

CHAPTER 2 :

LITERATURE REVIEW

2.1 Introduction

This chapter discusses the themes related to the research topic. In order to acquire knowledge regarding *talaqqī*, the researcher has explored the development of Quranic teaching from the time of prophet Muhammad PBUH until the current development of online Quran teaching. The researcher provided a summary of *talaqqī* definitions as well as its category. In addition, this chapter includes a comprehensive review about online teaching and highlights emerging issues within the field. For the context of this study, the researcher also examined the teacher criteria, the approach used in online teaching and previous studies related to this research.

2.2 History of Quranic Teaching

Quran is divine revelation and a sacred scripture of Islam which stands as a testament to the eternal words of Allah. It has been preserved throughout the ages and protected from human corruption and alteration until the day of judgement. In addition, it serves as a comprehensive guidance of life and form of worship to Allah. Engaging with the Quran is a noble act as the one who recites the Quran will receive abundant blessings and fully rewarded by Allah.

History of Quranic teaching begin in the early days of Islam which is over 1400 years ago. It has been initiated by Jibril A.S and Prophet Muhammad PBUH when he

was appointed as a messenger of Allah with the first revelation which is “*Iqra*” in Sūrah al-‘Alaq. Based on the first revelation which had the meaning of “read”, it indicates that the prophet received the revelation of the Quran through Jibril using the method of *talaqqī musyafahah*. It indicates that Jibril A.S was the first teacher of Prophet Muhammad PBUH. The teaching method was implemented between Jibril A.S and the Prophet of Muhammad PBUH for 23 years.

During the revelation process, the Prophet PBUH was eager to recite and memorize the Quran. It can be shown during the learning interactions between the Prophet PBUH and Jibril A.S when the Prophet Muhammad PBUH keep repeated and moved his lips to memorize the verses. However, Allah has rebuked the actions to comfort the Prophet PBUH when receiving the revelation in the verse:

لَا تُخْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۗ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۗ ﴿١٧﴾ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ۗ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۗ ﴿١٩﴾

Means: (O Prophet), do not stir your tongue hastily (to commit the Revelation to memory). Surely it is for Us to have you commit it to memory and to recite it. And so, when We recite it,12 follow its recitation attentively; then it will be for Us to explain it.

(Al-Quran. Al-Qiyamāh 75:16-19)

From this verse, it can be concluded that that Allah instructed the Prophet PBUH to not hasten the recitation but to commit the Quran to memory. At-Tabarī (n.d) explains that this verse encourages to recite the Quran with pleasant and not fasten the recitation to understand the objectives of the verses. Imam Qurtubī in his *Tafsīr* mentioned that those who recite the Quran should pronounce each word correctly with *tartīl*, enhancing their recitation with a soothing voice without errors that lead to modification the meaning of Quran by adding or removing the letter in the verses.

Then, Prophet Muhammad PBUH teaches the Quran to his followers, and his companions diligently continued implement the method after his death. The dissemination of Quranic teaching was primarily an oral tradition, where the Quran need to memorize and recited from heart (Syadiah Nor Wan Syamsuddin et al., 2016). The combination of *talaqqī* and memorization techniques held immense significance to the growth of Islam (Mohd Syakir Mokhtar & Mohd Farid Mohd Sharif, 2021). During that time, teaching process was conducted at *al-Arqam* house serving as a place to spread the Quran (Mohd Aderi Che Noh, 2015). The Prophet Muhammad PBUH teaches his companions to recite the Quran to improve the recitation, remember the Quran, and understanding the meaning of every versus even though his companions are Arabic native speaker and have a higher knowledge in Arabic literature (Az-Zarqani, 1996).

Zainab Ismail (2016) mentioned that Prophet Muhammad PBUH emphasized four elements in teaching the Quran during that time which are (1) reading the Quran correctly in *talaqqī musyafahah* manner, (2) explaining the meaning of the verse to understand its objectives, (3) memorizing the verse of the Quran and (4) practicing the lesson based on memorized verses. Thus, the process of teaching and learning the Quran during the time of Prophet Muhammad indicates the significance of *talaqqī* method which embrace the process of Quran dissemination (Mohd Syakir Mokhtar & Mohd Farid Mohd Sharif, 2021).

Teaching the Quran using *talaqqī* method has expand along with the growth of Islamic religion. The companion continues to deliver the Quran with the same method to the *tābi*‘, then to the *tābi*‘ *tābi*‘iy until it has spread all over the world. The growth of teaching the Quran is related to the method of *talaqqī* as one of the selection methods in delivering the Quran recitation. Rabeah Binti Ghazalli and Sabri Bin Mohamad,

(2019) explain in their article that *talaqqī* method is the oldest traditional technique of teaching and learning the Quran in the Islamic history.

Next, the practice of writing Quranic manuscripts emerged over that time and Quranic education become more systematic and structured. Also, the introduction of seven *Qirā'āt al-Mutawātir* expand the process of teaching the Quran (Mohd Syakir Mokhtar & Mohd Farid Mohd Sharif, 2021). Throughout the early Islamic period, schools, and academies that teach the Quran were established in Islamic cities where scholars taught Quranic recitation, interpretation, and memorization. These schools and academies become Centre of Islamic foundation and played an important role in preserving and transmitting Quranic knowledge across generations. The Islamic tradition of Quranic teaching has continued to evolve over the centuries, and it remains an essential aspect of Islamic education. In many Muslim countries especially in south east Asia, Quranic education is primarily taught in traditional settings such as madrasah or *pondok* (religious school) (Mohd Aderi Che Noh, 2015), mosque or extra classes.

However, modern educational methods and technologies also have embraced Quranic teaching particularly in online Quranic education which has been increasingly popular in recent years. Quran online teaching and learning has become viable alternatives to traditional method classes. It took part based on provided platforms such as television, radio, web-based video conferencing or application in mobile phone. Besides, it symbolize as a substitute invention of learning that give quick access to specific knowledge and information that offer online education anytime and anywhere (Maslin Masrom et al., 2008)

For instance, the program of world #QuranHour is one of the contribution to spread the teaching Quran method (Khairul Anuar Mohd Amin, 2020). Likewise, teaching Quran interactive program in radio as a non-formal education platform

received a good response from the audience (Md Rozalafri Johori et al., 2014). YouTube platform also attract more younger generation to learn about Islamic knowledge, religious lecture, learning about Al-Quran and *Tajwid* (Norizah Aripin et al., 2016).

Besides, the emergence of Quranic application also participates in interpreting *talaqqī* method. The development of Quran android provides an easy assessable and fast references to the users to read the Quran (Nuril Ham Al Hafizah Zahari et al., 2017) even it is a one way learning. Technology can assist Muslims to recite and improve the recitation of Quran frequently before meets the teachers (Noraimi Sahfie et al., 2017). Innovation in teaching and learning the Quran can improve and attract people to this subject (Wan Mohd Khairul Firdaus Wan Khairuldin et al., 2017). This demonstrates that technological assistance promotes interest in learning the Quran.

In addition, technology also can fulfil the needs in assisting disable people in their education. They can learn the Quran through developing models like multimedia application or game-based learning. For example, game learning approach in supporting deaf children to recite the Quran while playing the game (Azham Hussain et al., 2014). Also application of Smart *Iqra'* enhancing students with visual impairment to improve their recitation skills more effectively and able to read the Quran by their own (Nur Atiqah Abdul Aziz & Noornajihan Jaafar, 2018).

The pandemic crisis has overtaken the world indirectly and gives a new dimension in teaching and learning the Quran. Restriction to meet face to face among teachers and students gives chance to education to take fully online and adapt with the current circumstances using *talaqqī* Quran method. Adjusting to this new environment requires an effort in teaching the Quran. The virtual platform is a solution for learning Quran recitation and it capable in minimizing the danger of exposure to the COVID-19 outbreak (Mohd Syakir Mokhtar & Mohd Farid Mohd Sharif, 2021). The transition

process towards learning the Quran in current norms requires research to comply the standard of *talaqqī* method (Nurul Huda Zainal Abidin et al., 2019).

Abdullah ibn Mas'ud narrated that the Prophet Muhammad PBUH said, "Whoever recites a letter from the book of Allah (al-Quran) will obtain one good deed equivalent to 10 good acts. I do not claim that *Alif, Lam, Mim* is a single letter; rather that *Alif* is a letter, *Lam* is a letter and *Mim* is a letter (Al-Tirmidhī, n.d.).

2.3 Quran Teaching Concept

The Quran teaching concept refers to the educational process of delivering and understanding about the Quran. This teaching encompasses various aspects including recitation, memorization, translation, and interpretation. It covers pedagogical approaches, techniques and methods when conducting teaching. The researcher chooses to highlight *talaqqī* method as Quran teaching concept in online learning.

2.3.1 *Talaqqī* Method

The terms of *talaqqī* is originate from Arabic word which is *laqiya* (لقي) means to meet (Al-Marbawi, 1990) or face to face meeting between two person. In literal, it refers to a face-to-face interaction between teachers and students which provide demonstration to recite the Quran, and the students will repeat the recitation. Basically, *talaqqī* and *musyafahah* will come along in recite the Quran. *Musyafahah* is a communication between two people which includes lip to lip movements. According to the statement, it indicates that the teaching and learning process happened through teachers' pronunciations by seeing the movements of teacher's lips towards the *makhraj*. In conclusion, *talaqqī musyafahah* can be defined as a face-to-face encounter between

teacher and student by seeing the movements of teacher's lips and repeating the same sentence (Yusof et al., 2018).

In field of Hadith, *talaqqī* method was known based on *sanad* (continuous chain) from person to person until the Prophet Muhammad PBUH. The companion has followed this method to protect the authentication knowledge of the source in delivering Hadith from any deviation and exaggerate. However, in this research, the researcher will focus about *talaqqī* in Quranic scope which related to the field of Quran recitation.

According to Syuhaida Idha Abd Rahim et al. (2014), *talaqqī* approach involves students sitting in front of a teacher to recite the Quran directly or listen to the teachers lecture without the use of any additional assistance. This method emphasizes direct interaction between teachers and students which creates two ways of interaction in learning environments. In addition, Nurul Huda Zainal Abidin et al. (2019) mentioned that to complete the *talaqqī* method, it requires teachers for *talqīn* process and students for *talaqqī* process. It shows *talaqqī* approach fosters a personalized learning experience where students get benefit from immediate feedback, correction of mistakes and guidance from the teacher.

Previous scholars have highlighted some requirements to fulfill this method which has been discussed by (Sedek Ariffin, 2009) in his journal about the process of *talaqqī* which is the requirement of *talqīn* and *talaqqī* should follow the previous scholars (*mutaqaddimīn*) to ensure the correct pronunciations. However, recent scholars believe that it is sufficient to recite in front of the teacher and the teacher listens while correcting the student's recitation as it is more important since not everyone who listens is able to imitate or follow the teacher recitation. But, doing both *talqīn* and *talaqqī* at the same time is more recommended. From here, it can be concluded that the fundamental of

talaqqī method must be fulfilled to ensuring the correct pronunciation has been delivered and authentic from the Prophet Muhammad PBUH.

Talaqqī play importance role in learning Quran because of the uniqueness of the Quran since many terms have distinct pronunciations than their written versions (Nurul Huda Zainal Abidin et al., 2019). It can be proven with its special pronunciations compared to its writing because of the science of *Qiraat* such as to spell *imalah*, *isymam* or *raum* that cannot be mastered by reading their writings in the *mushaf* and tajwid books only. Nor Hafizi Yusof et al. (2018) stated that it must be learned and recite through *talaqqī musyafahah* with a qualified teacher rather than by solely referring to the writings in *mushaf* or any tajwid literature. In placing more emphasis, Norhisham Muhamad et al. (2019) claimed that primary students that have been taught six (6) years about Quranic recitation in classroom were shown to have less ability to recite the Quran correctly because of lack of time to perform *talaqqī* Quran due to the large numbers of students. It shows that *talaqqī* can contribute to a better recitation to the students.

However, since the educational system has evolved, there are several other approaches in studying the Quran have been available include distance learning and online platforms that facilitate virtual learning but only provide one-way communication either in written or video recording (Nurul Huda Zainal Abidin et al., 2019). It shows that the revolution of Quranic teaching and learning has expanded over the years.

Anuar Hasin et al. (2020) stated that Islam through as-Sunnah does not forbid the use of information technology in the study of Quranic knowledge, including tajwid and related topics. However, it must be able to maintain the knowledge's original traditions, including *talaqqī* and *musyafahah* without impairing the knowledge's validity. This perspective highlights the compatibility of modern technology approaches with

traditional teaching methods emphasizes that teaching techniques based on the *talaqqī* does not prevent technology from overtaking traditional pedagogical approaches. Integrating technology can enhance learning experiences but should ensure the essence of Quranic teaching and the integrity of traditional methods are preserved while leveraging the benefits of modern technology for effective learning outcomes.

The implementation of *talaqqī* has been discussed continuously over the years because of its importance. Most of the research has urged the execution of *talaqqī* method among teachers and students. For instance, the research about concepts and implementation of *talaqqī* and *musyafahah* methods in learning the Quran (Nurul Huda Zainal Abidin et al., 2019), concepts and execution of *talaqqī* and *musyafahah* methods in learning al-Quran (Yusof et al., 2018) and methods of *talaqqī musyafahah* in reciting al-Quran (Mohd Syakir Mokhtar & Mohd Farid Mohd Sharif, 2021). In addition, there also research about implementation of *talaqqī* and *musyafahah* in teaching of *tahfiz* al-Quran in Malaysia (Ashraf Ismail et al., 2019), the practice of *talaqqī* and *musyafahah* among SJKC Islamic Education Teachers (Rabeah Binti Ghazalli & Sabri Bin Mohamad, 2019).

The importance of *talaqqī* method has been discussed continuously as it was an important technique in teaching and learning al-Quran. An article by Mohd Syakir Mokhtar and Mohd Farid Mohd Syarid in 2021 named “Kaedah *Talaqqī Musyafahah* dalam Tilawah al-Quran” reviewed the history and development of *talaqqī musyafahah*. The method used in the study is conceptual content analysis with deductive approach about method of *talaqqī musyafahah*. They emphasized about the significance of *talaqqī musyafahah* in teaching and learning in Quranic recitation. The priority to conduct this study because of its practice is linked with the priority of Muslim in this country. Mohd Syakir Mokhtar and Mohd Farid Mohd Sharif (2021) mentioned that

development and innovative approaches contributed to the enhancement of Quranic recitation which leads an alternative to students in learning the Quran. However, this article does not include the specific method to teach *talaqqī* online.

Besides, a study by Ashraf Ismail et al. (2019) named “*Pelaksanaan Amalan Talaqqī dan Mushafahah dalam Kalangan Pensyarah Tahfiz*” also discussed about implementation of practice *talaqqī musyafahah* among lecturers or teachers who teaches *tahfiz* memorization. This study applied qualitative methods to collect the data. 6 lecturers have been interviewed with teaching observation and analysis document have been done. Based on the findings, they mentioned that *talaqqī musyafahah* method does not been fully implement by the lecturers because they more into *tasmik* option. As conclusion, they promote *talaqqī* teaching method in learning and teaching the Quran. Yet, this article does not address the teaching method when conducted online.

2.3.2 Categories of *Talaqqī* Method

Previous scholars have extended the scope of *talaqqī* method to encompass multiple areas. Based on previous definition of *talaqqī method*, the approach does not require both participants to take part in recitation, but it can be on one sided only based on the category below:

i. Al-Talqīn

The teachers recite the verse of the Quran to the students with correct pronunciation and recitation like spelling word by word with the makhraj of Quran.

ii. Al- ‘Ard

Al- ‘Ard is the students recite the verse of the Quran on front of their teachers that has been implement by majority of the *Qurra*’. Typically, students choose the method after they have successfully memorized the verses provided by the teacher.

iii. Al-Sima’

This method is known as an example recitation from the teacher which means the teacher recites the verse of the Quran in front of students.

Also, the technique of *talaqqī* is divided into two components by Aiman Suwayd (2008) in *‘Abr al- ‘Usur: Mafhumuh wa Dawabituh* which are:

- i. *Talaqqī* Mantūq which is the practise of learning the Quranic pronunciation straight from the teachers.
- ii. *Talaqqī* Maktūb which is learn the Quran from the written books that have been compiled by the previous scholars in relation to the tajwid knowledge.

2.3.3 The Importance of *Talaqqī* Method

The *talaqqī* method has several facets and advantages. It will preserve the actual knowledge of Quran by emphasizing direct interaction between teachers and students. The interaction ensures the transmission of knowledge using traditional methods remains acknowledged across generations. As a result, learning outcomes become more engaging, meaningful, and alive. Students can pay more attention to the teachers’

pronunciation, recitation and interpretation in every Quranic verse can be more accurate.

Also, teaching using *talaqqī* technique is important because oral transmission can maintain the integrity and legitimacy of the teaching method. It can be proven when it is related to the Quran and its sciences like *Tarannum* and *Qiraat* where the students should follow teachers' recitation to have correct recitation. Besides, teachers play a vital role in guiding students to master correct pronunciations, applying each *Tajwid* rules and correct intonation. So, it will ensure the Quran is recited accurately and beautifully. Yet, it is vital for a student to learn from the competent teacher since scholars are the inheritors of greater knowledge, as the Prophet SAW stated: "Indeed, scholars are the inheritors of the Prophets." (HR Ahmad, Abu Dawud, at-Tirmizi and Ibn Majah)

Another benefit of *talaqqī* is straight response because it gives an opportunity to students to seek direct clarification from their teachers if they made any wrong elocutions such as seek direct pronunciations about *makhraj huruf* and *Tajwid* which enables them to receive immediate feedback. This show that *talaqqī* approach enable immediate response and can effectively addressed any misunderstanding and errors in pronunciations.

In addition, *talaqqī* also encourage interaction between teacher and students which enable teachers to provide guidance and support. A good teacher can distinguish students' strengths and weaknesses so that teachers can tailor their teaching approach accordingly based on the needs and limitations of the students.

2.4 Online Teaching

Nowadays, global education has grown and become vital due to the industrial revolution. Also, online teaching has become an essential element that contributes to the effectiveness of the subject or course taken. When discuss about online Quran teaching, it must be related to online learning too. Lin et al. (2017) stated that digital learning was initiated by Jay Cross in 1999. It can be consider as digital forms of media over the internet that offered learning contents and teaching methodologies to boost learners' learning and improve or develop teaching knowledge and abilities (Holzberger et al., 2013). Basically, online teaching depends on the internet to take part with adoption of other technologies like computers, tablet, smart phone, or any gadgets. Internet is known as computer network designed for communication and sharing of information (Warren et al., 1998).

Therefore, the role of teachers is shifting as there is an option to teach and learn online when technologies become available to assist online education. Denis et al. (2004) defined online teaching as one who engages directly with students to facilitate learning process whether they are physically or temporally distanced from the teacher. Ni Shé et al. (2019) have collected the definition of online teaching in their research such as online tutor, online facilitator, online instructor, online teacher, online trainer, e-moderator, e-tutor, or teacher assisting. However, the researcher will focus only on terms of online teaching though there are different names of online teaching because of their roles and attributes.

Online teaching also can be defined as internet-based teaching which gives unlimited access to the class anytime and anywhere while gives flexibility to both teachers and students (Nguyen & Kira, 2000). Considering that online teaching is not a new phenomenon because it allows people to take part and get information without

limitation. Both teachers and students that have abilities to adapt with technology can generate enthusiasm and passion for teaching and study.

It is vital to implement new approaches and skills to build an effective teaching connection for successful teaching and learning online even it received less attention for the past decade (Adnan, 2017). In pandemic, Google Classroom have been second highest ranking searched by the teachers in Malaysia (Nur Hanisah Ahmad Saifudin & Mohd Isa Hamzah, 2021).

2.4.1 Concept in Online Teaching

Teachers should modify their teaching approaches to accommodate the needs of their students when conducted online teaching. In order to accomplish the goal, teachers must have prior online teaching expertise and familiar with online teaching environments (Coman et al., 2020). Internet connectivity and usage of technologies like tablet, PCs, laptop, or smart phone is necessary to allow real time learning during screen time (Ainul Afzan Ramli & Ishak Abd Rahman, 2021).

A teacher of an online course may do a variety of tasks, including assisting students in learning, giving online instruction, interacting with students, and preparing educational content (Ni Shé et al., 2019). Coppola et al. (2002) identified three roles for teachers that should be modified while conducting online teaching. There are (1) the cognitive aspect, which is known as deeper knowledge linked to processes, information and thinking, (2) the affective roles like maintaining relationship and interaction with students in online environments and (3) managerial ability as managing class will be changed.

Basically, online teaching mode serves as a platform in determining how teachers and students interact. Thus, it provided synchronous, asynchronous and hybrid options. It will be shifting regularly as the requirement of needs. Synchronous is defined as live class between students and teacher where it gives real time interaction and direct feedback. It resembles face-to-face meetings since it concurrently engages both students and teachers at the same time. Applications that can be used in this mode is Live Chat, Skype, Google Platform, Microsoft Teams, Zoom or any related platform. Next, asynchronous means teaching and learning process are not simultaneous or not happened in real time. This mode usually focused on self-learning. It can be used using email, forum, blog, mobile application, or any one-way learning. Meanwhile, hybrid is a platform that provides face to face and non-face to face which is also known as blended learning. This option basically implemented by students who took distance learning in higher education (Abdul Jasheer Jayaseelan et al., 2019).

2.4.2 Quran Online Teaching

The evolution of education system led to the development of different approaches in Quranic education area. These approach include distance learning that conducted over internet in the form of virtual learning, one way learning or written material (Nurul Huda Zainal Abidin et al., 2019). Coman et al. (2020) mentioned in their article that 66.9% of respondents stated that they used online platform for the first-time during pandemic.

Furthermore, more research has been done to evaluate about technological aids for in Quranic study scope. Nur Syamira Abdul Wahab et al. (2017) mentioned that multimedia software can give contribution in Quranic recitation area. According to Nor

Musliza Mustafa and Mokmin Basri (2014) using multimedia may enhance students comprehension of Quranic studies. For example, the discussion about the effectiveness of using multimedia course on tajwid learning and Quranic reading based on students understanding (Zabedah A. Aziz & Irfan Naufal Umar, 2014), Smart Iqra Interactive multimedia application for disable students help to improve the quality of Quranic recitation and capable to learn the Quran well (Nur Atiqah Abdul Aziz & Noornajihan Jaafar, 2018). Besides, learning *Tajwid* based on multimedia makes learning more enjoyable (Nor Hashidah Mohd Nasir et al., 2010).

2.4.3 Issues and Challenges in Online Teaching

In implementing online *talaqqī* teaching, it must fulfill the basic requirement of *talaqqī*. Teachers need to be knowledgeable in their field of expertise. The lack to grasp and use the available technology can be a failure to be a dynamic teacher (Muhammad Nazir Mohammed Khalid et al., 2018). It is essential factor for teachers to recognize their weakness recitation example because it will impact students' recitation. In order to prevent this issues, it is necessary to conduct preliminary research regarding teachers proficiency in Quranic knowledge and understanding (Ashraf Ismail et al., 2019). This statement is supported by You Eng and Choon Keong, (2019) mentioned that to build a conducive learning environment for 21st century requires teachers to mastery content knowledge as well as pedagogy and technology.

There are also some issues in Islamic education to interpret digital education for students. Another research discover that listed issues faced by the teachers are community perspective about digital education, teachers preparation in implement online teaching, parents and students readiness to apply online learning, teachers

expertise in knowledge and technological aspects, challenges to accept new teaching environments and difficulties in maintaining moral values to students when teaching online (Mohd Amirul Bashah & Hafizhah Zulkifli, 2022). This claim is supported by similar research by Norhannan Ramli & Hafizhah Zulkifli (2022) about the similar issues which are participation and attendance of students, teachers skills and competence, parents commitments, internet access limitation and difficulties in evaluating students' progress. Accessible internet access can also affect the quality of teaching and learning process (Juwairiah Mustapah & Roslinda Rosli, 2021).

Other research done by Kebritchi et al. (2017) point out about issues and challenges for teaching successful online course by instructor are time management, teaching styles, transition from traditional to online and changing roles of instructor. The multiplicity of teachers responsibilities should be recognized and respected (Habib Mat Som & Syed Kamaruzzaman Syed Ali, 2016) because it affected teachers motivation due to the commitment at home, workload and family (Nur Hanisah Ahmad Saifudin & Mohd Isa Hamzah, 2021). Online teacher roles should constantly remind students about how to utilize the e-learning platforms, monitor and interact comfortably online (Bazimaziki, 2020).

Teaching online contributes more challenges to the teachers during pandemic covid-19. This issue addresses about the impact of online teaching and learning on educators preparations and motivation (Norhannan Ramli & Hafizhah Zulkifli, 2022). This article found that the score for teachers' readiness based on knowledge is higher than the skills itself. This means that teachers in Islamic Education have extensive knowledge in online teaching but less skilled. Thus, it is necessary for teachers to have understanding in the three fundamental areas which are technology, pedagogical knowledge and content knowledge (Noryana Mohd et al., 2019).

Table 2.1: Summary of Issues in Online Teaching

Sources	Issues in Online Teaching
Mohd Amirul Bashah & Hafizhah Zulkifli (2022)	Digital education, teachers' preparation in implement online teaching, parents, and students' readiness to apply online learning, teachers' expertise in knowledge and technological aspects, challenges to accept new teaching environments and difficulties in maintaining moral values to students when teaching online
Norhannan Ramli & Hafizhah Zulkifli (2022)	Participation and attendance of students, teacher's skills and competence, parent's commitments, internet access limitation and difficulties in evaluating students' progress
Kebritchi et al. (2017)	Time management, teaching styles, transition from traditional to online and changing roles of instructor.
Ainul Afzan Ramli & Ishak Abd Rahman (2021)	Relevant strategies and technique, course planning and students' readiness.
Noryana Mohd et al. (2019)	Three fundamental areas which are technology, pedagogical knowledge, and content knowledge

Table 2.1 presents the summary of issues in online teaching discovered by the researcher in this research. These issues are popular in the context of online teaching due to the current phenomena.

2.5 Research Theory

This study adapts the selected theories from previous scholars and academicians to develop the OTQT model. The researcher chooses to utilize the theory from Ibn Saḥnūn (1978), Al-Kaylānīy (1986) and Al-Naḥlawiy (1988) for the online Quran teacher criteria. Meanwhile for the teaching method the Gagne's Nine Event of Instruction (1985), it has been chosen in conducting the flow of teaching. All the theories are explained in detail below:

2.5.1 Ibn Saḥnūn Theory (1978)

This research focuses on the method, role and personality of Quranic teacher in teaching the Quran. According to Ibn Saḥnūn (1978), Quran education is referred as ‘binding education’ as it emphasizes the participation of students and teacher to facilitate the learning process. It means that the presence of both students and teachers in learning the Quran is necessary. This demonstrates the elements of *talaqqī* throughout the learning session. The Prophet PBUH said, “The best of you is those who teach and learn the Quran”. (HR Bukhari)

A good characteristic of Quranic teacher is to be skilled in the knowledge of Quran. Ibn Saḥnūn (1978) highlight the readability of Quranic teachers with proficient recitation and the ability to write the Quran with good calligraphy. It means Quranic teacher should demonstrates clear pronunciation with accuracy and clarity in delivery their teaching. For instance, Murihah Abdullah et al. (2018) state the teacher must be able to eloquent better recitation in order to grab interest and solemnity in students perceptions.

Ibn Saḥnūn (1978) highlight that Quranic teachers must be responsible to their duty when serving. There are some rules should be followed by teachers which are:

1. Paying attention to students during the teaching and learning sessions.
2. Communicating with parents to those who do not attend the class.
3. Using the allocated time to teach the students.
4. Be patient when instructing students until they can master the recitation or memorizing the Quran.

However, Siti Salwa Md. Sawari & Azlina Mustaffa (2014) analyzed the perspectives of Ibn Saḥnūn in the book of “*Adab al-Muallimin*” by stating the

characteristic of Quranic teachers are sincerity, piety (*taqwā*), fairness, punctuality, compassion, trustworthiness and responsibility. All those characteristics emphasizing the development character of a teacher is essential to foster a conducive learning environment. In online teaching, teachers should prioritize themselves with those characteristics to serve as a role model for their students.

The relevancy of this theory in current educational system is supported based on research by (Najihah Abdullah et al., 2014). Quranic teacher should equip themselves with knowledge and qualifications to be a good teacher. Therefore, the researcher believed that all these characteristics from Ibnu Saḥnūn perspectives are important and suitable to be applied by every teacher to implement in the OTQT model. The theory from Ibnu Saḥnūn provides valuable insight into the foundation of Quran education as it is essential to cater the diverse needs of students and upholding the standards of Quranic teacher in contemporary settings.

2.5.2 Al-Kaylānī (1986) Theory

The success of teaching and learning can be measured through teacher who are capable of implementing correct and precise teaching techniques (Mohd Aderi Che Noh, 2009). According to al-Kaylānī (1986), there are six guidelines for Quranic teachers during applying teaching methods. The method guideline must be as follow:

- 1) The method must be suitable with the purpose and goals of study,
- 2) It must be suitable with the nature of study.
- 3) It must match and be equivalent to the students' age.
- 4) The teachers are able to implement the teaching method.

- 5) Sufficient time provided to implement the selected method.
- 6) The selected method is suitable with the facilities provided.

To be more emphasis Al-Kaylānīy (1986) stressed that teachers should shift their communication, diction, teaching techniques, the way to reprimanding students and other pedagogical methods that suit the ages of students. This correlates with the statements from Abu Hamid Muhammad Al-Ghazali (n.d.) that teachers should limit the teaching scope based on students capacity and does not deliver the knowledge above students level as the Prophet Muhammad PBUH said “ We are told to talk to people according to their development of intellect”. Delivering the subject content without considering students’ intellectual level and achievement may result complexity and boredom to students until effect the intended goals (Ab. Halim Tamuri et al., 2010).

In placing more emphasis, Mastel-Smith et al. (2015) claimed that promoting online teaching requires awareness of teacher’s communication tone, being able to interpret meaning beyond textual and nonverbal communication, and be a communication model for caring engagement. Apart from that, students will learn to communicate with respect and avoid misunderstanding. For this context, teachers need to have skills in emphasizing errors in Quranic recitation is important as it related to the meaning of Quran (Kamarul Azmi Jasmi & Mohd Aderi Che Noh, 2013).

Hence, the researcher will follow this theory during Quranic online teaching as this method is suitable to implement in online teaching context. It can be supported by Sharifah Norshah Syed Bidin et al. (2011) stated that this theory is highlighting the humanistic component that allow students from various background achieve the education goals. It signifies considering human aspects in education, recognizing

students' diversity, skills, and capabilities to the learning environment. This approach promotes personalized teaching strategies and align to be implemented in OTQT model.

2.5.3 Al-Naḥlāwīy (1988)

Effective teaching practices is essential especially when refers to Islamic Education teachers including Quranic teachers. To achieve effectiveness in teaching Quranic teaching, a teacher must possess a good quality of characteristic throughout the teaching process. Also, prioritizing the delivery of teaching content crucial as it impact the teaching objectives (Mohd Nahi Abdullah, 2018). Therefore, Quranic teachers should focus on developing their characters, enhancing the knowledge, and teaching skills.

Previous research has highlighted the contribution of the theory of Al-Naḥlāwīy such as the role Islamic Teacher education, the application of effective Quran recitations, method of teaching and learning the Quran, the practices of recognizing students in teaching, quality practices of teachers among Islamic education teachers, effective teaching practices of Islamic education based on the concept of Mu'alim, comprehensive model of Islamic education teachers and many more (Ab. Halim Tamuri & Mohamad Khairul Azman Ajuhary, 2010; Kamarul Azmi Jasmi & Mohd Aderi Che Noh, 2013; Mohd Nahi Abdullah, 2018; Nur Hanani Hussin et al., 2013; Razila Kasmin et al., 2019; Wan Ali Akbar Wan Abdullah et al., 2021).

Al-Naḥlāwīy (2008) listed the characteristics that should be fulfilled by Quranic teachers according to Islamic principle as follows:

- 1) The teachers must have good intentions, behavior and quality that refer to *Rabbani* character which is follow the rules and regulations of Islam.
- 2) The teachers must be sincere people that focus only to please Allah.
- 3) Teachers must be patient in carrying out their duties.
- 4) Teachers should deliver authentic knowledge to students. One of the indicators of a teacher's integrity is they do what they teach.
- 5) Teachers should always seek new knowledge in their field of study.
- 6) Teachers are able to teach in various teaching techniques.
- 7) Teachers can control the students in a good and firm way during the teaching and learning process.
- 8) Teachers consider students capabilities when choosing the teaching method.
- 9) Teachers are aware of the current trends and development of students when solving teaching and learning issues.
- 10) Teachers should be fair to every student without discrimination.

Additionally, Al-Naḥlāwīy (2008) emphasized the importance of teaching skills that lead to various methods, approaches, and strategies that suitable according to the teaching context. He also suggests using the conversation method in teaching the Quran which is applicable in online Quran teaching as it enhances the *talaqqī* methods in teaching. Despite the availability of many approaches listed, this theory is suitable to be applied by teachers during online teaching to preserve and maintain the blessing in

teaching the Quran. Online Quran teacher's standard should be highlighted whether using traditional or conventional setting teaching method.

2.5.4 Gagne's Nine Events of Instruction (1985)

Teaching design is a systematic process that transform general principles of teaching and learning into tangible planning and delivery methods for teaching (Abdul Jasheer Jayaseelan et al., 2019). Gagne's Nine event of instructions can be a guideline for teaching sessions because it can assist teachers in improving their teaching performance. Gagne's instruction has provided an organized teaching step to facilitate the teaching process (Khadjooi et al., 2011). Structured teaching into specifics steps based on the theory will ensure clearer learning objectives.

Gagne's nine events of instruction can be followed as below:

1. **Gaining attention:** At the beginning of the class, the teacher should gain the students' attention by capturing their interest by providing a good starting scenario or asking questions. For example, greet the students and ask about their day.
2. **Inform students the objectives of study:** It is necessary for teachers to inform them of the objective of the study when initiating the teaching process because it can help students to finish the lesson well.
3. **Stimulate recall or prior knowledge:** Asking previous lessons can let students to recall the knowledge before adding new information. This will help students to remember the subject well. For teaching *talaqqī* online, asking students about

the previous chapter about the *hukum* or rules related to *Tajwid* could assist them to have better recitation.

4. **Presenting the content:** Students tend to pay attention when demonstrating something interesting to them, especially children. To present the content, teachers should use a reliable resource to preserve the knowledge.
5. **Providing learning guidance:** Learning guidance can help students feel comfort when in the learning process. Teachers should explain the manner in the class even though it is conducted online. Also, the teacher should guide the class step by step if the class is conducted by a group.
6. **Eliciting performance:** This phase requires students to act. This provides an opportunity for students to recite the Quran and correct the recitation.
7. **Providing feedback:** In online teaching *talaqqī* class, feedback is important. Individual feedback or guidance can contribute to a better next learning session. It allows students to improve their recitation and practice more.
8. **Assessing performance:** Before ending the class, teachers should ask students to conclude the learning session to know their understanding.
9. **Enhancing retention and transfer:** In the end of the class, teacher can give some motivation to students about correcting the recitation or summarize the class session. Teachers also can encourage students to apply better recitation after the class.

Additionally, this theory contributes for making teachers more engaging with students which will result in improved learning and better retention (Hidayat Ullah et al., 2015). It also known as a process that take both teacher and students to take action during learning process (Khadjooi et al., 2011). Interaction between students, teachers

and teaching content is essential in all form of learning especially in online education (Picciano, 2017). This theory shows a significant process with online *talaqqī* Quran teaching that needs the involvement of teacher and students in the learning process. The significance between pedagogical approach in online teaching *talaqqī* Quran is relatable with synchronous session or *talaqqī* which need live response from teacher and students.

Integration of theory from Gagne's into this research enhancing students' engagements and learning outcomes in Quranic education. For instance, utilizing this theory in multimedia teaching significantly enhance students' performance and improved academic achievements compared to traditional learning as it can managing cognitive load in memory and supporting transfer of learning (Baba et al., 2017). Also, Zabedah A. Aziz and Irfan Naufal Umar (2014) choose Gagne's theory as a framework to determine the effectiveness of the multimedia Tajwid learning courseware in their research. Moreover, the use of this theory in development of graphic design learning module based on technology give a positive contribution to hearing impairment students learning style (Zainuddin Ibrahim, 2017). It demonstrates that this theory can facilitate effective teaching and learning even with asynchronous way of learning.

Based on the review above, it can be concluded that Gagne's Nine Events of Instruction is beneficial and suitable for application in online teaching contexts. This instructional strategy helps to accommodate the online *talaqqī* Quran teaching model for novice teachers by providing a structured framework for designing engaging and effective learning experiences. These teaching strategies ensures that online *talaqqī* Quran teaching is interactive, meaningful, and aligned with the settings of Quran education.

2.6 Previous Studies

In this section, aims to review previous research to establish a foundational understanding of relevant research to the purpose of studies related to online *talaqqī* Quran teaching.

2.6.1 Relevant Literature Related to Online Quran Teaching

Hafiza Abd Hamid et al. (2022) among the researchers who discussed about online Quran teaching. Their article named as “Al-Quran Teaching and Learning in the Covid-19 Pandemic New Norm Situation: Issues and Challenges among University Selangor Lecturers.” The findings of this study figure out some challenges in implementation online class due to the internet connection and students’ skill level impacted lecturer skills in handling online teaching. This study applied qualitative research by document analysis and open-ended questionnaires involves seven (7) lectures in Quranic teaching in pandemic. Besides, other research show the same issues with internet connection, lack of cooperation and motivation regarding implementation on online Tajwid learning (Anuar Hasin et al., 2020a). Issues gathered in this study fill an important gap by providing insight into providing more friendly platform in teaching Quran and teachers should cater more skills in conducting online Quran teaching as it an alternatives education in 21st century.

Furthermore, study titled “Implementing the *Tasmik J-Qaf* Model Online: Current Approach” by Fenny Farhana Mohd Sajari & Hafizhah Zulkifli (2021) aims to enhance the Islamic education curriculum and support students in their Quranic recitation with the goal of completing khatam (finish the recitation) Quran by the primary school level.

This qualitative study focuses on the implementation of technology using the *Tasmik j-*

Qaf Model. The findings from this study display an increase in teacher awareness of regarding technology integration in teaching. The factor contribute to effective online teaching are knowledge and teachers skill in utilizing the technology (Suzlina Hilwani Baharuddin & Jamaludin Badusah, 2016). It shows that proficiency in using ICT is crucial as it assists to develop particular field (Fenny Farhana Mohd Sajari & Hafizhah Zulkifli, 2021). By examining this study, this current research on online *talaqqī* Quran teaching seeks to contribute to the existing literature by providing a comprehensive model for teachers to conduct online effective online Quran classes in aspects knowledge and skills.

Research titled “*Model Konsep Pembelajaran e-Talaqqī Bagi Pengajian Ilmu-Ilmu Islam*” by Nurhafiza Hamzah in 2021 aims to explore the elements involved in online *talaqqī* (*e-Talaqqi*) in studying Islamic knowledge such as the suitability of element to develop *e-talaqqī* learning model, identify the varying perspectives of preachers and admin roles within the field of Islamic studies to develop the required element in *e-talaqqī* learning model. The researcher applied a mixed method approach which is Sequential Exploratory Design which combined qualitative and quantitative approach. For qualitative approach, the researcher applied purposive sampling from four informants and the data was analyzed thematically. Meanwhile, 254 respondents had been involved in quantitative approach and analyzed using Winstep software based on Rasch Model. The findings imply three main elements of *e-Talaqqī* which are teacher authority, students’ attitudes, and a suitable religious learning platform for online Islamic studies. This research is closely related to the current research in developing the model because it intends to identify the essential elements required to develop an effective *e-Talaqqī* learning model. However, this research is not focused on Quran teaching specifically but focused on general online *talaqqī* in Islamic knowledge.

Another study by Monika@Munirah Abd Razak et al. (2014) explores Quran teaching and learning strategies through television programs. The study focused on programs in Malaysian through TV al-Hijrah television station platform. Also, there are issues and challenges faced in publishing Quran learning programs on television. This study applied a descriptive method to analyze the programs related to learning and teaching Quran on TV al-Hijrah. The findings show that the strategies in learning and teaching Quran in television still follow conventional methods that involve two-way interactions between host and viewers (teacher and students). Challenges faced when teaching and learning through television include limited communication and inadequate time provided which may not be suitable for all students or viewers who wish to participate in learning. My research aims to provide concentrated teaching and learning outcomes that focus on students to help them with their recitation. It will highlight two-way interaction between teachers and students during the class to meeting the concept of *talaqqi*. Besides, online *talaqqi* Quran teaching will ensure a sufficient amount of time and communication for every class or student.

Moreover, article by Norhannan Ramli & Hafizhah Zulkifli (2022) had figure out the level of readiness and motivation of Islamic Education teachers towards online teaching and learning. This study applied quantitative research involving 85 respondents from teachers in Islamic Education. The results revealed that teachers' knowledge readiness level was higher than their availability of teaching skill. This indicates that teachers are familiar with online teaching but lack the skills to implement it effectively. However, novice teachers who are less familiar with online teaching may face difficulties for their first time. They must acquire necessary skills and methods to conduct the online classes. This current study addresses an important gap in the existing research between experienced teachers and novice teachers in online Quran teaching as

they may have knowledge but lack the skill to utilize the technology efficiently. This will help teachers in their training and support teaching experience.

Moreover, article title “*Reka Bentuk Model Pengajaran Tarannum al-Quran : Analisis Terhadap Model-Model Pengajaran yang Terpilih*” by Muhamad Nasir Mohamad Salleh et al. (2020) discover about selected teaching models as conceptual framework to Tarannum Quran Teaching Model for Higher Education Institute. The findings from this study identify three teaching models that are suitable for the teaching model. Six components have been identified to teaching *tarannum* which are teaching goals, teaching objectives, teaching methods, teaching techniques, teaching aids and teaching evaluations. However, current research will focus on subjects teaching Quran generally instead of Tarannum subjects. Meanwhile, current study will design and develop online *talaqqī* Quran teaching model for novice teachers based on DDR methodology with the agreements of experts’ consensus.

2.6.2 DDR as Research Approach

Research by Habibah@Artini Ramlie (2017) titled “*Pembangunan Model Profesionalisme Guru Pendidikan Islam Berasaskan Riadhah Ruhhiyyah*” discussed about teacher professionalism in Islamic studies based on ‘*Riadhah Ruhhiyyah*’ based on theory Imam al-Ghazali. The study aims to propose an Islamic education teachers’ professionalism based on ‘*Riadhah Ruhhiyyah*’ using DDR approach in three phases. The suggestion model was introduced as a guideline for future teachers in institute or university, novices or experienced teachers during their services or training. Previous research focused on teachers in Islamic education in general. The findings from this research are related with current studies based on teaching methods and the essential

aspects of a professional teacher in Islamic education. However, ongoing research aims to address the existing gap in knowledge by focusing specifically on setting standard on online Quranic teaching. Teachers should have a solid foundation of knowledge and standard whether they are teaching in an online or offline setting. This subject matter not only needs expertise but also a deep understanding of teaching methods and strategies to the relevant mode of teaching. Also, knowledge in latest educational technologies and methodologies can enhance students' engagement and learning outcomes.

In addition, study that employed the DDR approach to develop the model is Nurul Auji Hasbullah (2021) research from Islamic Science University of Malaysia (USIM). The study titled "Designing the Model of KKQ Meaning-Based Tarannum Mobile Application" discusses a learning model for the Special Class of Reading and Memorizing of the Quran (KKQ). The objectives of this study were to design and develop Tarannum (recitation with melody) using mobile technology to aid in understanding Quranic verses as an option in reciting the Quran with Tarannum. The researcher used three phases according to DDR approach to complete the research findings, which are document analysis, interview, and evaluation from experts to develop the model. The findings show that the designed model of meaning-based Tarannum mobile apps for KKQ class can serve as teaching and learning aids. While existing research has primarily focused on integrated learning methods in the field of *tarannum* based on mobile applications, it is noticeable that there is a gap of emphasis on face-to-face learning on basic recitation in online Quran education. It is essential to note that getting a foundational knowledge of Quran recitation is crucial before taking part in *tarannum* as it will guide to correct pronunciation and rules in Tajwid. Ahmad Tamizi Abu et al. (2020) stressed that basic reading skills is a foundation based to

achieving fluency in Quranic recitation in the next phase. So, this current research will highlight on synchronize or *talaqqī* method in learning the Quran.

Besides, research entitled “Sustainable Game Design (SUSGAD) Framework for Game-Based Learning Development (i-TAJWEED) to Motivate Students in Learning Tajweed” by Nadiah Ramlan (2022) applied DDR as an approach to develop game-based learning on Tajwid Quran. The objectives of this study were identifying sustainability elements for game-based learning Tajwid, develop and evaluate the impact of game-based learning on students’ motivation, students’ achievements, and sustainability elements in gamed-based learning. Based on this research, gamed-based learning in learning Tajwid contributes to students’ motivation and improves students’ achievement in learning Tajwid. This existing research offer valuable insight into aspect game-based learning on Tajwid, but the concept of learning Quran is asynchronized and needs for further research in synchronize or two-way teaching and learning such as *talaqqī* in online Quran education. Teacher support and evaluation in correct the pronunciation in Tajwid should be emphasis in teaching and learning Quran.

Another study that applied DDR is Shah Rizul Izyan Zulkiply (2022) titled “Model of Quranic Teaching for Elderly”. The study focused on teaching the Quran to the elderly as a long-life learning. It involved three phases to design and develop the model by applying interview method for phase 1, design and development phases for phase 2 and evaluation phase for phase 3. All the 92 items from this model are agreed by the experts. The study revealed that experts agreed on the proposed elements which are Quranic teaching process, teacher’s criteria needed, syllabus, and learning facilities. This model is designed to serve a comprehensive guide for teachers to teach Quran for elderly whether it is in individual settings, within the mosque or in private learning classes. This study is closely related to current research in Quranic teaching, but it

focuses specifically on the elderly and conventional approach. However, current research is now focusing on online *Talaqqī* Quran teaching for all types of students such as kids, teenagers, adults, and the elderly. Interestingly, some elements from this research are practical and can contribute to the current research as elderly students are also interested in participating in online Quran teaching. Therefore, this current research will provide a guideline for teaching Quran online and suitable to be applied for all ages of students.

In addition, a journal by Muhammad Nasir, Zaharah and Mohd Faisal entitled “*Analisis Keperluan Pembangunan Model Pengajaran Tarannum al-Quran: Satu Kajian Penerokaan*” in 2020 discussed the need to develop the Tarannum Quran Teaching Model (MPTQ) in one of the higher learning institutions in Malaysia. This study used the Design and Development (DDR) approach to develop the model. A mixed method approach was used in this phase using semi structured interview and distribution of questionnaires for trainee teachers. The findings indicate that both data from qualitative and quantitative support strengthen the development of MPTQ. Instead of focus on Tarannum, current research will design and develop the model regarding online *talaqqī* Quran teaching as it has been popular these days.

Overall, previous literature involved was related to Quran teaching covering both traditional and conventional teaching methods. The acceptance of technology has significantly influenced the evolution of learning environments in the 21st century. However, this technological advancement has also brought numerous issues and challenges for teachers and students. Issues such as internet connectivity problems, variations in teaching skill among teachers and lack of comprehensive knowledge have been observed to distract the teaching process. In response to these challenges, the current study aims to develop a guideline specifically designed for online *Talaqqī*

Quran teaching. This research is important considering the absence of a comprehensive guideline tailored to the specific needs and requirements of the online education field.

2.7 Summary

It is essential to thoroughly revive existing literature to identify the gaps and areas requiring further research. This chapter attempts to discuss the concept of online Quran teaching, emphasizing the *talaqqī* method or synchronized sessions in teaching and learning Quran. It has covered the definitions of *talaqqī* based on previous and current opinions. Additionally, the researcher examines online in the context of Quran education. The researcher explores approaches to Quran online teaching and extends the discussion further. Furthermore, this chapter covers the characteristic of teacher in online teaching based on the selected theories and discovers some issued related to online Quran teaching. Finally, the researcher discussed a previous study relevant to this research to identify gaps that need to be addressed.