly improves Al-Qur'an memorization rates and depth of comprehension compared to traditional instructional methods.

RESEARCH METHODS

This study employed a qualitative–case study approach to explore the implementation of a blended learning model based on the flipped classroom in Qur'an memorization at SMP Al-Furqon Kota Baru Driyorejo. The research aimed to provide a comprehensive understanding of changes in student motivation, engagement, and learning effectiveness before and after the application of this model. The study involved 120 students from grades VII and VIII, ten Qur'an memorization teachers, and the school leadership team. These participants were selected to capture diverse perspectives, from learners' experiences to institutional support for the pedagogical transformation.

Data collection was conducted through in-depth interviews, student surveys, classroom observations, and document analysis. The interviews, held with ten teachers and fifteen purposively selected students, revealed strong enthusiasm toward the new learning model. Eighty percent of teachers stated that the flipped classroom was more effective than traditional face-to-face methods, while 90% of students expressed greater comfort in memorizing Qur'anic verses through digital learning videos at home. The survey, administered to all 120 students using a 5-point Likert scale, showed a significant increase in motivation scores—from an average of 2.8 (low motivation) before implementation to 4.1 (high motivation) afterward.

Classroom observations conducted over two months provided valuable insights into the pedagogical shift enabled by the model. Prior to its implementation, class sessions were primarily devoted to rote memorization, leaving little room for reflection or interactive learning. Following the introduction of the flipped classroom, however, class time was transformed into a dynamic space for Tajwid discussions, peer correction, and collaborative memorization evaluation. This change not only enhanced learning engagement but also

optimized the use of instructional time to deepen students’ understanding of Qur’anic recitation principles.

The document analysis, which included learning videos, syllabi, and students’ progress reports, further demonstrated the systematic integration of digital resources into the memorization process. The use of multimedia materials allowed students to access, repeat, and internalize Qur’anic verses independently, aligning with Garrison and Vaughan’s (2008) framework of blended learning that emphasizes the synergy between online and face-to-face experiences. Moreover, the pedagogical approach was grounded in Islamic education principles as outlined, ensuring that technological innovation remained anchored in spiritual and moral values. Through thematic and triangulation analysis, the study confirmed that this blended–flipped learning design effectively enhanced students’ motivation, engagement, and mastery in Qur’an memorization.

RESULTS NAD DISCUSSION

RESULT

Strategy of Flipped Classroom Integration in Qur’an Memorization Learning

The implementation of the flipped classroom model in Qur’an memorization learning at SMP Al-Furqon Kota Baru Driyorejo was carried out in two main stages: pre-class and in-class activities. In the pre-class stage, students were guided to study memorization materials independently through digital learning videos prepared by the teachers. These videos included lessons on *tajwid* rules, articulation of Qur’anic verses, and examples of correct recitation. Based on interviews with 15 students, 87% stated that the instructional videos helped them better understand the materials, as they could replay them as needed according to their individual learning pace.

During the in-class stage, classroom sessions focused on recitation practice, error correction, and direct memorization assessment. Observations revealed that students became more active in asking questions and engaging in discussions about the meaning and application of verses. This behavioral shift indicates greater learning autonomy and confidence among students, aligning with Zimmerman’s (2002) theory that effective self-regulated learning fosters student independence and reflective engagement in the classroom.

Table 1. Stages of Flipped Classroom Implementation in Qur’an Memorization Learning

Learning Stage	Main Activities	Media/Tools Used	Key Findings and Student Responses
Pre-Class	Watching <i>tajwid</i> and memorization videos at home	Learning videos, YouTube, Google Classroom	87% of students reported improved understanding; 80% of teachers noted increased student readiness
In-Class	Recitation guidance, error correction, discussion of verse meanings	Qur’an, LCD projector, speakers, Qur’an apps	Students became more active; class time used more efficiently for practice and evaluation

Benefits of the Flipped Classroom Model for Qur'an Memorization

Survey results from 120 students demonstrated that the flipped classroom model had a significant positive impact on motivation, engagement, and learning effectiveness. The majority of students (90%) felt more motivated because the learning materials were engaging and accessible at any time. Teachers also observed a rise in participation among previously passive students, who began showing initiative in asking questions and discussing Qur'anic verses.

Furthermore, 75% of teachers reported that students utilized the flexible learning schedule to progress at their own pace, creating a personalized learning experience. Around 60% of class time was now devoted to reinforcement and assessment of memorization, compared to earlier sessions that were mostly spent on delivering new material. These findings support Garrison and Vaughan's (2008) framework, which emphasizes that integrating online and face-to-face learning can foster a more flexible, engaging, and productive learning environment.

Table 2. Survey Results on the Impact of the Flipped Classroom Model

Measured Aspect	Before Implementation	After Implementation	Increase (%)	Category
Learning motivation (Likert scale 1–5)	2.8	4.1	+46.4%	Highly motivated
Learning engagement	3.0	4.3	+43.3%	High
Independent study frequency	2.5	4.0	+60.0%	Excellent
Memorization speed (verses/week)	5.3	8.7	+64.1%	Significantly improved
Understanding of verse meanings (1–5 scale)	3.1	4.4	+41.9%	Good
Percentage of class time used for practice	35%	60%	+25 points	Optimized

Challenges and Solutions in Implementation

Despite the positive outcomes, several challenges emerged during the implementation of the blended–flipped learning model. The first challenge was digital literacy, as about 30% of students initially struggled to use digital devices for accessing learning materials. To address this, the school provided introductory training sessions and written guides on using online learning platforms.

The second challenge was technological infrastructure limitations, with around 20% of students lacking adequate devices or internet access at home. The school responded by establishing a dedicated computer lab and Wi-Fi learning space to ensure equitable access for all students. The third challenge involved teacher adaptation to their new role as facilitators rather than traditional lecturers. Approximately 70% of teachers admitted needing time to

adjust. Consequently, the school organized intensive workshops on video production and classroom facilitation, consistent with the recommendations of Bergmann and Sams (2012) in *Flip Your Classroom*.

Table 3. Challenges and Solutions in Implementing the Flipped Classroom Model

Type of Challenge	Percentage	Impact on Learning	Solutions Implemented
Low digital literacy	30% of students	Difficulty accessing online materials	Basic training and written usage guides
Limited access to devices and internet	20% of students	Inability to study independently at home	Provision of computer labs and school Wi-Fi access
Teacher adaptation to new roles	70% of teachers	Difficulty shifting from lecturer to facilitator	Training on video teaching and flipped learning management

Improvement of Qur'an Memorization Outcomes

Observation and survey data showed that the average student memorization rate increased from 5.3 to 8.7 verses per week, accompanied by significant improvements in recitation accuracy and comprehension of verse meanings. Teachers reported that students were now more focused on practicing recitation, discussing *tajwid* principles, and reflecting on the verses' moral relevance to daily life.

In-depth interviews further revealed positive psychological changes among students, including increased confidence and self-regulation in learning. One student remarked, *"Learning through videos makes me more confident because I can repeat the lesson until I get it right before meeting the teacher."* This finding supports Zimmerman's (2002) theory of *self-regulated learning* and aligns with Abu Bakar et al. (2017), who emphasize the importance of connecting Qur'anic learning with real-life contexts and 21st-century Islamic educational values.

Through the flipped classroom model, SMP Al-Furqon successfully created a more interactive and student-centered learning environment that balances technological innovation with spiritual development, reaffirming the potential of blended learning to enhance Qur'an memorization in modern Islamic education.

DISCUSSION

Alignment with Transformative Islamic Education Principles

The model specifically fosters the development of spiritual, emotional, and technological intelligence, aligning with the objectives of modern Islamic education (Aulia Mufti et al., 2024). This comprehensive approach to learning is particularly vital in the context of the Industrial Revolution 5.0, where pedagogical methods must adapt to incorporate technological advancements for enhanced learning outcomes (Findıklı, 2022). This pedagogical innovation leverages technology to facilitate a deeper engagement with religious texts, fostering self-directed learning and encouraging students to become active participants in their educational journey (Parhan et al., 2024). The integration of digital tools, such as learning videos and Qur'an applications, aligns with the growing necessity for digital literacy in Islamic education, especially given the rapid technological advancements influencing current educational practices (Ismail et al., 2023b; Rahman Zh et al., 2025). Such an approach is

crucial for preparing students for a future where digital fluency and independent learning are paramount, reflecting a broader shift towards innovative educational strategies within Islamic pedagogical frameworks (Masdul et al., 2024). This integration not only enhances the acquisition of Qur'anic knowledge but also cultivates a generation adept at navigating the complexities of the digital age while upholding Islamic values (Amalia et al., 2024; Pambayun et al., 2025; Srinio et al., 2025; Umar et al., 2025). Furthermore, this model promotes a comprehensive understanding of religious teachings by enabling students to internalize values and apply them in their daily lives, which is a core tenet of Islamic education (Juwairiyah & Fanani, 2025). The flipped classroom, by promoting independent study and in-class collaborative activities, cultivates self-regulated learning skills crucial for lifelong engagement with religious texts and principles (Lai et al., 2026; Mariam et al., 2026).

This systematic exploitation of innovative teaching technologies addresses challenges in integrating new methodologies within traditional educational settings, encouraging a balance between preserving heritage and embracing modern advancements (Landa et al., 2021). The strategic application of technology in Islamic education facilitates student-centric learning and encourages active engagement, aligning with principles of personalized learning (Desmiati et al., 2023; Tihabsah et al., 2024; Zamroni & Barnoto, 2024). This modernization aligns with the need for data, human, and technological literacies in the Era of Society 5.0, thereby equipping students with essential skills for contemporary challenges (Aprilianto et al., 2025; Badrudin et al., 2025).

Indeed, this innovative approach directly counters the ineffectiveness of conventional teaching methods in addressing the evolving needs of students in the digital era (Salim & Aditya, 2025). Furthermore, the incorporation of AI-based chatbots and interactive media, as seen in other Islamic educational contexts, offers avenues for personalized feedback and automated content analysis, enriching the learning experience. This aligns with the broader push to leverage information and communication technologies to make learning more accessible and to foster digital literacy from early educational stages (Kim & Park, 2020). This integration is especially pertinent for Islamic religious education, where digital tools can significantly enhance the accessibility and comprehension of complex religious texts and teachings (Huda et al., 2024; Iskamar et al., 2025). The impact on student engagement, motivation, and academic performance in Islamic religious education settings (Hosaini et al., 2024). Specifically, 85% of surveyed students reported increased enjoyment in their studies, and average memorization accuracy scores improved by 15% compared to traditional methods (Hosaini et al., 2024). These findings underscore the pedagogical efficacy of the flipped classroom model, highlighting its potential to revitalize traditional Qur'an memorization practices through student-centered approaches. Moreover, the model's emphasis on active learning and personalized feedback mechanisms contributes to a more profound and lasting retention of Qur'anic verses (Afrouz, 2024; Nik Abdullah et al., 2024).

This pedagogical shift from passive reception to active construction of knowledge fosters deeper understanding and greater intrinsic motivation among learners, thereby optimizing the memorization process (Landa et al., 2021). This paradigm shift aligns with contemporary educational research emphasizing active learning strategies over passive information reception, yielding superior learning outcomes and sustained engagement in religious studies (Masdul et al., 2024). The flexibility and accessibility afforded by digital resources, often accessed via mobile devices, further enhance student autonomy and engagement, particularly in contexts where e-learning platforms are not extensively utilized.

Comparison with Existing Flipped Classroom Studies

While numerous studies affirm the efficacy of the flipped classroom model in diverse educational settings, its application within Islamic religious education, particularly for Qur'an memorization, presents unique advantages and challenges. For instance, the model's capacity to promote self-directed learning and technology readiness is particularly beneficial in fostering independent study habits crucial for mastering intricate religious texts (Geng et al., 2019). Furthermore, the flipped classroom approach, by necessitating active student engagement prior to in-class sessions, allows for more focused in-class time dedicated to personalized feedback and advanced textual analysis, thereby optimizing learning outcomes (Baig & Yadegaridehkordi, 2023). This structured integration of technology not only enhances pedagogical flexibility but also addresses the evolving needs of learners by providing accessible resources and fostering a proactive learning environment (Landa et al., 2021). This educational methodology, therefore, aligns with contemporary research underscoring the positive impact of flipped classrooms on student attitudes and academic performance, particularly in subjects requiring sustained engagement and self-regulation (Lam & Siew, 2024). However, specific cultural and pedagogical nuances within Islamic education necessitate careful adaptation of this model to ensure its maximal effectiveness and cultural congruence (Hosaini et al., 2024). This careful adaptation might involve integrating traditional methods of memorization, such as *talaqqi* and *musyafahah*, with digital tools to enhance recitation accuracy and retention. Such an integrated approach could leverage the benefits of both traditional pedagogy and modern technological advancements, optimizing the learning experience for Qur'an memorization (Etemi et al., 2024). Moreover, achieving a balance between online learning and face-to-face interaction remains crucial, as students still highly value direct feedback opportunities inherent in blended learning environments (Geng et al., 2019). This hybrid approach ensures that learners benefit from both the flexibility of self-paced digital content and the invaluable direct interaction with instructors for nuanced guidance and immediate correction (Lam & Siew, 2024). This synthesis of classical and contemporary methods can enhance students' technology readiness while upholding the core Islamic educational values. However, the potential for human disconnection through the overuse of innovative learning technologies for adult education can present emotional anxiety for educators and learners (Brown et al., 2023). However, despite these advantages, the integration of learning technologies combined with traditional teaching remains a developing approach, and the predictors of learning effectiveness within this blended context are still largely unclear.

Theoretical Implications for Self-Regulated Learning

The flipped classroom model intrinsically promotes self-regulated learning by shifting responsibility for initial content acquisition to the students, thereby cultivating metacognitive skills and autonomous study habits (Dearman et al., 2018). This approach empowers learners to manage their learning processes, set goals, and monitor their progress, which is crucial for achieving deep learning and long-term retention of complex material (Hosaini et al., 2024). This is particularly evident in the context of Qur'an memorization, where students must internalize vast amounts of information and apply intricate *tajwīd* rules, necessitating consistent self-monitoring and adaptive learning strategies (Geng et al., 2019). Such an emphasis on self-directed engagement fosters greater active learning and intrinsic motivation among students. This pedagogical framework, by facilitating student-centered approaches, significantly enhances students' active participation and overall motivation (Pang, 2022; Wang & Huang, 2025). This aligns with studies indicating that self-directed learning and technology

readiness significantly impact learning effectiveness, especially in blended learning environments (Geng et al., 2019).

This is because actively engaging with learning materials and regularly reviewing progress contribute to consistent study habits and improved performance (Deng et al., 2023). Furthermore, the flipped classroom fosters an environment where students develop crucial self-management skills, preparing them for lifelong learning and continuous engagement with religious texts (Geng et al., 2019) (Pang, 2022). The model's ability to facilitate independent pacing of learning through digital resources further supports the development of self-directed learning competencies (Kuper, 2020). This aligns with the macro-level constructs of self-directed learning and micro-level skills of self-regulated learning, which are both crucial for effective independent study (Geng et al., 2019). This cultivates an individual's capacity for lifelong learning, emphasizing the acquisition of knowledge and skills beyond formal schooling. This continuous development of self-efficacy among students further reinforces their engagement in informal learning processes, which are pivotal for sustained academic and personal growth (Wang & Huang, 2025).

CONCLUSION

This paper has explored the efficacy and pedagogical implications of the flipped classroom model in the context of Qur'an memorization, highlighting its capacity to foster self-regulated learning and enhance student engagement through a blended learning approach. This model successfully leverages digital resources for pre-class preparation, thereby optimizing in-class time for interactive practice and personalized feedback, crucial for mastering complex religious texts. This blend of digital content and in-person instruction not only caters to diverse learning styles but also reinforces the importance of traditional pedagogical interactions in contemporary educational paradigms.

This study revealed that the flipped classroom model significantly improved student engagement and readiness for learning in Qur'an memorization, with 87% of students reporting enhanced understanding from pre-class digital videos. This enhanced comprehension translated into more active participation during in-class sessions, where students engaged more deeply in recitation practice and nuanced discussions. This enhanced pedagogical approach also allowed instructors to dedicate more in-class time to individualized feedback and addressing specific areas of difficulty, moving beyond generic lecture delivery.

Future research should investigate the long-term effects of this model on retention and spiritual development, as well as its scalability across various Islamic educational institutions. Additionally, further exploration into the specific digital tools and platforms that most effectively support Qur'an memorization within a flipped framework would provide valuable insights for practitioners. Moreover, an in-depth analysis of learner perceptions regarding the balance between asynchronous digital content and synchronous in-class activities could further refine instructional design and optimize pedagogical outcomes.

REFERENCES

- Afrouz, M. (2024). Qur'anic temporospatial allusive references in English translations on the basis of Leppihalme's taxonomy. *Kervan*, 28(1), 203–220. <https://doi.org/10.13135/1825-263X/9942>
- Agil Alaydrus, M. A., & Zahra, A. (2023). Analysis of Variation of Feature Extraction Methods in the Classification of Al-Qur'an Maqam Using Machine Learning. *Journal of Theoretical and Applied Information Technology*, 101(21), 7085–7093.

- Alzahrani, S. bin G. (2022). Memorizing the Holy Quran and Its Impact on the Language of the Child. *Quranica*, 14(2 Special Issue 9), 66–91.
- Amalia, E. R., M, D. B. I., Khoiriyati, S., Ummah, N., Oviani, M., Kusumawardhani, J., & Umayyah, U. (2024). Bridging Educational Reform and Faith: Evaluating Kurikulum Merdeka's Compatibility with Islamic Values in Madrasahs. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 5(4), 483–500. <https://doi.org/10.31538/munaddhomah.v5i4.1413>
- Aprilianto, D., Aslamiah, S. S., Zahidi, S., Crisnasari, N. A., & Febbrianti, T. (2025). Religious Moderation as a Counter-Narrative of Intolerance in Schools and Universities. *Tafkir: Interdisciplinary Journal of Islamic Education*, 6(1), 188–212. <https://doi.org/10.31538/tijie.v6i1.1361>
- Aulia Mufti, Z., Syafruddin, Rehani, Yusmanila, & Zuzano, F. (2024). Transformasi Pembelajaran Al-Qur'an dan Hadis dalam Pendidikan Agama Islam untuk Menghadapi Revolusi Industri 5.0. *Mauriduna: Journal of Islamic Studies*, 5(2), 572–588. <https://doi.org/10.37274/mauriduna.v5i2.1248>
- Aunur Shabur Maajid Amadi & Dina Wilda Sholikha. (2023). Perkembangan Pendidikan Bahasa Arab di Era Digital: Sistematis Literature Review. *Jurnal Motivasi Pendidikan Dan Bahasa*, 1(3), 301–309. <https://doi.org/10.59581/jmpb-widyakarya.v1i3.1112>
- Aziz, M., Napitupulu, D. S., & Siregar, S. K. (2025). Learning Media In Early Childhood Education Curriculum In Instilling Religious Character From The Perspective Of The Qur'an. *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam*, 18(1), 99–113. <https://doi.org/10.37812/fikroh.v18i1.1772>
- Badrudin, B., Hidayat, S. T., Marlina, Y., Samrin, S., Nurochim, N., & Wijaya, C. (2025). Islamic Esoteric Education in Internalizing Cultural Values of Kampung Keputihan in the Modern Era. *Jurnal Ilmiah Peuradeun*, 13(2), 1049–1070. <https://doi.org/10.26811/peuradeun.v13i2.1677>
- Baig, M. I., & Yadegaridehkordi, E. (2023). Flipped classroom in higher education: A systematic literature review and research challenges. *International Journal of Educational Technology in Higher Education*, 20(1), 61. <https://doi.org/10.1186/s41239-023-00430-5>
- Bhat, A. M., & Bisati, A. A. (2025). Rationality in the Qur'an: Integrating Reason and Revelation for Contemporary Islamic Education. *Dirasah International Journal of Islamic Studies*, 3(1), 1–17. <https://doi.org/10.59373/drs.v3i1.40>
- Brown, L. R., McCray, P., Neal, J. L., & Caldwell-Serges, L. (2023). Corporate Digital Literacy Mandates: Using SDT-Based Strategies to Circumvent “Quiet Quitting” Syndrome. *International Journal of Advanced Corporate Learning (iJAC)*, 16(2), 18–36. <https://doi.org/10.3991/ijac.v16i2.35747>
- Dearman, P., Greenfield, C., & Williams, P. (2018). *Media and the Government of Populations: Communication, Technology, Power*. Palgrave Macmillan UK. <https://doi.org/10.1057/978-1-137-34773-2>
- Desmiati, Kusnadi, E., & Yunus, A. (2023). Principal's managerial competence in developing religious culture in smp 19 n merangin district, Jambi province. *Attaqwa: Jurnal Ilmu Pendidikan Islam*, 19(2), 223–236. <https://doi.org/10.54069/attaqwa.v19i2.611>
- Effendi, A., Hairunnisa, H., & Jamaliah, J. (2025). Analysis of the Integration of Tahfiz Al-Qur'an in the Curriculum: Its Impact on Student Achievement. *At-Tadzkiir: Islamic Education Journal*, 4(1), 81–92. <https://doi.org/10.59373/attadzkiir.v4i1.135>
- Etemi, B. P., Uzunboylu, H., Latifi, S., & Abdigapbarova, U. (2024). The Effect of the Flipped Learning Approach on Engineering Students' Technology Acceptance and Self-Directed Learning Perception. *Sustainability*, 16(2), 774. <https://doi.org/10.3390/su16020774>

- Findikli, B. (2022). Rethinking Ancient Centers of Higher Learning: Madrasa in a Comparative-Historical Perspective. *British Journal of Educational Studies*, 70(2), 129–144. <https://doi.org/10.1080/00071005.2021.1901853>
- Geng, S., Law, K. M. Y., & Niu, B. (2019). Investigating self-directed learning and technology readiness in blending learning environment. *International Journal of Educational Technology in Higher Education*, 16(1), 17. <https://doi.org/10.1186/s41239-019-0147-0>
- Haruna, S. M. (2025). Sectarianism and Fragmentation in the Muslim World: A Qur'anic and Hadith Perspective on the Causes, Consequences, and Path to Unity. *Dirasah International Journal of Islamic Studies*, 3(1), 42–63. <https://doi.org/10.59373/drs.v3i1.49>
- Haryono, K., Rajagede, R. A., & Negara, M. U. A. S. (2023). Quran Memorization Technologies and Methods: Literature Review. *IJID (International Journal on Informatics for Development)*, 11(1), 192–201. <https://doi.org/10.14421/ijid.2022.3746>
- Hosaini, Fitri, A. Z., & Badruzaman, A. (2024). *Integrative Learning Design Innovation in Islamic Religious Education Subjects in improving graduate competency through an Independent Curriculum*. In Review. <https://doi.org/10.21203/rs.3.rs-5205013/v1>
- Huda, M., Arif, M., Rahim, M. M. A., & Anshari, M. (2024). Islamic Religious Education Learning Media in the Technology Era: A Systematic Literature Review. *At-Tadzkir: Islamic Education Journal*, 3(2), 83–103. <https://doi.org/10.59373/attadzkir.v3i2.62>
- Iskamar, A'la, A., & Damanhuri. (2025). Religious Nationalism of Kèaè Pesantren: K.H. Zainal Arifin Together with Oreng Kenek Builds Nationality and Curbs Colonialism in Sumenep. *Tafkir: Interdisciplinary Journal of Islamic Education*, 6(1), 127–152. <https://doi.org/10.31538/tijie.v6i1.1705>
- Ismail, S., Mustafa, N. M., Shahrudin, S. A., Yahaya, M., Razali, K. S., & Sapiuddin, U. U. (2023a). Pre-School Qur'an Memorization Digital Application Requirements. *International Journal of Academic Research in Progressive Education and Development*, 12(2), Pages 2768-2779. <https://doi.org/10.6007/IJARPED/v12-i2/18111>
- Ismail, S., Mustafa, N. M., Shahrudin, S. A., Yahaya, M., Razali, K. S., & Sapiuddin, U. U. (2023b). Pre-School Qur'an Memorization Digital Application Requirements. *International Journal of Academic Research in Progressive Education and Development*, 12(2), Pages 2768-2779. <https://doi.org/10.6007/IJARPED/v12-i2/18111>
- Juwairiyah, J., & Fanani, Z. (2025). Integration of Islamic Values in Learning Methods: Building Character and Spirituality in the Digital Era. *AL-WIJDA'N Journal of Islamic Education Studies*, 10(1), 113–130. <https://doi.org/10.58788/alwijdn.v10i1.6215>
- Kim, J., & Park, C.-Y. (2020). *Education, Skill Training, and Lifelong Learning in the Era of Technological Revolution*: (0 ed., ADB Economics Working Paper Series) [ADB Economics Working Paper Series]. Asian Development Bank. <https://doi.org/10.22617/WPS200008-2>
- Kurniailah, I., & Bakar, M. A. (2023). Increasing The Quality of Memorizing The Qur'an for Santri Kalong Through the Sisir Method. *Nazhruna: Jurnal Pendidikan Islam*, 6(2), 253–270. <https://doi.org/10.31538/nzh.v6i2.3378>
- Lai, H.-M., Hsieh, P.-J., & Ou Yang, F.-C. (2026). Team collaborative norms enhance students' behavioral engagement in team-based flipped classrooms: A multilevel analysis. *Computers and Education*, 241. <https://doi.org/10.1016/j.compedu.2025.105468>
- Lam, C. P., & Siew, N. M. (2024). Flipped Classroom in Science Education: Correlating Student Experience with Attitudes. *Problems of Education in the 21st Century*, 82(5), 672–686. <https://doi.org/10.33225/pec/24.82.672>
- Landa, E., Zhu, C., & Sesabo, J. (2021). Readiness for integration of innovative teaching and learning technologies: An analysis of meso-micro variables in Tanzanian higher

- education. *International Journal of Educational Research Open*, 2, 100098. <https://doi.org/10.1016/j.ijedro.2021.100098>
- Mariam, M., Surjono, H. D., Wijanarka, B. S., & Maulana, I. (2026). Constructivist-based flipped classroom in e-learning: Enhancing student engagement and learning outcomes. *Multidisciplinary Science Journal*, 8(2). <https://doi.org/10.31893/multiscience.2026028>
- Masdul, M. R., Firmansyah, E., Kuliawati, K., & Wekke, I. S. (2024). Islamic Religious Education and Its Transformation through The Implementation of E-Learning and Interactive Technology. *SSRN Electronic Journal*. <https://doi.org/10.2139/ssrn.4737464>
- Mubi, Z. A., Hussin, H., & Mohamad, S. (2024). A Literature Highlight on Teachers Competency Level in Teaching Special Class on Quranic Recitation and Memorization Skills (KKQ). *Jurnal Pendidikan Agama Islam*, 21(2), 346–363. <https://doi.org/10.14421/jpai.v21i2.8238>
- Nik Abdullah, N. M. S. A., Nordin, O., & Abdullah, A. N. B. (2024). Developing a Framework for a Qurānic-Based Lifelong Learning Module for the Elderly. *AlBayan*, 22(3), 469–497. <https://doi.org/10.1163/22321969-20240162>
- Pambayun, S. P., Firmansyah, M. R., Nurkhasanah, M., Indayati, T., & Masfiah, S. (2025). Implementasi Program Unggulan dalam Pembentukan Akhlak Mulia di Madrasah Ibtidaiyah: Perspektif Al-Ghazali. *Adiluhung: Journal of Islamic Values and Civilization*, 1(1), 16–28. <https://doi.org/10.59373/adiluhung.v2i1.113>
- Pang, Y. (2022). The role of web-based flipped learning in EFL learners' critical thinking and learner engagement. *Frontiers in Psychology*, 13, 1008257. <https://doi.org/10.3389/fpsyg.2022.1008257>
- Parhan, M., Budiayanti, N., & Kartiko, A. (2024). Transformative Pedagogy: Islamic Religious Education Model for Society 5.0 Amidst the Industrial Revolution. *Tafkir: Interdisciplinary Journal of Islamic Education*, 5(2), 344–359. <https://doi.org/10.31538/tijie.v5i2.732>
- Rahman Zh, M. H., Kuswandi, D., & Fadhli, M. (2025). Flipbook vs Presentation Media: Revisiting Empirical Studies and Literature Review in Islamic Education. *Dinasti International Journal of Education Management And Social Science*, 6(3), 1793–1803. <https://doi.org/10.38035/dijemss.v6i3.3826>
- Rekan, A. A., & Mokhtar, M. I. (2025). The Development of Eco-Tahfiz In Malaysia: Bridging Islamic Education and Environmental Sustainability. *Ulumuna*, 29(1), 1–31. <https://doi.org/10.20414/ujs.v29i1.1431>
- Riwanda, A., Ridha, M., & Islamy, M. I. (2021). Digital Material EPUB Based to Understand Tarkib: Is Flipped Classroom Effective? *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab*, 13(1), 1–15. <https://doi.org/10.24042/albayan.v13i1.6143>
- Sabarudin, M., Ayyubi, I. I. A., Rohmatulloh, R., & Indriyani, S. (2023). The Effect of Contextual Teaching and Learning Models on Al-Quran and Hadith Subjects. *At-Tadzkir: Islamic Education Journal*, 2(2), 129–142. <https://doi.org/10.59373/attadzkir.v2i2.43>
- Salim, M. A., & Aditya, R. B. (2025). Integration of Artificial Intelligence in Islamic Education: Trends, Methods, and Challenges in the Digital Era. *Journal of Modern Islamic Studies and Civilization*, 3(01), 74–89. <https://doi.org/10.59653/jmisc.v3i01.1368>
- Setiawan, H., Kausar, S., Hakim, M. N., & Husna, F. A. (2025). Integrating Tahfidz Program Management for Comprehensive Student Character Development. *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan*, 4(1), 44–59. <https://doi.org/10.59373/kharisma.v4i1.63>

- Srinio, F., Sholihah, M., & Sebgag, S. (2025). Innovation in Learning at Madrasah Ibtidaiyah: Integrating Islamic Values Amidst Tradition and Secular Modernity Debate. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 8(2), 353–368. <https://doi.org/10.54069/attadrib.v8i2.924>
- Syah, R. F., Yunus, M., & Herwati, H. (2025). Qur'anic Learning Management in Pesantren: Navigating the Tension Between Tradition and Innovation. *Journal of Educational Management Research*, 4(5), 1874–1884. <https://doi.org/10.61987/jemr.v4i5.1194>
- Syarifah, S., & Kubra, I. M. (2024). Pembentukan Karakter Al-Quran melalui Implementasi Kurikulum Merdeka di Sekolah Dasar. *Academicus: Journal of Teaching and Learning*, 3(2), 67–77. <https://doi.org/10.59373/academicus.v3i2.67>
- Tihabsah, Rahmat, & Rofiq, M. H. (2024). The Principal's Leadership in Improving Teachers' Professional Competence at SDN. *Journal of Education and Learning Innovation*, 1(2), 217–229. <https://doi.org/10.59373/jelin.v1i2.64>
- Umar, M., S, W. Q., Ma'arif, M. A., Ismail, F., & Rahman, R. (2025). Revitalization of Islamic Character Values in Local Folklore and its Implication on Character Education. *Ulumuna*, 29(1), 188–220. <https://doi.org/10.20414/ujis.v29i1.1375>
- Wafi, M. H., S, M. N., Saputra, M. B., Pohan, M. M., & Hayat, A. P. (2023). Transformation Of The 'TahfÄ«dz Tradition In Indonesia: Between Traditional And Contemporary Education. *AJIS: Academic Journal of Islamic Studies*, 8(1), 123–140. <https://doi.org/10.29240/ajis.v8i1.6720>
- Wang, C., & Huang, X. (2025). Beyond the call of duty: Effects of school learning culture, teacher self-efficacy, and informal learning on organizational citizenship behavior. *Studies in Educational Evaluation*, 85, 101459. <https://doi.org/10.1016/j.stueduc.2025.101459>
- Zamroni, M., & Barnoto. (2024). Managerial of School Principals to Create Effective Schools (Study at Islamic Junior High School). *Journal of Education and Learning Innovation*, 1(2), 200–216. <https://doi.org/10.59373/jelin.v1i2.57>