

Effectiveness of Online Qur'an learning on Students' Performance of Qur'an Reciting

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ABSTRACT

In the wake of the COVID-19 pandemic, the majority of students particularly those in Peshawar and Islamabad's elite class shifted from traditional to online learning methods for their Qur'anic education, which has prompted Muslim communities and institutions worldwide to transition to online teaching of the Qur'an and Islamic studies. This study aims to investigate the experiences of Qur'an teachers in conducting online Qur'anic classes, as well as the effectiveness of online Qur'an learning based on students' performance in Qur'an reading. This study examined number of factors, such as the relationship between students and Qur'an teachers, the students' learning experiences, and the parents' comfort level with Qur'an teachers, in order to compare the students' perceptions of in-person and online Qur'anic instruction. According to the study's requirements, the researcher used mixed method technique for research work. First, researcher collected performance and survey data from 151 students in Peshawar and Islamabad. However, in order to investigate the experiences of Qur'anic instructors and parents through online Qur'anic classes, 57 teachers and 23 parents are also questioned. This survey also looks at how satisfied parents and teachers are with their children's Qur'anic reading scores. This study also looked at parents' and instructors' positive and negative experiences of online Qur'an learning. The study's conclusions showed that instructors' and parents' good experiences were related to easy accessibility, student involvement, time punctuality, learning outcomes, and learning system. Internet networking connections, student dedication to school syllabus, teacher and student timeliness, and the technological abilities that parents, instructors, and students needed were the main causes of the bad experiences. Additionally, both the teacher and the students thought that certain things had changed, and they preferred to embrace the online Qur'an course.

Key Words: Utilization, New Media, Parents, Online Media, Al-Qur'an, Education, Qur'an Reciting

INTRODUCTION

Information delivery facility providers are expanding quickly in the contemporary globalization period. Handwriting was used in the past, but computer technology has recently helped. In those days, we had to purchase book or visit the library to read one. Today, however, books may be read in electronic format, or what is known as an e-book. It is not necessary for us to purchase, possess, and open pages to read. Everything is now accessible from anywhere at any time because of internet technology, including the Qur'an, which we may read online whenever and wherever we have internet connection. According to Akbar (2013), we can seek for letters, verses, the meaning of verse, and even the recitation itself. Global social interaction and organization saw significant changes as result, particularly the education sector's severe disruption (Murphy, 2020). More than one billion school children in 137 countries have had their education impacted by the pandemic, according to the United Nations Educational, Scientific, and Cultural Organization (Friedman, 2020). Because of this, teachers and students have had to fast adjust to online remote learning in all spheres of life (Carrillo & Flores, 2020). Instruction in the recitation of the Qur'an and its regulations (*Tajweed*) differs greatly from other disciplines; students' abilities and learning objectives are assessed through oral performance.

Traditionally, the instructor sits in the front of the classroom while the Qur'an students sit in front of floor-mounted seat. Subsequently, the teacher instructs each student individually to open the textbook or the Qur'an and find specific page, or surah, to recite. Each student would be called upon individually by the instructor for practice, who would then listen to his recitation of the Qur'an and correct his reading using proper pronunciation and *tajweed*. The finest teaching method is unquestionably the face-to-face approach. However, in order to minimize in-person interactions, Muslim groups were forced to switch to online Qur'anic instruction. In addition to raising several concerns and placing restrictions on the efficacy and quality of education, the quick, sudden, and compelled transition from in-person to virtual learning has also presented research opportunities (Harrington, 1999).

To prevent misunderstandings or meanings, every Muslim must be able to read the Al-Qur'an correctly. *Tajweed* is the name of the wisdom. Hanafi et al. (2021) emphasized the significance of reading the Qur'an with the accurate and best pronunciation, stating that every adult Muslim must be able to read the Qur'an correctly and correctly in line with *tajweed* norms. According to Taib et al. (2020), several studies conducted by scholars evaluating students' Qur'anic learning abilities and reading ability have revealed that Qur'an students struggle to read and recite the Qur'an utilizing the appropriate *tajweed*. A reciter must acquire, comprehend, and follow all the guidelines in order to read the verses in the Al-Qur'an in its whole and correctly. It is necessary to follow and observe these laws, also referred to as *tajweed*. A person who wants to read, recite, and understand the verses of the Al-Qur'an must adhere to set of regulations known as *Tajweed* (Al-Qur'an 73:4). Many Qur'an students still do not possess the necessary degree of Al-Qur'anic reading proficiency as of late. The majority of Qur'an students struggle not only with reading fluency and understanding the rules of *tajweed*, but also with accurately pronouncing the letter "*makhraj*," which is extremely concerning and disappointing.

Online learning tools enable students to communicate with other students across the world and then exchange ideas, knowledge, experiences, and cultures. A variety of web-based tools and services are available through online working, with the goal of fostering the growth of social communities through participation and information technology. These online resources provide users the chance to express themselves and engage with others. These days, the internet is made up of variety of tools and technology, such as virtual worlds, blogs, wikis, networking platforms, and media sharing tools (Enriquez, 2014). Internet addicts may also have physical and physiological issues such as headaches or migraines, as well

as disruptions in their sleep patterns (Gifford, 1998). A person's inability to regulate their emotions and moods is one of the psychological issues, among other issues. Recurrent challenges in relating to others are known as interpersonal issues. Interpersonal difficulties may be defined as those in which individuals respond differently to situations in which other people anticipate them to behave in a particular way (Batsila et al., 2014).

The educational approach should encourage Qur'an students to remain in the institution rather than flee it. Students should like and be excited by modern teaching approaches rather than feeling burdened and bored. According to Greg and Roy (2001), education is key factor in the development and advancement of any community or culture. The instructor has the power and chance to get to know and inspire each student individually, especially in small conventional classrooms. Additionally, online settings allow students to function in a "Virtual Reality," surpassing the necessity of "Virtual Classrooms" (Ritter & Lemke, 2000). Students who are unable to consistently attend university now have more opportunities because to this approach. By accommodating their hectic schedules, students are able to pursue higher education. Additionally, it lessens institutional restrictions brought on by lack of finance and classroom space. Many educators feel that the advantages of virtual education exceed the disadvantages, even though not all of them consider virtual classrooms as practicable option (Young, 1998).

In addition to being exposed to web-based learning paradigms, students benefit from in-person interactions with teachers and other students. Maps, images, streaming video, audio samples, and virtual real-time information are all included in this data. Additionally, "real" and "virtual" office hours are being offered as part of the hybrid classroom approach. The secret to effective hybrid classrooms is careful course content analysis to ascertain how well preexisting information would convert (Wang & Bagaka, 2002). The internet's primary benefits are its accessibility, flexibility, and ease of use (Alam et al., 2024). When learning the Qur'an on daily basis, students encounter several issues, such as physical abuse, verbal abuse, and harassment from Qur'an teachers. Intensive internet use may sometimes be sign of too many problems. Everybody in the world does not have access to the internet, yet some people abuse it and get addicted to it (Cao & Su, 2007). There is mounting evidence that internet usage is common among students studying the Qur'an. Because of its demonstrated popularity, scholars studying media studies and Islamic education are starting to look into using the internet as teaching tool. Very little research has been done on communication difficulties, nevertheless. This is the reason that millions of webpages are made (Vrasidas & McIsaac, 2000).

Problem Statement

Understanding the opinions and experiences of Qur'an instructors who use technology in their lessons may encourage other Qur'an instructors who are thinking about incorporating technology into their lessons to enhance their students' performance in reading and reciting the Holy Qur'an to do the same (Winterhalder, 2017). This study, however, focuses on the positive and negative experiences of Qur'anic teacher, parents, and students as well as the efficacy of conducting online Qur'an lessons from the students' perspective, rather than just how people perceive the use of technology in Qur'anic learning. More study on students' experiences learning with mobile technology is required for online Qur'an learning, according to Avraamidou (2008), the experience of Qur'an instructors with online education, particularly in the Al-Qur'an subject, must also be discussed. Research on instructors' and students' experiences in the subject of Al-Qur'an learning is scarce. Therefore, it is crucial to investigate and consider the experiences of Qur'an instructors as well as the efficacy of employing modern technology to teach the Qur'an online.

Objective of Research Study

The following are the main goals of comprehending how well digital applications support Qur'anic memorization, reading lists, and recitation and to investigate the experiences of Qur'anic instructors in conducting online classes and to assess the efficacy of online Qur'anic learning based on students' reading performance. This study also looked at how parents and instructors in Pakistan especially from Islamabad and Peshawar experience about online Qur'anic reading instruction.

- To explore students and Qur'an teachers' experience in conducting online Qur'anic class.
- To examine the effectiveness of online Qur'an learning from students' Qur'an reading performance.
- To explored teachers and parents' perceptions of the online learning of Qur'an regarding effectiveness of online Qur'an classes.

Research Questions

- What are the students and Qur'an teachers' experience in conducting online Qur'anic class?
- What is the effectiveness of online Qur'an learning from students' Qur'an reading performance?
- What are teachers and parents' perceptions of the online learning of Qur'an regarding effectiveness of online Qur'an classes?

LITERATURE REVIEW

Using online learning techniques, the present study will examine Pakistani students' performance in Qur'anic reading abilities. The study also looks at how instructors and students see the uptake, application, and acceptability of online Qur'anic education. The study also examined the main problems with online Qur'anic learning in comparison to in-person "*Madrissa*" learning. The literature on the growth of online education and the ensuing Qur'anic reading is reviewed in the parts that follow. After presenting the study methodologies, findings, and debate, the authors make conclusions. Online learning uses the Internet, computers, connection, and communication technology to provide educational programs to students who are geographically separated from their professors. Online learning is defined as educational activities that take place in synchronous or asynchronous settings on a variety of devices (such as computers, tablets, smartphones, and laptops) that have Internet access (Dhawan, 2020). Students can attend live classes where teachers and students can engage in real time and receive immediate feedback thanks to the arrangement of synchronous learning. On the other hand, teaching and learning do not take place simultaneously in asynchronous learning environments. Proponents of online learning contend that it has several benefits, such as removing the barrier of distance because it can be accessed from any location with a device and Internet connectivity (Ni, 2013).

Online education supports supplying more flexible and convenient learning settings (Capra, 2011); delivering time and cost savings (Luaran et al., 2014); and augmenting the educational process with interactive media. But opponents know that students who learn online may feel alone and alienated (McInnerney & Roberts, 2004), which might lower their involvement and engagement. According to the McClain et al., (2021), there were an estimated 1.8 billion Muslims worldwide as of 2015. Of the approximately 1 billion Muslims in the world today, around 80% are non-Arab. According to their religious beliefs, this vast population has shared need. In order to read the Holy Qur'an, they must all learn Arabic language. The Qur'an is considered by Muslims to be the exact words of Almighty Allah (God). As a result, only the Arabic Qur'an is regarded as the Qur'an; the Qur'an in any other language is

referred to as the Translated Qur'an instead (Abdullah et al., 2016). Such environments where student actively engages with the subject may be created using online learning methodologies. As it develops new information and education, online learning activities can help students improve their comprehension (Hofman, 2002).

Previous studies in the field of online educational technology have shown that new technologies rely heavily on digital media and the internet. Students' academic performance is improving as a result of these interactive lessons (Greenfield, 1999). Various percentages of students' online Qur'anic learning interactions will be examined in this study of the literature. Time and energy aspects are represented by student engagements. Students studying the Qur'an engage with one another through virtual learning activities. In the context of reading, studying, and reciting the sacred Qur'an, these practices are very intentional. Students studying the Qur'an who employ Information Communication & Technology are improving their reading comprehension and recitation skills. Additionally, students who study the Qur'an are more likely to participate in and contribute to active academic activities.

Participating in online Qur'an lectures has improved the experiences of students from variety of areas, and they view them as an invaluable resource for their religious education. Faster learning at focused costs is possible with e-Qur'an learning. The internet offers everyone who wants to learn the Qur'an obvious options. The researcher also challenges the notion that advantages do not always translate into improvements in learning goals. This is because students and teachers have little social media connection and little experience with internet technologies (Hassan et al., 2024). The objectives, methods, and audiences of online academic learning vary widely. The researcher went on to say that virtual classrooms benefit greatly from online learning. Distance learning that combines online education with excellent tutoring help. Researchers contend that academic engagement rises in tandem with increased use of technology (Maki et al., 2000). In various locations, Qur'an-reading classes have historically been taught in-person by *Ustaz*, or instructors of the Holy Qur'an (Al-Rahmi et al., 2018). But during the past ten years, a number of nations have created online courses on the Qur'an for Muslims who do not have easy access to *madrasah* (Islamic institution) or masjid (Khan et al., 2024).

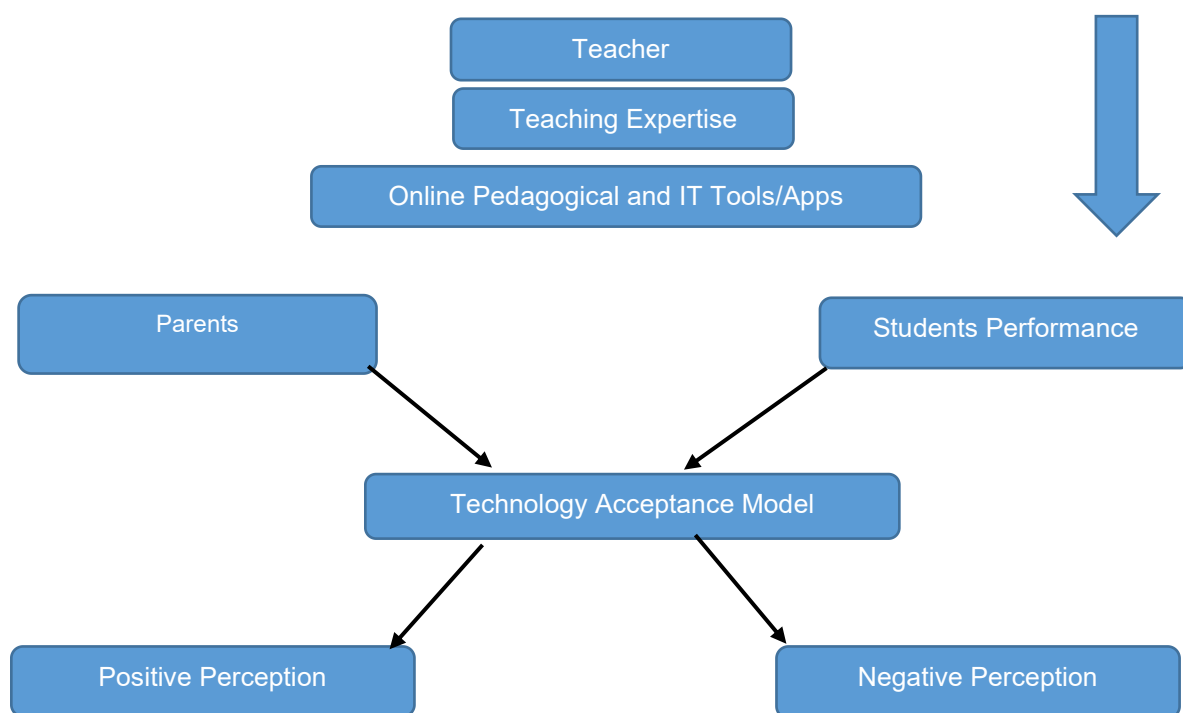
The majority of Qur'an online lessons are conducted in synchronous learning environments, with students using video conferencing software and programs that show Qur'anic pages to attend live lectures or online private sessions (Aziz et al., 2024). The instructor corrects the learner if he makes a mistake after he reads the stanza. The notion of e-academic learning has the ability to offer respondents and students several significant advantages. An online teaching approach provides convenience and flexibility for completing academic units via the internet. Furthermore, online Qur'an education techniques are employed to save costs and offer proficient, consistent manner of delivering instructional materials (Tadasad et al., 2003). Academic learning principles can be discussed in relation to the pedagogical potential of e-academic learning instruments. The researcher went on to say that academic learning activities might make advantage of multimedia capabilities through online learning. Students of the Qur'an can apply knowledge in a practical way through this exercise.

As an alternative, moving pictures can be used to illustrate ideas and situations that are extremely challenging or impossible to depict in conventional classroom settings. This can make it easier to communicate important ideas more accurately (Mitra et al., 2005). The audience is seen as influencing the effect process by the Uses and Gratification Theory (U&G). This idea states that in order to satisfy their demands, audiences selectively choose, attend, perceive and retain the media messages (Blumler & Katz, 1974). It also emphasizes how individuals use the media and the satisfactions they get from doing so. The Uses and Gratification hypothesis was further developed by researchers. Users of mass media have active

and significant role in selecting and using the media, the researcher claims. People who use media are aim oriented and actively participate in the communication process.

TAM (Conceptual Model)

This study focuses on the experiences of online Qur'an teachers and the reading performance of students in online Qur'anic classes utilizing online pedagogical tools. With the use of the Technology Acceptance Model (TAM) theory, teacher experiences will be examined and divided into two categories. Positive and negative. The experiences will be explored in relation to the perceived utility and simplicity of use of information technology. The usefulness of the online Qur'an course has been examined by examining the students' reading, hearing, and reciting of the Qur'an as well as their Qur'an learning accomplishment results. As the study progresses, the framework will be improved and realized, and as data analysis reveals the relationships between the proposed structures. According to Baxter et al. (2008), the framework serves as guide to help the researcher maintain focus on the study aspect that will be examined and addressed in the upcoming data analysis chapter.



Qur'an Teachers

This research gives other Qur'anic teachers and experts the knowledge and direction they need to conduct private online Qur'anic classes using information technology platforms based on the Qur'anic teachers' experiences and recommendations. Students of the Qur'an through the examination of the efficacy of online Qur'anic classes in this study, students, particularly female learners, might gain some insight into the advantages of private Qur'anic classes. The study's methodology and the efficacy of the online Qur'anic course might benefit and enlighten parents in addition to Qur'an instructors and students.

METHODOLOGY

According to Spata (2003), methodology is the methodical procedure of broad data collecting plan. The methodology's goals are to test the hypothesis and provide response to the research question posed by the researcher during the problem description phase (Ruzgar, 2005). The elite class Qur'anic students in Peshawar and Islamabad who use the internet and online Qur'anic learning platforms for their Qur'anic learning requirements and goals are the subject of this research study. This section will cover the methods and design studies we have conducted with the main goal of determining how well digital apps support reading, hearing, and reciting the Qur'an. Gathering pertinent literature and scientific journal publications that address the topics related to the present research study is the first stage in the research methodology process. The Google search engine, Google Scholar, Research Gate Publications, and Google Doc are used to get relevant data for literature review (Kothari, 2004). The purpose of this study is to investigate the experiences of Qur'anic instructors and students in conducting online classes. Additionally, this study looks at how well students read the Qur'an to determine how successful online Qur'an instruction is. Students from Peshawar and Islamabad's preschool to eight grade made up the sample. Every method was chosen with care and in accordance with ethical standards and obligations.

To find out how students felt about the online Qur'an learning system, this study also used Qur'anic student survey answers from 21 online Qur'an courses. Parents, teachers of the Qur'an, and students are all randomly involved in data gathering procedures. Four-part online surveys were created and sent at random to parents, teachers, and students studying the online Qur'an. Participation was voluntary and anonymous for all responders; those who consented had to fill out the questionnaires. Only 151 students 86 females and 65 males completed the questionnaire out of the 211 respondents that were questioned. Respondents were asked to submit their gender, age, and amount of time spent reading the Qur'an online in order to conduct a demographic analysis of the questionnaires. Students were questioned on their opinions of online Qur'anic education. Students' demographics, attitudes toward in-person vs online Qur'anic instruction, learning experience, comfort level, motivation to attend class, cognitive engagement, and class interaction were all included in the questionnaire. Students and parents are also included in the questionnaire, which they received and filled out in order to learn more about the instructors' opinions. To evaluate teachers' attitudes on the evolving role of online learning and interaction obstacles, a separate section of the questionnaire was also included.

ANALYSIS

Several sources of information were gathered in order to evaluate the efficacy of online Qur'anic education and comprehend the experiences of those involved. We collected survey responses and performance data from 151 online Qur'an learners from Islamabad and Peshawar. Along with collecting student data, the study sought to understand how parents and Qur'anic instructors felt about the online learning environment. The study's main objective was to assess how satisfied parents and teachers were with their children's performance in reading the Qur'an online, with an emphasis on elite-class students. The use of a mixed-methods approach allowed for both statistical analysis and thematic analysis of interviews and open-ended replies.

Table 4.1: Demographic Summary

Participant Group	Approached	Responded	Gender Breakdown
Students	211	151	86 Females and 65 Males
Parents	31	23	11 Mothers and 12 Fathers

Qur'ān Teachers	71	57	29 Females and 28 Males Teachers
Total	313	231	

***No. of responses (n=313)*

The selected population's demographic overview is shown in table 4.1 above. This is a significantly longer version. Of the 211 students who were asked to take part in the study, only 151 (86 males and 65 females) finished the questionnaire, yielding a response rate of around (71.56 %). In addition, answers from 57 Qur'ān teachers and 23 parents were gathered in order to acquire a more comprehensive view of the online Qur'ān learning process.

Table 4.2 Demographic Analysis

Variable	Frequency	Percentage
Gender (Female)	65	43.05%
Gender (Male)	86	56.95%
Total	151	100.00%
Age Group: 3–6 years	44	29.14%
Age Group: 7–10 years	62	41.06%
Age Group: 11–15 years	45	29.80%
Total	151	100.00%
Average Weekly Time Spent on Qur'an Reading Online	3.2 hours	—

***No. of responses (n=151)*

The gender distribution of the chosen data is shown in table 4.2 above. There are 86 Qur'ān students (56.95%) who are male, and 65 students (43.05%) who are female. A somewhat higher level of involvement or access among females in this context is indicated by the higher participation rate of female students in online Qur'an reading. There are some differences in the age groups: 44 students (29.14 %) are in the age group of 3–6 years, 62 students (41.06%) are in the age group of 7–10 years, and 45 students (29.80 %) are in the age group of 11–15 years. The majority of online Qur'ān learners participating in online Qur'an learning (almost half of the sample) are in the 7–10 age range. This implies that the most active age group is that of early elementary school students. Significant participation is still shown by the youngest group (3–6 years), which could be result of early religious education at home through online. Perhaps as a result of their more demanding academic schedules, the older group (ages 11 to 15) is somewhat more involved than the youngest but less than the 7–10 group. The average weekly time spent reading the Qur'an online is 3.2 hours. Students study the Qur'an online for little more than three hours per week on average. This amounts to less than half an hour each day, which may indicate that reading the Qur'an online Short yet regular sessions are used to teach the Qur'an as a part-time extracurricular activity. Time may be limited by internet access or attention span, particularly with younger children.

Table 4.3 Descriptive Analysis Tajweed and Reading of Qur'an

Variable	Online Learning	In-Person Benchmark / Pre-Test	Statistical Test	p-value
<i>Tajweed</i> Accuracy Score	Mean = 78.4 (SD = 9.6)	Mean = 77.1 (SD = 8.9)	t = 1.02	p = .31
Reading Fluency (WPM)	Mean = 36.2	Mean = 34.6	Paired t = 2.34	p = .022
Overall Effect Size	—	—	—	—

**No. of responses (n=151)

The *tajweed* descriptive analysis and Qur'an reading are shown in Table 4.3 above. The online learners' mean *Tajweed* accuracy score was 78.4 (SD = 9.6), whereas the offline learners' was 77.1 (SD = 8.9), a non-significant difference of 1.3 points (t = 1.02, p = .31). Despite this, following eight weeks of online Qur'anic instruction, the average words per minute in the reading fluency category increased from 34.6 to 36.2 (paired t = 2.34, p = .022). Online learning was rated as neutral to somewhat good by the majority of students. An online and occasionally in-person hybrid strategy was selected by (61 %) of students. The desire to totally return to in-person learning was expressed by just (23 %), who cited improved clarity and more intimate connection. Due to simplicity, flexibility, and comfort at home, (16 %) of respondents indicated preference for studying only online. (67 %) of students reported feeling inspired to consistently attend online lessons on the Qur'an. (72 %) of respondents said that online courses, particularly those that included visual aids, *tajweed* correction, and quizzes, helped sustain cognitive engagement. (28 %) claimed that distractions like phones and TV at home made it harder to concentrate. (74 %) of respondents stated that they felt at ease communicating with their Qur'an instructor via the internet. Just (18 %) of respondents reported having trouble providing comments or posing queries. Online, especially in coed mixed platforms with group recitation, female students (61 %) said they felt more comfortable. Teachers credit the minor increase in *Tajweed* accuracy to the use of slow motion recitation aids and screen annotations in online delivery.

Table 4.4 Descriptive Analysis Tajweed and Reading of Qur'an (Location Wise)

Variable	Islamabad (n = 49)	Peshawar (n = 42)	p- value
Mean <i>Tajweed</i> accuracy	84.7	79.8	0.03
Median download speed (Mbps)	18.2	10.5	—
Parent satisfaction (% satisfied+)	79 %	65 %	0.08

**No. of responses (n=151)

The *Tajweed* and Location-Wise Descriptive Analysis of the Qur'an are explained in table 4.4 above. The *Tajweed* Accuracy is much greater in Islamabad (p = 0.03), according to the results, indicating better results there. Islamabad has substantially better internet speeds (median 18.2 Mbps vs. 10.5 Mbps), which may have an impact on how well students study. Although the difference is not statistically significant (p

= 0.08), the greater level of parent satisfaction in Islamabad (79% vs. 65%) may nonetheless have practical significance. Higher reading satisfaction and scores are linked to improved connectivity in Islamabad. The disparity implies that infrastructure quality is still crucial equity concern. According to the investigation, the majority of instructors, parents, and students in Peshawar's and Islamabad's upper classrooms support online Qur'ān education, which is also sustainable. However, infrastructural upgrades and teacher and parent training are crucial for fair and rich Qur'anic education. The findings support hybrid future for Islamic education that combines contemporary delivery methods with traditional ideals. The empirical results of the mixed methods study that examined (a) the performance of elite school students in Peshawar and Islamabad in online Qur'an classrooms following the COVID 19 pivot, and (b) the experiences and assessments of instructors and parents regarding the change, are presented in this chapter. First, 151 students' performance statistics and quantitative survey were analyzed. Next, 71 instructor and 23 parent interviews were thematically analyzed. After then, the two strands are combined to provide a comprehensive response to the research questions.

THEMATIC ANALYSIS

Teacher and Parent Feedback

According to the study's findings, 82% of Qur'an teacher agreed that their roles had changed from being authoritative to being facilitative, necessitating the development of more flexible abilities. Among the difficulties were, lessened student discipline, (59 %), limited parental tech awareness, (46 %) and technical obstacles (65 %). Parents were generally satisfied with the following: increased engagement in their children's Qur'an learning journey (55 %), student development in *tajweed* and fluency (72 %), and timeliness and punctuality (80 %). With performance results similar to those of in-person techniques, online Qur'an learning is often beneficial. Comfort and motivation levels among students are comparatively high, particularly among younger female students. Parental participation and teacher flexibility are essential for success. Digital literacy gaps, household distractions, and internet access are major obstacles.

Teacher–Student Relationship and Performance

Pearson correlation revealed a somewhat favorable relationship between reading of Qur'an accuracy ($r = .46$, $p < .001$) and the Teacher–Student reading Qur'an satisfaction level ($M = 4.1/5$, $\alpha = .87$), ($\beta = .38$, $p < .01$) was verified by hierarchical regression that controlled for past competency, highlighting the pedagogical significance of relational warmth in virtual holy Qur'an learning.

Parental and Teacher Satisfaction

Overall satisfaction was assessed by parents at $M = 3.9/5$ ($SD = 0.7$) and by Qur'an teachers at $M = 4.0/5$ ($SD = 0.6$). Similar to other Qur'an research on mobile apps, satisfaction scores showed a substantial correlation with perceived learning results ($r = .63$, $p < .001$). High rapport and organized feedback predicted higher Qur'an reading results, however online Qur'an reciting neither significantly improved nor decreased performance. Time efficiency and accessibility were the main areas of satisfaction.

CONCLUSION

The data highlights realistic optimism. Online Qur'an education can match or even surpass conventional forms in terms of flexibility and student engagement once connection and digital literacy barriers are

removed. For stakeholders who are keen to maintain the advantages gained during the epidemic, strategic investments in infrastructure and focused training therefore offer high potential return. The Qur'an study demonstrates how Qur'an teachers' and parents' opinions about online Qur'an education are changing as result of both positive and bad experiences. It is clear from using the Technology Adoption Model (TAM) that perceived utility and simplicity of use were important factors in determining adoption. Positive experiences correlated with the perceived value of online learning platforms and included simple accessibility, timeliness, student participation, and satisfying learning results. These elements strengthened Qur'an users' perceptions of how well online Qur'anic instruction aids in students' development, which promoted further adoption. Negative experiences were further exacerbated by problems including bad internet access, erratic devotion, lack of digital competence, and scheduling conflicts. These represent obstacles to perceived usability, which affect consumers' first reluctance.

However, the behavioral intention of Qur'an students, parents, and teachers to use online platforms for Qur'an learning and reading improved with time as they gained more familiarity with the modern technology. In the end, both teachers and students expressed favorable change in mindset and an increasing readiness to accept the online format of Qur'an instruction. This illustrates how, in line with the TAM paradigm, the adoption and efficacy of technology in religious education may be greatly increased with the correct assistance and training.

Online Qur'ān reading results may be maintained and sometimes even improved by top section Qur'an students in Peshawar and Islamabad elite class residents, according to the research. Reliable internet, scaffolding for parental tech help, and excellent teacher-student contact are essential for success. As Muslim institutions throughout the world improve their post-pandemic e-religious education ecosystems, these ideas can serve as guide. This research work also looked at how satisfied Qur'an instructors and parents were with their children's Qur'anic reading abilities. It examined the advantages and disadvantages of online Qur'an learning for parents and teachers.

The results showed that favorable experiences were mostly linked to elements like accessibility, student engagement, timeliness, enhanced learning results, and the general efficacy of the online learning platform. Negative experiences, on the other hand, were mostly associated with inadequate internet access at both locations, a lack of dedication on the part of students, problems with both teachers' and students' punctuality, and lack of technological competence among parents, teachers, and also students. Notwithstanding these difficulties, educators and learners alike recognized discernible shifts and indicated desire to stick with the online Qur'an study approach. The empirical results record the parents' and instructors' varied experiences with online Qur'an courses, as well as their satisfaction ratings. While four factors drove negative experiences unstable internet, inconsistent commitment, time management issues, and limited digital skills among students and parents. Five factors consistently shaped positive experiences. Ease of access, student engagement, punctuality, learning outcomes, and platform usability. Knowing how these factors work together helps to explain why the majority of respondents still like the online format in spite of these challenges. While instructors emphasized student involvement and accessibility, parents placed a greater priority on learning results and timeliness. Overall, among connected urban students, online Qur'an education is meeting and in some ways slightly exceeding traditional goals for reading accuracy and memorization.

Although satisfaction is often high, it is closely linked to technological dependability; therefore, future improvements depend more on pedagogical refinement and infrastructure than on the online format's basic acceptability.

LIMITATIONS

- Power for subgroup testing is decreased by small teacher/parent subsamples. There is no independent proctoring of reading assessments; all measurements are self-reported or institution-recorded. Only two cities are included in the study; there is little socioeconomic and cultural variety.
- A cross-sectional design is unable to prove link between performance improvements and online modality.
- Social desirability may increase satisfaction ratings. Results are based on 151 students and 21 courses; extra care should be taken when extrapolating to remote areas. Learning result claims are limited when perceived reading scores are used instead of standardized tests.

RECOMMENDATIONS

- For families with slow internet, provide downloaded lesson packs or low resolution audio fallback. To regain lost fluency speed, introduce latency-tolerant exercises.
- Quick PTA-style seminars on fundamental monitoring and troubleshooting techniques for parents. To cut down on preparation time, shared resource banks (pre-made quizzes, recorded Tajweed demonstrations) are available. Prior to a large-scale deployment, test the viability and equitable results in rural areas that are at risk.

FUTURE RESEARCH DIRECTIONS

- Follow-up using mixed methods: For deeper behavioral insights, combine surveys with in-person online session observation.
- Using common *tajweed* proficiency exams, compare identical cohorts receiving hybrid vs entirely online education.
- Track the same sample over a 12-month period to evaluate sustained engagement and surah memorization recall.

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