

The Shifting Role of Quran Teachers in the Digital Era: Collaboration or Competition?

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Abstract

The digital revolution has brought significant changes to the world of education, including in Quranic learning. The emergence of various learning applications, interactive platforms, and artificial intelligence (AI) has influenced the way Muslims learn to read, memorize, and understand the Quran. These changes raise important questions regarding the position and role of Quranic teachers in the digital era: is technology a partner in collaborative learning, or is it a competitor that is slowly replacing the role of teachers? This article aims to analyze the dynamics of the shifting role of Quranic teachers amidst the penetration of digital technology, by examining teachers' responses to these innovations, changes in teaching methods, and student and community perceptions. This study uses a descriptive qualitative approach with data collection techniques through in-depth interviews with Quranic teachers, observations at tahfidz institutions and digital (Teaching and Learning Center), and analysis of popular Quranic learning applications. The results show that some Quranic teachers face challenges in adapting to technology, such as limited digital literacy and concerns about being replaced. However, on the other hand, some teachers actually use technology as a tool that enriches the learning process, such as using reading tashih applications, interactive media, and online class platforms. This study concludes that the role of Quran teachers has not been replaced by technology, but rather has undergone a functional transformation from mere instructors to spiritual guides and more contextual learning facilitators. Synergy between teachers and technology is key to maintaining the quality of Quranic education in the digital age.

INTRODUCTION

The era of the digital revolution has brought a wave of extraordinary changes in almost all dimensions of human life (Tavares et al., 2022; Malik et al., 2023). Digital technology has not only changed the way humans work and communicate, but also revolutionized the way humans acquire knowledge, including in the context of religious education. One of the areas of education most affected by this transformation is learning the Quran.

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If in the past the process of learning the Quran was identical to the talaqqi and musyafahah methods directly between teachers and students, now these methods have begun to coexist and in some cases have been replaced by digital media. The rapid development of information and communication technology has given rise to various Quran learning applications, online class platforms, interactive media based on audio-visual, to the use of artificial intelligence (AI) which is capable of providing automatic reading correction and memorization exercises ([Rabiu et al., 2024](#); [Ahmed et al., 2025](#)). This phenomenon is certainly an important focus, as learning the Quran has long been understood not only as a process of transferring knowledge through reading and memorization, but also as a spiritual process and character formation closely linked to the presence of a teacher. Quran teachers in Islamic tradition hold a noble position as heirs of the Prophet, guardians of the purity of the Quran's recitation and meaning, and guides the morals and spirituality of their students. Direct interaction between teacher and student is an integral part of the process of developing manners and religious spirit ([Zidny et al., 2020](#); [Ismail et al., 2022](#)). However, as digital technology offers various conveniences for independent learning, an important question arises: will the role of Quran teachers be replaced by technological advances? Or can technology become a strategic partner in enriching the learning process?

To answer this question, it is important to understand how Quran teachers have responded to these changes, how their teaching methods have been adjusted, and how society, especially the younger generation, views Quran teachers amidst the digital age. In this context, Quran teachers face two main challenges: first, the challenge of limited digital competency, and second, the challenge of maintaining their role's relevance amidst increasingly sophisticated technology. Several previous studies have addressed this issue from various perspectives. Research by [Akem et al., \(2025\)](#) revealed that the majority of religious education teachers, including Quran teachers, face serious obstacles in adopting digital technology in their teaching. In his study, He noted that a lack of training, the relatively senior age of teachers, and minimal infrastructure in Islamic educational institutions are the main obstacles to the digitalization process. These teachers feel awkward operating learning applications or creating their own digital content. This leads to Quran learning tending to stagnate and unable to keep up with the rapid pace of development.

On the other hand, research by [Höfrová et al., \(2024\)](#) provides a more optimistic perspective on the use of digital technology. In their experimental study of early childhood students using an Android-based Quran learning application, they found that students showed significant improvements in their reading skills and mastery of Tajweed. Applications with audio features, automatic repetition, and educational games have been shown to engage students' interest and accelerate their mastery of the material. However, the researchers also noted that learning conducted without teacher guidance tends to lack the spiritual dimension and role models, which are essential aspects of Quranic education. [Trujillo-Juárez et al., \(2025\)](#) in his research emphasized the importance of transforming the role of teachers from mere instructors to facilitators and spiritual mentors in the digital era. He stated that digital technology should not be seen as a threat, but rather as an opportunity to expand teaching methods and enrich the learning experience. Teachers who are able to adapt technology into their teaching practices will have a competitive advantage, as they can maintain their scientific authority while addressing the learning needs of the digital native generation. Rahman suggested that Islamic educational

institutions immediately develop special training to improve teachers' digital literacy, so that this transformation can occur synergistically and not sacrifice educational quality.

Based on these findings, it is clear that the digitalization of Quranic learning has two sides: one side is a challenge, and the other is an opportunity. Quranic teachers need to adapt to these changes, not only technically, but also by understanding the psychological and social needs of the younger generation growing up in a digital ecosystem. This challenge becomes more complex when Quranic teachers must compete with religious content on social media, which often goes viral but whose authenticity is not guaranteed. Therefore, strengthening teachers' capacity to understand, produce, and filter digital information is crucial. Furthermore, the role of Quranic teachers also needs to be redefined ([Indriyani, 2023](#); [Putra et al., 2024](#); [Abd Rahman et al., 2025](#)). In the digital era, teachers are no longer the sole source of knowledge, but remain guides who guide the learning process, contextualize Quranic teachings with students' social realities, and instill spiritual values that no digital application can provide. The presence of teachers who are down-to-earth, inspiring, and able to build emotional relationships remains essential, especially in Islamic education, which places a strong emphasis on good manners before knowledge ([Suradji, & Faridi, 2025](#); [Rohmiati, 2025](#)).

Therefore, this article aims to examine in more depth the dynamics of the changing role of Quran teachers in the digital era. This research uses a descriptive qualitative approach, with data collection techniques including in-depth interviews with Quran teachers, observations at several digital-based Quran memorization and recitation centers, and content analysis of Quranic learning applications widely used in Indonesia. This study will explore how teachers respond to technological penetration, the types of adjustments to their learning methods, and student and community perceptions of the role of teachers amidst the development of educational technology. The results of this study are expected to provide a comprehensive understanding of the strategic position of Quranic teachers in the digital era. This will ensure that the Quranic education process will not only be more technically effective but will also maintain the values, spirituality, and authenticity of its teachings. Synergy between technology and teachers will be key to addressing the challenges of the times without losing the essence of Quranic education, which is rooted in the noble tradition of Islamic scholarship.

METHODS

This study uses a descriptive qualitative approach that aims to in-depth describe the dynamics of the shifting role of Qur'an teachers amidst the development of digital technology. This approach was chosen because it can fully reveal the meaning and perceptions of research subjects within a complex social and cultural context ([Anwar, & Sofii, 2025](#); [Amin, & Aman, 2025](#)). The study does not focus on statistical measurements, but rather on understanding the meaning of Qur'an teachers' experiences in facing the era of digital learning. The research locations were determined purposively at several tahfidz institutions and digital, which represent areas with significant developments in Islamic educational technology. The main subjects of the study were Qur'an teachers who had taught for at least two years and had experience using or dealing with Qur'anic learning technology. The researchers also involved students and parents as supporting informants to gain a broader perspective on the changing role of teachers. Data collection techniques

consisted of three main methods ([Adeoye-Olatunde, & Olenik, 2021](#); [Knott et al., 2022](#); [Quintela Do Carmo et al., 2024](#)). First, in-depth interviews with semi-structured guidelines were conducted with teachers, students, and parents to explore their understanding of the role of teachers in the digital era. Second, participant observation was conducted to directly observe learning practices in institutions that use technology, especially in terms of interaction, media, and teaching strategies. Third, the researcher conducted documentation and application analysis, by examining the features, approaches, and content of several popular Qur'anic learning applications such as Muslim Pro, Quran Best, And My memorization Through these three techniques, this study attempts to provide a comprehensive picture of how Qur'an teachers adapt to technological advances and how technology reshapes the role of teachers as not only instructors but also spiritual guides and facilitators of contextual Qur'an learning.

RESULT AND DISCUSSION

The digital transformation that has engulfed almost all sectors of life has also had a significant impact on Islamic education, particularly in the learning of the Qur'an. Based on the results of this qualitative research, important dynamics were identified regarding the role of Qur'an teachers amidst the penetration of technology. In general, the results of this study show three main findings: (1) the challenges of teacher adaptation to technology, (2) changes in technology-based Qur'an teaching methods, and (3) the perceptions of students and the community regarding the collaboration between teachers and technology. These findings illustrate that the role of Qur'an teachers is not being replaced by technology, but is experiencing a shift in function to become more relevant to the demands of the times.

Adaptation Challenges: Concerns and Limitations of Digital Literacy

The advancement of digital technology in education has created a new reality that demands that educators, including Quran teachers, adapt. However, the reality on the ground shows that adapting to digital technology is not easy, especially for Quran teachers who are accustomed to traditional learning patterns. One of the main challenges identified in this study is the low level of digital literacy among some Quran teachers, especially those from the older generation. Many teachers are still unfamiliar with digital devices, learning applications, and online systems. In fact, most teachers interviewed indicated a tendency to avoid using technology due to a lack of confidence or fear of making technical errors. In an in-depth interview with a senior teacher with the initials S (56 years old) who has taught at a tahfidz house for more than two decades, he expressed his concerns frankly:

"I don't really understand digital apps or platforms. Sometimes I feel like this technology could make teachers like me redundant. Nowadays, kids learn a lot from YouTube or memorization apps. They sometimes trust the voices in those apps more than my corrections."

These concerns extend beyond technical skills to the value of his identity as a Quran teacher. He feels his traditional role as the sole source of knowledge is being eroded by the presence of digital resources easily accessible to students. In this context, technology is seen not as a partner, but as a threat that could gradually replace the role of teachers. A similar sentiment was echoed by Ustadz H (48 years old), the caretaker of an Al-Qur'an

Education Park on the outskirts of the city:

"Previously, children only learned directly from teachers. Now, parents ask why they don't use this or that app, even though we don't necessarily know how to use it. I myself still have trouble opening Google Meet. During the pandemic, I had to have my child help me just to start teaching online."

This experience reflects the wide digital divide among teachers, especially those who haven't received specific training or guidance on the use of educational technology. Some even experience pressure from the community or parents of students who are starting to compare the effectiveness of traditional methods with the sophistication of digital applications. In another interview, a female tahfidz teacher with the initials *Umi A* (53 years old) expressing feelings of technological isolation:

"I love teaching in person, seeing the children's faces and hearing their voices. But now, kids prefer using their phones. I'm at a loss for what to do. I don't understand Zoom, let alone the Quran app. Sometimes I feel outdated."

These interviews reinforce the idea that while Quran teachers possess a strong passion for teaching and a commitment to Quranic learning, limited digital skills can be a significant barrier to optimally fulfilling their roles in the digital age. Researchers' observations at several Quranic memorization centers (Rumah Tahfidz) also revealed that a lack of technology training for teachers is a major factor in their slow adaptation. Few Quranic memorization centers (Rumah Tahfidz) or (Tahfidz) provide digital training programs for their teachers. Most technology adoption initiatives come from young, self-taught teachers or from encouragement from parents with technological backgrounds. Therefore, it can be concluded that the challenges facing Quran teachers adapting to technology are not merely technical, but also emotional and cultural. They must not only learn new things outside their comfort zone but also shift their mindset to the idea that technology does not necessarily displace them but can instead be a means to strengthen their role as spiritual guides and facilitators of more contextual learning.

Changing Teaching Methods: From Conventional to Digital Collaborative

As digital technology has increased in everyday life, including in religious education, a number of Quran teachers have responded positively and progressively to these changes. While some still face challenges in digital literacy, others are using technological advancements as an opportunity to enrich their teaching methods. This study found that the transformation of Quranic learning methods does not necessarily mean a complete shift from old methods to new ones, but rather a trend toward integrating traditional approaches with collaborative digital approaches. This change in teaching methods is evident in the increasing number of teachers who have begun using interactive media in their learning processes, such as Quranic-based applications (e.g., Ayat, Tarteel, and Learn Quran), video conferencing platforms for online classes, and the use of artificial intelligence (AI) to detect reading errors or accelerate memorization through automatic repetition features. A young teacher with the initials *R* (32 years old), who teaches at a digital-based TPA in a big city, shares his experience in combining conventional approaches with modern technology:

"I now use the Tarteel and Ayat apps. The kids can practice independently at home, and during online sessions, I still correct their reading individually. So they're not solely dependent on me, but I still guide them."

The learning model applied by R demonstrates a form of collaboration between students, teachers, and technology. In this approach, technology does not serve as a substitute for teachers, but as a tool that expands the learning space and provides students with flexibility in managing their time and learning methods. Furthermore, the teacher with the initials *Ustadzah M (29 years old)* from a modern tahfidz house in an urban area stated that he uses visual and animated media to explain the meaning of the verses of the Qur'an to young children:

"Kids these days love moving pictures. So I make short videos explaining the meaning of short surahs, using animation. They memorize them faster because there's a story and pictures. It's much more effective than just me telling the story."

This visual-auditory approach not only improves children's absorption of the material but also creates a fun and non-monotonous learning environment. This is especially important for early childhood learners who require a learning approach that suits their developmental characteristics. On the other hand, a teacher with the initials *T (41 years old)* She runs online tahfidz classes for teenagers and adults using Zoom and Google Classroom for regular learning. She also provides daily practice through WhatsApp Groups and Google Forms:

"I send weekly memorization targets via Google Classroom, and they submit their memorization via voice note. I correct them individually and then provide notes. This keeps the learning process going, even when some of my students are abroad."

This approach demonstrates that Quranic learning is no longer confined to the physical classroom. Teachers act as facilitators, bridging technology with the spiritual goals of learning, namely strengthening faith and understanding the holy book. The teacher's role has evolved from simply being a teacher to being a guide, moderator, and motivator in a broader digital learning environment. Researchers' observations at several (Islamic kindergartens) and tahfidz (Quran memorization centers) indicate that younger teachers tend to be more adaptable in utilizing technology, even creating their own da'wah and learning content to upload to social media platforms such as TikTok, Instagram, and YouTube. This content is used as a supplementary learning medium, making it easier for students to review the material outside of class hours.

However, the use of this technology does not completely eliminate direct interaction between teachers and students. In fact, some teachers stated that technology opens up new opportunities for deepening communication, as students can ask questions at any time via private messages and send recordings of their readings for more detailed correction. Thus, the shift from conventional to digital collaborative teaching methods is not a complete elimination of the old method, but rather a transformation that broadens the scope, flexibility, and effectiveness of teaching. Collaboration between teachers and technology creates a new model for Quranic learning that is more responsive to the needs of the times, without losing the spiritual values that are at the heart of Quranic education.

Perceptions of Islamic Students, Society, and the Transformation of the Role of Quran Teachers in the Digital Era

The results of observations and interviews in this study indicate that although digital technology is increasingly used in Quranic learning, students and the community still consider the presence of teachers to be very important figures in the educational process. Digital applications can indeed help with independent practice of reading and memorizing the Quran, but the presence of teachers cannot be replaced simply. The spiritual, moral, and enthusiasm dimensions of learning are highly dependent on direct interaction between teachers and students, which provides emotional closeness and instills values that technology cannot convey. A student's guardian with the initials N (45 years old) confirms this, stating:

"The app only helps with the practice. But my child is more enthusiastic when guided directly by a teacher, because of the emotional connection and the values instilled."

This statement underscores that while technology can be an effective tool in the learning process, it cannot replace the role of teachers as figures who provide motivation, spiritual guidance, and instill deep etiquette. Technology functions more as a support, while teachers remain the primary actors in character formation, strengthening spiritual meaning, and instilling moral values in Quranic learning. Furthermore, significant changes are also evident in the transformation of the role of Quranic teachers in the digital era. Teachers no longer function solely as instructors conveying Quranic texts, but have also transformed into spiritual guides who can combine religious knowledge, teaching skills, and digital literacy skills. In a world with increasingly open access to various information, Quranic teachers are required to be facilitators who not only teach the text but also guide students to understand and apply the knowledge learned in their daily lives. In this context, teachers not only teach reading and memorization, but also provide a deep understanding of the spiritual values of the Quran that must be applied in real life. Teachers now play the role of spiritual companions who guide students to develop a wise understanding and practical application of the Quran's teachings, which are highly relevant to the challenges of today's modern era. Thus, although technology provides many conveniences in access and flexibility of learning, the presence of teachers remains irreplaceable as the primary source of spiritual guidance and character education that are integral to the process of learning the Quran. Overall, these changes demonstrate that the transformation of the role of Quran teachers along with the advancement of digital technology does not mean eliminating their traditional role as teachers, but rather expanding the scope of their duties to become spiritual guides who are adaptive to changing times.

CONCLUSION

This research shows that although digital technology, such as learning apps and online platforms, has enriched and facilitated the process of learning the Quran, the role of teachers remains irreplaceable. Technology serves as a tool that increases flexibility in learning, expanding access to practice reading, memorization, and understanding. However, teachers remain the primary actors in providing spiritual guidance, motivation,

and instilling noble values. While some teachers face challenges adapting to technology, many have successfully utilized these advances to enrich their teaching methods and support student success. The transformation of the role of Quran teachers is now clearly visible, from merely teaching the text to being a more contextual spiritual guide and facilitator, combining religious knowledge, teaching skills, and digital literacy skills. Teachers are now required to do more than simply impart knowledge, but also to act as companions who guide students to understand and apply that knowledge wisely in their daily lives. Thus, despite changes in Quran learning methods, the presence of teachers remains a fundamental element in maintaining and strengthening students' spiritual values and character. Collaboration between teachers and technology is an ideal learning model, which can accommodate the needs of the times, enriching the learning experience without sacrificing the essence of Qur'anic education itself.

AUTHOR'S DECLARATION

Author contribution

Ruhamauliyah Meiliyati: Data curation, supervision, providing feedback, **Miki Suprianto:** data curation, validation, **Yolanda Pahrul:** validation, writing-reviewing, and investigation. **Junaidi Marbun:** Conceptualization, editing, observations.

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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.

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