



Live Al-Quran Classes in Social Media Platforms

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Abstract

The Quran is the everlasting miracle and document of Islam, clarifies the foundations of beliefs, serves as a comprehensive and supreme guide in leading a moral life, describes the social duties of mankind, explains the conducts of social behaviour, and pursues the pleasure of Allah. In recent years, the popularity and accessibility of online platforms have facilitated the learning of the Quran in which through online Quran learning. Muslims can study the Quran and its teachings at the comfort of their own homes, regardless of their geographical locations. Thus, this study aims to explore the accessibility of live Quran classes on various social media platforms in providing real time access to Quranic education for individuals who face geographical, cultural, or time constraints. Additionally, the study also investigates the usage of online Quran classes on social media platforms in enhancing the respondents' knowledge acquisition, understanding of Quranic teachings, and practical application of those teachings in their daily lives.

Keywords: live Quran Classes, social media platforms, accessibility, and impacts.

1. Introduction

Religion utilizes media as a tool for disseminating Islamic teachings and preaching. Media acts as a platform to share various types of information, including religious content. The relationship between religion and media has become increasingly complex in the era of internet. The internet not only disseminates religious messages, but also leads to the development of new religious practices and the emergence of scriptural view. Social media streaming such as Facebook Live and YouTube Live, offer slightly different features for the users. The streamer and the viewer typically need accounts on the social network to broadcast and view live video and serve as a video hosting services too. A live streaming platform refers to a website, application or a software that enables the broadcasting of live videos in real time (Cloudflare, 2023). Looking at the trend of learning Quran via social media, this study's main objective is to explore the accessibility of Al Qur'an class on social media. Other than that, it investigates the impacts of this online Al Qur'an classes on social media platforms (knowledge acquisitions, understanding of Quranic teachings and daily lives application).

2. Literature review

2.1 Al Quran and social media

The Quran is the Muslim guide to everyday life. The Quran is manifested in the ultimate truth to the world and the next as a guide, counsellor, and teacher of mankind. In advancements in contemporary education, ongoing endeavours to enhance the techniques (Musa 2015), approaches (Aziz et al. 2016) and resources (Muhammad 2012; Alhamuddin et al., 2018) are employed to facilitate the learning of the Qur'an. Social media has significantly impacted the relationship between and the media. The emergence of social media platforms has provided new paths for religious expression, engagement and information dissemination. Campbell (2012) examines that the role of social media in shaping the religious identities and communities. He also mentions that social media platforms allow individuals to connect with like-minded believers, form online religious communities and engage in religious discussions and practices.

Setiadi (2016) indicates that due to the significant number of individuals utilizing social media platforms, it has emerged as a fresh and alternative form of media for varied purposes among numerous people. Social media has influenced religious authority and religious practices (Bunt, 2019). He even mentions that social media platforms have democratized religious discourse by providing individuals with the opportunities to express their religion beliefs and theological discussion. He suggests that social media platforms have become powerful tools for religious outreach



where many individuals can easily share religious contents, effort and connect with potential converts. Moreover, it is an openly religious communication and expands the reach of religious messages beyond traditional boundaries. Muballighs or da'is have also started to utilize the social media platforms as a medium for da'wah, enabling them to enhance the reach and speed of their outreach efforts and this allows a wider and more extensive dissemination of their messages (Setiadi, 2016).

2.2 Recital of Al Qur'an

As time and technology advance, the way humans communicate undergoes significant changes, leading to a predominantly digital pattern of interaction among people (Pratiwi 2022). Al Qur'an is a Muslim holy book that must be studied and practiced as a way of life. Studying how to read Al Qur'an properly is mandatory for Muslims. The ability to read the Qur'an is defined as the skill to read the Qur'an excellently and correctly, in accordance with the guidance of Shariah as explained by the knowledge of tajweed. Proper recitation of Qur'an is essential to preserve the meaning contained (Annuri, 2007). Grabe and Stoller (2019) affirm that in general, the act of reading is defined as a cognitive and linguistic process that encompasses various abilities. Alsharbi et al. (2021) further reiterate that to facilitate teaching and learning activities, a range of technologies have been created, including online learning platforms, multimedia content and mobile application. In Islamic education, the utilization of digital technologies has the potential to elevate the quality of education and expands its reach to a broader audience (Shan-a-alahi & Huda, 2017). Setiadi (2016) also mentions that live streaming media is regarded as a more efficient and convenient alternative to traditional face-to-face studies, as it eliminates the need for preachers to physically travel. It allows congregations and listeners to easily participate remotely, without incurring additional expenses or commitments.

The learning process really needs the right method in implementing the learning process which is much more important than the material (Abdillah & Churrahman, 2022). This is why, the teaching and learning of Quran requires the most suitable media to help reading the Quran well and correctly based on the regulations (Alhamuddin, Hamdani, Tandika, and Adwiyah (2018). The Qur'an is written in Arabic, so that reciting requires comprehension of *Tajweed*, the rules in reading Qur'an (Romadhon et al., 2019). "*Tajweed*" is an Arabic word for elocution, meaning proper pronunciation during recitation of Al-Quran, as well as recitation at a moderate speed (Ibrahim et al., 2011). While Shabrina, Uwes, & Anis (2021) explain that Tahsin is a method to learn in improving reading Al Qur'an using correct rules, short lengths pronunciations, and beautifying the sound of Qur'an recitation. Social media platform also provides the Quranic learning classes, including subjects such as *tajweed* (Quranic recitation rules), *talaqqi* (meeting for Quranic memorization), *tarannum* (Quranic chanting) and *hafazan* (Quranic memorization). Learning to recite the AL Qur'an via online is the mean of acquiring Quranic knowledge using the latest technology.

In Hasin, Alias, & Daud (2020), Al Qur'an scholars have divided *tajweed* into two aspects namely theory and practice. Theoretical aspects: *tajweed* Nazari in Arabic involves understanding rules and principles of tajweed, memorizing, and comprehending the meanings. Knowledge of *tajweed* is considered as communal obligation (Fardhu Kifayah). Practice (Tajween 'amali) applies all the rules and principles of *tajweed* in the recitation of the Qur'an. *Tajweed* knowledge is crucial for the preservation of the Quran in terms of its recitation. Muslims can identify the correct and authentic forms of recitation based on what was by the Prophet Muhammad (peace be upon him). Hasin, Alias, and Daud (2020) further reiterate that the *talaqqi* method (recitation practice) is the manners or pronunciation of the Quranic recitation or the recitation styles of an imam. The author further emphasizes that, this method can be compared to Al- 'Ard (face to face recitation practice), also known as traditional *talaqqi*, and thus, online *talaqqi* allows the students and teachers not to physically meet but connect virtually. In contrast, reciting the Al Qur'an via online depends on the speed of the internet and image clarity and thus, *talaqqi* session between student and teacher could hinder the recitation process and necessary corrections (Noraimi, et al., 2017) and hence, it is suggested that an image clarity is important so that teacher can observe lips and mouths to identify correct letter pronunciation and *tajweed* rules.

3. Significance of Study

This study is a preliminary study to investigate the usage of live Al Qur'an class using social media platform for Al Qur'an learning. The findings of this research may provide valuable insights for educators, religious institutions and individuals seeking to utilise social media as a tool for learning and engaging with the Quranic teachings. Other than



that, the study can shed light on the usability of using social media platforms for religious education and learning methods.

4. Research Methodology

This research is using qualitative methodology, which has applied the interview process to collect the data. A total number of 15 respondents were chosen as a sample size and they were selected based on their experiences in using online social media to learn Quran. By using this sampling, this study targets specific groups and provide valuable visions which are aligned with the research objectives. This is supported by Bertaux (1981) who suggested that the smallest acceptable qualitative sample size is 15 interviews. The survey was conducted using adapted structured open-ended questions. It has been adapted from multiple sources such as Suriansyah (2020), Hassin et al. (2020) and Nor Hafizi et al. (2018) and the adapted questions serve as valuable references in developing an effective research instrument. The selected questions had collected demographic data, social media usage in learning the online classes and the user's perception towards the social media as the platform. The data has been analysed and represented in statistically tabular formatting for easy interpretation.

5. Findings and Discussion

From the analysis in Table 1, a total of 9 respondents are between the age of 45 – 54 years old, 4 respondents are between 55 – 64 years old and 2 respondents are from 35 – 44 years old. Apparently, the trend shows users are aged 45 and above.

Age (Frequency)	
35 – 44	2
45 – 54	9
55 – 64	4

Which Live social media Platform that you used for live Al Qur'an classes? (Frequency)	
Facebook Live	6
Instagram Live	1
TikTok Live	2
YouTube Live	3
Other	3

Table 1: Demographic Profile

The survey includes a specific question regarding the social media platforms that respondents actively use. It has been observed that Facebook receives the highest number of responses, indicating its popularity and widespread usage among the respondents. The second highest social media platforms actively used by the respondents is YouTube. The analysis also shows the respondents' preferences on the use of the social media for Al Qur'an classes and Facebook Live is the most popular option. The following section investigates the availability of live AL Qur'an classes on social media among the respondents. Table 2 provides insights into the frequency of engagement with live Al Qur'an social media, ranging from "Rarely" to "Daily" users. Table 3 focuses on the respondents' perceptions on the accessibility in terms of network connection while they were participating in live Al Qur'an sessions using social media. The majority of respondents reported having a good quality connection during their Al Qur'an learning sessions.

The respondents primarily used smartphones, tablets and laptops to access live AL Qur'an content and they independently were connected to the live sessions by themselves. Interestingly, the respondents expressed their ability to identify and address any problems they encountered while learning Al Qur'an via social media. Apart from that, the respondents show their awareness and understanding of potential challenges that may arise during the learning process.



Questions/ Respondents	How frequently do you engage with live Al-Quran via social media?
R1	Rarely
R2	Regularly (a few times a month)
R3	Frequently (Once a week or more)
R4	Occasionally (Once a month or more)
R5	Frequently (Once a week or more)
R6	Occasionally (Once a month or more)
R7	Occasionally (Once a month or more)
R8	Daily
R9	Occasionally (Once a month or more)
R10	Rarely
R11	Occasionally (Once a month or more)
R12	Frequently (Once a week or more)
R13	Rarely
R14	Rarely
R15	Occasionally (Once a month or more)

*R1-15= Respondent 1-15

Table 2: The Usage of the Online Al- Qur'an Classes

Questions/ Respondents	Do you have problem with the internet network while engaging with Live Al-Quran class?	How is your quality of internet access while you are engaging with live Al Qur'an Class?
R1	Always	Satisfactory
R2	Rarely	Good
R3	Always	Satisfactory
R4	Always	Good
R5	Rarely	Satisfactory
R6	Always	Good
R7	Always	Satisfactory
R8	Rarely	Excellent



R9	Often	Good
R10	Always	Good
R11	Rarely	Excellent
R12	Rarely	Good
R13	Rarely	Good
R14	Always	Satisfactory
R15	Rarely	Excellent

Table 3: The Accessibility of Live Al Qur'an Class
*R1-15= Respondent 1-15

In this section, the question explores the impact of live Quran classes on social media platforms (knowledge acquisitions, understanding of Quranic teachings and daily lives application). The respondents were asked on their opinions on their trust in live Al Qur'an social media platforms, and all of them expressed a clear preference for specific platforms they trust and regularly use. When asked about the reasons for engaging with the Live Al Qur'an social media, the respondents mentioned their desire to learn *tajweed* and gain a deeper understanding of Al Qur'an. Additionally, a significant number of respondents expressed a strong interest in using these platforms to improve and correct their recitation of Al Qur'an. Most of the respondents were interested to learn Al Qur'an through live social media because the functions of social media allow the users to stop, rewind and they are flexible to be used. Besides, the respondents mentioned that they can choose the time and place that suit them best, enabling them to study effectively and efficiently, and thus, making social media a convenient medium to learn recite Al Qur'an.

7. Conclusion

In general, social media has provided positive impacts on the relationship between religious and the social media. The respondents have revealed their experiences and insights on the accessibility of live Quran classes using various social media platforms in providing access to Quranic education as well as the impacts of live Quran classes on social media platforms. Social media has provided new opportunities for religious expression, community building and religious preachings, nonetheless it also poses challenges to the authority in terms of its authenticity and information reliability. Therefore, the users need to practise extra caution when choosing the platforms to learn Al Qur'an. This study can also contribute to the understanding of technology that enhances the access to religious knowledge and promote Quranic recitation. For further study, it is proposed that the challenges and expectations of the users to cater to their needs so that these can be in line with digital developments can be identified. It is recommended that the governmental bodies or trustworthy NGOs that are responsible for Islamic institutions and preachings could monitor these online social media platforms to ensure the contents and teachings are of high authenticity, reliability, and validity. Proper monitoring and observation will ensure the preachings of Islam, especially Qur'an recitation will continue to exhibit the truth to the world and continue to guide and teach all Muslims. If these platforms are monitored regularly, the usage of social media to facilitate Qur'an learning could be explored and be utilised to the fullest and the beneficial features and advantages they bring will be exploited completely, especially among Muslim youths. As a result, learning Al Qur'an using social media will also attract more younger generations as being online and using social media are trending today and if this occurs, the younger generation can bring Islam forward within the communities and the world. Notably, it is the responsibility of the elders like the Al Qur'an teachers to direct, to guide and to advise these youths so that Al Qur'an will be the ultimate guidance in everyone's lives.

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