JOURNAL OF ARTS OF SOCIAL SCIENCES, KONTAGORA (JASSK)
FACULTY OF ARTS AND SOCIAL SCIENCES
FEDERAL UNIVERSITY OF EDUCATION, KONTAGORA, NIGER STATE-NIGERIA
Vol. 1, No 2 September, 2026
E ISSN: 3156-5336

Integrating Digital Technology in Qur'anic Education: Preparing Teachers for Effective *Tafsir* and Islamic Studies Instruction

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DOI: https://doi.org/10.5281/zenodo.22834671

Abstract

The rapid growth of digital technology has significantly transformed educational systems across the world, including religious education. Islamic education, particularly Qur'anic education and *Tafsir* instruction, is increasingly influenced by technological innovation. Future teachers of Qur'anic studies are expected to possess not only mastery of Islamic knowledge but also digital competence to effectively teach learners in contemporary educational environments. This paper examines the integration of digital technology in Qur'anic education as a means of preparing future teachers for effective *Tafsir* and Islamic studies instruction. It explores the concept of digital pedagogy, its applications in Qur'anic learning, the competencies required of teachers, challenges associated with technological adoption, and practical recommendations for implementation in teacher education institutions. The study adopts a qualitative approach using relevant scholarly literature in Islamic education, educational technology, and Qur'anic studies. Findings indicate that digital tools significantly enhance teaching effectiveness, student engagement, access to classical and contemporary *Tafsir* resources, and collaborative learning. However, challenges such as infrastructure limitations, digital literacy gaps, and concerns regarding the authenticity of online Islamic content remain major obstacles. The paper recommends curriculum reform, institutional investment, and continuous professional development for teacher preparation in Islamic studies.

Keywords: Digital Technology, Qur'anic Education, *Tafsir*, Islamic Studies, Teacher Education, Integration.

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Introduction

Education in the twenty-first century is characterized by technological advancement and digital transformation. The integration of technology into teaching and learning has changed how knowledge is delivered, accessed, and evaluated. Educational institutions worldwide are increasingly adopting digital tools such as online learning platforms, mobile applications, artificial intelligence, and multimedia resources to improve teaching effectiveness. Islamic education has not been exempted from these developments. Traditional methods of Qur'anic teaching such as *halaqah* (circle of learning), memorization, recitation, and oral commentary remain foundational, yet they are increasingly complemented by digital innovations. Ardilarachma, *et al.* (2024) explains that digital technology enhances accessibility and deepens the understanding of sacred texts, promoting more innovative interpretative approaches. Hamdi & Masruhan, (2025) ascertain that digital tools have begun transforming Qur'anic studies and interpretation, allowing broader access to scholarly resources and improved research methodologies. Similarly, Hussain & Ghaffar, (2025) indicates that digital platforms improve students' understanding of Qur'anic interpretation while encouraging active participation and independent learning. However, these studies focuses on general benefit, without specifically analyzing the integration of digital tools in Qur'anic Education for preparing teachers of *Tafsir* and Islamic education instruction, because the study of *Tafsir*, in particular, requires extensive engagement with textual sources, linguistic analysis, and contextual interpretation. Digital technologies now provide opportunities for accessing classical commentaries, comparing interpretations, and engaging learners through interactive methods.

This paper fills this gap by examining how digital technology can be integrated into Qur'anic education to prepare future teachers for effective instruction in *Tafsir* and Islamic Studies.

Conceptual Framework

Qur'anic Education

Qur'anic education refers to educational processes centered on the teaching, learning, understanding and application of the Qur'an. It encompasses recitation *(Tilawah)*, memorization *(Hifz)*, interpretation *(Tafsir)*, sciences of the Qur'an*(Ulum al-Qur'an)* and practical application of Qur'anic teachings. Al-Attas, (1991) explains that Islamic education aims at developing the whole person through knowledge derived from the Qur'an and Sunnah. Mustapha, (2017) describes Qur'anic education as a system and policy of education

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which places the overall development of MAN at the Centre of its scheme. Historically, Qur'anic education has been transmitted through direct teacher-student relationship. It has been a fundamental duty upon every Muslim right from the era of Prophet (SAW). Traditional Islamic institutions such as *madrasahs* and Mosques have served as centers for Qur'anic learning. The Prophet (SAW) emphasizes the nobility of gaining and spreading Qur'anic education as he said: "The best of you are those who learns the Qur'an and teaches it". (Bukhari: book 66, Hadith 1). The *Hadith* establishes that the most beneficial and honored in the sight of Allah are those who actively strive to read, understand the Qur'an and pass that knowledge to others.

Ibn Kathir(1997 d. 774 AH) in his *Tafsir* quoted the *Hadith* and commentedby saying:

> The purpose that He(SAW) said "The best of you are those who learns the Qur'an and teaches it" is that this is from the characteristics of the believers who followed the messengers, and they perfected it in themselves and perfect it in others, so this combines between benefit that is limited to themselves and benefit that extends and reaches others.

Thus, the teaching of *Tafsir* occupies a central place in Qur'anic education because it helps learners to understand the divine guidance within historical and contemporary contexts. Hamdi & Masruhan, (2025) emphasizes that teaching *Tafsir* requires deep textual analysis, contextual interpretation, linguistic competence, and the ability to connect Qur'anic teaching with modern reality.

Based on the above, the researchers sees Qur'anic education as the systematic process of teaching the Qur'an and its associatedknowledge, including recitation, memorization, reading, understanding, interpretation and practical application, with the aim of developing learners intellectually, spiritually, morally and socially in accordance with Qur'anic values. In its contemporary form, Qur'anic education also incorporates approaches and digital technologies to improve the effectiveness and accessibility of Qur'anic teaching and learning.

Digital Technology in Education

Digital technology refers to electronic tools and systems used to create, store, process, and share information. In education, digital technologies include:Learning Management Systems (LMS), mobile applications, interactive whiteboards, video conferencing tools, multimedia presentations, Artificial Intelligence systems and digital libraries. According to Bates (2019), digital technology in education is the integration of digital media and communication

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technologies into teaching and learning to improve educational effectiveness and learner engagement.Selwyn(2016) describes digital technology in education as the application of digital tools and networked technologies that reshape how education is delivered, accessed, and experienced.Research on educational technology shows that digital tools enhance learner motivation, engagement, and independent learning, especially among digital-native students, as elaborated by Mintasih, *et al.* (2024).

In Islamic education, digital technologies facilitate access to Qur'anic applications, online lectures, and digital manuscript collections. Alamin, *et al.* (2022) highlighted the role of digital resources, such as interpretation applications and Qur'anic databases, in improving research quality and facilitating academic collaboration.

The Need for Digital Integration in Qur'anic Teacher Education

The preparation of teachers in Qur'anic studies requires adaptation to technological changes. Several factors make digital integration necessary, these includes:

i. Changing Learner Characteristics

Modern learners belong largely to the digital generation. They are accustomed to smart phones, social media, and online learning environments. Teaching methods that ignore these realities may reduce student engagement. Recent studies on digital pedagogy show that younger learners demonstrate higher engagement when interactive technologies are integrated into instruction, as Mintasih, *et al.*(2024) argue.

ii. Access to Global Scholarship

Digital platforms provide access to global scholarship, which includes classical *Tafsir* texts, contemporary interpretations, academic journals, research databases and online lectures by scholars.This expands the academic horizon of trainee teachers and enhances comparative study.Research confirms that digital tools improve the methodology and precision of Qur'anic and *Tafsir* research, according to Hamdi & Masruhan, (2025).

iii. Improving Teaching Effectiveness

Digital resources allow teachers to present Qur'anic concepts by using the following:

- Info-graphics
- Videos
- Audio recitations
- Interactive presentations

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- Virtual discussion forums

Herlado, *et al.*(2024)explained that multimedia *Tafsir* instruction improves student comprehension and participation. According to Agoi, *et al.* (2026), emerging innovations such as augmented reality are also beginning to shape Qur'anic education in contexts including Nigeria.

Applications of Digital Technology in *Tafsir* Instruction

There are lot of Islamic applications designed in Qur'anic education, these digital applications helps teachers and learners to understand Qur'anic recitation and interpretation. Example:

i. Qur'anic Mobile Applications

There are lot of Qur'anic Mobile Applications which are designed to help the learners in acquiring Qur'anic knowledge easily such as digital *Mushaf* platforms, these applications enable learners to access translations, compare commentaries, listen to recitation, search themes and keywords, etc. Akib, (2024) argue that recent studies highlight the growing role of digital Qur'an applications in contemporary Qur'anic learning.

Today, many students and teachers have access to digital Qur'an, they can search to any *Ayat* or *Surah* in a fastest way and read the commentary without opening the manual *Mushaf.*

ii. Learning Management Systems

Platforms such asMoodle, Google Classroom, and Canvas allow teachers to upload course materials, conduct quizzes, assess learners, and facilitate discussions. Hamdi & Masruhan, (2025) elucidates that studies on Islamic education demonstrate positive outcomes from LMS integration.

iii. Multimedia Learning

Multimedia combines text, images, sound and animation. In *Tafsir* education, multimedia helps explain many things, such as: Historical events in revelation, linguistic structures, geographical contexts and moral lessons. In *Tafsir* pedagogy multimedia improves understanding of the Qur'anic verses, as elucidated by Herlado, *et al.*(2024).

iv. Artificial Intelligence

AI applications plays a vital role in *Tafsir* and Qur'anic education, it support in text analysis, semantic comparison, language assistance and content recommendation. According to Umar

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et al. (2025), emerging research suggests AI can enhance Qur'anic studies while raising ethical considerations regarding interpretation.

Competencies Required for Qur'anic Teachers

To effectively integrate technology, teachers must develop multiple competencies, which will allow them to deliver their lessons in successful ways. This includes:

i. Content Competence

Teachers must master Arabic language, *Tafsir* methodology, Qur'anic sciences, Prophetic traditions, Islamic jurisprudence, and Islamic history.

ii. Pedagogical Competence

Teachers should know how to design lesson plans, manage classroom interaction, assess learning outcomes and adapt instruction to learner needs.

iii. Digital Competence

Teachers should be able to use educational software, create digital learning materials, conduct online teaching and evaluate digital resources.

According to Hamdi & Masruhan, (2025), studies show teachers' digital competence strongly influences successful technology integration in Islamic education.

iv. Ethical and Spiritual Competence

Islamic teachers must preserve academic honesty, theological authenticity, and spiritual mentorship. Amir *et al.* (2025) emphasizes that teacher must preserve his role as pedagogue(*Murabbi)* even in digital environments.

Ethical Use of Digital Tools for Teaching and Learning *Tafsir* and Islamic Studies

The ethical use of digital tools in *Tafsir* and Islamic Studies is essential to ensure that technology enhances learning without compromising the authenticity, integrity, and sacredness of Islamic knowledge. Educators and students must employ these technologies responsibly and in accordance with Islamic ethical principles. Ethical digital practice should be guided by the Qur'anic values of truthfulness *(Ṣidq)*, trustworthiness *(Amānah)*, verification *(Tabayyun)*, justice *('Adl)*, and responsibility *(Mas'ūliyyah)*. These values help ensure that digital technology remains a means of serving knowledge rather than distorting or misrepresenting it,as Mustapa*et al.*(2024) explained. These values are extracted from various Qur'anic *Ayat*, Allah says:

> O you who believe! Be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably;

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> act equitably, that is nearer to piety, and be careful of (your duty) to Allah; surely Allah is Aware of what you do. (Q5:8)

In another *Ayah*:

> Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent; surely Allah is Seeing, Hearing. (Q4:58)

Some contemporary Islamic scholars provides a guidelines in using digital tools, the Grand Mufti of Egypt, in a January 2026 fatwa, Egypt's *Dar al-Ifta* ruled that AI may be used to assist in producing electronic Qur'ans and artificial recitations for purposes such as improving reading and facilitating memorization, provided that the material is reviewed by competent specialists to ensure its accuracy. Dar al-Ifta(2026).

Furthermore, some ethical guides are underlined by the researchers which both teachers and students should adopt, these includes:

i. Verify the Authenticity of Islamic Sources:

Teachers and students should ensure that all Qur'anic verses, *Hadiths*, and *Tafsir* materials are obtained from authentic and reliable sources. Digital platforms may contain inaccurate translations, fabricated narrations, or unverified interpretations. Therefore, information should always be cross-checked with recognized classical and contemporary *Tafsir* works before it is used in teaching or research Hamdi&Masruhan(2025).Allah says:

> O you who believe! If an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done. (Q49:6)

ii. Respect Intellectual Property and Academic Integrity:

Islam encourages honesty and condemns plagiarism. Educators and students should properly acknowledge the authors of digital books, journal articles, images, videos, and other educational resources. Accurate citation and referencing not only fulfill academic standards but also uphold the Islamic principle of trustworthiness *(Amānah),*as demonstrated by Muksin & Afandi, (2025).Anas bin Malik (may Allah be pleased with him) said: The Prophet (SAW) seldom addressed us without saying: "He who is not trustworthy has no faith, and he who does not keep his covenant has no religion". (Ahmad, Hadith no. 12383).

iii. Use Artificial Intelligence Responsibly:

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AI tools such as ChatGPT and other digital assistants can help prepare lesson plans, summarize literature, translate Arabic texts, and generate assessment questions. However, AI-generated interpretations should never replace qualified scholarship. Umar *et al.* (2025) argue that teachers should carefully review AI outputs and verify them against authentic Qur'anic sources and the opinions of recognized scholars before presenting them in class.

iv. Promote Respectful Online Communication:

Virtual classrooms and online discussions should reflect Islamic etiquette *(Adab)*. Students should communicate respectfully, avoid offensive language, and engage in constructive academic dialogue. Teachers should model ethical online behaviour by encouraging kindness, patience, and mutual respect during digital interactions, as ascertained byAnwar *et al.*(2026).

v. Protect Privacy and Confidentiality:

According to Muksin & Afandi, (2025), teachers should safeguard students' personal information when using online learning platforms. Recording online classes or sharing students' assignments and personal data without permission should be avoided. Respecting privacy is consistent with Islamic teachings on protecting the dignity and rights of others.

vi. Avoid Misinformation and Digital Manipulation:

Wisnu, *et al.* (2025) explains that the rapid spread of information through social media increases the risk of sharing inaccurate or misleading Islamic content. Educators should encourage students to verify information before forwarding or publishing it, in line with the Qur'anic principle of verification*(Tabayyun)*.

vii. Maintain Balance between Technology and Traditional Scholarship:

Digital tools should complementnot replacethe guidance of qualified teachers and classical Islamic scholarship. Personal interaction with knowledgeable scholars remains essential for developing sound understanding, critical thinking, and proper spiritual formation in *Tafsir* studies, as Amir, *et al.* (2025) argue.

viii. Encourage Digital Citizenship Based on Islamic Values:

Islamic education should cultivate responsible digital citizens who use technology for beneficial purposes, avoid harmful online behaviour, and contribute positively to society. Muksin & Afandi, (2025) emphasize that students should be encouraged to demonstrate honesty, compassion, responsibility, and accountability in all digital activities.

Challenges of Integrating Digital Technology

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There are many challenges facing the Integrationof Digital Technology into *Tafsir* and Islamic Studies instruction, these challenges prevent some students and teachers from gaining access to technological tools. The challenges includes;

i. Infrastructure Problems

Many institutions lack reliable electricity, internet access, computers, or even smart devices. This is particularly evident in developing educational contexts.

ii. Lack of Teacher Training

Some educators lack confidence in using technology effectively.Hamdi&Masruhan (2025) identifies teacher readiness as one of the biggest barriers to digital transformation in Islamic education.

iii. Authenticity of Online Content

Not all online Islamic materials are academically reliable. Unverified interpretations may lead to misunderstanding.

iv. Overdependence on Technology

Technology should support not replacethe teacher-student relationship central to Islamic pedagogy.

Conclusion

Integrating digital technology into Qur'anic education is no longer optional but essential for preparing teachers for effective *Tafsir* and Islamic Studies instruction. Digital tools improve accessibility, learner engagement, research quality, and pedagogical effectiveness. However, successful integration requires teacher competence, institutional support, ethical guidance, and preservation of authentic Islamic scholarship. Qur'anic teachers must therefore combine classical Islamic learning with digital literacy to remain relevant and effective in contemporary education. They should also critically evaluate digital content and complement technological tools with guidance from qualified scholars to preserve the authenticity and integrity of Islamic knowledge.

Recommendations

For the integration to be effective and impactful, the researchers believe the following recommendations should be followed:

i. Curriculum Reform: Teacher education programs should introduce courses such as:ICT in Islamic Education, Digital *Tafsir* Methods, and Instructional Technology.

ii. Professional Development:Institutions should organize workshops on digital classroom management, multimedia content creation, and academic database usage.

iii. Blended Learning:Combining traditional and digital learning methods creates balance between classical scholarship and modern pedagogy.

iv. Quality Assurance:Institutions should establish review mechanisms to verify digital Islamic resources.

v. Teacher preparation institutions should recognize that future Qur'anic educators need hybrid competencies. Institutions should invest in digital infrastructure, train lecturers in digital pedagogy, encourage educational research, and promote ethical use of technology.

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