

Critical Article of The Talaqqi Musyafahah Method Efficacy and Implementation Challenges of online Al-Quran Classes.

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ABSTRACT:

In the post pandemic educational world particularly, in teaching and learning the Al Quran, Islamic education has been rapidly being integrated with digital technology. This paper will offer a conceptual and critical discussion of the effectiveness and implementation problems of talaqqi musyafahah approach that is a pedagogical tradition transmitted by Prophet Muhammad SAW in online classes of Al Quran. Through the synthesis of the recent literature with the help of a qualitative research approach built on a literature review, the study assesses the extent to which the nature of musyafahah in particular observing the mouth movements during recitation can be maintained when using the digital screens. The online opportunities offer flexibility and accessibility, but the advantages of talaqqi as a pedagogical approach were diluted by the technical factors which were the translation issues and poor visual resolution according to the findings given. This is not easy to them when they are correcting the mistakes of makhraj and sifaat al-huruf. Additionally, according to the research findings, the problems are not only technical, but psychospiritual since there is no longer physical contact with individuals, which can be spiritual blessings, and this can even influence etiquette in the field of knowledge. But

COPYRIGHT STATEMENT: Copyright: © 2026 Authors. Open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (http://creativecommons.org/licenses/by/4.0/).	adaptation of Al-Quranic directive on digital as the components of this new era is acceptable according to the strict and orderly pedagogic guideline. Therefore, a hybrid learning model and self-teaching by enhancing the capability of the teachers to utilise technology must be introduced as one of the solutions to continuity of sanad and quality of reciting Al-Quran in the digital world.. Keywords: Talaqqi musyafahah. Online Al-Quran instruction. Al-Quran pedagogy. Online education issues. Hybrid learning..
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1.0 Introduction

The highest miracle and main guide of Muslims, the al-Quran, is not just preserved in the Uthmani script (Rasm Uthmani) but also in an oral tradition of transmission called talaqqi musyafahah (Yusof et al., 2018). The given method can be defined as a face-to-face learning experience between the teacher and a student, in which the learner can observe the lips movement of the teacher (musyafahah) and get the recitation as a direct result of the talaqqi process (Moktar and Sharif, 2021; Abidin et al., 2019). The tradition has served as a cornerstone to maintaining the chain of narration (sanad) of al-Quranic recitation since the Prophet Muhammad SAW was receiving revelations through Angel Jibril AS (Muhamad et al., 2020). In this manner, the correctness of makhraj, sifaat al-huruf, and tajwid regulations can be achieved since they are corrected by it with the help of the authorized teachers in the al-Quranic tilawah field (Rahman, 2022; Ghazali and Mohamad, 2019). Therefore, the talaqqi musyafahah approach is considered to be the most legitimate and authoritative conventional way of passing the al-Quranic knowledge to the next generation (Yusof et al., 2018).

Nevertheless, the world education environment has been greatly transformed as per the fast advancement of information and communication technology (ICT) during the present computerized age. This trend has become important because the global COVID-19 pandemic influenced the world, and educational institutions were required to implement online teaching and learning (Aziz, 2021; Mohd Noordin et al., 2023). These changes also

influenced the Islamic schools and tahfiz institutions and al-Quran study centers and had to change their teaching methods by using digital learning platforms like Google Meet, Zoom and Microsoft Teams to guarantee that the learning process could continue (Ahmad et al., 2022; Abdullah, 2021).

Though it is considered that the usage of digital technology can make the education accessible without geographical restrictions, the introduction of online al-Quran studies also prompts a number of important questions that are concerned with the efficiency of traditional methods of teaching including talaqqi musyafahah. It is explained by the fact that the method basically focuses on the physical contact between a teacher and a student to make sure that the correctness of reciting al-Quran can be checked thoroughly (Sahmat et al., 2024; Afzal et al., 2025). This interaction, when it comes to virtual learning, is mediated by digital screens and audio devices and it might have an impact on the precision of the observation of the tongue and lips movement of the students when reciting and the process of correction of students in real-time by a teacher (Haji Yusoff, 2022; Abdullah, 2023).

Moreover, some researchers have also shown that al-Quranic teaching with the help of technology can influence the quality of the interaction of learning, namely, the aspect of tajwid correction directed at the student (tashih) and the ability to monitor the level of tajwid mastery in students (Zin, 2021; Zahari et al., 2024). This can be dangerous in terms of unidentified errors in the recitations by the teacher in case the quality of audio or visual is not satisfactory. Moreover, the fact that interaction

based on face-to-face learning is replaced by virtual learning can also affect the aspect of etiquette in pursuit of knowledge (adab) and spiritual relationship between a teacher and a student studying al-Quran, which is traditionally offered by talaqqi musyafahah method that focuses on direct interaction between teacher and a student (Hamid et al., 2025).

When discussing academic research, it is possible to mention several studies that have been carried out to compare the efficacy of technology in the field of Islamic education, especially online teaching of the al-Quran. Nevertheless, the majority of these studies are more concerned with the elements of technology implementation and the level of effectiveness of digital platforms in facilitating the process of teaching and learning (PdP). The implication of the study, which explores in detail the pedagogical implications of the quality of al-Quranic recitation and the continuation of the practice of forming sanad tradition by using talaqqi musyafah method in the virtual learning environment is not well researched (Abidin et al., 2019; Rahman, 2021; Muhamad et al., 2020; Salleh et al., 2025). Thus, it is necessary to critically assess how this conventional method can be restructured to a digital learning setting in the manner that it does not affect the quality of the recitation and the continuity of the al-Quranic sanad.

Based on this, this paper will critically review the issues of effectiveness as well as implementation issues of talaqqi musyafahah method in online classes of al-Quran. This paper is aimed at discussing to what degree digital platforms can reproduce the face-to-face talaqqi learning process and what important challenges can influence the quality of al-Quranic PdP in the online setting. In general, this paper presents the role of the talaqqi musyafahah approach in the Islamic educational tradition, and then provides the literature review about the application of technology in al-Quranic education and outlines the research methodology and findings analysis in the framework of modern al-Quranic schooling.

2.0 Literature Review

The literature review of the study is categorized into three main themes which are the concept and meaning of talaqqi musyafahah, integration of technology in the Islamic education system and the difficulties of using online al-Quranic teaching. This is a thematic split that must be employed to comprehend the evolution of the academic discourse of al-Quranic teaching and the consequences of the use of technology on the continuation of the al-Quranic learning tradition based on the sanad.

2.1 The Implication and Significance of Talaqqi Musyafahah.

Primarily, the talaqqi musyafahah is the basic and most authentic mechanism of Islamic scholars in the process of transferring the Quranic recitation between the teacher and the student. This approach is a face-to-face method of learning, where there is direct contact between the teacher and the student by recitation and correcting the student on the spot. This method has been followed since the era of Prophet Muhammad SAW when he got revelations of Angel Jibril AS and was later transmitted to the current generation of scholars of the Quran through the chain of sanad (Jasni, 2014; Yusof et al., 2018). Moktar and Sharif (2021) assert that the aspect of musyafahah is critical in determining how accurate the pronunciation of the letters is since the students can clearly see how the teacher moves their lips and articulates letters when reciting the al-Quran. This is a very important visual observation in the interpretation of certain rules of tajwid like isymam and raum which would otherwise be hard to explain in theory unless one has a demonstration of direct recitation. This is consistent with the opinion of Muhamad et al. (2019) who indicate that talaqqi musyafahah approach does not necessarily aim at accuracy of recitation but provides continuity of the al-Quranic recitation chain since the era of the first generation. More so, some of the studies underscore that this approach has a strong spiritual aspect in al-Quranic education. According to Yahya (2025), the memorization tradition, in addition to al-Quranic learning, is

based on talaqqi musyafahah and as such, does not only guarantee the accuracy of recitation but also the blessings of knowledge (barakah) and spiritual association between teacher and student in the learning of the al-Quran. Thus, this approach is considered a pedagogical device but as the means of transmitting knowledge at the same time as a process of maintaining the authenticity of the al-Quranic recitation in the Islamic intellectual tradition.

2.2 Adaptation of technology in al-Quranic Education.

The fast growth of information and communication technology has altered the surface of Islamic education that involves teaching and learning of the al-Quran. Digital technologies including video conferencing tools, mobile learning tools, and interactive multimedia are becoming more common in facilitating the al-Quranic learning process in a digital setting. A case study conducted by Yahya et al. (2021) discovered that the transition to online al-Quranic learning in the course of the COVID-19 pandemic made Islamic educational institutions resort to technology as an alternative medium that would guarantee the success of the learning process. Even though the learning interaction form had modified, the online approach to learning was widely accepted by most learners as well as teachers as a need in case of an emergency. Also, a research study conducted by Abdullah, (2023) on the creation of the Online Talaqqi Quran Teaching (OTQT) model suggests that the digital technology has the potential to assist the al-Quranic learning process provided there is a well-designed pedagogical planning and proper technological education of the teachers. The research points out that it is crucial to come up with proper learning models so that the talaqqi musyafahah approach can be translated into the digital learning platform without making the core concepts of teaching al-Quran irrelevant. In this respect, multimedia application and e-Quran technology have also been discovered to create more motivation and engagement of students in tajwid learning. The studies on multimedia based learning applications of the al-Quranic recitation demonstrate that technology can facilitate the

acquisition of the ability to master basic al-Quranic recitation with the help of interactive visual and audio learning (Zamakhshari et al., 2025; Aziz and Jaafar, 2018).

2.3 Difficulties in Introducing online teaching of al-Quran.

Although there are a multiplicity of benefits to the application of digital technology both in access and flexibility of learning, there are equally a number of challenges to the application of online al-Quranic studies. The use of audio and visual quality issues is among the major challenges that are found to be related to the problems of technical constraints in the literature and can influence the accuracy of the al-Quranic recitation correction process. According to a study conducted by Ismail et al. (2020), online al-Quranic memorization testing (tasmik) is subject to various technical restrictions, which include interference with audio, delays during internet connection and voice recording system flaws, which can interfere with the registration of recitation by the educator. The conditions are likely to cause unidentifiable mistakes in the makhraj or tajwid rules. In addition to technical and infrastructural issues, a number of scholars also highlight pedagogical and spiritual issues in online teaching al-Quran. The interaction between teacher and student through the mediation of digital screens as a learner is considered potentially to change the communication patterns and nature of interaction, thus influencing the effectiveness of teaching and learning process (Rohmah and Eviyanti, 2022; Rahman et al., 2022). The teacherstudent interaction is a crucial factor in the context of al-Quranic studies that contributes to the effectiveness of learning and the development of etiquette (adab) in search of knowledge. Nonetheless, a number of studies show that online al-Quranic education can be characterized by the difficulties in ensuring the quality of the learning interaction and the pedagogical relationship that is usually established in the framework of face-to-face education (Afzal et al., 2025). Therefore, certain researchers propose the creation of hybrid learning models in which the benefits of face-to-

face and online learning are combined so that the quality of al-Quranic learning would be maintained in the digital age (Setyawan, 2025; Zumaro, 2023).

3.0 Methodology

The research design used in this study is a library research approach with content analysis which is qualitative research design. The choice of the design corresponds to the conceptual character of the research purposes as they are aimed at synthesizing and analyzing ideas regarding the integration of the talaqqi musyafahah method in the context of applying technology in teaching al-Quran. The library research approach will enable the researcher to analyze different academic materials to know the developments and problems of al-Quranic teaching in a digital learning setting. The research data will be based on authoritative secondary sources including peer-reviewed journal articles, conference papers, and academic books on the subject and official fatwas that are published between 2018 and 2025. The timeframe was chosen to cover the educational technological advancements and the changes in the al-Quranic educational setting, especially after the COVID-19 pandemic. Google Scholar, Scopus and MyJurnal and local university databases such as Universiti Kebangsaan Malaysia (UKM), Universiti Sains Islam Malaysia (USIM) and Universiti Malaya (UM) are the main databases that will be used. The sources were selected because of the relevance of the chosen topic namely those dealing with al-Quranic instruction, digital Islamic education and the talaqqi musyafahah approach. The data obtained are the subject of the thematic analysis technique which is applied to the information by dividing it into a few primary themes including teaching effectiveness, technical issues, pedagogical issues and legal consequences of the introduction of online al-Quranic instruction. Another use of critical analysis is to compare and assess results of the earlier research as well as to construct a more comprehensive picture of how talaqqi musyafahah can be used in a digital learning process.

4.0 Findings And Discussion

4.1 Pedagogical Effectiveness of Talaqqi Musyafahah in Internet al-Quranic Studies.

The findings of the conceptual analysis show that the efficiency of the application of talaqqi musyafahah technique in online classes on Al-Quran has conditional characteristics, not absolute ones. This method has been discovered to be more effective in cognitive areas, especially in the mastery of simple tajwid and memorization of the verses of the al-Quran by using the digital media that improves the comprehension of students, such as educational videos and audio recordings (Sihe et al., 2017). Nevertheless, talaqqi musyafahah approach inherently focuses on the personal communication between the teacher and a student to guarantee proper pronunciation and the correct knowledge transmission (Yusof et al., 2018). Online implementation, in turn, may provide limitations, particularly, psychomotor ones with the accuracy of makhraj and instant teacher-corrected recitation (Salleh et al., 2024; Abd Aziz, 2020). Findings of the research show that technological constraints, most notably, the audio quality, the camera angles, and the audio latency, render the process of teachers being able to precisely see the tongue and lip movements of the students in recitation. These states ensure that the procedure of recitation correction (tashih) cannot be done correctly in real time. This case is similar to earlier research that established that the technical factors like unstable internet connection, weak audio quality complicate the monitoring of student recitation in online al-Quranic learning (Abd Hamid et al., 2022; Razak, 2025).

4.2 Aspects of Virtual al-Quranic Teaching difficulty.

Further, the results indicate that there are three main dimensions of challenges that face the implementation of online al-Quranic studies; they include technical, pedagogical and psychospiritual. Technically, there is a problem of not only the stability of the internet but also the quality of hardware like microphone and camera that could fail to record the finer details of recitation sounds like ghunnah, ikhfa' or mad.

This is essential as the phonological rules of al-Quranic recitation are complicated, which demand the accuracy of sound analysis and strong articulation (Elhadj et al., 2012). Within the digital learning environment, researchers have found that phonetic accuracy is yet to be assessed by the learning technology because of the inability with the audio systems and acoustic analysis (Al-Kharusi et al., 2025). Thus, such technical considerations as the sound quality and the technological competence of the users are also on the list of the main causes of the success of online al-Quranic education (Shaiakhmetov et al., 2025). Pedagogically, educators are challenged by the problems to control the dynamics of the classroom, as well as maintain some form of consistent student attention. Lack of physical contact that is inherent to face to face halaqah sessions diminishes the aspect of haybah or the aura of authority of a teacher which is in most cases a major factor in enhancing student discipline and adab studying the al-Quran. According to the past studies, the aspect of teacher authority serves as an important factor in Islamic learning but which in online contexts where there is no direct communication face to face can be undermined (Hamzah et al., 2023). Besides, online Islamic learning has issues that involve student and teacher preparedness and also infrastructure limitations (Rahman et al., 2022). Students are also more vulnerable to external distracters that may interfere with their concentration in digital environments, particularly when the interaction with a pedagogue is low (Rilizam, 2023).

4.3 Online Talaqqi Musyafahah as Rukhsah and Limits on its Implications.

However, the evidence indicates that online talaqqi musyafah could be taken as a kind of rukhsah (concession) that is allowed under the condition of maintaining the continuation of the al-Quranic education in cases of emergency such as pandemics or geographical limitations. Nevertheless, in order to obtain valid recognition to the sanad, the majority of the muqri' scholars insist on physical encounter between the teacher and the student at least once to have the final

verification (khatam) under guaranteeing the accuracy of recitation (Salleh et al., 2025).

4.4 Limitations to Digital Interaction Theoretical Discussion.

These findings have been discussed to show a conflict between the need to maintain the teaching and learning traditions of Islam and the requirement to adopt the new educational technology. The drawbacks of the technology in totally fulfilling the element of musyafahah is in line with Computer Mediated Communication (CMC) theory, which postulates that online communications do not always imply non-verbal communication cues like facial expression and lip movement that is evident in face to face communication (Walther and Tidwell, 1995). Such absence of cues may influence delivery of emotion and meaning comprehension (An and Frick, 2006). Moreover, the recent studies on interpersonal communication in the digital age underline the fact that the lack of non-verbal components may influence the clarity of the message and the effectiveness of the interaction (Venter, 2019). Al-Quranic teaching therefore requires practical transfer where one teaches and the other learns by directly observing articulation and face to face correction unlike most academic subjects, which involve concepts transfer only. The talaqqi musyafahah approach focuses on the face-to-face contact so that a mistake can be corrected instantly (Jasni, 2023). In addition, without the instructions of a trained teacher, correct recitation cannot be mastered completely by use of text or written material (Yusof et al., 2018). Consequently, the digital does not completely substitute the pedagogical roles of the talaqqi musyafahah approach although it facilitates access (Abidin et al., 2019). Critical analysis of the current literature also indicates that some institutions can be too optimistic about technology without thoroughly considering the long term effects of the technology to the accuracy of recitation of the future generations. Unless the technological restrictions are utilized to correct minor mistakes in tajwid (lahn khafi), they can progress into major mistakes (lahn jali) that can undermine the sanctity of the al-Quran (Omar, 2019). Studies of tajwid mistakes indicate

that an error in pronunciation can take place frequently when the recitation is not constantly checked by professional teachers (Hassan, 2013). Recent studies also confirm that despite the possible potential digital technology is still limited in terms of measuring phonetic quality as opposed to direct instruction (Al-Kharusi et al., 2025). This implies that digital solutions should be introduced in a careful manner and considering the underlying principles of the tradition.

4.5 Hybrid Pedagogical Models and Technology Integration

The Hybrid Pedagogical Models and Technology Integration has implications on the Hybrid Pedagogical Model. In terms of theoretical implications, the proposed study proposes to have a hybrid pedagogical model that has the benefits of digital technology and face to face learning. Technology could also be applied in the reinforcement stage in this model, e.g., the memorization practice and the tajwid understanding by using digital tools that facilitate self-directed learning (Khairuldin et al., 2017). Nevertheless, the face to face sessions are essential in the makhraj correction and talaqqi musyafahah verification by live recitation (Yusof et al., 2018). Technology serves as a support to face-to-face learning because students are able to observe pronunciation at first hand (Rahman et al., 2022). Moreover, the teachers of al-Quran should be technologically literate particularly in the operation of high quality audio-visual equipment that will reduce technical inconveniences. Bringing technology into the Islamic education process means that the teachers need to be digitally literate to execute it

effectively (Azman et al., 2025). As part of the future, the evolution of Artificial Intelligence (AI) applications that would subsequently identify tajwid mistakes based on the use of speech recognition technology (Al-Fadhli et al., 2023) should be investigated. This could be implemented to give early feedback to students. Nevertheless, this technology should be considered to be a support option, since the teaching of the al-Quran continues to necessitate direct instruction by an instructor in order to facilitate genuine knowledge transfer within the talaqqi musyafahah school of thought (El-Sharawy & Fathy, 2025).

5.0 Conclusion

To sum up, as a critical analysis, this is a notable innovation in online education in the digital age as it has provided greater opportunities to learn without any geographical constraints. But this method is not yet capable of completely substituting the integrity of face to face talaqqi musyafahah method which comprises the basis of the al-Quranic teaching tradition. The technical limitation like quality of audio and visual content, and the pedagogical limitation like interaction and monitoring shows that, digital technology is to be considered as a supportive tool and not to replace the traditional one, but to support the process. Thus, the introduction of a more balanced pedagogical strategy, i.e., the hybrid model of learning that would combine the benefits of face to face learning and digital technology, is a necessary measure to make sure that the accuracy of recitations, the consistency of the sanad, and the values of adab will be maintained in the online education setting.

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