

Memorizing the Qur'an among Millennials: Motivation, Methods and Challenges

Despa Ayuni^{1*}, Yeti Dewanti¹, Muhammad Fajar²

¹STIT Al-Quraniyah, Manna, Bengkulu Selatan, Indonesia

²Universitas Muhammadiyah Sumatera Barat, Indonesia

✉ ayunidespa@gmail.com*

Article Information:

Received January 21, 2026

Revised February 11, 2026

Accepted February 21, 2026

Keywords: *Memorizing the Al-Qur'an for millennials, motivation, tahfidz methods, current challenges*

Abstract

The phenomenon of memorizing the Quran among millennials has increased significantly in recent years. Amidst the rapid flow of globalization and advances in information technology, a new trend has emerged among young Muslims who are interested in becoming hafizh/hafizhah as part of their search for religious identity, social prestige, and a form of spiritual dedication. This study aims to analyze the trend of memorizing the Quran among millennials, focusing on three main aspects: motivation, methods used, and challenges they face in the memorization process. The research method used is a qualitative approach with data collection techniques through in-depth interviews, participant observation, and documentation at several tahfidz institutions and Quran memorization communities. The results show that the motivations of millennials in memorizing the Quran are very diverse, ranging from spiritual motivations (seeking blessings), academic (scholarships and achievement paths), to social (recognition and existence). In terms of methods, millennials utilize a combination of traditional methods such as talaqqi and tikkar, as well as modern digital-based approaches such as memorization apps, Zoom platforms, and social media. Meanwhile, the challenges they face include time management, consistency in murajaah (recitation), environmental influences, and a lack of competent teacher guidance. This study concludes that the trend of memorizing the Quran among millennials is a positive phenomenon that requires systematic support through the provision of adaptive learning methods, professional training for tahfidz teachers, and a conducive social ecosystem to maintain the enthusiasm and continuity of memorization.

INTRODUCTION

The Quran as the word of Allah revealed to the Prophet Muhammad SAW has a central position in the lives of Muslims ([Aziz, 2020](#); [Alwi et al 2021](#)). It is not only a source of law and guidance for life, but also an object of worship in various forms, including reading it, understanding it, practicing it, and memorizing it. Memorizing the Quran, or known as tahfidzul Quran, is one of the highest forms of devotion in the treasures of Islamic knowledge.

How to cite: Ayuni, D., Dewanti, Y., Fajar, M. (2026). Memorizing the Qur'an among Millennials: Motivation, Methods and Challenges, 2(1), 1-11

E-ISSN: 3108-9747

Published by: International Islamic Studies Development and Research Center (IISDRC)

This practice has been going on since the time of the prophethood, emulated by the companions, and passed down from generation to generation until now. The activity of memorizing the Quran is not merely a spiritual routine, but a form of internalizing divine values into the memory and daily lives of Muslims ([Bensaid, 2021](#); [Salaudeen & Dukawa, 2025](#)). Theologically, memorizing the Quran receives strong legitimacy from various arguments in the Quran and the Prophet's hadith. Allah SWT says in QS. Al-Hijr verse 9 which means:

"Indeed, it is We who sent down the Quran, and indeed, We will truly preserve it."

This verse contains a hint that the preservation of the Quran is carried out through a divine mechanism, one of which is realized through the existence of Quran memorizers in every generation ([Shukri et al., 2020](#)). In a hadith, the Messenger of Allah (peace and blessings of Allah be upon him) also said:

"Indeed, Allah has a family among mankind. The companions asked: 'Who are they, O Messenger of Allah?' He replied: 'The people of the Qur'an. They are the family of Allah and His chosen ones'" (Narrated by Ahmad).

This hadith indicates the special virtue of the huffaz as a group with a special closeness to Allah SWT. Amidst the contemporary reality marked by the acceleration of information, the rise of digital culture, and the strengthening of secularization, an interesting phenomenon has emerged, the increasing interest of the millennial generation in memorizing the Qur'an ([Grigore & Cobzeanu, 2025](#)). The millennial generation, which demographically refers to those born between 1981 and 1996, and in the Indonesian context even includes the post-reform generation, is generally associated with characteristics of adaptability to technology, high individualism, and openness to global discourse ([Michon, 2023](#); [Huizing et al., 2025](#)). However, behind the inherent stereotype of modernity, the majority of Muslim millennials show an interest in a deep religious life, one of which is through the activity of memorizing the Qur'an.

This phenomenon is inextricably linked to the social and spiritual dynamics developing in contemporary Islamic society. On the one hand, there is an inner drive among the millennial generation to seek authentic and transcendent meaning in life amidst the onslaught of materialistic values. Memorizing the Quran has become a primary channel for this search for religious identity ([Reddy, 2025](#)). On the other hand, support from Islamic-based educational institutions, such as Islamic boarding schools (pesantren), tahfidz houses (rumah tahfidz), and tahfidz programs in schools and universities, has contributed to strengthening the tahfidz ecosystem among young people. Social incentives such as scholarships, academic achievement pathways, and social recognition for hafizh/hafizhah (reciters) are additional factors fueling this trend ([Sumiati & Tekke, 2024](#); [Rahman, 2025](#)).

Empirical research shows that the millennial generation's motivations for memorizing the Quran are diverse and multidimensional. Some are motivated by spiritual impulses, namely the desire to attain blessings and glory in the sight of Allah SWT; others are driven by academic goals, such as obtaining an educational scholarship or being accepted into a particular institution; and many are driven by social factors, such as improving their social

status or the desire to become a public figure in the Islamic community ([Ababil et al., 2024](#); [Al Husain, 2025](#)). This situation indicates a shift in orientation from merely the afterlife to a synthesis of spiritual values and worldly benefits. The methodology for memorizing the Quran has also undergone a transformation. While previously talaqqi (direct learning from a teacher) and tikkar (repetition) were the primary approaches, the millennial generation has now developed an integrative learning pattern. They combine classical methods with digital technology tools, such as the use of tahfidz apps, murajaah podcasts, online memorization forums, and memorization monitoring via social media. In fact, several Quran memorization communities have utilized group video calls for online memorization sessions. This integration of methods reflects the millennial generation's adaptability in utilizing technological developments to support their religious activities ([Shofiyah et al., 2024](#); [Mardani, & Syafei, 2025](#)).

However, the practice of memorizing the Quran among millennials is not without its challenges. One of the main challenges is time management. As a multitasking and dynamic generation, millennials often struggle to schedule consistent time for memorization and recitation. Furthermore, distractions from the social environment, distracting digital media, and the lack of competent spiritual mentors pose additional obstacles to maintaining continuous memorization. These challenges are further complicated by the lack of a structured mentoring system and a memorization curriculum responsive to the needs of the younger generation. Amidst this complexity, it is crucial to formulate a new approach to tahfidz (memorization) training for the millennial generation ([Akem et al., 2025](#); [Özbay, 2026](#)). This approach must accommodate millennials' unique characteristics, such as a tendency toward flexible learning, an affinity for technology, and a need for social recognition. Therefore, research analyzing Quran memorization trends among millennials, focusing on their motivations, methods, and the challenges they face, is highly urgent. This research is not only beneficial in an academic context but also serves as a practical contribution to formulating strategies for developing more contextual, effective, and sustainable tahfidz programs.

Thus, it can be concluded that memorizing the Quran among millennials is a positive phenomenon reflecting an adaptive and progressive religious spirit. However, without a systemic effort to understand and support it, this trend risks stagnation or even decline. Therefore, the active involvement of Islamic educational institutions, religious leaders, Islamic technology developers, and religious education policymakers is essential to create an inclusive and empowering memorization ecosystem. This is because today's millennial generation are the future leaders who will determine the direction of the continuity of Islamic traditions, including the preservation of the Quran as an eternal legacy for humanity.

METHODS

This study uses a descriptive qualitative approach with the aim of in-depth describing the phenomenon of the trend of memorizing the Qur'an among the millennial generation ([Arar et al., 2022](#); [Jamil, 2024](#); [Soi et al., 2024](#)). This approach was chosen because it is able to capture the meaning, motivation, and social and spiritual dynamics that underlie the practice of tahfidz in the current context. Data collection was conducted through three main techniques, namely: (1) in-depth interviews with millennial Qur'an

memorizers from various educational institutions and community backgrounds; (2) participant observation in a number of tahfidz houses and digital hafizh communities to observe the methods used and social interactions between members; and (3) documentation, which includes records of tahfidz activities, memorization modules, and the use of digital media to support memorization. Informants were selected using purposive sampling, with the criteria being the millennial generation (aged 18–35 years), actively memorizing at least one juz of the Qur'an, and being involved in tahfidz activities both offline and online. The number of informants was adjusted until data saturation was reached. Data analysis was conducted using the Miles and Huberman interactive model, which includes three main stages: data reduction, data presentation, and conclusion drawing/verification ([Suciati, 2022](#); [Pramesti, 2023](#); [Ristianti et al., 2025](#)). Data validity was maintained through triangulation of sources and methods, as well as member checking to ensure the accuracy of the researcher's interpretation of the information provided by the informants. With this approach, this study is expected to provide a holistic picture of the motivations, methods, and challenges of millennials in memorizing the Qur'an, as well as provide a conceptual contribution to the development of tahfidz coaching strategies that are relevant to the characteristics of today's generation.

RESULT AND DISCUSSION

This study analyzes the millennial generation's tendencies in memorizing the Quran by highlighting three main aspects: motivation, methods used, and challenges faced. Data were obtained from in-depth interviews with 15 respondents from various educational and professional backgrounds, observations at several memorization institutions, and documentation studies of online and offline Quran memorization communities. These findings indicate that the phenomenon of Quran memorization among millennials is a response to contemporary socio-religious dynamics.

First Motivation for Memorizing the Qur'an: Spirituality, Education, and Social

The activity of memorizing the Quran in the context of the millennial generation demonstrates a complex motivation that reflects a blend of spiritual values, academic demands, and socio-cultural impulses. Millennials, living in a modern era with extensive access to information and a fast-paced lifestyle, have shown high enthusiasm for Quran memorization ([Williamson, 2020](#)). This demonstrates that religious practices such as Quran memorization remain relevant and significant amidst globalization and modernity. Spiritual motivation occupies a prominent position as the primary driving force behind Quran memorization. In many cases, this motivation is instilled early on through religious parenting and emotionally touching spiritual experiences. As RA (23), a student at an Islamic university, stated, "Since I was little, my mother always said that memorizing the Quran would be our help in the afterlife. That remains my greatest motivation to this day." This statement demonstrates that consistently instilled spiritual values can foster strong and lasting beliefs. From a religious psychology perspective, this is closely related to what is known as *intrinsic religious motivation*, namely the drive from within a person to practice religious teachings because of the belief in the value of truth and the meaning contained therein (Allport & Ross, 1967).

Apart from the spiritual aspect, educational motivation is also a strong factor in encouraging the millennial generation to memorize the Qur'an. Many educational institutions in Indonesia currently provide special pathways for those who have memorized the Qur'an, both in the form of scholarships and non-academic achievement selection. FR (21 years old), a civil engineering student, stated that memorizing 10 juz was the key to his entry into a state university: "If I didn't have memorization, I might not have had that opportunity." This type of motivation reflects *instrumental motivation*, namely, the drive to memorize not solely for its religious aspects, but for the practical benefits it offers, particularly in terms of access to education. This phenomenon demonstrates how religion is integrated into the education system as a pathway to social mobility and as a strategy for achieving better opportunities in the future.

Furthermore, social motivation is also an aspect that cannot be ignored. In a society that upholds religious values, the status of a Quran memorizer is often accompanied by honor and social respect. MS (25 years old), an activist in the campus tahfidz community, said: "I want to be a good example for my younger siblings and friends. I used to see my friends respected for their memorization, and I want to be like that too." From the perspective of the sociology of religion, this reflects the social role of religion as a source of identity and status within the community. Status as *hafizh/hafizah* becomes a symbol of piety that influences the formation of self-image and social recognition. This phenomenon is in line with the concept of *symbolic capital* from Pierre Bourdieu, where memorizing the Qur'an becomes a source of symbolic capital that can be used to gain honor, trust, and even strategic positions in the social community. The combination of these three motivations demonstrates that memorizing the Quran for millennials is not a standalone activity or merely a religious ritual. Rather, memorizing the Quran serves as a vehicle for self-actualization, the search for identity, and the meaning of life in a modern society filled with challenges and change. From a social constructivist perspective, millennials construct meaning for religious activities such as memorizing the Quran through interactions with their family, educational institutions, and surrounding social communities (Faqihuddin et al., 2024; Amin, & Aman, 2025). Thus, this activity not only reflects adherence to religious values but also expresses a need for existence, recognition, and contribution within the broader social sphere.

Furthermore, it is important to recognize that the motivations of millennials to memorize the Quran are dynamic and can change depending on their context and life experiences. In some cases, strong initial spiritual motivations can develop into social motivations as their roles in society increase. Conversely, instrumental motivations can transform into intrinsic motivations as they begin to experience the spiritual impact of Quran memorization in their daily lives. Therefore, understanding these motivations is important not only for educational institutions and Quran memorization instructors, but also for policymakers in designing programs to strengthen the Quranic generation that are contextual and relevant to the needs of the times.

Methods of Memorizing the Qur'an: A Combination of Traditional and Innovative

The millennial generation, living in the midst of digitalization and modernization, has not immediately abandoned traditional methods of memorizing the Quran. Instead, they have

shown a tendency to combine classical approaches with technology-based innovations as a form of adaptation to current developments (Kulkov et al., 2023). This reflects a transformation in the practice of memorizing the Quran, which is contemporary in nature but remains rooted in authentic Islamic values. The talaqqi and tikkar methods remain the primary choice for many Quran memorizers, especially in Islamic boarding schools (pesantren) and tahfidz houses. Talaqqi, which involves listening to the memorization directly to a teacher, is believed to foster accuracy in recitation, tartil, and makhraj, while simultaneously fostering discipline and a spiritual connection between student and teacher. This is reflected in the statement of HZ (20 years old), a student at a tahfidz house, who said: *"Every morning I submit my memorization to the ustadz. He is very thorough, so I can know where the mistakes are."* The practice of talaqqi has a strong foundation in the classical Islamic scientific tradition, which emphasizes the importance of the sanad and the authority of the teacher in maintaining the authenticity of knowledge, including memorization of the Qur'an.

However, these traditional methods are now being supplemented with various modern technological devices. Many millennial Quran memorizers are utilizing digital applications such as *Verse*, *Quran Companion*, and *My TAHFIZH* to support their memorization process. These applications offer features such as repeat mode, recording memorization targets, and systematic progress reporting. As explained by NR (22 years old), a psychology student: *"I use the Ayat app because I can listen to a verse over and over again, making it easier to memorize. Sometimes I also submit it via Zoom."* This demonstrates the flexibility and efficiency in using technology to strengthen memorization while overcoming time and place constraints. Besides using apps, another popular innovation is the formation of online memorization communities through platforms like WhatsApp and Telegram. Within these communities, members motivate each other, share memorization tips, and practice memorization. *Marajaah* (memorization repetition) virtually. TK (24 years old), a private employee who is also active as an online tahfidz volunteer, said: *"We have a Telegram group for the memorization of Quran (tahfidz) community. There's a daily one-page challenge. If you don't submit it, you'll get a warning. It keeps you motivated."* This phenomenon indicates the emergence of a technology-based collective culture that enhances the social aspect of memorization activities. This approach aligns with Albert Bandura's social learning theory, which emphasizes the importance of social interaction in shaping learning behavior and motivation.

The combination of traditional and digital methods not only demonstrates the adaptability of the millennial generation but also demonstrates how religious practices can evolve dynamically without losing their essence. This generation is able to utilize technological advances to accelerate and simplify the memorization process, while maintaining authentic Islamic scientific principles. From the perspective of contemporary Islamic education, this reflects the integration between *'turats'* (traditional heritage) and *mu'ashirah* (contemporary), where learning is no longer limited by physical space, but has crossed geographical boundaries through digital connectivity. Moreover, this combined method also expands access to memorization to those not in Islamic boarding schools or formal religious institutions. With easily accessible online platforms and applications, the process of memorizing the Quran is now more inclusive and can be done by anyone, anytime, and anywhere. This aligns with the principle *ta'lim muta'alim*, namely the dissemination of knowledge to as many people as possible in an effective and

efficient manner. Therefore, the role of technology in the memorization process is not only as an aid, but also as a bridge between the millennial generation and the centuries-old tradition of Quranic scholarship. Thus, the current method of memorizing the Quran among millennials reflects a learning pattern that is transformative, integrative, and adaptive to the current context. The presence of technology does not replace old methods, but rather strengthens them through more flexible and participatory learning innovations. This proves that memorization is not a static activity, but rather a spiritual and intellectual process that constantly adapts to the times, while adhering to profound Islamic values.

Challenges: Time, Consistency, and Quality of Mentors

Despite the high enthusiasm of the millennial generation for memorizing the Quran, several significant challenges still hinder the ideal memorization process. These challenges are complex and multidimensional, including time constraints, inconsistent memorization (repetition), and limited access to qualified memorization instructors (Yasin, 2025). If not addressed systematically, these factors can hinder the achievement of sustainable and high-quality memorization goals. One of the most dominant challenges faced by the millennial generation is time management. Most Quran memorizers from this generation are students, office workers, or social activists who have busy schedules from morning to night. In this context, memorization often has to be adjusted to fit into already busy daily schedules, severely limiting the time allocated for memorization. This is as stated by FD (24), a private employee in the financial sector: *"After work, I'm exhausted. Sometimes my memorization isn't optimal. Especially if I work overtime, my memorization falls far behind."* This statement reflects the fact that physical fatigue and workload can reduce the cognitive capacity to absorb and retain memorization, especially when there is no specific time allocated in a disciplined manner for memorization.

In addition to the time issue, consistency in murajaah is also a big challenge that young memorizers often experience. Murajaah is an important aspect in maintaining the durability of memorization so that it is not quickly forgotten. However, in practice, murajaah is often neglected due to busyness or lack of self-discipline. LL (21 years old), a student majoring in communication, stated: *"I memorized 5 chapters, but now I only really remember about 2 chapters. It's hard to maintain memorization if you don't do murajaah regularly."* Phenomenon forgetting curve Hermann Ebbinghaus also explains this scientifically, explaining that information that isn't repeated regularly will quickly disappear from long-term memory. Therefore, success in memorizing the Quran is determined not only by how much memorization is acquired, but also by how firmly that memorization is maintained through continuous repetition. Furthermore, the quality of the memorization instructor or tahfidz teacher is also a crucial factor in the success of a tahfidz program. Unfortunately, not all millennial memorizers have access to competent instructors. In some informal tahfidz communities or groups, the memorization process (deposits) is often conducted with peers who lack the necessary authority and expertise. IR (19 years old), a member of a student tahfidz community, said: *"We're teaching memorization to a classmate. But he's not fluent yet, so sometimes he can't tell if my reading is correct or incorrect."* This situation demonstrates the weakness of supervision and validation in the memorization learning process. When reading errors are not properly corrected, not only does memorization weaken, but the quality of pronunciation (tajwid and

makhraj) also risks deviating from the required standard.

This situation indicates an urgent need to strengthen the support system for Quran memorizers, particularly in providing tahfidz teachers with adequate competence in memorization, tajwid understanding, and learning methodology. Contemporary Islamic education research emphasizes the importance of the presence of authoritative figures in the process of developing in-depth and structured knowledge. Therefore, regular training for tahfidz teachers, the development of a systematic, ability-based tahfidz curriculum, and the integration of digital platforms for effective memorization monitoring are strategic steps that need to be taken. The tahfidz curriculum should ideally be adaptive to the dynamic lifestyles of the millennial generation, while still upholding the principles of authentic recitation and meaning.

Overall, the challenges in memorizing the Quran among millennials do not stem solely from individual weaknesses, but also reflect the suboptimal ecosystem of Quran memorization education that meets the needs of the times. Therefore, an integrative approach involving spiritual development, strengthening the capacity of mentors, and the wise use of technology is essential to creating an effective, sustainable Quran memorization process capable of producing a generation of Quran memorizers who excel both academically and morally.

CONCLUSION

The phenomenon of memorizing the Quran among millennials exhibits a unique dynamic, characterized by the integration of traditional and innovative methods. While enthusiasm for memorization is high, the memorization process faces real challenges, such as time constraints, inconsistent murajaah (recitation), and limited access to competent mentors. On the other hand, technological advances are being leveraged positively to support memorization through digital applications, online groups, and virtual learning platforms. Therefore, a holistic and adaptive mentoring system is needed, one that not only addresses the technical aspects of memorization but also provides structural support in the form of a systematic curriculum, mentor training, and a contextual approach to the millennial lifestyle. Integrating religious values with modern technology is key to successfully developing a generation of high-quality Quran memorizers in the digital era.

AUTHOR'S DECLARATION

Author contribution

Despa Ayuni: Data curation, Conceptualization, supervision, providing feedback, editing. **Yeti Dewanti:** data curation, validation, observations, **Muhammad Fajar:** validation, writing-reviewing, and investigation

Funding statement

The author(s) declare that no financial support was received for the research, authorship, and/or publication of this article.

Acknowledgement

We would like to express our deepest gratitude to everyone who contributed to the success of this research.

Cometing interest

The authors declare that this research was conducted without any conflict of interest in the research.

AI Statement

The language structure used in this article has been checked and verified by English language experts. In addition, none of the sentences and images in this article were generated by AI tools. All data was obtained from the research process, and the author's review and previous research.

Ethical clearance

The research company has agreed to carry out the research and is willing if the results of this research are published.

Publisher's and Journal's Note

Researcher and International Islamic Studies Development and Research Center (IISDRC) as the publisher, and Editor of Journal of Quranic Teaching and Learning state that there is no conflict of interest towards this article publication.

REFERENCES

- Ababil, I. M., Okazani, R. T., Seftiani, V. T., Syafutri, T., & Utami, I. (2024). A Literature Review on Multimedia-Based Qur'anic Learning for Generation Z. *MODELING: Jurnal Program Studi PGMI*, 11(1), 1448-1661. <https://doi.org/10.69896/modeling.v11i1.3063>
- Akem, U., Hamdan, N. M., Iskandar, M. Y., Efendi, E., & Halimahturrafiah, N. (2025). Digital Technology in Quranic Learning: Opportunities and Challenges. *Journal of Quranic Teaching and Learning*, 1(2), 49-64. <https://joqer.intischolar.id/index.php/joqer/article/view/9>
- Al Husain, M. S. (2025). A Systematic Survey of the Relationship Between Quranic Engagement and Spiritual Well-Being of the Youth. *Journal Of Creative Writing (ISSN-2410-6259)*, 9(4), 63-78. <https://doi.org/10.70771/jocw.233>
- Alwi, Z., Parmitasari, R. D. A., & Syariati, A. (2021). An assessment on Islamic banking ethics through some salient points in the prophetic tradition. *Heliyon*, 7(5). <https://doi.org/10.1016/j.heliyon.2021.e07103>
- Amin, H., & Aman, M. (2025). Islamic Religious Education and Generation Z On The Professionalism And Pedagogical Adaptation Of Madrasah Teachers: A Literature Review. *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah*, 10(1), 502-518. <https://doi.org/10.48094/raudhah.v10i1.895>

- Arar, K., Sawalhi, R., & Yilmaz, M. (2022). The research on Islamic-based educational leadership since 1990: An international review of empirical evidence and a future research agenda. *Religions*, 13(1), 42. <https://doi.org/10.3390/rel13010042>
- Aziz, H. (2020). Did Prophet Mohammad (PBUH) have epilepsy? A neurological analysis. *Epilepsy & Behavior*, 103, 106654. <https://doi.org/10.1016/j.yebeh.2019.106654>
- Bensaid, B. (2021). An overview of muslim spiritual parenting. *Religions*, 12(12), 1057. <https://doi.org/10.3390/rel12121057>
- Faqihuddin, A., Firmansyah, M. I., & Muflih, A. (2024). Multisensory approach in memorizing the Al-Quran for early childhood: Integration of the tradition of memorizing the Al-Quran with digital technology. *Al-Ishlah: Jurnal Pendidikan*, 16(2), 1289-1302. <https://doi.org/10.35445/alishlah.v16i2.5326>
- Grigore, C., & Cobzeanu, A. (2025). The impact of digitalization on religious practices and community dynamics following the COVID-19 pandemic: A systematic review. *Revista Romaneasca Pentru Educatie Multidimensionala*, 17(2), 302-343. <https://doi.org/10.18662/rrem/17.2/984>
- Huizing, F., Sier, V. Q., Sark, A. D., Snijders, H. S., van der Vorst, J. R., Schmitz, R. F., ... & Future Surgeon Initiative. (2025). Bridging generational gaps in Surgery: A narrative review on values, well-being, and training preferences. *The Surgeon*. <https://doi.org/10.1016/j.surge.2025.07.003>
- Jamil, M. (2024). Exploring the Qur'anic Literacy Tradition: A Review of Traditional and Modern Pesantren in Tuban Indonesia. *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya*, 9(1), 1-25. <https://doi.org/10.25217/jf.v9i1.4670>
- Kulkov, I., Ivanova-Gongne, M., Bertello, A., Makkonen, H., Kulkova, J., Rohrbeck, R., & Ferraris, A. (2023). Technology entrepreneurship in healthcare: Challenges and opportunities for value creation. *Journal of Innovation & Knowledge*, 8(2), 100365. <https://doi.org/10.1016/j.jik.2023.100365>
- Mardani, D., & Syafei, I. (2025). Traditional Methods in Arabic Language Instruction: A Critical Review of Classical Pedagogies. *International Journal of Islamic Educational Research*, 2(3), 01-06. <https://doi.org/10.61132/ijier.v2i3.288>
- Michon, A. (2023). Botulinum toxin for cosmetic treatments in young adults: An evidence-based review and survey on current practice among aesthetic practitioners. *Journal of Cosmetic Dermatology*, 22(1), 128-139. <https://doi.org/10.1111/jocd.15513>
- Özbay, Ö. (2026). 'Brain Rot' Among University Students in the Digital Age: A Phenomenological Study. *Current Psychiatry Reports*, 28(1), 11. <https://doi.org/10.1007/s11920-025-01658-w>
- Pramesti, G. N. D. P. (2023). Affiliate Marketing Business as a Digital Entrepreneurship Model: An Analysis of Opportunities and Challenges in the Creative Economy Era 2025. *International Journal of Social Research*, 1(1), 39-50. <https://doi.org/10.59888/insight.v1i1.80>
- Rahman, G. (2025). Transforming Islamic education through value-based leadership: A narrative review. *Sinergi International Journal of Islamic Studies*, 3(2), 83-95. <https://doi.org/10.61194/ijis.v3i2.712>
- Reddy, D. P. (2025). Sanatana Dharma, the Unbroken Thread of Hindu Religion: Its Journey Through the Ages-A Literature Review. Available at SSRN 5746522. <https://dx.doi.org/10.2139/ssrn.5746522>

- Ristianti, D. H., Sofyan, A., Aminah, S., & Muryono, S. (2025). Challenges and Opportunities of integrating AI in guidance and counseling services for students in Islamic Higher Education. *Konselor*, 14(1), 58-73. <https://doi.org/10.24036/0202514199-0-86>
- Salaudeen, A., & Dukawa, S. A. (2025). Roles of Nigerian Ulama in Politics and Nation Building: The Controversy, Achievements and Recommendations. *Achievements and Recommendations (May 31, 2025)*. <https://dx.doi.org/10.2139/ssrn.5288646>
- Shofiyah, N. A., Lesmana, O., & Tohari, H. (2024). Metamorphosis of Islamic religious education learning method: Classic approach converted by artificial intelligence (AI). *Jurnal Pendidikan: Riset Dan Konseptual*, 8(2), 265-275. https://doi.org/10.28926/riset_konseptual.v8i2.998
- Shukri, N. H. A., Nasir, M. K. M., & Razak, K. A. (2020). Educational strategies on memorizing the Quran: A review of literature. *International Journal of Academic Research in Progressive Education and Development*, 9(2), 632-648. <http://dx.doi.org/10.6007/IJARPED/v9-i2/7649>
- Soi, A. B., Nurhayati, S., & Yaumi, M. (2024). Local Civilization and Hadith Traditions: Exploring Luqman Al-Hakim's Conception of "Sparkling Pearls" in Latoa and its Relevance for Islamic Ethos Development. *Journal of Islamic Thought and Civilization*, 14(1), 209-230. <https://doi.org/10.32350/jitc.141.13>
- Suciati, I. (2022). Implementasi higher order thinking skills terhadap kemampuan berpikir kritis peserta didik dalam pembelajaran. *Koordinat Jurnal MIPA*, 3(1), 7-16. <https://doi.org/10.24239/koordinat.v3i1.32>
- Sumiati, E., & Tekke, M. (2024). Transformation of Islamic Higher Education: Policy Strategy, Challenges, and Opportunities. *Al-Hayat: Journal of Islamic Education*, 8(4), 1399-1417. <https://doi.org/10.35723/ajie.v8i4.46>
- Williamson, W. P. (2020). Conjectures and Controversy in the Study of Fundamentalism. *Brill research perspectives in religion and psychology*, 2(3), 1-94. <https://doi.org/10.1163/25897128-12340005>
- Yasin, R. (2025). Dynamics of Arabic language learning in the Gen Z era: Challenges and opportunities. *Multidisciplinary Indonesian Center Journal (MICJO)*, 2(3), 3840-3847. <https://doi.org/10.62567/micjo.v2i3.1182>

Copyright holder:

© Ayuni, D., Dewanti, Y., Fajar, M. (2026)

First publication right:

Journal of Quranic Teaching and Learning

This article is licensed under:

CC-BY-SA