



# Quran Based Technology Based Arabic Language Learning Media

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## Article Information:

Received January 09, 2026

Revised February 19, 2026

Accepted March 10, 2026

**Keywords:** *Learning media, technology, arabic language, surah al-alaq*

## Abstract

The development of digital technology has brought many changes to the world of education, including Arabic language learning. However, many studies only highlight technical and pedagogical aspects without considering the philosophical foundations and values of the Quran. This study aims to analyze the concept of technology-based Arabic language learning media from the perspective of Surah Al-Alaq verses 1–5 as a religious basis and norm in the development of such media. This study uses a qualitative method with a library research approach and as-Tsaqafiy interpretation analysis to examine the meaning of the verses textually, historically, and contextually. The results of the study show that Al-Alaq verses 1–5 contain the main principles of learning, namely tauhid as the basis for learning, progressive learning in stages, the use of media as a means of knowledge, and lifelong learning. The integration of these values provides a new direction for the development of technology-based Arabic language learning media that is not only pedagogically effective but also spiritually and morally meaningful. Thus, educational technology can be a means of actualizing divine values in the process of teaching and learning Arabic.

## INTRODUCTION

The development of digital technology has brought about changes in various aspects of life, including in the field of arabic language education (Faddhia et al., 2025; Fitria et al., 2022; Ghofur & Riski, 2024; Khairunisa et al., 2025; Sholihah et al., 2019; Syagif, 2022). The use of technology based learning media, such as mobile applications, e-learning platforms, and virtual reality, is believed to increase the efficiency and effectiveness of the teaching and learning process. These media offer interactivity, independent learning, and access to almost unlimited learning resources, which are difficult to achieve with conventional methods. However, behind all that, there is a significant gap. Most studies on technology-based arabic learning media only focus on pedagogical and technical aspects, such as feasibility, practicality, and effectiveness in improving language skills. Meanwhile, the philosophical foundations and values derived from the Quran, as the main guideline for Muslims, are often neglected. Previous studies have not

## How to cite:

Sundirah, S., Ritonga, A.R.F., Parta, M.H., Maharani, R.A. (2026). Quran-Based Technology-Based Arabic Language Learning Media. *Journal of Arabic Literature, Teaching and Learning*, 2(1), 13-22.

## E-ISSN:

3108-9755

## Published by:

International Islamic Studies Development Research Center (IISDRC)

of Technology based learning media with a Quranic perspective. This study attempts to fill this gap by offering a theological basis for the development of Arabic learning media. This basis is believed to provide direction in line with Islamic values, so that technology is not only viewed as a neutral tool, but also as a means to actualize divine values in education (Afifah, 2023; Masliha, 2025; Mu'minin et al., 2024; Yusuf, 2024).

The philosophical foundation offered refers to the analysis of Al-Alaq verses 1-5. These verses, which are the first revelations sent down to the Prophet Muhammad, contain fundamental principles about the teaching and learning process. The command اقرأ (*read*) not only emphasizes verbal literacy, but also encourages humans to observe, analyze, and understand the signs of Allah's greatness in the universe, a process that can be facilitated by technology (Anggoro et al., 2023; Ruslan & Musbaing, 2023).

The principles in Al-Alaq verses 1-5, such as the emphasis on literacy, empowerment of human potential, and lifelong learning, provide a relevant ethical and philosophical framework. By analyzing these verses, this study aims to formulate the basic principles of developing Arabic language learning media that are not only technologically advanced but also spiritually meaningful. Based on the above description, this study focuses on analyzing the concept of technology-based Arabic language learning media from the perspective of Al-Alaq verses 1-5. The goal is to analyze these verses to identify principles that can be used as a basis for designing and implementing Arabic language learning media that is in harmony with the values of the Quran (Engkizar et al., 2023; Fadhly et al., 2024; Hermawan, 2025; Umam, 2020; Vandayo & Hilmi, 2020). Thus, this study is expected to provide a new contribution in combining technological advances with revelatory wisdom.

In addition, integrating the Quranic perspective into the development of Arabic language learning media also has important implications for shaping the character of students. Technology-based learning media designed with Quranic values in mind not only serve as a means of transferring linguistic knowledge, but also as a medium for internalizing morals, learning manners, and spiritual awareness. Thus, the process of learning Arabic is not reduced to a purely cognitive activity, but becomes part of an effort to develop well-rounded individuals who possess a balance between intellectuality, spirituality, and morality.

On the other hand, this approach also requires educators to be more reflective and visionary in utilizing technology. Arabic teachers are not only required to master learning tools and applications but also to have a deep understanding of the Islamic values underlying their use. Technology, in this perspective, must be placed as a means (*wasilah*), not an end goal (Engkizar et al., 2022; Ibrahim et al., 2025; Mesa et al., 2025; Ritonga et al., 2025; Salsabila et al., 2025; Saminu et al., 2025). Therefore, the design of learning media needs to be directed towards fostering awareness of monotheism, a sense of responsibility, and ethical use of technology in accordance with Islamic principles.

Furthermore, this study is expected to serve as a starting point for further studies that develop models, designs, and implementations of technology-based Arabic language learning media with an integrative paradigm. The Quran-based approach, particularly Al-Alaq verses 1-5, can be used as a conceptual foundation in formulating educational policies, curricula, and innovations in Arabic language learning in the digital age. Thus, the development of educational technology does not run separately from revelatory values, but rather becomes a strategic means of

actualizing the mission of Islamic education amid the challenges of the modern era.

In this strategy, several students take turns sitting in the “hot seat” and answering questions posed to them, explaining their knowledge of the topic at hand. If a student cannot answer the question, he/she will be replaced by another student. Students who manage to answer well will get a participation grade from the teacher during the learning process. By using the Hot Seat strategy, students are encouraged to better understand the subject matter.

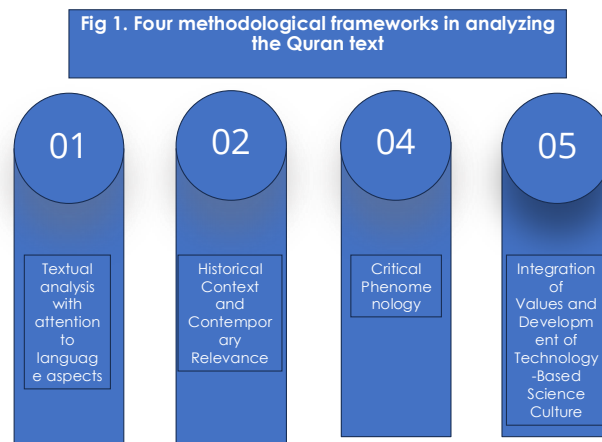
## METHODS

This research method uses a qualitative approach with library research. This type of research is used because the data collected and analyzed comes from library sources such as tafsir books, books, scientific journals, articles, and other written documents relevant to this research. The data in this study consists of primary and secondary data (Akmal et al., 2024; Engkizar, et al., 2025; Guspita et al., 2025; Ikhlas et al., 2025; Wulandari et al., 2024). The primary data in this study is the Quran, specifically Surah Al-Alaq verses 1-5, and credible tafsir books such as Tafsir Al-Misbah. Meanwhile, the secondary data in this study consists of books, journals, articles, and scientific works in the form of theses and dissertations. The data collection technique in this study was carried out by collecting various literature relevant to the research, reading in depth the sources that had been collected, recording important findings from various sources relevant to the research focus, classifying data based on certain categories, and finally verifying the data to ensure its validity (Engkizar, et al., 2025; Istiqamah et al., 2024; Muslim, 2021; Mustafa et al., 2025; Oktavia et al., 2024; Ummah et al., 2025). The data analysis technique in this study used content analysis through the as-Tsaqafiy interpretation approach.

## RESULT AND DISCUSSION

An in-depth analysis of Quran surah Al-Alaq verses 1-5 reveals a strong epistemological foundation for the integration of technology in education, particularly Arabic language learning. The analysis process was carried out using the as-Tsaqafiy interpretation approach to obtain a comprehensive and contextual understanding (Hamdi & Desvia, 2025; Ikhlas et al., 2024). In the as-Tsaqafiy interpretation, there are four methodological frameworks for analyzing Quranic texts. The following is an explanation of the four frameworks of this approach and their interpretation of technology-based learning media.

The four frameworks in as-Tsaqafiy’s interpretation indicate that the Qur’an is not merely understood as a religious text, but also as a source of educational values relevant to the changing times, including the use of learning technologies. Surah Al-‘Alaq, verses 1–5, emphasizes the importance of reading, writing, and the advancement of knowledge as the primary foundations of human civilization. In the context of Arabic language learning, these values can be implemented through the use of digital media, interactive learning applications, educational videos, and online learning platforms capable of enhancing students’ motivation and learning effectiveness. Thus, the integration of technology into Arabic language learning does not contradict the values of the Qur’an but rather becomes part of the adaptive and contextual realization of the command to seek knowledge in line with the developments of the digital age.

**Fig 1. Four methodological frameworks for analyzing Quranic texts**

First, textual analysis with attention to language, *balaghah*, and *qira'at*: The first step in examining verses 1-5 textually is to pay attention to language, *balaghah*, and *qira'at*. The first verse, *اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ*, does not only mean the command to read, but more broadly as a call to examine, research, and reflect. The choice of the word *اقْرَأْ*, which is a *fi'il amar* (imperative verb), indicates a continuous command and an unlimited obligation. The emphasis on *باسم ربك* (in the name of your Lord) places all learning activities within the framework of *tawhid*, that knowledge comes from Allah, so that technology is only a means, not an end.

The aspect of *balaghah* is evident in the structure of the verse, which begins with the command to read, followed by the creation of humans from *علق* (a clot of blood) (Abdullah et al., 2023; Ariza et al., 2025). This indicates that the first object to be read is the human being itself and the process of its creation, before moving on to external realities. The word *علق*, which means a clot of blood, indicates the process of human creation and teaches a gradual learning process from the most basic conditions. In the context of language learning, this reflects the pedagogical principle where learning begins with things that are concrete and familiar to students before moving on to more complex processes. In terms of *qira'at*, variations in reading enrich the nuances of meaning. Some *qira'ah* read “*خلق الإنسان من علق*” with long or short vowels, emphasizing the gradual process of creation. This is in line with constructivist learning theory, in which knowledge is built gradually by learners. Verses 4 and 5, “*الَّذِي عَلَّمَ بِالْقَلَمِ. عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ*” (He who taught with the pen. He taught man what he did not know), emphasize that Allah is the true teacher who introduced various learning media, including *القلم* (the pen). According to Quraish Shihab in Syaputra, the word *القلم* can be understood in a narrow sense, namely a specific type of pen, and can also be understood in a general sense, namely any writing instrument, even computers or other sophisticated tools. Thus, computers, smartphones, and software are modern manifestations of the function of *al-qalam*.

Second, Historical Context and Contemporary Relevance (Mardiyah & Sofa, 2025). Historically, Surah *al-Alaq* verses 1-5 were revealed in the context of the illiterate *Jahiliyah* society of Mecca. The command *اقْرَأْ* (*read*) was a transformative

directive that marked the intellectual awakening of humanity and freed it from the shackles of ignorance. If at that time the main media were oral and written on simple media, in this digital era, these media have changed to digital technology. Its relevance to the current situation lies in the same spirit of utilizing the available and most modern media to eradicate a new form of “illiteracy,” namely digital illiteracy and the inability to access scientific information, including the Arabic language. The universal value of the commands *اقْرَأْ* and *عَلِّمَ بِالْقَلَمِ* requires Muslims not to be technologically illiterate. Inability to utilize technology for learning, in the perspective of this verse, can be considered a denial of Allah's command to always read and record knowledge. Therefore, the development of technology-based Arabic language learning media is not only a pedagogical innovation, but also a contextual religious response to the demands of the times.

Third, Critical Phenomenology: Unraveling the Interrelationship between Text and Digital Media Reality: A critical phenomenological approach is used to examine how the meaning of Quran Surah al-Alaq verses 1-5 is experienced and brought to life in the social reality of Arabic language learning in the digital age. This approach not only describes the apparent phenomena, but also critiques the values hidden behind them. From phenomenological analysis, it was found that the interaction between sacred texts and technological reality gave rise to several practical understandings, namely:

First, digital technology is a *وسيلة* (means) that facilitates the application of the command *اقْرَأْ*. Arabic language learning applications, digital dictionaries, video platforms, and virtual classrooms enable the process of reading and learning to occur without space and time limitations. This is in line with the spirit of the verse, which does not limit the media.

Second, a critical approach reminds us that technology is not created without purpose. Behind every technology, there are always the values and interests of the people or parties who created it. This is where the importance of the *باسم ربك* framework lies. All learning activities and the use of technology must be based on divine values.

The integration of these values means that the design of Arabic language learning media must be directed towards building morals and character, not merely transferring language skills. For example, vocabulary content (*mufradāt*) can be inserted with *akhlakul karimah* values, and example sentences (*jumlah*) can be taken from verses of the Quran or Hadith. Thus, Arabic language learning is not separate from values education.

Third, modern digital technology, with its interactive features such as quizzes, games, and simulations, represents a dynamic method of *عَلِّمَ بِالْقَلَمِ*. It teaches through direct experience, which encourages learners to actively discover knowledge, as emphasized in the fifth verse. However, this phenomenon needs to be monitored so that it does not fall into meaningless games. Applicable and contextual designs must ensure that gamification elements remain oriented toward achieving language competency and internalizing values.

Fourth, Integration of Values and Development of Technology-Based Scientific Culture: Based on the above analysis, the integration of the values of Quran Surah. al-‘Alaq verses 1-5 in technology-based Arabic language learning media includes several main principles, namely: first, the principle of *tawhid* found in the phrase *باسم ربك*. Every learning medium must remind users that the ultimate goal is to get closer to Allah. This can be realized by starting the lesson with the *basmalah*,

displaying quotations from the Qur'an as an introduction to the material, or designing an interface that is calming and does not trigger negative actions. Second, the principle of progressive learning found in the phrase *من علق*: Media must be designed to guide learners from the most basic level, such as the Hijaiyah alphabet and vocabulary introduction, to complex levels such as nahwu and sharaf, as well as language proficiency, so as to reflect the process of human creation from *العلق*.

Third, the Principle of Media Utilization is found in the word *القلم*: Media developers must creatively utilize all modern technological features such as Artificial Intelligence for pronunciation assessment, Virtual Reality for language environment simulation, and Big Data for personalizing material as a contemporary form of “*القلم*”. Fourth, the Principle of Continuous Learning is found in the phrase *ما لم يعلم*: Media must encourage curiosity and support lifelong learning. Features such as recommendations for further reading, links to primary sources in Arabic, and online communities for discussion can embody this principle.

Based on the results of this analysis and the integration of the values contained in Quran surah Al-Alaq verses 1-5 learning media is no longer seen as a mere tool, but as a learning component in which the values of divinity, humanism, and scientific progress are harmoniously combined. Such a culture of knowledge produces learners who are not only proficient in Arabic but also possess a strong spiritual and ethical foundation in utilizing knowledge and technology.

## CONCLUSION

An analysis of Quran Surah Al-Alaq verses 1–5 shows that the Quran has provided a conceptual foundation for the development of technology-based learning media. The principle of *اقرأ* emphasizes the importance of continuous reading and learning activities, while the phrase *باسم ربك* affirms that every scientific activity must be oriented towards the value of tawhid. The word *العلق* contains the meaning of progressiveness and a gradual process in learning, while *القلم* marks the importance of media and technology as instruments for the dissemination of knowledge. These values guide the development of innovative, integrative, and spiritually valuable Arabic learning media. By internalizing the principles of the Quran, Arabic language learning in the digital age not only produces students who are proficient in the language, but also have good character, ethics, and are oriented towards the benefit of the ummah. Therefore, technology in Islamic education should be understood not merely as a tool, but as a means of worship and reflection on the greatness of Allah.

## ACKNOWLEDGEMENT

We would like to express our deepest gratitude to everyone who contributed to the success of this research.

## DECLARATIONS

### Author contribution

**Sundirah:** Data curation, Writing-Original draft preparation, **Abdillah Rofiif Fatih Ritonga:** Writing-Reviewing and Editing, **Muhammad Hakim Parta:** Visualization, Supervision, **Rizqiqa Aulia Maharani:** Formal analysis, Conceptualization, Methodology, Validation, Supervision, Software.

### Funding statement

The author(s) declare that no financial support was received for the research, authorship, and/or publication of this article.

### Conflict of interest

The authors declare that this research was conducted without any conflict of interest in the research.

### Ethical clearance

The research company has agreed to carry out the research and is willing if the results of this research are published.

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Journal of Arabic Literature, Teaching and Learning

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