

Online Qur'anic Talaqqi Learning Quality Model Based on Pedagogical, Technological, Evaluative, and Spiritual Factors

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ABSTRAK

Pembelajaran talaqqi Al-Qur'an daring memerlukan model kualitas pembelajaran yang tidak hanya menekankan pemanfaatan teknologi digital, tetapi juga mempertahankan nilai-nilai pedagogis, evaluatif, dan spiritual dalam tradisi pembelajaran Al-Qur'an. Penelitian ini bertujuan untuk menganalisis model kualitas pembelajaran talaqqi Al-Qur'an daring berdasarkan kompetensi mentor, metode dan strategi pembelajaran, umpan balik dan evaluasi, media dan fasilitas pembelajaran, serta suasana dan pengalaman spiritual. Penelitian ini menggunakan pendekatan kuantitatif dengan desain survei eksplanatori. Data dikumpulkan melalui kuesioner skala Likert lima poin kepada 116 mahasiswa peserta program talaqqi Al-Qur'an daring dan dianalisis menggunakan Partial Least Squares Structural Equation Modeling (PLS-SEM) dengan SmartPLS. Hasil penelitian menunjukkan bahwa seluruh variabel eksogen berpengaruh positif dan signifikan terhadap kualitas pembelajaran. Suasana dan pengalaman spiritual memberikan pengaruh terbesar ($\beta = 0,256$), diikuti oleh umpan balik dan evaluasi ($\beta = 0,254$), kompetensi mentor ($\beta = 0,222$), metode dan strategi pembelajaran ($\beta = 0,212$), serta media dan fasilitas pembelajaran ($\beta = 0,158$). Model yang diusulkan mampu menjelaskan proporsi yang besar terhadap variasi kualitas pembelajaran ($R^2 = 0,966$), yang menunjukkan bahwa faktor pedagogis, teknologi, evaluatif, dan spiritual secara bersama-sama berkontribusi terhadap kualitas pembelajaran talaqqi Al-Qur'an daring. Temuan ini mengindikasikan pentingnya penguatan kompetensi mentor, pemberian umpan balik yang sistematis, penciptaan pengalaman spiritual yang bermakna, serta dukungan teknologi yang memadai untuk meningkatkan kualitas program talaqqi Al-Qur'an daring.

ABSTRACT

Online Qur'anic talaqqi learning requires a quality model that not only emphasizes the use of digital technology but also preserves the pedagogical, evaluative, and spiritual values of the Qur'anic learning tradition. This study aims to analyze the quality model of online Qur'anic talaqqi learning based on mentor competence, learning methods and strategies, feedback and evaluation, learning media and facilities, and spiritual atmosphere and experience. This study employed a quantitative approach with an explanatory survey design. Data were collected using a five-point Likert-scale questionnaire from 116 students participating in an online Qur'anic talaqqi program and analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM) with SmartPLS. The results indicate that all exogenous variables have positive and significant effects on learning quality. Spiritual atmosphere and experience showed the strongest effect ($\beta = 0.256$), followed by feedback and evaluation ($\beta = 0.254$), mentor competence ($\beta = 0.222$), learning methods and strategies ($\beta = 0.212$), and learning media and facilities ($\beta = 0.158$). The proposed model explained a substantial proportion of the variance in learning quality ($R^2 = 0.966$), indicating that pedagogical, technological, evaluative, and spiritual factors jointly contribute to the quality of online Qur'anic talaqqi learning. These findings suggest that strengthening mentor competence, systematic feedback, meaningful spiritual experiences, and appropriate technological support is essential for improving the quality of online Qur'anic talaqqi programs.

1. INTRODUCTION

The digital transformation of religious learning has changed the way learners access, study, and internalize Islamic knowledge, including Qur'anic learning. This transformation does not only occur in formal educational institutions, but also in nonformal education and religious communities that were previously highly dependent on direct interaction between teachers and learners. In the context of Qur'anic education, the ability to read the Qur'an correctly according to the rules of tajwid, makhraj, fluency, and adab of recitation remains a

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fundamental competence that must be mastered by every Muslim. However, technological development has created new opportunities to expand learning access through online platforms, mobile applications, multimedia, artificial intelligence, and digital learning systems (Alsulami et al., 2024; Nasution et al., 2024; Supriandi et al., 2024).

The low level of Qur'anic reading literacy remains an important issue in Indonesia. Supriandi et al. (2022) show that the ability of Indonesian Muslim communities to read the Qur'an is still a serious problem, and Islamic religious education delivered through formal levels has not fully solved the issue of Qur'anic illiteracy. This condition indicates that Qur'anic learning requires a more systematic, adaptive, and relevant strategy according to learners' needs. In higher education, this need becomes increasingly urgent because students are expected not only to possess academic competence, but also religious literacy and strong spirituality. Therefore, Qur'anic learning needs to be designed as a developmental process that is not merely oriented toward technical reading skills, but also toward the formation of habits, motivation, and spiritual closeness to the Qur'an.

One method that remains relevant in Qur'anic learning is talaqqi, namely a learning process through direct interaction between a teacher or mentor and learners. This method enables learners to recite before a mentor, receive direct correction, imitate correct recitation, and gradually improve mistakes in tajwid and makhraj. Wahyudi et al. (2023) explain that the talaqqi method continues to be used in pesantren learning because it maintains the continuity of knowledge transmission, although during the pandemic this method adapted to online media. Similarly, Kurniailah and Bakar (2023) show that the quality of Qur'anic memorization and recitation is influenced by a structured learning system, competent mentors, discipline, recitation submission procedures, and continuous evaluation. These findings strengthen the argument that the quality of Qur'anic learning is strongly influenced by pedagogical quality and the role of mentors.

Nevertheless, the shift of talaqqi from face-to-face settings to online learning spaces creates new challenges. Talaqqi essentially emphasizes direct closeness, accuracy in listening to recitation, personal correction, and emotional-spiritual relationships between mentors and learners. When this process is conducted online, learning quality depends heavily on the stability of digital media, audio quality, the mentor's ability to manage virtual interaction, and learners' readiness to participate in learning. Adziz and Ismail (2023) found that the use of digital platforms in pondok institutions that are accustomed to face-to-face talaqqi raises concerns regarding effectiveness, acceptance, and patterns of digital device use. This indicates that technology cannot be positioned merely as a supporting tool, but as a factor that contributes to the quality of learning experience.

Previous studies indicate that Qur'anic learning research has developed in several directions. First, studies on Qur'anic learning management emphasize the importance of planning, organizing, strategies, and evaluation in learning. Subki (2025) found that research trends in Qur'anic learning have begun to move toward Learning Management Systems, e-learning, and computer-assisted instruction as responses to the need for more flexible and measurable learning. Second, studies on Qur'anic learning technology show that mobile applications can support tahsin practice, voice analysis, and evaluation of reading ability. Nasution et al. (2024), for example, developed a mobile tahsin application based on the Dynamic Time Warping method with an accuracy rate of 90.47% in voice recognition. Third, the integration of multimedia in Islamic education has been shown to contribute to teaching effectiveness, learner satisfaction, and interactive learning (Supriandi et al., 2024).

In addition to technological aspects, the quality of religious learning is also influenced by pedagogical and affective dimensions. Aseery (2024) emphasizes that learners' motivation and engagement in religious education can be strengthened through enjoyable learning, positive feedback, personalized learning environments, storytelling, audio technology, and strategies that provide opportunities for participation. Altinyelken (2021) also criticizes the tendency of nonformal Islamic education to overemphasize memorization, one-way transmission, and limited dialogue; therefore, more reflective, dialogic, and interactive pedagogy needs to be developed. In this context, online talaqqi should not simply transfer recitation activities to digital platforms. It must be designed as a learning process that maintains recitation correction, mentor-learner relationships, motivation, and a conducive spiritual atmosphere.

The spiritual dimension is an important factor that distinguishes Qur'anic learning from ordinary skill-based learning. Hadi (2023) shows that Qur'anic spiritual values can shape social learning patterns, changes in perspective, and quality of life. Rubino et al. (2023) also emphasize that communication from the perspective of Islamic teachings is related to respect for human dignity, tolerance, responsibility, humility, and healthy interpersonal relationships. In talaqqi learning, the mentor's communication does not only function as technical instruction, but also as spiritual guidance that builds comfort, trust, and learner motivation. Therefore, mentor quality, communication patterns, and spiritual atmosphere become integral parts of the learning quality model.

Several studies also emphasize the importance of approaches that are appropriate to learners' contexts. Borham et al. (2024) found that Islamic learning for indigenous communities needs to be arranged systematically by considering syarah methods, discussion, storytelling, talaqqi musyafahah, facilities, educators' skills, and role modeling. Zulfatmi (2023) shows that religious value learning is not yet effective when learning design, objectives,

activities, and assessment are not adequately integrated. Mubi et al. (2025) further emphasize that the quality of teaching materials, both physical and digital, activities, exercises, language, and pedagogical relevance influence Qur'anic learning. These findings indicate that the quality of online Qur'anic learning must be viewed multidimensionally, not only from the perspective of method or media.

However, a research gap remains evident. Previous studies tend to discuss talaqqi, qiroati, tahfizh, digital media, or motivation in religious learning separately. Studies that simultaneously integrate pedagogical, technological, evaluative, and spiritual factors into a single quality model of online Qur'anic talaqqi learning are still limited. In fact, online learning requires alignment among learning strategies, mentor competence, feedback and evaluation, digital media quality, learning facilities, and a supportive spiritual atmosphere. In addition, many studies on Qur'anic learning still use descriptive qualitative approaches, while structural model testing that explains the contribution of each factor to learning quality needs further strengthening.

Based on this gap, this study is important to develop and test a quality model of online Qur'anic talaqqi learning based on pedagogical, technological, evaluative, and spiritual factors. The use of Partial Least Squares Structural Equation Modeling (PLS-SEM) is relevant because this model involves several latent constructs and aims to explain predictive contributions among variables. Hair and Alamer (2022) explain that PLS-SEM is suitable for educational research that analyzes complex models, is prediction-oriented, and requires evaluation of both the measurement model and structural model. Therefore, this study is expected to provide a conceptual contribution in the form of an integrative model of online Qur'anic talaqqi learning quality, a methodological contribution through model testing using PLS-SEM, and a practical contribution for talaqqi program managers in designing learning that is pedagogically and technologically effective while remaining spiritually meaningful.

2. METHOD

This study employed a quantitative approach with an explanatory survey design. The design was used to test the quality model of online Qur'anic talaqqi learning based on pedagogical, technological, evaluative, and spiritual factors. The research focused on examining the effects of mentor competence, learning methods and strategies, feedback and evaluation, learning media and facilities, and spiritual atmosphere and experience on the quality of online Qur'anic talaqqi learning. This approach was considered appropriate because the study aimed to explain predictive relationships among latent variables in a structural model, particularly in educational research that requires the testing of complex relationships between constructs (Creswell & Creswell, 2018; Hair & Alamer, 2022).

The respondents of this study were 116 students of the Educational Administration Study Program who participated in an online Qur'anic talaqqi program. The respondents were selected using purposive sampling based on several criteria: they had participated in online talaqqi learning activities, had learning experiences with mentors, and completed the research questionnaire properly. The online talaqqi learning context in this study refers to a learning process that transfers teacher-learner interaction into a digital space while maintaining the essential elements of recitation correction, personal guidance, and spiritual development. This context is consistent with previous studies showing that talaqqi learning can be adapted into online settings while still emphasizing mentor guidance, recitation correction, and the continuity of Qur'anic learning interaction (Wahyudi et al., 2023; Adziz & Ismail, 2023).

Data were collected using a structured questionnaire with a five-point Likert scale ranging from 1 to 5. The questionnaire consisted of indicators representing five exogenous variables and one endogenous variable. The exogenous variables included mentor competence, learning methods and strategies, feedback and evaluation, learning media and facilities, and spiritual atmosphere and experience. The endogenous variable was the quality of online Qur'anic talaqqi learning. Each variable was measured through five indicators developed based on the characteristics of talaqqi learning, digital learning media, learning evaluation, and learners' spiritual experience. The questionnaire was designed to capture learners' perceptions of the implementation and quality of online Qur'anic talaqqi learning because learner perception is an important source of data in evaluating learning quality, satisfaction, engagement, and religious learning experience (Aseery, 2024; Supriandi et al., 2024).

The data were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM) with the assistance of SmartPLS software. PLS-SEM was selected because it is suitable for testing predictive models involving several latent constructs and structural relationships among variables in educational research. The analysis was conducted in two main stages: evaluation of the measurement model and evaluation of the structural model. The measurement model evaluation included outer loading, Cronbach's Alpha, Composite Reliability, Average Variance Extracted, and the Heterotrait-Monotrait Ratio. The structural model evaluation included collinearity statistics, path coefficients, R-square, t-statistics, and p-values obtained through the bootstrapping procedure. These stages follow the recommended procedures for PLS-SEM analysis, which require researchers to

assess the validity and reliability of the measurement model before interpreting the structural relationships among latent variables (Hair & Alamer, 2022).

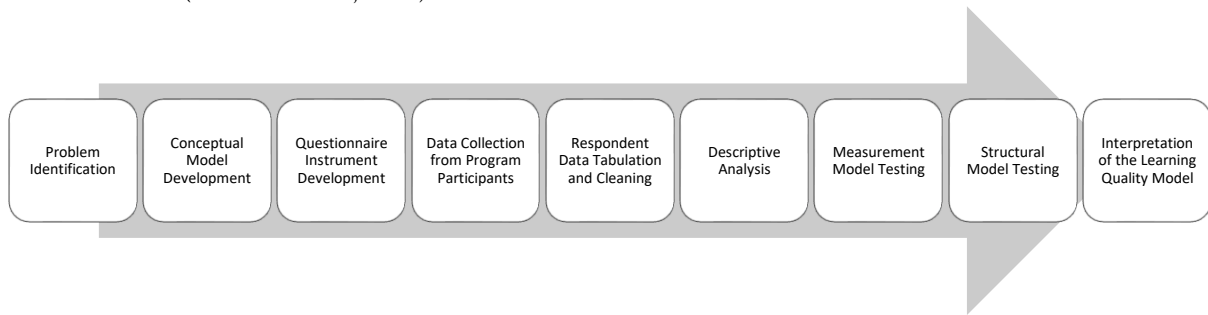


Figure 1. Research Flow Diagram
Source: Researcher, 2026.

3. RESULT AND DISCUSSION

Result

The results of this study are presented in three main parts: descriptive analysis of the research variables, evaluation of the measurement model, and evaluation of the structural model. The analysis was conducted to examine the extent to which pedagogical, technological, evaluative, and spiritual factors contribute to the quality of online Qur'anic talaqqi learning.

Table 1. Mean Scores of Research Variables

Variable	Mean	Interpretation
Mentor Competence	4.63	Very high
Learning Methods and Strategies	4.63	Very high
Feedback and Evaluation	4.63	Very high
Learning Media and Facilities	4.49	Very high
Spiritual Atmosphere and Experience	4.62	Very high

Source: Research data analysis, 2026.

Table 1 shows that all research variables obtained very high mean scores. The highest mean scores were found in mentor competence, learning methods and strategies, and feedback and evaluation, each with a mean score of 4.63. This indicates that the respondents perceived the online Qur'anic talaqqi program as being supported by competent mentors, appropriate learning strategies, and clear feedback and evaluation processes. The spiritual atmosphere and experience variable obtained a mean score of 4.62, indicating that online talaqqi learning was still able to provide a comfortable, religious, and meaningful learning experience. Meanwhile, learning media and facilities obtained the lowest mean score, 4.49, although it remained in the very high category. This suggests that digital learning media, such as Zoom, breakout rooms, modules, and technical support, were perceived as supportive, but still needed improvement compared with other variables.

At the indicator level, the highest score was found in the item stating that talaqqi learning made participants feel closer to the Qur'an, with a mean score of 4.76. Another high score was found in the indicator related to clear and objective mentor assessment, with a mean score of 4.75. The lowest indicator score was related to audio quality and communication during online learning, with a mean score of 4.25. These results indicate that spiritual and evaluative aspects were the main strengths of the program, while technical aspects of online media, particularly audio quality and communication stability, still required further improvement.

The evaluation of the measurement model was conducted by examining outer loading, Cronbach's Alpha, Composite Reliability, and Average Variance Extracted. The outer loading results showed that most indicators had loading values above 0.70. The mentor competence variable had loading values ranging from 0.763 to 0.867. The learning methods and strategies variable had loading values ranging from 0.664 to 0.867. The feedback and evaluation variable had loading values ranging from 0.809 to 0.899. The learning media and facilities variable had loading values ranging from 0.660 to 0.755. Meanwhile, the spiritual atmosphere and experience variable had loading values ranging from 0.819 to 0.912.

Table 2. Summary of Indicator Outer Loading

Variable	Outer Loading Range	Description
Mentor Competence	0.763–0.867	Accepted
Learning Methods and Strategies	0.664–0.867	Accepted with notes
Feedback and Evaluation	0.809–0.899	Accepted
Learning Media and Facilities	0.660–0.755	Accepted with notes
Spiritual Atmosphere and Experience	0.819–0.912	Accepted

Source: SmartPLS data analysis, 2026.

Based on Table 2, most indicators fulfilled the criteria of convergent validity. Several indicators were slightly below 0.70, particularly in the learning methods and strategies variable and the learning media and facilities variable. However, these indicators were retained because the construct reliability and Average Variance Extracted values still met the required criteria.

Table 3. Construct Reliability and Validity

Variable	Cronbach's Alpha	rho_A	Composite Reliability	AVE
Mentor Competence	0.878	0.884	0.911	0.673
Learning Quality	0.963	0.967	0.966	0.537
Learning Media and Facilities	0.775	0.780	0.847	0.525
Learning Methods and Strategies	0.833	0.845	0.883	0.604
Spiritual Atmosphere and Experience	0.912	0.915	0.934	0.740
Feedback and Evaluation	0.909	0.910	0.933	0.735

Source: SmartPLS data analysis, 2026.

Table 3 shows that all constructs had Cronbach's Alpha values above 0.70, Composite Reliability values above 0.70, and AVE values above 0.50. Therefore, all constructs in the model had good internal consistency reliability and convergent validity. The highest Composite Reliability value was found in the learning quality construct at 0.966, followed by spiritual atmosphere and experience at 0.934 and feedback and evaluation at 0.933. These results indicate that the indicators in each construct were consistent in measuring the intended variables.

The discriminant validity evaluation using the Heterotrait-Monotrait Ratio showed that several relationships among variables had high values. For example, the relationship between learning methods and strategies and learning quality had an HTMT value of 1.049, while the relationship between learning methods and strategies and mentor competence had an HTMT value of 0.999. These high HTMT values indicate strong conceptual proximity among variables, especially because learning quality in this study was constructed from interrelated pedagogical, technological, evaluative, and spiritual dimensions. Thus, the constructs in the model should be interpreted within a multidimensional framework of learning quality.

The structural model analysis was conducted to examine the effects of mentor competence, learning methods and strategies, feedback and evaluation, learning media and facilities, and spiritual atmosphere and experience on the quality of online Qur'anic talaqqi learning. The structural model is presented in Figure 2.

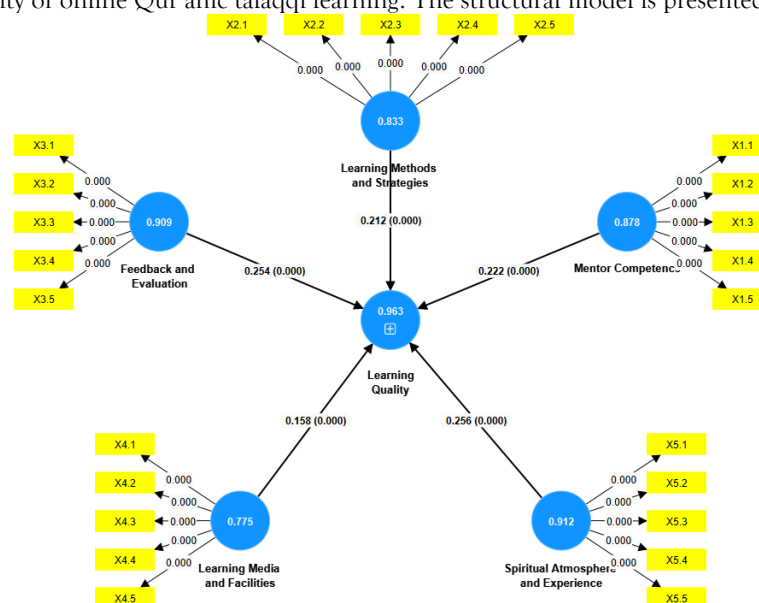


Figure 2. Structural Model Analysis of Online Qur'anic Talaqqi Learning Quality
Source: SmartPLS output, processed by the researchers, 2026.

Based on Figure 2, all exogenous variables had positive relationships with learning quality. Spiritual atmosphere and experience had the highest path coefficient, 0.256, followed by feedback and evaluation at 0.254, mentor competence at 0.222, learning methods and strategies at 0.212, and learning media and facilities at 0.158. The R-square value of learning quality was 0.966, indicating that the five factors were able to explain the quality of online Qur'anic talaqqi learning very strongly.

Table 4. Path Coefficients and Bootstrapping Results

Relationship	Original Sample	STDEV	T-Statistics	P-Values	Description
Mentor Competence → Learning Quality	0.222	0.013	16.520	0.000	Significant
Learning Media and Facilities → Learning Quality	0.158	0.014	11.566	0.000	Significant
Learning Methods and Strategies → Learning Quality	0.212	0.010	20.620	0.000	Significant
Spiritual Atmosphere and Experience → Learning Quality	0.256	0.012	22.214	0.000	Significant
Feedback and Evaluation → Learning Quality	0.254	0.012	21.142	0.000	Significant

Source: SmartPLS data analysis, 2026.

Table 4 shows that all path relationships had p-values of 0.000, which were lower than 0.05. This means that mentor competence, learning media and facilities, learning methods and strategies, spiritual atmosphere and experience, and feedback and evaluation had positive and significant effects on the quality of online Qur'anic talaqqi learning.

The variable with the strongest effect was spiritual atmosphere and experience, with a path coefficient of 0.256. This result indicates that the better the spiritual atmosphere, learning comfort, closeness to the Qur'an, and religious learning experience perceived by participants, the higher the quality of learning. The second strongest factor was feedback and evaluation, with a path coefficient of 0.254. This indicates that learning quality improved when participants received clear assessment, direct correction, and opportunities to improve their recitation continuously.

Mentor competence had a path coefficient of 0.222, while learning methods and strategies had a path coefficient of 0.212. These findings indicate that mentors' ability to guide recitation, provide correct examples, explain tajwid rules, and apply small-group learning strategies contributed to learning quality. Learning media and facilities had the lowest path coefficient, 0.158, but still had a significant effect. This result shows that technological support, such as Zoom, breakout rooms, modules, audio quality, and internet access, still played an important role in online talaqqi learning, although its contribution was not as strong as spiritual, evaluative, and pedagogical factors.

The collinearity statistics showed that most VIF values were below 5. Mentor competence had a VIF value of 4.014, learning media and facilities had a VIF value of 2.519, spiritual atmosphere and experience had a VIF value of 4.964, and feedback and evaluation had a VIF value of 4.865. However, learning methods and strategies had a VIF value of 6.536. This value indicates a close relationship with other variables, especially because learning methods in online talaqqi are closely related to mentor competence, feedback, and the learning atmosphere. Therefore, the structural model should be interpreted by considering that the factors in this model are closely interconnected as components that jointly form learning quality.

The results show that the quality model of online Qur'anic talaqqi learning is formed by five main factors: pedagogical, technological, evaluative, and spiritual aspects. Spiritual and evaluative factors were the strongest contributors, while technological factors remained important as supporting elements in maintaining the continuity and effectiveness of online learning.

Discussion

The findings of this study provide a strong argument that the quality of online Qur'anic talaqqi learning cannot be explained by technological readiness alone. Although the learning process was conducted in a digital environment, the strongest determinants of learning quality were spiritual atmosphere and experience, followed by feedback and evaluation. This indicates that online talaqqi should not be understood merely as the transfer of face-to-face recitation activities into virtual platforms. Instead, it should be conceptualized as an integrated learning process that combines spiritual meaning, pedagogical interaction, continuous correction, mentor competence, and adequate technological support. Therefore, the central argument of this study is that the effectiveness of online Qur'anic talaqqi learning depends on the ability of the program to preserve the essential values of traditional talaqqi while adapting them to the affordances and limitations of digital learning.

The descriptive findings show that all research variables were perceived at a very high level by the participants. Mentor competence, learning methods and strategies, and feedback and evaluation obtained the highest mean scores, followed closely by spiritual atmosphere and experience. This pattern indicates that participants considered online talaqqi learning effective when mentors were able to guide recitation clearly, apply appropriate strategies, provide direct correction, and create a meaningful religious learning atmosphere. This finding supports the view that talaqqi is fundamentally a mentor-centered and interaction-based learning tradition. In Qur'anic education, the teacher or mentor is not only a facilitator of learning, but also a guardian of recitation accuracy, a source of example, and a spiritual guide. This is consistent with Wahyudi et al. (2023), Kurniailah and Bakar (2023), and Alias and Yusof (2024), who emphasize that the transmission of Qur'anic reading requires direct guidance, accuracy in correction, disciplined practice, and continuity of learning relationships.

The relatively lower mean score of learning media and facilities does not mean that technology is unimportant. Rather, it shows that technology functions as an enabling factor rather than the core substance of talaqqi learning. In an online environment, platforms such as Zoom, breakout rooms, digital modules, audio devices, and internet access are necessary to facilitate interaction. However, these tools do not automatically guarantee learning quality. The lowest indicator score, which was related to audio quality and online communication, strengthens the argument that technological limitations can affect the accuracy of recitation correction. Since talaqqi relies heavily on listening, imitating, and correcting pronunciation, poor audio quality may reduce the mentor's ability to identify errors in tajwid, makhraj, and fluency. This finding is in line with Adziz and Ismail (2023) and Nawi et al. (2026), who argue that online Qur'anic learning requires adequate technological access, but it also faces challenges related to internet quality, device limitations, and user readiness. Thus, technology should be improved not as an independent solution, but as an infrastructure that supports pedagogical and spiritual interaction.

The measurement model results further strengthen the validity of the proposed learning quality model. All constructs met the minimum requirements for internal consistency reliability and convergent validity, as indicated by Cronbach's Alpha, Composite Reliability, and Average Variance Extracted values. This means that the indicators used in the study were statistically consistent in representing each construct. However, some indicators in learning methods and strategies and learning media and facilities had outer loading values slightly below 0.70. These indicators were retained because the overall reliability and AVE values remained acceptable, and because the indicators had theoretical relevance to the online talaqqi context. In educational research, especially when constructs are complex and context-dependent, measurement decisions should not rely solely on numerical thresholds. Hair and Alamer (2022) explain that indicators with substantive theoretical meaning may be retained when they contribute to the interpretation of the construct and the overall model remains valid. In this study, retaining media-related indicators is justified because online talaqqi cannot be separated from the quality of digital communication.

The high HTMT values found in several relationships among variables also require careful interpretation. At first glance, high HTMT values may suggest limited discriminant validity between constructs. However, in the context of this study, such values reflect the close conceptual relationship among the dimensions of talaqqi learning quality. Mentor competence, learning strategies, feedback, and spiritual atmosphere are not isolated components in actual learning practice. A competent mentor usually applies appropriate methods, provides meaningful feedback, builds emotional closeness, and maintains a spiritual learning climate. Similarly, a good learning strategy in talaqqi naturally includes correction, repetition, recitation practice, and personal guidance. Therefore, the high relationships among constructs should not simply be interpreted as a weakness of the model, but as evidence that online talaqqi learning quality is multidimensional and interdependent. This argument is supported by Abd Ghani et al. (2026), Pangastuti et al. (2025), and Mubi et al. (2025), who state that the quality of Qur'anic and Islamic learning is shaped by the integration of curriculum, methods, learning materials, educators, assessment, and learning environment.

The structural model provides the most important evidence for the integrative argument of this study. The R-square value of 0.966 indicates that mentor competence, learning methods and strategies, feedback and evaluation, learning media and facilities, and spiritual atmosphere and experience explain a very large proportion of the variance in learning quality. This result suggests that the proposed model has strong explanatory power. However, the very high R-square should be interpreted proportionally because the variables in the model are conceptually close and collectively represent the essential dimensions of learning quality. In this sense, the model does not merely test separate technical variables, but explains how a set of interconnected pedagogical, technological, evaluative, and spiritual factors jointly constructs the quality of online Qur'anic talaqqi learning.

The strongest predictor of learning quality was spiritual atmosphere and experience. This finding is theoretically significant because it confirms that Qur'anic learning is not merely a cognitive or technical process. In talaqqi, learners do not only aim to read correctly, but also to build closeness to the Qur'an, experience

religious motivation, and internalize spiritual values. Therefore, the spiritual dimension is not an additional component, but the core of Qur'anic learning quality. This result is consistent with Hadi (2023), who shows that Qur'anic spiritual values can shape social learning and improve quality of life. It is also aligned with Shofiah et al. (2025), who explain that Qur'anic learning practices such as talaqqi, tasmi', and muraja'ah may contribute to cognitive discipline, emotional regulation, purpose in life, and psychological well-being. The implication is clear: an online talaqqi program will be considered high quality when it succeeds in creating a learning experience that makes participants feel closer to the Qur'an, not only when it improves technical reading ability.

Feedback and evaluation emerged as the second strongest predictor of learning quality. This finding confirms the distinctive nature of talaqqi as a corrective learning process. Unlike general online learning, talaqqi requires immediate and accurate feedback because errors in pronunciation, tajwid, makhraj, and fluency must be corrected directly. Without continuous feedback, online talaqqi may become a passive recitation activity rather than a structured learning process. Rustiana and Ma'arif (2022) emphasize that the quality of tahfidz programs is determined by planning, implementation, monitoring, and regular evaluation. Abd Ghani et al. (2026) also argue that curriculum evaluation in tahfiz education must consider instructional structure, assessment, repetition, and learning outcomes. Therefore, the strong effect of feedback and evaluation in this study indicates that quality assurance in online talaqqi should be built through clear assessment criteria, regular monitoring, personal correction, and opportunities for learners to improve their recitation.

Mentor competence also had a significant positive effect on learning quality. This finding reinforces the argument that the digitalization of talaqqi does not reduce the importance of the mentor. On the contrary, online learning requires mentors to have broader competence because they must combine mastery of Qur'anic recitation, pedagogical skill, digital communication ability, and affective-spiritual sensitivity. A mentor must be able to listen carefully through digital media, give precise correction, manage small-group interaction, motivate learners, and maintain a respectful religious atmosphere. Badri and Malik (2024) emphasize that affective approaches in Islamic education, such as gentleness, attention, habituation, role modeling, and appreciation, are important in shaping learners' religious character. This supports the finding that mentor competence in talaqqi is not limited to technical mastery, but also includes relational and spiritual competence.

Learning methods and strategies also significantly influenced learning quality. This result shows that online talaqqi requires deliberate instructional design. The method cannot simply rely on participants taking turns to recite. It needs clear learning stages, appropriate grouping, repetition, correction, reflection, and follow-up practice. Rifa'in et al. (2024) explain that mastery of Arabic phonetics, including makhraj and the characteristics of letters, requires specific learning strategies. Aseery (2024) and Khanif (2023) also emphasize the importance of motivation, engagement, participation, and contextual strategies in religious education. Therefore, the significant effect of learning methods and strategies in this study confirms that online talaqqi must be designed as an active, guided, and participatory learning process.

Learning media and facilities had the lowest path coefficient, but their effect remained significant. This finding has an important implication. Technology is necessary, but it is not the main determinant of learning quality. Digital platforms are valuable when they support interaction, correction, access, and continuity of learning. However, technology becomes insufficient when it is not accompanied by mentor competence, structured methods, meaningful feedback, and spiritual atmosphere. This finding is consistent with Supriandi et al. (2024), who found that multimedia integration can improve the effectiveness of Islamic religious teaching, satisfaction, and interactive learning. Che Hassan et al. (2023) also show that adaptive gamification and learning analytics may support motivation and engagement in Qur'anic memorization. Nevertheless, the present study argues that technology in Qur'anic talaqqi must remain subordinate to the pedagogical and spiritual purposes of learning.

Overall, the findings of this study offer a conceptual contribution by proposing an integrative model of online Qur'anic talaqqi learning quality. The model demonstrates that high-quality online talaqqi is produced through the interaction of four major dimensions: pedagogical quality, technological support, evaluative consistency, and spiritual meaningfulness. This model also provides a methodological contribution by testing these dimensions using PLS-SEM, which allows the study to identify the relative contribution of each factor. Practically, the findings suggest that online talaqqi program managers should not focus only on selecting digital platforms. They need to strengthen mentor training, develop standardized recitation assessment, improve audio and communication quality, design structured learning strategies, and create a spiritual learning climate that encourages learners to build a deeper relationship with the Qur'an.

Thus, the main implication of this study is that online talaqqi should be developed as a spiritually grounded digital pedagogy. It should not abandon the traditional strengths of talaqqi, such as direct correction, imitation, personal guidance, discipline, and spiritual transmission. At the same time, it must be adaptive to the digital environment by improving media quality, learning flexibility, and data-based evaluation. When these

elements are integrated, online Qur'anic talaqqi learning can become not only a practical response to digital transformation, but also a sustainable model for expanding access to meaningful Qur'anic education.

4. CONCLUSION

This study concludes that the quality of online Qur'anic talaqqi learning is formed through the integration of pedagogical, technological, evaluative, and spiritual factors. The results show that mentor competence, learning methods and strategies, feedback and evaluation, learning media and facilities, and spiritual atmosphere and experience have positive and significant effects on learning quality. Among these factors, spiritual atmosphere and experience, as well as feedback and evaluation, emerged as the most dominant contributors. This finding confirms that the quality of online talaqqi is not determined solely by the availability of digital technology, but also by the depth of religious experience, learning comfort, continuous recitation correction, and meaningful guidance between mentors and learners. Technology plays an important supporting role in expanding access and maintaining learning continuity, but it cannot replace the essential functions of mentors, personal evaluation, and spiritual atmosphere in the talaqqi tradition. Therefore, the learning quality model developed in this study can serve as an initial framework for organizing online Qur'anic talaqqi programs that are adaptive, structured, and spiritually meaningful. Future program development should focus on strengthening mentor competence, standardizing recitation assessment, improving the quality of digital media and audio communication, developing systematic learning modules, and creating learning experiences that preserve the spiritual values of the Qur'an within online learning environments.

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