



# Analysis of Quran Education Problems in Majority Muslim Countries

Engkizar<sup>1</sup>, Azhar Jaafar<sup>2</sup>, Debi Sarianto<sup>3</sup>, Nahid Ayad<sup>4</sup>, Achyar Rahman<sup>5</sup>, Afifah Febriani<sup>6</sup>, Gifa Oktavia<sup>6</sup>, Rosi Guspita<sup>7</sup>, Ikhwan Rahman<sup>7</sup>

<sup>1</sup>Universitas Negeri Padang, Indonesia

<sup>2</sup>UCYP University, Malaysia

<sup>3</sup>Al-Azhar University, Egypt

<sup>4</sup>University of Zawia, Libiya

<sup>5</sup>Al-Ahgaff University, Yemen

<sup>6</sup>International Islamic Studies Development and Research Center, Indonesia

<sup>7</sup>Universitas Islam Negeri Imam Bonjol Padang, Indonesia

✉ [engkizar@fis.unp.ac.id](mailto:engkizar@fis.unp.ac.id) \*

## Abstract

Quranic education is an important aspect in shaping the identity and values of Muslim societies. However, Muslim-majority countries face various challenges in providing high-quality Quranic education. This study aims to analyze the problems related to Quranic education in these countries. This study uses a qualitative method with a case study approach in several Muslim-majority countries. Data were collected through interviews with Quranic education experts, teachers, and students, as well as through document and literature analysis. All data were analyzed using Miles and Huberman analysis techniques with NVivo 12 software. The findings of the study indicate that challenges in Quranic education include the absence of laws regulating the profession of Quranic teachers, limited availability of qualified teachers, low competence in instructional management, the fact that not all Quranic teachers have a bachelor's degree in Quranic education, inadequate professional development due to lack of continuous training, the lack of attractiveness of this profession to Muslim scholars because this profession does not promise a future career, and inadequate teacher compensation. These findings underscore the importance of implementing systematic and strategic improvements to improve the quality of Quranic education.

## Article Information:

Received December 19, 2023

Revised January 4, 2024

Accepted March 24, 2024

**Keywords:** *Quran teacher career, Quran teacher phenomenon, Quran education, Quran scholars*

## INTRODUCTION

Quranic education has a central position in Islamic civilization and is the main foundation in forming the religious identity of Muslims (Stimpson & Calvert, 2021; Hendawi et al., 2024; Maidugu & Isah, 2024). Quranic educational institutions exist on various scales, both community-based, foundation-based, and official government institutions. The community entrusts the moral and spiritual education of their children to Quranic teachers who are considered capable of passing on noble values through reading and memorizing holy verses. (Machlis, 2025; Wright, 2022).

### How to cite:

Engkizar, E., Jaafar, A., Sarianto, D., Ayad, N., Rahman, A., Febriani, A., Oktavia, G., Puspita, R., & Rahman, I. (2024). Analysis of Quran Education Problems in Majority Muslim Countries. *International Journal of Islamic Studies Higher Education*, 3(1), 65–80. <https://doi.org/10.24036/insight.v4i1.219>

### E-ISSN:

2964-1861

### Published by:

Islamic Studies and Development Center Universitas Negeri Padang

This belief gives a very vital role to Quran teachers in forming a generation of Muslims who are pious, have noble morals, and have spiritual depth (Abu-Nimer & Nasser, 2023; Berglund & Gent, 2019; Diallo, 2011; Engkizar et al., 2023; Sai, 2018). The influence of Quran teachers goes beyond the classroom, because they become role models in society and are often used as references in religious and social matters (Altinyelken, 2021; Ezzani et al., 2023; Felsenthal & Agbaria, 2023; Tuna, 2022).

Behind the enthusiasm and high attention to Quranic education, there are still realities that require serious attention from policy makers and the academic community. Many Quranic educational institutions have grown independently without adequate national regulations (Abdallah et al., 2021; Akbar et al., 2023; Kosim et al., 2023). The management system of the institution, the curriculum, and the quality of its teaching staff developed organically based on local initiatives and practical experience (Engkizar et al., 2025; Panjwani, 2017; D. Rahman & Akbar, 2021; Statham, 2016; Van Niekerk & Verkuyten, 2018). This situation causes the quality of Quranic education to vary greatly between regions and between institutions. There are no national standards that can be used as a reference to assess the effectiveness of teaching, the quality of teachers, or the learning outcomes of students. The lack of an accreditation and evaluation system means that many Quranic institutions operate without supervision or professional guidance (Ayub et al., 2023; Fadhlurrahman et al., 2025; Zarkasi, 2021). Quran teachers play a very important role, but are not always supported by adequate qualifications. Most teachers do not have a formal educational background in the field of Quran or pedagogy. Many of them are self-taught or through informal channels without certification or systematic training (Abdalla et al., 2022; Memon et al., 2021). This condition has an impact on their low ability to design effective learning, conduct student development assessments, and manage the teaching process with an approach that is in accordance with the child's psychological development. This low instructional competence is a major challenge in ensuring the quality of comprehensive Quranic education, not just memorization, but also understanding and application of values (Blasco-Magraner et al., 2021; Darling-Hammond et al., 2024; Muhammad, 2024).

The lack of professional training for Quran teachers weakens the ability to adapt to developments in the era. The digital era demands innovation in learning methods and media, but many teachers do not have access to technology or training on its use in the context of Quran learning (Hoerudin et al., 2023; Iskandar et al., 2025). This gap widens the gap between the needs of students and the available teaching capacity. Learning technologies such as interactive tajweed applications, learning videos, or online tahfidz platforms have not been widely used due to the limited digital competence of teachers. The economic conditions of Al-Quran teachers also affect the quality of education (Bashith et al., 2025; Faqihuddin et al., 2024; Syarnubi et al., 2023). Most teachers work with very limited incentives, often without fixed wages or welfare guarantees. Their devotion is based more on religious zeal than on sustainable institutional support. This situation has an impact on low motivation to improve their quality and the lack of interest of the younger generation of Muslims to make the profession of Quran teacher a promising career choice. This profession does not yet have a clear career path and has not received recognition in the national education system as a strategic profession that must be systematically fostered and improved (Selim & Abdalla, 2022).

The lack of an integrated state policy on Quranic education is a structural factor that makes improvement difficult (Chaiya & Ahmad, 2021; Muslimany et al., 2024). In many national education systems, Quranic education has not been placed on an equal footing with other disciplines. There is no national certification system for Quranic teachers, no standard curriculum approved by the state, and no supervision from professional institutions regarding the teaching process and student achievement (Abukari, 2014; Arat & Hasan, 2018; Barlas, 2022; Garba, 2018). Quranic education runs between formal and informal channels without a strong legal basis. Quranic educational institutions are left to develop on their own without sufficient facilitation from the state in the form of training, funding, or technical support (Abdulkerim et al., 2022; Usman & Ab Rahman, 2023). The absence of regulations governing the profession of Quran teachers also has an impact on inconsistencies in the recruitment and appointment of educators. There are no minimum competency requirements, performance evaluation standards, or advanced training systems that can guarantee the quality of teachers. Quran teachers can come from anyone without a guarantee of having the required teaching capacity.

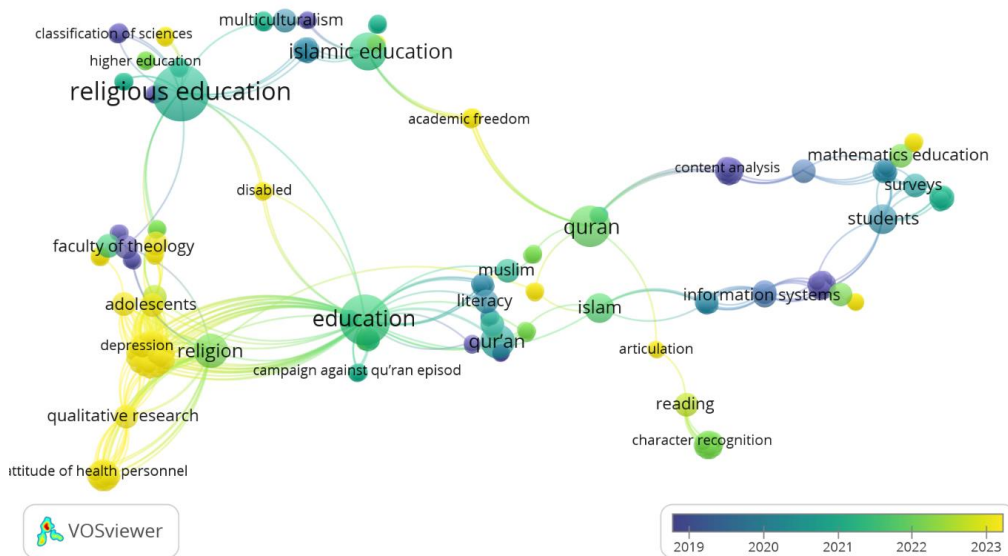
This situation creates great diversity of quality in the field and makes it difficult to develop a consistent and measurable education system (Engkizar et al., 2022; Gallop, 2022; Qudsy et al., 2023; Ummah et al., 2025). Quranic education ultimately depends on the capacity of individual teachers and institutions, rather than on a solid and quality-oriented education system. The problems outlined show that Quranic education in Muslim-majority countries has not reached its optimal point. Diversity of practices, weak regulations, low teacher quality, limited professional training, and lack of attention to teacher welfare are interrelated and mutually reinforcing challenges. This situation has the potential to weaken the strategic function of Quranic education as a shaper of civilization and guardian of the morality of Muslims (Abdallah et al., 2021; Ashraf et al., 2021; Fernando et al., 2023; Sezgin, 2023).

## LITERATURE REVIEW

One relevant study in this context is the study by Basir et al., (2022) entitled "The relevance of national education goals to the guidance of the Al-Quran and Al-Hadith". This study uses a qualitative descriptive method with a study of policy documents in Malaysia and (Bazna & Hatab, 2005; Boutz et al., 2019; Bright & Poole, 2025). The results of their study indicate that there is still a large gap between the nationally formulated Quranic education policy and its implementation at the grassroots level. This is due to weak institutional coordination, lack of teacher training, and the unequal understanding of Quranic education standards among local education providers. In another study conducted by Shahab, (2021) entitled "History and background of Madrasah education in Pakistan", a phenomenological approach was used to explore the subjective experiences of Quranic teachers in various madrasahs in Pakistan (Babajani-Vafsi et al., 2019; Pervin & Mokhtar, 2023; Romlah et al., 2023). This study highlights high workloads, lack of professional training, and the absence of career paths as causes of low teacher motivation. They conclude that without strong institutional support, the quality of Quranic teaching will depend heavily on teachers' personal initiatives, which tend to vary significantly across regions. Meanwhile, Valdeolmillos et al., (2024) through his article "The historic city of Benghazi in Libya: Towards a holistic post-conflict reconstruction", used a case study method to examine Quranic education in post-conflict areas in

Libya. He found that many tahfizh institutions operate without a standard curriculum and without professional supervision. In this situation, Quranic education is more informal and symbolic, so it is not effective in forming a deep understanding of Quranic values. This study emphasizes the importance of state support in rebuilding a functional and quality Quranic education system in areas experiencing social dislocation.

To understand the trends in research topics related to the profession of Al-Quran teachers more comprehensively, a bibliometric analysis was conducted using VOSviewer software (Fadhilah et al., 2023; Pandia et al., 2023; Rahman et al., 2020, 2024). This analysis aims to identify keyword co-occurrence patterns in relevant scientific publications. Through this approach, the conceptual structure and direction of global research focus on the role, challenges, and professionalism of Quran teachers can be mapped. This visualization technique is important in showing how a topic develops, thematic clusters that are formed, and dominant keywords that are often studied in the literature. The resulting visualization provides a comprehensive picture of the distribution of academic discourse related to the profession of Quran teachers in scientific databases. By mapping interrelated keywords, this analysis can strengthen the theoretical framework of the research and show gaps in studies that have not been widely explored. Figure 1 below shows the results of the visualization of the keyword network map analyzed through VOSviewer based on publications collected from international databases such as Scopus.



**Fig 1. Visualization Analysis of Keyword Network using VOSviewer**

Figure 1 shows a visual map of the results of bibliometric analysis using VOSviewer software, which maps the interconnectedness of keywords in scientific publications on the theme of Quran education and the issues surrounding it. This map illustrates the conceptual structure in the field, where each node represents a keyword that frequently appears in the literature, while the connecting lines (links) show the relationship between terms based on co-occurrence. In general, there are several striking thematic clusters. Keywords such as "Quran", "education", "religious education", and "islamic education" are very dominant central nodes, indicating that academic literature tends to cluster on issues of religion-based

education and teaching the Quran in general. Meanwhile, the relationship with words such as "students", "literacy", and "reading" indicates that most studies also highlight aspects of students' basic competencies in reading and understanding the Quran. However, the results of this visualization also indicate fragmentation in the approach to Quran education. For example, the "Quran" node is not very closely connected to "teacher training" or "pedagogical models," indicating that the issue of teacher quality and teaching methods has not been a major focus in the global literature. This indicates a serious gap, where the problematic qualifications of Quran teachers, the lack of formal training, and the lack of methodological innovation have not been studied in depth.

Furthermore, the connections between keywords such as "religion," "depression," and "adolescents" suggest a psychosocial dimension to religious education, including in the context of adolescents seeking spiritual identity. Unfortunately, this node is relatively separate from the topic of "Quran," indicating a lack of integration of the Quranic education approach with modern psychological and sociological approaches. The colors in the graph also indicate the dominant publication year with the blue to yellow gradient representing the period 2019 to 2023. It can be seen that the topic of "quran" is still actively researched until 2023, but its connections with themes such as "information systems" and "mathematics education" are more focused on STEM approaches, rather than spirituality or methods of teaching the holy book.

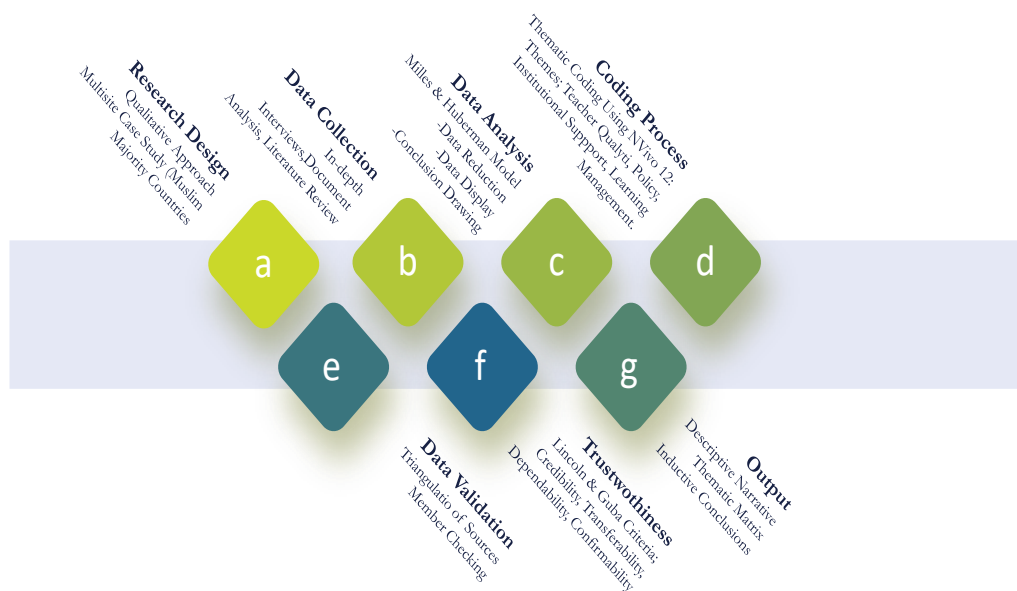
From this analysis, it can be concluded that although Quran education occupies an important position in the literature, there is a significant research gap related to aspects of teacher professionalism, learning modules, so that this study is worthy of being conducted to provide a comprehensive picture of these challenges. The focus of the study is directed at an in-depth analysis of the institutional structure of Quran education, teacher capacity, learning systems, and policies that apply in a number of Muslim countries. With a cross-country case study approach, this study collects qualitative data from various socio-cultural contexts to capture the complexity of the problems that occur in the field. The purpose of this study is to identify the root of the problem, compile a challenge mapping, and suggest relevant and applicable strategic solutions. The main contribution of this study lies in the effort to integrate cross-country perspectives in understanding the dynamics of Quran education globally. By comparing various national and institutional contexts, this study not only provides a situational picture, but also opens up space for international reflection and collaboration in formulating joint policies. Quran education can no longer be viewed as a local or traditional affair alone, but as an integral part of the agenda of community development that demands modern, professional, and sustainable management.

## METHODS

This study uses a qualitative approach with a multisite case study design to explore in depth various issues of Quranic education in countries with Muslim majorities (Garrod & Nicholls, 2022; Putri et al., 2025; Rosidin et al., 2024). The qualitative approach was chosen because it is in accordance with the research objectives which aim to understand social reality and educational phenomena contextually, in-depth, and holistically. Data collection was carried out using three main techniques, namely in-depth interviews, documentation studies, and scientific literature reviews, to provide a theoretical perspective and enrich understanding of



field findings. The collected data were analyzed using the interactive model from Miles and Huberman, which consists of three main steps: data reduction, data presentation, and drawing conclusions (Febriyanti et al., 2024; Handoko et al., 2023; Rahman, Kaema, et al., 2024). The data reduction process was carried out by sorting relevant data from interview transcripts, documents, and literature to then be coded based on main themes such as teacher quality, national policies, learning management, and institutional support. After that, the data was presented in the form of descriptive narratives and thematic matrices to facilitate the data collection process, by utilizing the help of NVivo 12 software to systematically map categories and relationships between themes (Delavari et al., 2020; Everythinget al., 2022; Engkizar et al., 2023). Conclusions are drawn inductively, based on patterns that emerge from data interactions, and validated through source triangulation and member checking with a number of key informants. To maintain the validity and integrity of the data, this study applies four qualitative validity criteria according to Lincoln and Guba, namely credibility, transferability, dependability, and confirmability. The entire flow of this research can be seen in Figure 2 below:



**Fig 2. Research Flow Diagram (Qualitative Multisite Case Study)**

## RESULT AND DISCUSSION

Quranic education in Muslim-majority countries shows complex dynamics and involves various structural, cultural, and professional dimensions (Utari et al., 2024). The results of this study indicate that the Quranic education system has not been fully developed as an integral part of a modern and standardized national education framework. As the community's need for Quranic education increases, challenges at the institutional and human resource levels are also increasingly apparent (Febriani et al., 2022; Mutathahirin et al., 2022; Pisani & Buehler, 2017; Sultanik et al., 2022). Data collected from six Muslim-majority countries show that the gap between the idealism of the Quranic teachings and the reality of educational practices is still quite wide. In this context, Quranic education not only faces issues of quantity, but also the quality and sustainability of its institutions. The process of

transmitting this revealed knowledge requires an established system, trained teachers, and public policies that consistently support it. Efforts to improve the quality of Quranic education need to be designed not only in a spiritual framework, but also in the logic of a professional education system. This need becomes very important along with the growing aspirations of Muslim communities who want Quranic education that is not only symbolic, but functional and solution-oriented. In the global spectrum, strengthening the Quran based education system is also one indicator of the success of the revitalization of Islamic values in the contemporary social order. Failure to respond to this challenge can lead to inequality in the mastery of the noble values of the Quran among the current generation of Muslims. Therefore, Quranic education needs to be positioned as a core system in building the quality of Muslims (Rahman, et al., 2024; Saputra et al., 2023)

One of the important findings of this study is related to the absence of official regulations governing the profession of Quran teachers nationally. Countries such as Indonesia, Egypt, Libya, and Yemen do not yet have specific laws that provide structural legitimacy for Quran teachers as part of the formal education profession. In practice, Quran teachers are recruited informally by communities or community-based institutions without a clear accreditation or certification system. This structure creates conditions that are not uniform in terms of qualifications, responsibilities, and professional protection. A lecturer at Al-Azhar University revealed that tahfidz institutions in Egypt are growing rapidly but are not standardized (Istiqamah et al., 2024; Mahira et al., 2024; Mustafa et al., 2025). There are no national parameters that can ensure the quality of Quran teaching as a whole. The position of Quran teachers who are not legally protected makes them vulnerable to exploitation and neglect of their rights. When there is no legal instrument that regulates their duties, rights, and standards, efforts to improve quality will always be limited. The presence of national regulations will not only protect teachers, but also provide social legitimacy that has been absent so far. With strong legality, this profession can be pushed into the national profession map on par with general subject teachers. This will also open access for Quran teachers to receive coaching, training, and a sustainable professional career.

The availability of competent teachers in the field of the Quran is also a central issue. Most Quran education institutions in the countries studied rely on teachers who have memorized the Quran, but do not always have adequate academic backgrounds. In an interview with one of the heads of a tahfidz institution in Tripoli, Libya, it was found that the difficulty in recruiting quality teachers encouraged institutions to use high school graduates or local communities who have memorized the Quran. This phenomenon occurs because teachers with higher education backgrounds prefer other professions that are considered more economically and socially prospective. With conditions like this, the teaching and learning process becomes limited in the technical aspects of reading or memorizing, without being accompanied by a reflective, analytical, or contextual approach to the verses of the Quran (Akmal et al., 2024; Guspita et al., 2025). Quran education becomes devoid of the dimensions of thought and spirituality due to the absence of the intellectual capacity of its teachers. When the quality of teachers is low, the potential for students to develop as a whole will also be hampered. The teaching process that only focuses on memorization without deepening the meaning risks producing a generation of memorizers without understanding. Collective efforts are needed to attract superior graduates from Islamic universities to be willing to devote

themselves to Quran education. This step can be started by providing a special recruitment path for Quran scholars to become certified teachers.

Instructional management is the next dimension that shows significant weaknesses. Many Quran teachers do not have basic skills in lesson planning, the use of various instructional strategies, and the ability to conduct formative and summative learning assessments. The learning process applied is still very traditional and oriented towards the method of repeated memorization. Students are not encouraged to understand the meaning, value, or context of the verses being studied. A tahfidz student from Lahore, Pakistan, said that during his studies, he was only asked to memorize without any explanation of the meaning. Teachers tend to be rigid and do not open up space for dialogue or exploration. This situation reflects very real pedagogical limitations and indicates a lack of professional training in more effective and humanistic learning management. The Quran education curriculum in many institutions also does not accommodate thematic, contextual, and integrative approaches that encourage active student involvement. Most teachers only repeat memorization without adequate variation in methods. In the long term, this causes boredom and even resistance from students to the learning process. An approach that is not relevant to students' needs will make it difficult to internalize Quranic values in depth. Effective education must connect text, context, and real-life action.

Another factor that emerged was the weak academic qualifications of Quran teachers. The majority of teachers involved in this study did not have a bachelor's degree in Quran studies or Islamic education. This condition was found consistently in both formal and non-formal institutions. A tahfidz teacher in Koto Tengah, Indonesia, said that he taught based on the experiences and methods inherited from his previous teacher. There were no technical guidelines, formal training, or curriculum tools that could be used as references. This shows that there is a gap in the system in ensuring the quality of teaching staff. When the learning process relies on personal experience and hereditary methods, instructional innovation becomes difficult to grow and develop. The disconnect between the academic world and field practice in Quran education is still an unsolved challenge. Quran teachers should ideally master the science of pedagogy, educational psychology, and technology-based learning strategies in order to be able to answer the challenges of the times. Academic qualifications are also important to bridge the gap between classical texts and the contemporary needs of the younger generation. With a strong educational background, Quran teachers will have competitiveness and a strategic position in the national education system.

Quranic education also faces serious challenges in terms of training and ongoing professional development. In most of the countries studied, teacher training is only available in large cities or is provided by non-governmental organizations to a limited extent. There is no structured nationwide training program. A postgraduate student from Egypt said that she had participated in a Quranic teacher training program that was very helpful, but the training was only held in the capital and did not reach the regions. This inequality in access creates a competency gap between regions. The unequal distribution of training models has widened the disparity in teacher quality between the center and the regions. Teachers in remote areas often do not have access to the latest information on teaching methods, curriculum innovations, or relevant assessment strategies. When training is only based on location and not needs, it will be difficult to create



equitable quality education nationally. Training should be conducted regularly, structured, and based on competencies designed by official Islamic education authorities. This effort can also be done by utilizing digital platforms to reach areas with limited infrastructure.

The professionalization of Quran teachers is also influenced by social and economic perceptions of the profession. In many Muslim countries, the profession of Quran teachers is not yet considered a promising career path. Graduates of higher education tend to choose other career paths due to low incentives, lack of social security, and the absence of a clear career path. A head of a private madrasah in Libya stated that their biggest difficulty was in recruiting young teachers with high academic backgrounds. Many potential graduates chose more stable jobs. When a profession does not provide decent welfare prospects, regeneration will be slow. The interest of the younger generation in pursuing the profession of Quran teachers is greatly influenced by the existence of an incentive system and social recognition given to the profession. In various studies, it has been proven that financial factors are one of the strong indicators that determine the career choice of a bachelor's degree graduate. If Quran teachers continue to be placed in a marginal position without a career development structure, the quality of human resources in Quran education will find it difficult to make significant progress. There needs to be policy affirmation that makes this profession an official career path with legal recognition and performance-based incentives.

Compensation is a crucial factor that influences the motivation and sustainability of the Quranic teaching profession. The majority of teachers interviewed said that they receive irregular wages, and in some cases, they are not paid at all. A teacher from Yemen explained that he teaches out of a sense of devotion, but if there were other alternative jobs, he would not continue the profession because he would not be able to meet his family's needs. This situation creates inadequate working conditions and affects teachers' productivity and loyalty in the long term. Low incomes force teachers to look for additional work to survive, so that the quality of time and energy for teaching is limited. When teachers cannot meet their basic needs, the ideal teaching mission will easily be displaced by economic pressures. Fair compensation is not only a teacher's right, but also a basic requirement to ensure professionalism and dedication. A system of allowances, performance-based incentives, and social security needs to be included in the national policy framework so that Quranic teachers can carry out their duties optimally and sustainably. The state has a strategic role in building structural incentives for this profession through appropriate budget allocation.

All these findings indicate that the challenges of Quranic education are systemic and complex, encompassing structural, pedagogical, and socio-economic aspects. The absence of regulation, inequality of qualifications, lack of training, and low incentives create a cycle of stagnation that threatens the future of Quranic education. Without comprehensive intervention from the state and participation of the wider community, Quranic education will find it difficult to develop professionally, adaptively, and with quality. Synergy is needed between the government, educational institutions, religious organizations, and the private sector to build a solid and sustainable system. One of them is through recognition of the Quranic teacher profession in the national system and improving quality through certification, training, and award programs. Structural change requires a regulatory and political framework for education that supports strengthening Islamic values

in a modern context. Reform of the Quranic education system needs to be part of the national development agenda that integrates spiritual, intellectual, and social aspects. Expanding access to quality Quranic education must be supported by policies that are oriented towards improving teacher quality, updating the curriculum, and public participation. This system will be the foundation for the formation of a generation of Muslims who have integrity, insight, and global competence.

In overall reflection, the challenges of Quranic education can be mapped as systemic problems that are interconnected and rooted in weak public policies, limited human resources, and the absence of a comprehensive quality management system. The ideal education process requires teachers who not only master the contents of the Quran, but also have expertise in transforming the values of revelation into life guidelines that are relevant to the context of the times. A quality Quranic education system is not born from religious enthusiasm alone, but also from a policy strategy that supports the development of the capacity of institutions and educators. The success of Quranic education is highly dependent on the extent to which the state and society are able to build an inclusive and progressive education ecosystem. Strengthening the capacity of Quranic-based educational institutions will have a direct impact on the development of the character of Muslims who are spiritually strong and socially empowered. Within this framework, Quranic education must be a strategic policy priority and not merely treated as complementary or symbolic education. A comprehensive restructuring of the Quranic education system will make a real contribution to achieving sustainable development goals in the Muslim world.

## CONCLUSION

Quranic education in Muslim-majority countries still faces serious structural challenges. The results of this study indicate that the absence of national regulations on the Quranic teaching profession, the low academic qualifications of teaching staff, the lack of ongoing training, and low compensation are the main obstacles in realizing professional, adaptive, and quality Quranic education. Inequality in the traditional and non-contextual instructional approach strengthens the gap between community expectations and the reality on the ground. Comprehensive improvements are needed so that Quranic education does not only function as a ritualistic space, but also as a vehicle for intellectual and social transformation that is relevant to the demands of the times. This study has limitations in terms of geographical coverage and depth of field data. The study was conducted in six Muslim-majority countries that represent a variety of socio-political conditions, but has not yet reached Sub-Saharan Africa or Central Asia which also have unique Quranic education dynamics. The interviews conducted were limited to education figures and practitioners who were accessible to the research team, so they did not fully reflect the diversity of grassroots perspectives. For further research, it is recommended that broader exploration be carried out in areas that have not been widely covered by Quranic education studies, and that a mixed methods approach be used to obtain quantitative data that supports the validity of the findings. In addition, longitudinal studies are needed that can monitor policy changes, professional perceptions, and the impact of teacher training in the long term. With a more comprehensive approach, it is hoped that the development of the Quranic education system in the future can be evidence-based and answer the needs of

Muslims globally.

## REFERENCES

- Abdalla, M., Chown, D., & Memon, N. (2022). Islamic Studies in Australian Islamic schools: educator voice. *Journal of Religious Education*, 70(1), 25–42. <https://doi.org/10.1007/s40839-022-00164-y>
- Abdallah, A., Rahem, M. A., & Pasqualone, A. (2021). The multiplicity of halal standards: a case study of application to slaughterhouses. *Journal of Ethnic Foods*, 8(1). <https://doi.org/10.1186/s42779-021-00084-6>
- Abdulkerim, S., Nasir, A., Parkinson, T., Marais, D., Altaha, R., & Shaban, F. (2022). Enhancing higher education teaching and learning in northern Syria: Academic development needs of teaching staff at free Aleppo and Sham universities. *International Journal of Educational Research Open*, 3. <https://doi.org/10.1016/j.ijedro.2022.100143>
- Abu-Nimer, M., & Nasser, I. (2023). Considerations in education for forgiveness and reconciliation: lessons from Arab and Muslim majority contexts. *Journal of Peace Education*, 20(1), 30–52. <https://doi.org/10.1080/17400201.2022.2140648>
- Abukari, A. (2014). Education of women in Islam: A critical Islamic interpretation of the Quran. *Religious Education*, 109(1), 4–23. <https://doi.org/10.1080/00344087.2014.868203>
- Akbar, J., Gul, M., Jahangir, M., Adnan, M., Saud, S., Hassan, S., Nawaz, T., & Fahad, S. (2023). Global Trends in Halal Food Standards: A Review. *Foods*, 12(23), 4200. <https://doi.org/10.3390/foods12234200>
- Akmal, F., Guspita, R., & Hafis, A. (2024). Principal Management in Improving Infrastructure in Junior High Schools. *Khalaqa: Journal of Education and Learning*, 2(1), 87–94.
- Altinyelken, H. K. (2021). Critical thinking and non-formal Islamic education: Perspectives from young Muslims in the Netherlands. *Contemporary Islam*, 15(3), 267–285. <https://doi.org/10.1007/s11562-021-00470-6>
- Arat, Z. F. K., & Hasan, A. (2018). Muslim masculinities: what is the prescription of the Qur'an?. *Journal of Gender Studies*, 27(7), 788–801. <https://doi.org/10.1080/09589236.2017.1316246>
- Ashraf, M. A., Tsegay, S. M., & Ning, J. (2021). Teaching global citizenship in a muslim-majority country: Perspectives of teachers from the religious, national, and international education sectors in pakistan. *Religions*, 12(5), 348. <https://doi.org/10.3390/rel12050348>
- Ayub, M., Hassan, M. K., & Saba, I. (2023). Revisiting the paradigm of Shari'ah governance of Islamic financial institutions. *Journal of Islamic Accounting and Business Research*, 15(8). <https://doi.org/10.1108/JIABR-04-2022-0110>
- Babajani-Vafsi, S., Nouri, J. M., Ebadi, A., & Zolfaghari, M. (2019). Factors influencing the participation of nurses in knowledge-sharing within mobile instant messaging based virtual communities of practice: a qualitative content analysis. *Advances in Medical Education*. Babajani-Vafsi, S., Mokhtari Nouri, J., Ebadi, A., & Zolfaghari, M. (n.d.). *Factors Influencing The Participation Of Nurses In Knowledge-Sharing Within Mobile Instant Messaging Based Virtual Communities Of Practice: A Qualitative*, 10, 897–905. <https://doi.org/10.2147/AMEP.S222779>
- Barlas, A. (2022). Developing a dialogue between Muslim and Catholic educators: overcoming the stereotypes of the past. *International Studies in Catholic Education*,

- 14(1), 54–67. <https://doi.org/10.1080/19422539.2021.1942683>
- Bashith, A., Mkumbachi, R. L., Yunus, M., Amin, S., Sulistiani, D., & Amrullah, A. M. K. (2025). Nexus of economic teaching in religious education: a case study of Islamic boarding schools in Indonesia. *Cogent Education*, 12(1), 2486633. <https://doi.org/10.1080/2331186X.2025.2486633>
- Basir, A., Suri, S., Nirwana AN, A., Sholihin, R., & Hayati, H. (2022). relevance of national education goals to the guidance of the Al-Quran and Al-Hadith. *Linguistics and Culture Review*, 6(S5), 122–137. <https://doi.org/10.21744/lingcure.v6ns5.2088>
- Bazna, M. S., & Hatab, T. A. (2005). Disability in the Qur'an: The Islamic alternative to defining, viewing, and relating to disability. *Journal of Religion, Disability and Health*, 9(1), 5–27. [https://doi.org/10.1300/J095v09n01\\_02](https://doi.org/10.1300/J095v09n01_02)
- Berglund, J., & Gent, B. (2019). Qur'anic education and non-confessional RE: an intercultural perspective. *Intercultural Education*, 30(3), 323–334. <https://doi.org/10.1080/14675986.2018.1539305>
- Blasco-Magraner, J. S., Bernabe-Valero, G., Marín-Liébana, P., & Moret-Tatay, C. (2021). Effects of the educational use of music on 3-to 12-year-old children's emotional development: A systematic review. *International Journal of Environmental Research and Public Health*, 18(7), 3668–3690. <https://doi.org/10.3390/ijerph18073668>
- Boutz, J., Benninger, H., & Lancaster, A. (2019). Exploiting the Prophet's Authority: How Islamic State Propaganda Uses Hadith Quotation to Assert Legitimacy. *Studies in Conflict and Terrorism*, 42(11), 972–996. <https://doi.org/10.1080/1057610X.2018.1431363>
- Bright, D., & Poole, A. (2025). Navigating the tensions between international schooling and national goals of education: expatriate teachers and local students in international schools in Vietnam. *Educational Review*, 77(4), 1175–1192. <https://doi.org/10.1080/00131911.2024.2438874>
- Chaiya, C., & Ahmad, M. M. (2021). Success or failure of the Thai higher education development—critical factors in the policy process of quality assurance. *Sustainability (Switzerland)*, 13(17), 9486–9490. <https://doi.org/10.3390/su13179486>
- Darling-Hammond, L., Schachner, A. C. W., Wojcikiewicz, S. K., & Flook, L. (2024). Educating teachers to enact the science of learning and development. *Applied Developmental Science*, 28(1), 1–21. <https://doi.org/10.1080/10888691.2022.2130506>
- Delavari, V., Shaban, E., Janssen, M., & Hassanzadeh, A. (2020). Thematic mapping of cloud computing based on a systematic review: a tertiary study. *Journal of Enterprise Information Management*, 33(1), 161–190. <https://doi.org/10.1108/JEIM-02-2019-0034>
- Diallo, I. (2011). 'Oh, Lord, Give [me] Knowledge that is meaningful!' Overview of knowledge and education in the Peul Fuuta community through Qur'anic education. *International Journal of Pedagogies and Learning*, 6(2), 140–151. <https://doi.org/10.5172/ijpl.2011.140>
- Dr. Surriya Shahab. (2021). History and Background of Madrassah Education in Pakistan. *Pakistan Journal of International Affairs*, 4(4). <https://doi.org/10.52337/pjia.v4i4.333>
- Engkizar, E., Jaafar, A., Taufan, M., Rahman, I., Oktavia, G., & Guspita, R. (2023). Quran Teacher: Future Profession or Devotion to the Ummah? *International*

- Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 6(4), 196–210. <https://doi.org/10.24036/ijmurhica.v6i4.321>
- Engkizar, E., Muslim, H., Mulyadi, I., & Putra, Y. A. (2025). Ten Criteria for an Ideal Teacher to Memorize the Quran. *Journal of Theory and Research Memorization Quran*, 1(1), 26–39. <https://joqer.intischolar.id/index.php/joqer>
- Engkizar, E., Sarianti, Y., Namira, S., Budiman, S., Susanti, H., & Albizar, A. (2022). Five Methods of Quran Memorization in Tahfidz House of Fastabiquil Khairat Indonesia. *International Journal of Islamic Studies Higher Education*, 1(1), 54–67. <https://doi.org/10.24036/insight.v1i1.27>
- Ezzani, M. D., Brooks, M. C., Yang, L., & Bloom, A. (2023). Islamic school leadership and social justice: an international review of the literature. *International Journal of Leadership in Education*, 26(5), 745–777. <https://doi.org/10.1080/13603124.2021.2009037>
- Fadhilah, U., Nugroho, K., & Azizah, A. (n.d.). *Development of Al-Qur'an Interpretation Research in the Digital Era: Bibliometric Approach with R for Statistical Computing*. <https://doi.org/10.23917/iseth.4332>
- Fadhilurrahman, F. U., Darmansyah, M. D. W., & Citra, Y. P. A. (2025). Managing Islamic Endowments (Waqf): Legal Challenges and Strategic Approaches for Sustainable Development. *Journal of Islamic Law and Legal Studies*, 2(1), 16–25  
10 70063 – 2 1 65.
- Faqihuddin, A., Firmansyah, M. I., & Muflih, A. (2024). Multisensory Approach in Memorizing the Al-Quran for Early Childhood: Integration of the Tradition of Memorizing the Al-Quran with Digital Technology. *AL-ISHLAH: Jurnal Pendidikan*, 16(2), 1289–1302. <https://doi.org/10.35445/alishlah.v16i2.5326>
- Febriani, A., Sindi, N. F., Amanda, L. G., Rahman, R. A., & Putri, A. R. (2022). Seven Steps of the Implementation of Mind Mapping Method in Learning of Islamic Education. *Kbalifa: Journal of Islamic Education*, 6(1), 24. <https://doi.org/10.24036/kjie.v6i1.194>
- Febriyanti, W., Wahyuddin, W., & Mutmainnah, M. (n.d.). Analysis of Student Errors in Solving Problems on Three-Dimensional Shapes with Flat Surfaces: A Qualitative Study on Eighth-Grade Students. *International Journal of Geometry Research and Inventions in Education (Gradient)*, 1(2), 58–65. <https://doi.org/10.56855/gradient.v1i2.1198>
- Felsenthal, I., & Agbaria, A. (2023). How to Read the Quran in Religious Islamic Education: What Educators Can Learn from the Work of Mohammed Arkoun. *Religions*, 14(1), 129. <https://doi.org/10.3390/rel14010129>
- Fernando, H., Galuh Larasati, Y., Abdullah, I., Jubba, H., Mugni, A., & Persadha, P. D. (2023). The de-existence of Islamic political parties in general elections: A case study of Indonesia as a Muslim-majority country. *Cogent Social Sciences*, 9(1), 2225838. <https://doi.org/10.1080/23311886.2023.2225838>
- Gallop, A. T. (2022). Qur'an manuscripts from Mindanao: collecting histories, art and materiality. *South East Asia Research*, 30(1), 23–67. <https://doi.org/10.1080/0967828X.2021.1895674>
- Garba, A. S. (2018). The Prospects and Problems of the Marrakesh Declaration on the Rights of Religious Minorities in Muslim Majority Communities. *Review of Faith and International Affairs*, 16(4), 47–59. <https://doi.org/10.1080/15570274.2018.1535038>
- Garrod, B., & Nicholls, S. (2022). British tourists' adjustment to cultural expectations in Muslim-majority countries. *Tourism Management*, 91, 104500.



<https://doi.org/10.1016/j.tourman.2022.104500>

- Guspita, R., Azzahra, F., & Albizar, A. (2025). Utilisation of Artificial Intelligence in Quranic Learning: Innovation or Threat? *Journal of Quranic Teaching and Learning*, 1(2), 73–89.
- Handoko, S. T., Mardiyati, Y., Ismail, R., & Imawan, O. R. (2023). Employing Higher Order Thinking Skills-based Instruction in History Course: A History High School Teacher's Perspective. *AIP Conference Proceedings*, 2679(1). <https://doi.org/10.1063/5.0127631>
- Hendawi, M., Al Murshidi, G., Asrori, A., Hadi, M. F., Huda, M., & Lovat, T. (n.d.). The development of Islamic education curriculum from the Quranic perspective. *Ar-Fachruddin: Journal of Islamic Education*, 1(2), 93–123. <https://doi.org/10.7401/hms52091>
- Hoerudin, C. W., Syafruddin, S., Mayasari, A., Arifudin, O., & Lestari, S. (2023). E-Learning as A Learning Media Innovation Islamic Education. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 15(1), 723–734. <https://doi.org/10.37680/qalamuna.v15i1.4466>
- Iskandar, M. Y., Efendi, E., Putra, D. A., & Halimahturrafiah, N. (n.d.). Digital Technology in Quranic Learning: Opportunities and Challenges. *Journal of Quranic Teaching and Learning*, 1(2), 139–154. <https://joqer.intischolar.id/index.php/joqer>
- Istiqamah, R. N., Putra, A. Y., Nasra, A., & Guspita, R. (2024). Learning the Book of Ta'lim Al-Muta'allim at the Islamic Boarding School. *Suluah Pasaman*, 2(2), 40–50.
- Kosim, M., Muqoddam, F., Mubarak, F., & Laila, N. Q. (2023). The dynamics of Islamic education policies in Indonesia. *Cogent Education*, 10(1), 2172930. <https://doi.org/10.1080/2331186X.2023.2172930>
- Machlis, E. (n.d.). Between God and the Party: Fadlallah and the antithetical notion of Hezbollah. *Middle Eastern Studies*, 1–19. <https://doi.org/10.1080/00263206.2025.2486175>
- Mahira, M., Hazifa, N., Guspita, R., Zuhri, M., Kamal, M., & Satrial, A. (2024). Implementations of Character Education in Improving the Religious of High School Students. *International Journal of Islamic Thought, Research and Practice*, 1(1), 10–19. <https://doi.org/10.63061/ijitaripa.v1i1.13>
- Maidugu, U. A., & Isah, A. T. (n.d.). Islamic Education and its Value: A Vital Means for the Formation National Character. *Bulletin of Islamic Research*, 2(4), 725–744. <https://doi.org/10.69526/bir.v2i4.165>
- Memon, N. A., Chown, D., & Alkouatli, C. (2021). Descriptions and enactments of Islamic pedagogy: reflections of alumni from an Islamic Teacher Education Programme. *Pedagogy, Culture and Society*, 29(4), 631–649. <https://doi.org/10.1080/14681366.2020.1775687>
- Muhammad. Q. (2024). Analysis Of Differentiated Instruction As A Learning Solution In Student Diversity In Inclusive And Moderate Education Muhammad Qorib Universitas Muhammadiyah Sumatera Utara. *International Journal Of Reglement and Society*, 5(1), 43–55. <https://doi.org/10.55357/ijrs.v5i1.452>
- Mustafa, N. N. B., Elita, R., Guspita, R., & Vanessa, A. D. (2025). Tahfidz Teachers' Strategies in Improving the Memorization Skills of Slow Learners. *Al-Hashbif: Jurnal Pendidikan Dan Pendidikan Islam*, 3(1), 12–24.
- Mutathahirin, M., Muliati, I., Hasnah, H., & Oktavia, G. (2022). Ten Students'

- Motivation in Memorizing Quran: A Case Study at Rumah Quran in Padang Indonesia. *International Journal of Islamic Studies Higher Education*, 1(1), 1–13. <https://doi.org/10.24036/insight.v1i1.86>
- Pandia, W. S. S., Lautzy, O., & Drew, A. (2023). Identifying and solving Islamic religious education challenges for special needs children. *Assyfa Journal of Islamic Studies*, 1(2), 178–190. <https://doi.org/10.61650/ajis.v1i2.321>
- Panjwani, F. (2017). No Muslim is just a Muslim: implications for education. *Oxford Review of Education*, 43(5), 596–611. <https://doi.org/10.1080/03054985.2017.1352354>
- Pervin, N., & Mokhtar, M. (2023). Lifelong learning opportunities for professional women in Bangladesh: to what extent does patriarchy act as a barrier? *International Journal of Lifelong Education*, 42(5), 451–469. <https://doi.org/10.1080/02601370.2023.2238903>
- Pisani, E., & Buehler, M. (2017). Why do Indonesian politicians promote shari'a laws? An analytic framework for Muslim-majority democracies. *Third World Quarterly*, 38(3), 734–752. <https://doi.org/10.1080/01436597.2016.1206453>
- Putri, N., Noprianti, A., & Oktavia, G. (2025). The Qur'an as a Source of Solutions for the Global Moral Crisis. *Journal of Quranic Teaching and Learning*, 1(2), 90–105. <https://joqer.intischolar.id/index.php/joqer>
- Qudsy, S. Z., Abdullah, I., Jubba, H., Prasojo, Z. H., & Tanadi Taufik, E. (2023). The making of living ḥadīth: a new direction of ḥadīth studies in Indonesia. *Culture and Religion*, 23(4), 353–372. <https://doi.org/10.1080/14755610.2024.2336461>
- Rahman, D., & Akbar, A. R. (2021). Problematika Yang Dihadapi Lembaga Pendidikan Islam Sebagai Tantangan Dalam Meningkatkan Mutu Pendidikan. *Nazẓama: Journal of Management Education*, 1(1), 76. <https://doi.org/10.24252/jme.v1i1.25242>
- Rahman, I., Kaema, M. T., Nurhapipah, N., Nelwati, S., Sabri, A., & Rahmanda, R. (2024). Systematic Literature Review: Analysis of Project-based Learning Models from Elementary to High School. *Al-Ashri: Ilmu-Ilmu Keislaman*, 9(2), 53–66. <https://doi.org/https://ojs.stai-bls.ac.id/index.php/Al-Ashri/article/view/119>
- Rahman, I., Kustati, M., & Sepriyanti, N. (2024). Sustainable Development: Implementation of The Talqin Method In Memorizing The Quran. *Jurnal Kepemimpinan Dan Pengurusan Sekolah*, 9(1), 99–108. <https://doi.org/10.34125/jkps.v9i1.355>
- Rahman, I., Nisa, K., & Saputri, R. E. (2020). Seven Students' Activities: A Case Study on Rumah Tahfidz An-Nur Daily Routine and Memorization Levels. *International Journal of ...*, 3(3), 110–120. <https://doi.org/10.24036/ijmurhica.v3i3.184>
- Romlah, S., Imron, A., Maisyaroh, Sunandar, A., & Dami, Z. A. (2023). A free education policy in Indonesia for equitable access and improvement of the quality of learning. *Cogent Education*, 10(2). <https://doi.org/10.1080/2331186X.2023.2245734>
- Rosidin, R., Handoko, H., & Ma'mun, S. (n.d.). Assessing the feasibility of Malang Raya Mosques in the religious moderation program. *Al-Qalam*, 30(2), 289–304. <https://doi.org/10.31969/alq.v30i2.1537>
- Sai, Y. (2018). Teaching Qur'an in Irish Muslim schools—curriculum, approaches, perspectives and implications. *British Journal of Religious Education*, 40(2), 148–

157. <https://doi.org/10.1080/01416200.2016.1269723>
- Saputra, W., Rahman, I., Zulmuqim, Z., Zalnur, M., Triana, N., & Mutathahirin, M. (2023). Islamic Personal Development Activities in shaping the Character of Students in Junior High Schools. *Nida Al-Qur'an: Jurnal Pengkajian Islam*, 4(2), 103–112. <https://doi.org/10.63061/jpi.v4i2.25>
- Selim, N., & Abdalla, M. (2022). Exploring Motivation and Engagement: Voices of Adolescent Non-Arab Muslim Learners of Arabic at Australian Islamic Schools. *Religions*, 13(6), 560. <https://doi.org/10.3390/rel13060560>
- Sezgin, Y. (2023). A global and historical exploration: Legislative reform in Muslim family laws in Muslim-majority versus Muslim-minority countries. *Law and Policy*, 45(2), 110–136. <https://doi.org/10.1111/lapo.12210>
- Statham, P. (2016). How ordinary people view Muslim group rights in Britain, the Netherlands, France and Germany: significant ‘gaps’ between majorities and Muslims? *Journal of Ethnic and Migration Studies*, 42(2), 217–236. <https://doi.org/10.1080/1369183X.2015.1082288>
- Stimpson, B., & Calvert, I. (2021). Qur’anic educational philosophy: Foundational principles of education in Islam’s holiest text. *Religions*, 12(2), 1–17. <https://doi.org/10.3390/rel12020082>
- Sultanik, D., Japeri, J., Taufan, M., & Efendi, E. (2022). Implementing Character Values to Learners in Didikan Subuh Program. *International Journal of Islamic Studies Higher Education*, 1(1), 68–79. <https://doi.org/10.24036/insight.v1i1.110>
- Syarnubi, S., Syarifuddin, A., & Sukirman, S. (2023). Curriculum Design for the Islamic Religious Education Study Program in the Era of the Industrial Revolution 4.0. *AL-ISHLAH: Jurnal Pendidikan*, 15(4), 6333–6341. <https://doi.org/10.35445/alishlah.v15i4.3421>
- Tuna, M. H. (2022). The professionalisation of Islamic religious education teachers. *British Journal of Religious Education*, 44(2), 188–199. <https://doi.org/10.1080/01416200.2021.1999905>
- Ummah, A. K., Mahmudi, M. B., Wardani, A. Z., & Ummah, A. K. (n.d.). Efforts of Dormitory Supervisors in Overcoming Problems in the Quran Memorization Dormitory. *Journal of Theory and Research Memorization Quran*, 1(1), 1–14.
- Usman, M., & Ab Rahman, A. (2023). Funding higher education through waqf: a lesson from Malaysia. *International Journal of Ethics and Systems*, 39(1), 107–125. <https://doi.org/10.1108/IJOES-12-2021-0217>
- Utari, U., Soraya, S., & Wulandari, Y. (2024). The gradual Islamisation of teacher education: Current trends and future implications in global inclusive education policy. *Journal on Islamic Studies*, 1(1), 1–16. <https://doi.org/10.35335/zhpdm826>
- Valdeolmillos, N. A. A., Boussaa, D., & Madandola, M. (2024). The historic city of Benghazi in Libya: Towards a holistic post-conflict reconstruction. *Journal of Urban Affairs*, 1–21. <https://doi.org/10.1080/07352166.2024.2419059>
- Van Niekerk, J., & Verkuyten, M. (2018). Interfaith marriage attitudes in Muslim majority countries: A multilevel approach. *International Journal for the Psychology of Religion*, 28(4), 257–270. <https://doi.org/10.1080/10508619.2018.1517015>
- Wright, Z. (2022). Spiritual Training across the Sahara: Debating the Need for the Living Sufi Master in the Tijāniyya. *Journal of Islamic Studies*, 33(3), 352–387. <https://doi.org/10.1093/jis/etac017>

Zarkasi, Z. (2021). Development Of Subject Teacher Consultation Management In Improving The Competence Of The Qur'an Hadits' Teachers In Madrasah Aliyah In Demak District. *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)*, 9(2), 117–150. <https://doi.org/10.21093/sy.v9i2.3839>

**Copyright holder:**

© Engkizar, E., Jaafar, A., Sarianto, D., Ayad, N., Rahman, A., Febriani, A., Oktavia, G., Puspita, R., & Rahman, I. (2023)

**First publication right:**

International Journal of Islamic Studies Higher Education

**This article is licensed under:**

**CC-BY-SA**