

Original Article

The Effectiveness of Quranic Study Classes Online and In-Person: A Comparative Analysis at *elHidayah* Islamic Academy, Batu Belah Klang

Suhaila binti Zakaria ^{1*}, Monika @ Munirah binti Abd Razzak ², Azizul bin Hassan ¹

¹ Faculty of Islamic Contemporary Studies, Universiti Sultan Zainal Abidin, Terengganu – Malaysia

² The Department of Al-Quran and Al-Hadith, Universiti Malaya, Kuala Lumpur – Malaysia

*Corresponding author: suhailazakaria98@gmail.com

Abstract

The face-to-face Quranic study approach is a traditional method that emphasizes the accuracy of recitation and the preservation of the authenticity of Quranic knowledge through the principles of talaqqī and musyāfabah. However, advances in digital technology and changing learning norms have expanded the use of online Quranic study classes as an alternative to the traditional in-person method. Therefore, this study aims to assess and compare the effectiveness of online and physical Quranic study classes at elHidayah Islamic Academy in terms of Quran reading ability, teacher teaching methods, and class implementation. This study employs a quantitative approach via a survey of 140 students from both online and physical Quranic study classes. The research instruments include a structured questionnaire and an oral reading test, while the data is analyzed using descriptive statistics and independent t-tests. The findings show significant differences in Quran reading ability, particularly in aspects such as the pronunciation of hijaiyyah letters, correct Quranic recitation, and mastery of Tajweed rules, with students in the online Quranic study classes recording higher mean test scores. However, no significant differences were found in teacher teaching methods or class implementation between the two modes of learning. This study concludes that online Quranic study can be effectively implemented when supported by strong pedagogical guidance from teachers and systematic oral assessment practices. Therefore, a hybrid approach is proposed to combine the advantages of both online and physical learning, ensuring that the effectiveness of Quranic study remains in line with the principles of talaqqī and musyāfabah in contemporary Islamic education.

Keywords: Effectiveness; In-Person; Quranic Study; Online; Comparison; *elHidayah* Islamic Academy;

Introduction

Quranic study is the cornerstone of Islamic education, emphasizing the accuracy of recitation, mastery of *Tajweed*, and the continuity of the *sanad* through direct teacher guidance based on the principles of *talaqqī* and *musyāfabah*.¹ The traditional face-to-face method is believed to ensure the precision of *makhrāj* and the correctness of student recitation, thus preserving the authenticity of Quranic knowledge.² The development of information and communication technology, especially after the COVID-19 pandemic, has accelerated the shift to online learning, including in Quranic studies. Online Quranic study offers flexibility in terms of time and location and greater accessibility,

¹ Oumaima Oueslati and others, 'A Review of Sentiment Analysis Research in Arabic Language', *Future Generation Computer Systems*, 112 (2020), 408–30
 <<https://doi.org/https://doi.org/10.1016/j.future.2020.05.034>>.

² Mohammad Aizat Jamaludin and Nur Syammimi Mat Puat, 'Chapter 4 - Shari'ah Principles in Ethical Food Production', in *Beyond Halal*, ed. by Amal A M Elgharbawy and others (Academic Press, 2026), pp. 79–98
 <<https://doi.org/https://doi.org/10.1016/B978-0-443-30058-5.00002-X>>.



but its implementation raises questions regarding effectiveness, particularly in maintaining the direct teacher-student interaction that forms the foundation of *talaqqi* and *musyafahah*.³

Previous studies have shown that online Quranic learning faces challenges such as limited monitoring of recitation, technical issues, and student focus, which can affect the accuracy of Tajweed and *makbraj*.⁴ Although some studies highlight the potential of online learning if implemented systematically, empirical comparative studies between online and physical Quranic classes within the same institution remain limited.⁵

Therefore, this study aims to analyze and compare the effectiveness of online and physical Quranic study classes at *elHidayah* Islamic Academy, Batu Belah Klang.⁶ The study evaluates effectiveness in terms of Quran reading ability, teaching methods, and implementation of teaching and learning by the teacher, as well as oral reading tests, contributing to the improvement of Quranic study practices in the context of contemporary Islamic education.⁷

Method

This study uses a quantitative approach with a comparative study design to evaluate the effectiveness of online and physical Quranic study classes at *elHidayah* Islamic Academy. This design was chosen to compare differences in reading achievement and student perceptions of two different teaching modes. The study sample consists of 140 students, with 70 students from physical classes and 70 students from online classes, all of whom consistently follow Quranic studies at the institution.⁸ The sample was selected using simple random sampling among students at an equivalent learning level to ensure a fair comparison between the two groups. Two instruments were used in this study.⁹ First, a structured questionnaire using a five-point Likert scale to measure students' perceptions of their ability to read the Quran and the implementation of teacher teaching methods. This instrument has undergone validity and reliability testing, with Cronbach's Alpha showing satisfactory reliability. Second, an oral Quranic reading test was used to assess the actual effectiveness of students' reading. This test includes aspects such as letter pronunciation, reading fluency, and mastery of *Tajweed* rules, and was conducted by certified teachers to maintain the principles of *talaqqi* and *musyafahah*. The questionnaire was collected using printed forms for physical classes and Google Forms for online classes, with uniform question content.¹⁰ Data were analyzed using IBM SPSS version 26. Descriptive analysis was used to obtain means and standard deviations, while an independent t-test was used to determine significant differences between online and physical Quranic study classes. This section presents the findings of the study regarding the effectiveness of online and physical Quranic study classes at *elHidayah* Islamic Academy. The analysis focuses on comparing

³ N binti Omar and N H bin Yusof, 'CONCEPTS AND IMPLEMENTATION OF TALAQQI AND MUSYAFahah METHODS IN LEARNING THE QURAN', *Malaysian Journal Of Islamic Studies (MJIS)*, 3.1 (2019), 27–35 <<https://journal.uniswa.edu.my/mjis/index.php/mjis/article/view/81>>.

⁴ Ibrahim Fatwa Wijaya and others, 'Islam and Early-Stage Entrepreneurial Activity in Indonesia: Religion Is Not the Opium of Entrepreneurship', *Journal of Small Business and Enterprise Development*, 32.8 (2025), 137–68 <<https://doi.org/https://doi.org/10.1108/JSBED-03-2024-0159>>.

⁵ S Dhawan, 'Online Learning: A Panacea In The Time Of COVID-19 Crisis', *Journal of Educational Technology Systems*, 49.1 (2020), 5–22 <<https://doi.org/10.1177/0047239520934018>>.

⁶ Mehmet Birgün, 'Integrating AI into Qur'an Learning: Technical Advances and Pedagogical Gaps', *Social Sciences & Humanities Open*, 13 (2026), 102499 <<https://doi.org/https://doi.org/10.1016/j.ssaho.2026.102499>>.

⁷ A bin Hasin, N bin Alias and Z binti Daud, 'Pembelajaran Ilmu Tajwid Secara Dalam Talian Di Era Covid-19: Satu Tinjauan Menurut Perspektif As-Sunnah', in *Proceedings Of The 7th International Prophetic Conference (Suan) Fpqs, Universiti Sains Islam Malaysia*, 2020, pp. 29–30 <https://www.researchgate.net/publication/349491729_>.

⁸ Nicholas Tze Ping Pang and others, 'Factors Affecting University Students' Happiness Over Two Years at Universiti Malaysia Sabah: A Retrospective Observational Study', *The Open Psychology Journal*, 18 (2025) <<https://doi.org/https://doi.org/10.2174/0118743501405011250904062607>>.

⁹ M S Moktar and M F B Sharif, 'Kaedah Talaqqi Musyafahah Dalam Tilawah Al-Quran', *MANU Jurnal Pusat Penataran Ilmu Dan Bahasa (PPIB)*, 32.1 (2021) <<https://doi.org/10.51200/manu.v32i1.3280>>.

¹⁰ S M Riha Parvin and others, 'An Empirical Analysis of Stock Market Participation: From an Islamic Perspective', *International Journal of Islamic and Middle Eastern Finance and Management*, 18.1 (2024), 91–120 <<https://doi.org/https://doi.org/10.1108/IMEFM-06-2024-0287>>.



the two learning modes in terms of Quran mastery ability, teaching and learning methods (PdP), class implementation, and oral reading tests.¹¹

Results and Discussions

This study involves students attending online and face-to-face Quranic study classes at *elHidayah* Islamic Academy.¹² The distribution of respondents shows that both groups of students are equally represented, allowing for a fair and objective comparison between the online and physical classes.¹³

Table 1: t-test Results for Differences in Respondents' Perception of Quranic Mastery, Teaching Methods, and Class Implementation

Factor	Method	Mean	df	t	Sig
Quran Reading Ability	Online	4.25	138	-2.58	.011
	Physical	4.05			
Teaching Method	Online	4.34	138	0.86	.386
	Physical	4.44			
Class Implementation	Online	4.28	138	-0.23	.821
	Physical	4.26			

Table 2: t-test Results for Differences in Respondents' Ability to Pronounce Quranic Elements Correctly

Factor	Method	Mean	df	t	Sig
Pronunciation of <i>Hijaiyyab</i> Letters & Diacritical Marks	Online	4.56	138	-2.53	.013
	Physical	4.29			
Correct Pronunciation of Quranic Verses	Online	4.26	138	-1.99	.048
	Physical	4.03			
Quranic Reading with Tajweed	Online	3.91	138	-2.32	.022
	Physical	3.66			

The results of the t-test analysis showed a significant difference in respondents' perceptions of their ability to master the Quran between online and physical classes.¹⁴ The analysis indicated a value of $[t(138) = -2.58, p < 0.05]$, suggesting that there was a notable difference in self-perception of Quranic mastery between the two groups.¹⁵ The mean self-perception score for students in online classes ($M=4.25$) was higher compared to the mean score for students in physical classes ($M=4.05$). The t-test for the perception of teaching and learning methods used by the teachers showed no significant difference between online and physical classes. The mean score for the teaching methods in physical classes ($M=4.44$) was slightly higher than in online classes ($M=4.34$), but this difference was not statistically significant.¹⁶

The t-test for the perception of Quranic class implementation revealed no significant difference between online and physical classes.¹⁷ The mean score for the implementation of online classes

¹¹ Grecilda Augustine, Aisyah Nazamud-din and Lisbeth Sinan Lendik, 'Lessons from Covid-19 Pandemic: Students' Remote Learning Preferences in Malaysia', *Malaysian Journal of Social Sciences and Humanities (MJSSH)*, 7.5 (2022), e001521 <<https://doi.org/10.47405/mjssh.v7i5.1521>>.

¹² Mennaalla Hassan Salem and others, 'Moral Intelligence among Muslim Employees in Hospitality Settings: Scale Development and Validation', *Journal of Hospitality and Tourism Insights*, 8.6 (2025), 2296–2316 <<https://doi.org/https://doi.org/10.1108/JHTI-09-2024-0941>>.

¹³ Ni Ketut Sari Adnyani, 'Legal Instruments for Control of Sustainable Tourism Investment in Bali from Citizenship Ecological Perspective', *International Journal of Community Service Learning*, 5 (2021), 333 <<https://doi.org/10.23887/ijcs.v5i4.40648>>.

¹⁴ Ayesha Ahmed Alazmi, 'Examining the Influence of International Organizations in Globalizing Education Policy in Kuwait: A Qualitative Study', *International Journal of Educational Management*, 38.6 (2024), 1649–66 <<https://doi.org/https://doi.org/10.1108/IJEM-09-2023-0469>>.

¹⁵ Sehar Zulfiqar and Sadia Saeed, 'How Corporate Mindfulness Leads to Organizational Agility? Exploring the Roles of Employee Knowledge Sharing and Resilience', *Journal of Organizational Change Management*, 38.3 (2025), 644–63 <<https://doi.org/https://doi.org/10.1108/JOCM-04-2023-0104>>.

¹⁶ Shahira Shahir, Xiaoni Ren and Shaista Noor, 'Silenced Voices, Enduring Struggles: An Islamic Feminist Analysis of Afghan Female Academics under Taliban Rule', *Women's Studies International Forum*, 113 (2025), 103193 <<https://doi.org/https://doi.org/10.1016/j.wsif.2025.103193>>.

¹⁷ Dadang Meru Utomo and Iderlina Mateo-Babiano, 'Navigating Urban Informality: Fatalism, Agency, and Governance Dynamics in Banjarmasin's Inland Waterway Transport Sector', *Urban Governance*, 4.4 (2024), 286–96 <<https://doi.org/https://doi.org/10.1016/j.ugi.2024.12.004>>.



(M=4.28) was slightly higher than for physical classes (M=4.26), but this difference was not statistically significant. The t-test results for the ability to pronounce *Hijaiyyah* letters and diacritical marks showed a significant difference between online and physical respondents, with a value of $t = -2.53$ and a significance level of $p = 0.013$. The mean score for online students (M=4.56) was higher than for physical students (M=4.29).¹⁸

The t-test for the ability to pronounce Quranic verses correctly showed a significant difference between online and physical respondents, with a value of $t = -1.99$ and a significance level of $p = 0.048$. The mean score for online students (M=4.26) was higher than for physical students (M=4.03).¹⁹ The t-test results for the ability to read Quranic verses with *Tajweed* rules showed a significant difference between online and physical respondents, with a value of $t = -2.32$ and a significance level of $p = 0.022$. The mean score for online students (M=3.91) was higher than for physical students (M=3.66).²⁰ The findings of the study indicate that students' acceptance of the Quranic teaching and learning methods (PdP) implemented in both online and physical classes is high, with mean values almost equal for both methods. This demonstrates that the effectiveness of Quranic PdP does not solely depend on the learning medium, but is significantly influenced by the quality and competence of the teacher in carrying out PdP.²¹

The effectiveness of the teacher's teaching in this context can be associated with their ability to create effective two-way communication, use appropriate teaching aids, and apply creative and easily understandable PdP approaches for students.²² Such an approach is essential to maintain active student engagement, whether in online or physical classes.²³ In addition to the teacher's factors, the study also shows that the effective implementation of Quranic study classes is influenced by time management, suitability of the learning environment, and parental support.²⁴ Cooperation between the management, teachers, and parents is crucial to ensure student discipline and the continuity of the PdP process, especially in online learning conducted from home.²⁵

From the perspective of students' ability to master the Quran, the study's findings show that students attending online Quranic study classes have a higher mean self-perception score compared to physical students.²⁶ This indicates that online learning provides students with space to practice independently and flexibly, thereby boosting their confidence in their reading ability.²⁷ However, this ability should be interpreted with caution because Quranic mastery cannot be assessed based solely

¹⁸ Abdullatif Abolohom and others, 'A Comparative Study of Linguistic and Computational Features Based on a Machine Learning for Arabic Anaphora Resolution', *Procedia Computer Science*, 189 (2021), 37–47 <<https://doi.org/https://doi.org/10.1016/j.procs.2021.05.068>>.

¹⁹ M Y Yusmazida and others, 'Developing an Islamic Structural Capital Model: Perspectives from SMEs', *Journal of Islamic Marketing*, 16.11 (2025), 3413–55 <<https://doi.org/https://doi.org/10.1108/JIMA-06-2024-0238>>.

²⁰ Ayesha Latif Shaikh and Syed Hasnain Alam Kazmi, 'Exploring Marketing Orientation in Integrated Islamic Schools', *Journal of Islamic Marketing*, 13.8 (2021), 1609–38 <<https://doi.org/https://doi.org/10.1108/JIMA-11-2019-0241>>.

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²² Alazmi.

²³ Soleh Hasan Wahid, 'Exploring the Intersection of Islam and Digital Technology: A Bibliometric Analysis', *Social Sciences & Humanities Open*, 10 (2024), 101085 <<https://doi.org/https://doi.org/10.1016/j.ssaho.2024.101085>>.

²⁴ Sajjad Ali and others, 'Evolution of Olive Farming, Industry, and Usage in Pakistan: A Comprehensive Review', *Journal of Agriculture and Food Research*, 16 (2024), 101091 <<https://doi.org/https://doi.org/10.1016/j.jafr.2024.101091>>.

²⁵ Oueslati and others.

²⁶ Maimounah Hebi, Johanna Czamanski-Cohen and Faisal Azaiza, 'Art Therapy in The Arab World', *The Arts in Psychotherapy*, 81 (2022), 101969 <<https://doi.org/https://doi.org/10.1016/j.aip.2022.101969>>.

²⁷ Muhammad Fajrul Alam Ulin Nuha, Ahmad Muklason and Yosi Agustian, 'Enhancing Administrative Efficiency in Pondok Pesantren: Exploring the Acceptance of E-Santren App System for Administrative Tasks', *Procedia Computer Science*, 234 (2024), 795–804 <<https://doi.org/https://doi.org/10.1016/j.procs.2024.03.096>>.



on perception.²⁸ In the context of Quranic study, mastery of recitation must meet the conditions of tilawah that emphasize *talaqqi* and *musyafahah*, which is learning directly from a teacher, along with continuity of learning and adherence to authentic *qiraat* methods.²⁹ This principle emphasizes that although online learning provides convenience, the methods of *talaqqi* and *musyafahah* cannot be neglected to ensure the authenticity of Quranic recitation.³⁰

The findings related to the effectiveness of Quranic reading indicate that students in online Quranic study classes scored higher in aspects such as the pronunciation of *hijaiyyah* letters, recitation of Quranic verses, and reading with Tajweed rules compared to physical students.³¹ Although these findings demonstrate the effectiveness of technology in aiding reading practice, direct oral assessments are still necessary to ensure the accuracy of *makbraj* and proper application of Tajweed rules.³² Overall, the findings suggest that online Quranic study has the potential to be effectively implemented if supported by strong teacher pedagogy, systematic class management, and parental support.³³ However, the use of technology in Quranic study must be balanced with maintaining the methods of *talaqqi* and *musyafahah* as the core foundation of Quranic education, in line with the practices demonstrated by the Prophet Muhammad (SAW) in delivering revelation and Quranic education to the companions.³⁴

Conclusion

Overall, this study successfully achieved its research objectives by evaluating and comparing the effectiveness of online and physical Quranic study classes at *elHidayah* Islamic Academy in terms of Quran reading ability, teaching methods, and class implementation. The findings show that online learning recorded higher mean scores in self-perception and reading performance in the oral reading test, particularly in the pronunciation of *hijaiyyah* letters, recitation of Quranic verses, and mastery of Tajweed rules, while teaching methods and class implementation did not show significant differences between the two learning modes. This proves that the effectiveness of Quranic study does not solely depend on the learning medium, but is influenced by the teacher's pedagogical competence, systematic class implementation, and support from institutional management and parents. While online Quranic study has the potential to be implemented effectively and practically, this study emphasizes that the principles of *talaqqi* and *musyafahah* must still be maintained to ensure the authenticity of Quranic recitation. Therefore, this study suggests the implementation of a hybrid approach that combines the strengths of both online and physical learning as a more balanced Quranic study model. However, this study is limited to one institution and involves a limited sample, thus further research is recommended to involve more institutions and incorporate qualitative methods to gain a deeper understanding of the effectiveness of online and physical Quranic studies.

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