Journal of Islamic Education Research | Vol. 7 No. 4 (2026)
Available online at: https://jier.uinkhas.ac.id/index.php/jier
e-ISSN: 2716-0998
p-ISSN: 2716-1005

Virtual *Talaqqi*: A Digital Ethnographic Study of the Practices and Meanings of Tahsin al-Quran Learning in the @kelastahsinid Community

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Article History:
Received: 11-10-2026
Revised: 30-10-2026
Accepted: 24-11-2026
Published: 26-11-2026

Keywords:
Virtual *talaqqi*; Qur'anic recitation learning; Digital ethnography; Teacher guidance; Digital islamic education.

Abstract: This study examines how virtual *talaqqi* is organized across digital platforms and how learners interpret teacher guidance, recitation correction, and participation in everyday religious life. A qualitative digital ethnographic design involved participation in one afternoon tahsin class from June to July 2026. Data comprised participant observation, naturally occurring conversations, learning documentation, digital artefacts, and field notes. Analysis combined coding and thematic grouping with interpretation informed by Heidegger's concepts of being-in-the-world and being-with. Findings identify complementary platform functions: Instagram facilitated entry, WhatsApp coordinated participation, and Zoom hosted synchronous instruction. Teaching followed a recurring sequence of recitation, correction, repetition, and renewed listening. Participants associated learning with perceived progress, worship, purposeful activity, and regular Qur'anic reading. These accounts demonstrate meaningful pedagogical engagement without establishing independently measured proficiency gains. The study's originality lies in connecting platform organization, corrective interaction, and lived religious meanings within an integrated account of digitally mediated pedagogical continuity. It contributes contextual insights to digital Islamic education and recommends responsive guidance, clear coordination, and opportunities to act on feedback while recognizing individual learners' differing educational and devotional purposes.

***Abstrak**: Penelitian ini bertujuan mengkaji penyelenggaraan talaqqi virtual melalui platform digital serta pemaknaan peserta terhadap bimbingan guru, koreksi bacaan, dan partisipasi dalam kehidupan religius sehari-hari. Penelitian menggunakan pendekatan kualitatif dengan desain etnografi digital melalui keterlibatan dalam satu kelas tahsin sore selama Juni hingga Juli 2026. Data dikumpulkan melalui observasi partisipatif, percakapan alami, dokumentasi pembelajaran, artefak digital, dan catatan lapangan. Analisis mencakup pengodean, pengelompokan tema, dan interpretasi berdasarkan konsep being-in-the-world serta being-with dari Heidegger. Temuan menunjukkan fungsi platform yang saling melengkapi: Instagram memfasilitasi akses awal, WhatsApp mengoordinasikan partisipasi, dan Zoom menyelenggarakan pembelajaran sinkron. Pembelajaran berlangsung melalui urutan membaca, koreksi, pengulangan, dan penyimakan kembali. Peserta mengaitkan pembelajaran dengan persepsi kemajuan, ibadah, kegiatan bermakna, dan keteraturan membaca Al-Qur'an. Pengalaman tersebut memperlihatkan keterlibatan pedagogis bermakna tanpa membuktikan peningkatan kemampuan melalui pengukuran independen. Kebaruan penelitian terletak pada keterhubungan organisasi platform, interaksi korektif, dan pemaknaan religius dalam menjelaskan keberlanjutan pedagogis melalui mediasi digital. Penelitian berkontribusi memperkaya kajian pendidikan Islam digital dan merekomendasikan bimbingan responsif, koordinasi jelas, serta kesempatan menindaklanjuti koreksi dengan memperhatikan keragaman tujuan pendidikan dan pengabdian religius peserta dalam konteks pembelajaran komunitas daring.*

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Please cite this article in APA style as:
Mahadika, P. A., Anbiya, B. F., & Asiyah, N. (2026). Virtual *talaqqi*: A digital ethnographic study of the practices and meanings of tahsin al-Quran learning in the @kelastahsinid community. *Journal of Islamic Education Research, 7*(4), 947–964. https://doi.org/10.35719/jier.v7i4.621

INTRODUCTION

Digital media have expanded the settings in which Islamic learning takes place, connecting public religious content with organized instruction and everyday devotional practices. In Qur'anic education, this development raises questions that extend beyond access and convenience. When teachers and learners meet through digital platforms, how do they sustain recitation, attentive listening, corrective feedback, and pedagogical relationships? These questions matter especially for *talaqqi*, a form of teacher-guided learning in which learners listen to a teacher's recitation, recite in turn, and receive corrections. Scholarship on the Qur'an as an oral tradition emphasizes that reciting and listening are integral to religious practice and the formation of habitual dispositions, rather than simply techniques for transmitting textual information (Dweirj, 2023). Understanding virtual *talaqqi* therefore requires attention to both the organization of instruction and the meanings participants attach to learning through mediated encounters.

Research on social media in education provides a starting point for examining these developments. Social platforms can support communication, resource sharing, and interaction beyond conventional classrooms, although their educational value depends on how they are incorporated into teaching and learning (Sobaih et al., 2016). In Islamic education, studies have similarly discussed their potential to improve access to religious materials and encourage participation, while identifying challenges related to digital literacy, information quality, and responsible use (Minarti et al., 2023; Susanti et al., 2024). Such findings support investigating digital platforms as pedagogical environments, but they do not justify assuming that technological access necessarily improves learning. Hu and Xiao's (2025) systematic review identifies online engagement as a product of interacting learner, instructional, social, and technological factors, including motivation, instructor support, task characteristics, and opportunities for interaction. For virtual tahsin, the relevant issue is consequently how these conditions are organized around the specific demands of Qur'anic recitation.

Digital learning communities also develop through the relationships and practices that connect participants across platforms. Earlier research associates social media with collaborative meaning-making and the development of professional learning communities (Goodyear et al., 2019; Schrader, 2015). More specifically, Popescu and Badea (2020) demonstrate that different platforms can support complementary forms of participation within the same learning environment. Recent reviews further emphasize the importance of social presence, instructional design, and sustained interaction in online learning (van der Stap et al., 2024; Zhang et al., 2024). Chang et al. (2026) extend this discussion by highlighting learner agency and self-regulation, while noting that relationships among different forms of presence vary across contexts. Although much of this evidence comes from formal educational settings, it offers useful questions for community-based religious learning: how do participants experience guidance and connection, and how do different platforms contribute to their continued involvement? These questions

require contextual investigation rather than directly transferring findings from higher education to Qur'anic learning.

The relationship between religious tradition and digital mediation provides a complementary perspective. Campbell (2024) situates digital religion within the growing integration of online and offline religious life, focusing on how technologies intersect with existing communities, practices, and understandings of religious participation. From this perspective, virtual *talaqqi* cannot be adequately understood as the simple relocation of an unchanged practice onto a screen. It involves examining how participants maintain, modify, and interpret established pedagogical relationships under different communicative conditions. In tahsin al-Quran, which concerns the refinement of Qur'anic recitation, teacher modelling and oral guidance are closely connected to letter pronunciation and the application of tajwid rules (Ramadhani, 2025). Digital mediation therefore raises a practical and interpretive problem: how are learners' recitations made available for correction, and what makes technologically mediated guidance meaningful to those involved?

Existing studies have already established that online *talaqqi* can involve substantial pedagogical and social adaptation. Nasrulloh and Azhari (2022), using a descriptive qualitative approach, examined online tahsin instruction in which Zoom supported material delivery and WhatsApp video calls facilitated *talaqqi*. Their findings identified both the continuation of instruction and constraints associated with connectivity, devices, and internet costs. Aulia et al. (2025) investigated social interaction and religious habits in an online tahsin program, showing how Zoom and WhatsApp supported recitation feedback, emotional connection, peer support, and regular religious practice. These studies show that online Qur'anic learning involves more than delivering instructional content. They also establish that interaction and religious habituation are already important concerns within the literature and should not be presented as unexplored subjects.

More recent research has addressed the continuity of religious authority and transmission. Widayati (2026) examined a Zoom-based qira'at community through virtual ethnography, interpreting mediated *talaqqi* in relation to sanad, changing interaction patterns, and digital religious culture. Minan and Mustaqim (2026) similarly investigated virtual *talaqqi* in qira'at instruction, focusing on recitation quality and the authenticity of sanad transmission through expert validation. Their study also identified limitations in affective interaction. Together, these contributions show that scholars have already examined the preservation and reconfiguration of *talaqqi*. The present study therefore does not claim originality merely because it examines online *talaqqi*. Instead, it addresses a more specific question concerning the relationship between the organization of everyday tahsin instruction across interconnected platforms and participants' interpretations of correction, guidance, and continued engagement. This focus complements research centred on instructional implementation, social habits, and sanad continuity.

The @kelastahsinid community provides a setting for examining this relationship. Its learning activities connect an Instagram account with WhatsApp coordination and synchronous Zoom classes. Rather than treating these platforms as interchangeable channels, this study examines how their different functions contribute to the organization and experience of virtual *talaqqi*. Attention is directed to how participants enter the learning environment, follow its routines, take turns reciting, respond to corrections, and understand their relationships with

the teacher and other learners. This approach allows continuity and change to be investigated empirically. It does not presume that digital instruction preserves every dimension of face-to-face *talaqqi* or that learners' positive accounts establish improvements in recitation proficiency.

Heidegger's (1927/2010) hermeneutic phenomenology provides an interpretive lens for exploring these experiences. *Being-in-the-world* directs attention to how learning is situated within participants' meaningful activities, commitments, and everyday circumstances. *Being-with* sensitizes the analysis to the relational character of learning, including how participants experience guidance and involvement with others. These concepts are not used simply to label online attendance or interaction. They guide an interpretation of how reciting, listening, receiving correction, and returning to class become meaningful within participants' lives. Digital ethnography supplies the contextual grounding for this interpretation by examining practices and interactions as they unfold within the community.

Accordingly, this study addresses two questions: (1) How are tahsin al-Quran learning practices organized and enacted across the digital platforms used by the @kelastahsinid community? (2) How do community members interpret their experiences of virtual *talaqqi*, particularly teacher guidance, recitation correction, and participation in everyday religious life? Its intended contribution is an integrated account of platform organization, pedagogical interaction, and lived meaning within one digital tahsin community. By connecting these dimensions, the study seeks to clarify how the continuity of a religious learning tradition is accomplished through situated practices and experienced by its participants. It thereby contributes to discussions of digital Islamic education without equating technological adoption with pedagogical success or treating virtual participation as a uniform experience.

METHOD

Research Design and Interpretive Orientation

This study adopted a qualitative digital ethnographic design to examine the practices and meanings of virtual *talaqqi* within the @kelastahsinid tahsin al-Quran learning community. Following the virtual ethnographic tradition, digital environments were approached as socially organized settings in which people develop relationships, participate in shared activities, and construct meanings, rather than simply as channels for transmitting information (Hine, 2000, 2017; Nasrullah, 2017). Digital ethnography was appropriate because the research concerned both observable learning practices and participants' interpretations of their involvement in a digitally mediated religious community. Recent methodological scholarship similarly emphasizes the importance of situating digital materials within the relationships and cultural contexts through which they are produced (Delli Paoli & D'Auria, 2025).

The study was interpretive in orientation. It sought to understand how participants experienced teacher guidance, recitation correction, and participation in daily religious learning. Digital ethnography provided the primary research design, while Heidegger's hermeneutic phenomenology supplied an interpretive perspective (Heidegger, 1927/2010; Horrigan-Kelly et al., 2016). These approaches served complementary purposes. Ethnographic participation situated learning within the community's routines and interactions, while hermeneutic interpretation

focused on the meanings of those experiences. The study therefore did not constitute a separate phenomenological investigation or an assessment of instructional effectiveness.

Research Setting and Field Boundaries

Fieldwork took place from June 1 to July 31, 2026. The research was bounded to one afternoon class within the "One Hour with the Quran" program, referred to by the community as JBA. The program offered one-hour sessions from Monday to Friday, with approximately 15 to 20 participants attending the observed class each day. These figures reflect the approximate number present in a session, not the total number of unique individuals participating during the research period.

The digital field encompassed the connections among Instagram, the WhatsApp group associated with the selected class, and its synchronous Zoom sessions. Instagram provided the public-facing context through which the program was introduced and accessed. WhatsApp supported coordination by distributing schedules, instructor information, Zoom links, learning materials, and announcements. Zoom constituted the principal setting for observing recitation, listening, correction, and teacher–learner interaction. The unit of analysis was the organization and experience of virtual *talaqqi* within this bounded class, rather than the account's entire audience or all programs offered by the community.

This delimitation distinguished the Instagram account's public visibility from active participation in its learning activities. Follower numbers were not treated as a research sample or as evidence of classroom engagement. Explicit attention to field boundaries aligns with contemporary methodological discussions on selecting digital sites, forms of participation, and contextual interpretation (Basaraba, 2026; Delli Paoli & D'Auria, 2025). Basaraba's contribution, published after the fieldwork period, informs the present methodological explanation rather than representing a framework used to plan the original data collection.

Researcher Participation and Data Collection

The researcher entered the community as a participating learner and observed the selected afternoon class from the beginning to the end of the sessions attended. Participation provided access to the sequence of learning activities and opportunities to understand how instructional routines were enacted. Observation focused on the organization of reading turns, teacher modelling, learners' recitation, corrective feedback, repetition, and interaction during the sessions.

The data consisted of digital field notes, documentation of learning activities, instructional materials, relevant community artefacts, and naturally occurring conversations with learners and instructors. These materials provided different perspectives on the same learning environment. Classroom observation documented how instruction unfolded, while materials and announcements contextualized its organization. Conversations provided accounts of how participants understood their involvement, including their experiences of correction, perceived progress, religious intentions, and reading habits.

Naturally occurring conversations were treated as situated accounts rather than transparent representations of participants' experiences. Their meanings were interpreted in relation to the circumstances in which they occurred and the researcher's relationship with those involved. The researcher understood statements about improved recitation as participants' perceptions unless other

relevant evidence supported them. They were not treated as independently measured changes in proficiency.

The findings present accounts from three learners, identified as P1, P2, and P3, and one instructor, identified as U1. These codes identify the individuals represented in the reported excerpts. They do not establish that only four people were present in the observed field or that their accounts represent every participant. The study's evidentiary scope was the selected class and the interactions available within the two-month period.

Data Analysis

Analysis proceeded alongside data collection through the organization of materials, coding, grouping of related meanings, and contextual interpretation (Horrigan-Kelly et al., 2016; Miles et al., 2014). Observation-based descriptions and participants' accounts were considered together while retaining their different evidentiary functions. Descriptions of classroom activity focused on what the researcher observed, whereas conversational excerpts focused on how individuals described or interpreted their experiences.

The analysis addressed two connected dimensions. The first concerned the enactment of virtual *talaqqi*, including platform functions, instructional sequences, teacher modelling, and recitation correction. The second concerned participants' interpretations of guidance, regular attendance, worship, and incorporating Qur'anic reading into everyday life. Coding and thematic grouping organized these dimensions without treating the frequency of a statement as a sufficient indicator of its interpretive significance.

Heidegger's concepts of *being-in-the-world* and *being-with* sensitized the interpretation to the situated and relational character of learning (Heidegger, 1927/2010). *Being-in-the-world* directed attention to how Tahsin's participation related to learners' activities, commitments, and everyday circumstances. *Being-with* directed attention to how learning was experienced through relationships with the instructor and other participants. These concepts were not treated as direct equivalents of using Zoom or attending a group session. Their relevance depended on the meanings supported by participants' accounts and the observed learning context.

Interpretation involved considering particular excerpts in relation to the broader account of the class and its recurring practices. Differences among participants' orientations were retained where relevant, rather than assuming a uniform learning experience. Thematic analysis remained subordinate to the study's ethnographic and hermeneutic orientation. This emphasis on consistency among research questions, theoretical assumptions, analytical procedures, and claims follows recent discussions of methodological congruence in qualitative analysis (Braun & Clarke, 2024).

Trustworthiness and Researcher Positioning

Trustworthiness was supported through sustained engagement during the two-month fieldwork period and comparison across observations, conversations, instructional materials, and community documentation (Lincoln & Guba, 1982, 1985). Triangulation was understood as contextual comparison rather than a guarantee that all sources would produce identical accounts. Field notes were recognized as records of the researcher's observations and interpretations, not as an independent source separate from the observations that generated them.

The researcher's position as a participating learner facilitated access to instructional routines and everyday interaction. However, this position also shaped what could be observed, the relationships developed, and how participants' statements were interpreted. Membership provided a situated perspective without implying complete insider knowledge. Positive assessments of the program were therefore interpreted as particular accounts rather than evidence of universal satisfaction or instructional superiority.

Reflexivity matters for understanding these relationships because qualitative knowledge is shaped by personal, interpersonal, methodological, and contextual conditions (Olmos-Vega et al., 2023). The researcher's involvement is consequently acknowledged as part of the conditions under which the account was produced. The study's claims remain limited to the observed class, the available materials, and the experiences represented in the findings.

Ethical Considerations

The study treated digital interactions as context-dependent social activity requiring attention to privacy and confidentiality (Nasrullah, 2017). Learners and the instructor were identified using the codes P1, P2, P3, and U1. Personal information unrelated to the research focus was excluded from the presentation of findings, and the collected information was used for academic purposes.

The public Instagram account was distinguished from class-related interactions on WhatsApp and Zoom. Public visibility was not treated as equivalent to unrestricted permission to disclose personal information. Methodological research on online ethnography identifies access, informed consent, data management, and researcher–participant relationships as distinct ethical concerns that require explicit consideration (Huang et al., 2023).

Because the community is named, participant coding provides pseudonymity rather than complete anonymity. The possibility of recognition within the community therefore remains a limitation of confidentiality. The available research description does not establish the procedures used to obtain consent for quotations or images, or whether institutional ethical approval or an exemption was obtained. No claim of such approval or consent is made here.

RESULTS AND DISCUSSION

Results

The @kelastahsinid Community and Its Learning Environment

The @kelastahsinid Instagram account presented itself as an online Qur'anic recitation learning service for adults and beginners. Its profile emphasized teacher-guided instruction and provided information about learning programs, tahsin consultations, and registration. As of July 1, 2026, the account showed 484,000 followers and 1,566 posts. These figures describe the account's public visibility rather than the number of participants attending its classes.

Instagram provided an entry point to the learning community. Prospective participants could access the JBA program, described as "One Hour with the Quran," through the account's highlights or registration link. The program offered one-hour classes Monday to Friday, and participants selected an available schedule. After registering, they joined a WhatsApp group for their chosen class.



Figure 1. @kelastahsinid's profile

The WhatsApp group connected registered learners with instructors and supported the organization of learning activities. It distributed schedules, reminders, Zoom links, learning materials, and information about community events. Links were shared on the day of the scheduled session, enabling participants to enter the Zoom classroom. The afternoon class observed in this study generally attracted approximately 15 to 20 participants per session.

These arrangements connected three platforms with different functions. Instagram introduced the program and facilitated registration, WhatsApp coordinated participation, and Zoom hosted the synchronous learning activities. Participation in the observed class therefore involved a sequence of connected activities rather than interaction within a single platform.

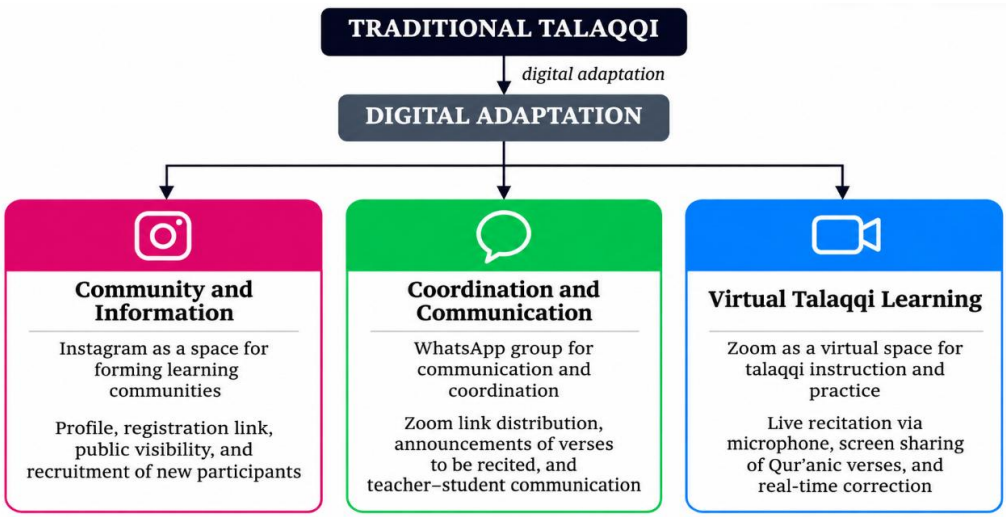

Figure 2. Digital reconfiguration of *talaqqi* across the @kelastahsinid platform ecosystem

Teacher Modelling and the Recitation Correction Sequence

The observed Zoom sessions retained a teacher-guided sequence of recitation, listening, correction, and repetition. When participants took their turn, they activated their microphones and recited the Qur'anic passage displayed through screen sharing. The instructor listened and intervened when a passage required correction.

Corrections involved asking the learner to pause, identifying the issue, and modelling the intended recitation. The learner then repeated the relevant passage while the instructor listened again. Some passages required several repetitions before the teacher allowed the recitation to proceed.

The observed corrections concerned tajwid rules and pronunciation. These included the treatment of *nun sukun* and *tanwin*, such as *idgham bighunnah*, *ikhfa*, *idzhar*, and *iqlab*, as well as vowel length, or *mad*. The articulation of letters, or *makharijul huruf*, also received attention. The correction process therefore addressed specific features of participants' recitation rather than providing only general encouragement.

U1 described the role of teacher modelling as follows: "*Talaqqi* is not merely reading the Quran in front of a teacher; rather, the student's recitation is being shaped through the examples set by the teacher."

The instructor's statement corresponded with the observed sequence in which learners listened to a model, attempted the passage, and responded to further guidance. Screen sharing provided a common visual reference, while microphone use enabled the teacher to hear individual recitations. The observations establish the use of these features during instruction but do not determine whether participants also consulted their own physical copies of the Qur'an.

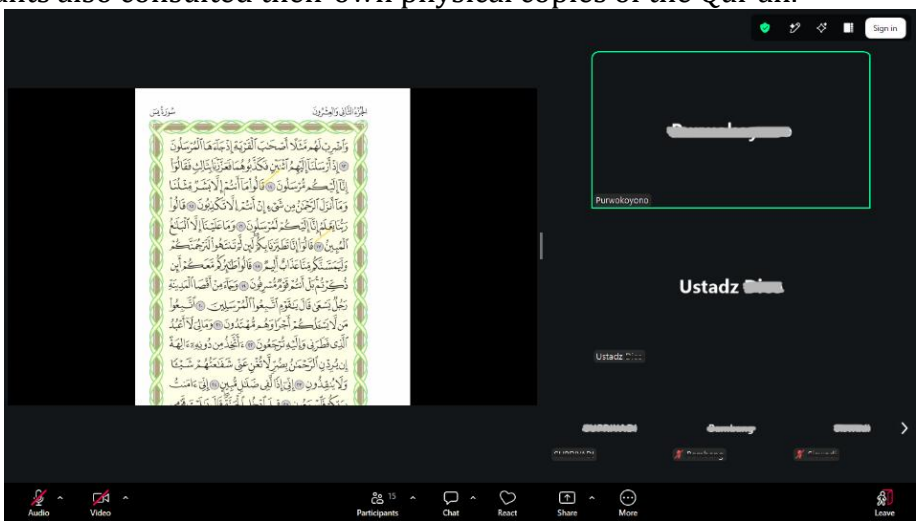

Figure 3. The Learning Process

The recurring sequence can be described as reading, correction, repetition, and renewed listening. Feedback was followed by an opportunity to act on the teacher's guidance within the same interaction.

P2 expressed a positive interpretation of this process: "It's good to have a lot of corrections. We're learning to read accurately, not just to read quickly" (P2).

For this participant, frequent correction was associated with the purpose of learning. The statement prioritized recitation accuracy over speed and indicated

acceptance of repeated guidance. It represents P2's interpretation rather than evidence that every learner experienced correction in the same way.

Perceived Progress, Worship, and Everyday Reading

Participants described different meanings associated with attending the online classes. Their accounts included perceived improvement, purposeful use of time, worship, and developing a regular reading routine.

P1 described perceived progress: "It's already better than when I first started."

This statement indicates P1's assessment of change over time. It does not constitute an independently measured improvement in recitation proficiency.

P2 connected participation with retirement and religious intention: "It fills my time since I'm retired."

P2 also explained: "I just intend it as worship—no need to set specific goals for improvement. 'They say I'll be able to do it later because I'll get used to it.'"

This account placed devotional participation alongside the expectation that familiarity and practice could support learning. P2's orientation was therefore not limited to achieving a predetermined level of recitation proficiency.

P3 emphasized regularity: "One thing's for sure—by joining the online Quran study sessions, I've been able to read the Quran every day."

P3 linked class participation to a recurring opportunity to read the Qur'an. Together, these accounts show variation in what participation meant to the learners represented in the findings. Perceived progress was prominent in P1's account, worship and purposeful activity in P2's account, and daily reading in P3's account. These meanings overlapped without being identical.

Experiencing Teacher Guidance across Online and Offline Settings

Teacher guidance was also central to participants' assessments of the learning experience. P1 attended Qur'anic study sessions at a mosque twice a week while also participating in the online program. Comparing the correction received in these settings, P1 stated: "If there's a mistake, it gets corrected, but not as thoroughly as online."

P1 subsequently commented: "This one (online) is really good."

P1 described the online instructor as: "professional, highly competent, and good for us who are studying the Quran under him."

These statements indicate that P1 valued the perceived thoroughness of correction and the instructor's competence. Because the comparison concerned P1's experience of particular learning settings, it does not establish that online instruction is generally more effective than face-to-face learning.

The instructor's role was similarly expressed in another passage attributed to U1: "*Talaqqi* is not merely reading the Quran in front of the teacher; rather, the student's recitation is shaped by the teacher's example."

P2 also reiterated the value of corrective guidance: "It's good that there are many corrections. We learn to read correctly, not to read quickly."

Across these accounts, the teacher's importance centred on being listened to, receiving a model, and having opportunities to repeat a passage. The findings suggest that participants' evaluations of virtual *talaqqi* were connected to the quality of the pedagogical encounter, alongside the availability of digital access.

Discussion

Reconfiguring *Talaqqi* through Complementary Platform Functions

The findings indicate that virtual *talaqqi* in the observed class was organized through complementary platform functions. Instagram supported public visibility and entry, WhatsApp coordinated participation, and Zoom hosted recitation and correction. The significance of this arrangement lies in how the platforms connected recruitment, preparation, and instructional interaction. The findings do not establish that platform use alone created a cohesive learning community, but they identify the infrastructure that made recurring participation possible.

This arrangement extends existing discussions of digital adaptation in Qur'anic learning. Abdullah et al. (2023), Hamzah et al. (2022), and Khofifuddin et al. (2024) address online *talaqqi*, teacher authority, and the integration of traditional methods with digital instruction. Adawiyyah et al. (2024) similarly discuss WhatsApp as a medium for educational interaction. In the present study, WhatsApp's documented contribution was principally organizational. Its role in distributing links and materials helped connect learners with the synchronous encounter in which *talaqqi* was enacted.

The findings are also consistent with Campbell's (2010, 2012) account of religious practices developing through interconnected online and offline relationships. P1's participation in both mosque-based and online classes illustrates this connection particularly clearly. Digital participation supplemented an existing religious learning practice rather than necessarily replacing it. Campbell's (2024) subsequent discussion likewise emphasizes the increasing integration of digital media into religious life. The present findings locate that integration in specific routines of joining classes, listening, reciting, and receiving guidance.

Research on online interaction further suggests that meaningful participation depends on pedagogical arrangements and opportunities for connection, rather than platform availability alone (van der Stap et al., 2024). Applied cautiously to this community, this perspective helps explain why the division of platform functions matters. WhatsApp coordination enabled access to Zoom, but the pedagogical significance of that access depended on what teachers and learners did during the session.

Continuity of Oral Guidance without Assuming Complete Equivalence

The correction sequence provides evidence that several recognizable elements of *talaqqi* continued within the observed digital setting. Learners recited, the teacher listened, errors were addressed, and passages were repeated. These practices correspond with descriptions of teacher-guided oral transmission in *talaqqi* and *musyafahah* (Kaltsum, 2020; Yusof et al., 2018). They also align with discussions of modelling, recitation accuracy, and sustained practice in Qur'anic education (Ashoumi et al., 2025; Ramadhani, 2025; Umar, 2020).

However, continuity in these observable activities should not be equated with complete equivalence between online and face-to-face *talaqqi*. The study documents mediated listening and correction, but it does not independently assess sound fidelity, the visibility of articulation, or the preservation of every relational and embodied dimension of the tradition. Similarly, displaying a passage through screen sharing provided a shared visual reference without demonstrating that it replaced participants' physical mushaf.

Millie's (2025) analysis is useful here because it situates *talaqqi* within pedagogical relationships and institutional connections to tradition. Its significance extends beyond the technical transfer of recitation. The present findings complement that argument by showing how teacher modelling and evaluative guidance remained important to learners within a different communicative environment. They do not establish the continuity of genealogical authority or sanad, which were not independently examined in this study.

This distinction also differentiates the present research from Minan and Mustaqim's (2026) investigation of virtual qira'at instruction, which included expert validation of recitation and sanad transmission. Their findings indicate that claims about transmission authenticity require evidence beyond online interaction. The contribution of the present study concerns the observed organization and experienced meaning of tahsin, rather than formal validation of sanad or comprehensive assessment of recitation quality.

Corrective Feedback as an Enacted Pedagogical Relationship

The sequence of recitation, correction, repetition, and renewed listening shows that feedback was incorporated into an ongoing learning interaction. The teacher's intervention did not end with identifying an error. Learners were given a model and an immediate opportunity to respond. This finding aligns with research on oral correction and guidance in *talaqqi* (Haironi et al., 2025; Mukhlasoh et al., 2020), as well as the use of Zoom and WhatsApp for mediated Qur'anic instruction (Latifah et al., 2021).

A useful comparison is Carless and Winstone's (2023) distinction among the design, relational, and pragmatic dimensions of teacher feedback literacy. Their framework emphasizes arranging opportunities for learners to use feedback, attending to interpersonal relationships, and managing practical constraints. Although developed in higher education, it provides a relevant interpretive comparison. In this class, the repeated recitation sequence provided an observable opportunity to act on feedback, while P1's and P2's accounts indicated the value they attached to receiving attentive guidance. The study does not assess either teachers' or learners' feedback literacy as a competency.

P2's preference for accuracy over speed is particularly significant. It suggests that correction could be interpreted as supportive guidance within the participant's understanding of what tahsin required. The learner's acceptance of repetition connected an instructional demand with a valued learning purpose. Nevertheless, this positive account should not obscure the possibility of different responses among other participants.

The evidence therefore supports a bounded conclusion: digital mediation enabled the documented corrective exchanges and allowed some learners to experience them as valuable. It does not rule out technical barriers or establish that every correction produced lasting improvement. Claims about effectiveness would require evidence extending beyond observed participation and reported satisfaction.

Everyday Religious Engagement and Being-in-the-World

Participants' accounts suggest that virtual *talaqqi* acquired meaning through its relationship with everyday circumstances. P1 emphasized perceived progress, P2 connected participation with retirement and worship, and P3 described daily

reading. These differences matter because they show that continued involvement cannot be explained by a single instructional objective.

Heidegger's (1927/2010) concept of *being-in-the-world* offers a way to interpret this situated involvement. Its relevance lies in the meaningful relationships among activities, purposes, and circumstances. For P2, the class was connected to the organization of time after retirement and the intention to worship. For P3, it was associated with a recurring opportunity to read the Qur'an. The digital classroom became meaningful through these relationships, rather than simply because participants entered an online environment.

Dweirj's (2023) discussion of Qur'anic recitation as an oral tradition similarly highlights the relationship between reciting, listening, and habitual religious practice. This provides a useful comparison with P3's account of daily reading and P2's devotional orientation. However, the evidence supports reported regularity and religious intention, not a claim that the program produced a stable habitus or lasting spiritual transformation.

Hu and Xiao's (2025) review further identifies online engagement as involving motivation, instructor support, interaction, and learning conditions. The variation among P1, P2, and P3 adds a contextual qualification to this literature: participation in community-based religious learning may involve improvement, devotion, and purposeful activity simultaneously. These orientations should be examined together without reducing religious participation to measurable achievement alone.

Being-with and the Experience of Teacher Presence

The concept of *being-with* illuminates the relational character of the learning experiences reported here (Heidegger, 1927/2010). Its interpretive value does not derive simply from several people being present in one Zoom session. Rather, it highlights how learners' activities and understandings were shaped through involvement with others.

U1's emphasis on teacher modelling and P1's appreciation of thorough correction suggest that learning was experienced through a relationship in which another person listened, demonstrated, and responded. P2's acceptance of frequent correction likewise connected the teacher's intervention with the shared purpose of accurate recitation. Teacher presence was therefore experienced through pedagogical responsiveness, rather than established by digital visibility alone.

This interpretation is compatible with research emphasizing the relationship between interaction and social presence in online learning (van der Stap et al., 2024). Nevertheless, Heideggerian *being-with* and social presence are not interchangeable concepts. The former concerns the relational structure of meaningful involvement, while the latter provides an educational perspective on experiencing others in mediated environments.

The findings offer stronger evidence about teacher–learner relationships than about relationships among learners. They consequently support an interpretation of experienced teacher guidance without establishing extensive peer solidarity, collective identity, or mutual support across the class.

Contribution and Practical Implications

The study contributes an account of how platform organization, corrective interaction, and everyday religious meaning intersect within one virtual tahsin class. Its contribution extends beyond documenting that *talaqqi* can occur online. It shows how organizational access becomes connected to a teacher-guided recitation

sequence and how selected participants interpret that sequence through perceived progress, worship, and regular practice.

This interpretation complements research on technological innovation in Qur'anic learning (Fadlillah et al., 2025) while qualifying broad claims that digital flexibility automatically preserves tradition. In the observed setting, continuity was enacted through particular activities and relationships. It was not an inherent property of the platforms.

Practically, the findings suggest the value of clear coordination across platforms, opportunities to respond to corrections, and teaching that recognizes different learner purposes. These implications remain grounded in one afternoon class observed over two months. The study does not establish comparative effectiveness, long-term proficiency gains, or the experiences of the account's wider audience.

CONCLUSION

This study found that virtual *talaqqi* in the observed @kelastahsinid class was sustained through complementary platform functions, teacher modelling, and a recurring sequence of recitation, correction, repetition, and renewed listening. Instagram facilitated entry, WhatsApp coordinated participation, and Zoom enabled synchronous instruction. Participants' accounts highlighted the importance of attentive guidance alongside perceived progress, worship, and regular Qur'anic reading. These findings question the assumption that physical separation necessarily prevents meaningful teacher-guided recitation. They also challenge the expectation that technological access alone sustains a learning tradition. The evidence instead highlights how pedagogical relationships and instructional routines make digital participation meaningful, without establishing equivalence with face-to-face *talaqqi* or independently measured improvements in proficiency.

The study reinforces previous findings that digital platforms can support the continuation of Qur'anic learning while qualifying broad claims that digitization preserves every dimension of *talaqqi*. Its scientific contribution lies in connecting platform organization, corrective interaction, and participants' lived meanings within an integrated account of digitally mediated pedagogical continuity. Through Heidegger's concepts of *being-in-the-world* and *being-with*, the findings illuminate how learning becomes meaningful through everyday commitments and responsive teacher guidance. This interpretation enriches discussions of digital Islamic education by showing that continuity emerges through situated practices and relationships, rather than being guaranteed by platform features or online attendance.

The study was limited to one afternoon class within a single community, observed over two months, with reported conversational evidence from three learners and one instructor. The findings therefore offer contextual insights whose transferability requires careful consideration, rather than conclusions applicable to all @kelastahsinid programs or other communities. Researcher participation, reliance on naturally occurring conversations, and the absence of independent proficiency assessment further limit the claims. Future research should include more diverse participants, additional programs and communities, and longer observation periods to examine variations in guidance, participation, technical constraints, and sustained reading practices. For practitioners, the findings suggest

prioritizing clear coordination, opportunities to act on corrections, and sensitivity to learners' differing religious and educational purposes.

ACKNOWLEDGMENT

The authors thank Universitas Islam Negeri Walisongo Semarang and the research participants for their support. Prima Aditama Mahadika led the research design, data collection, analysis, and manuscript drafting; Bakti Fatwa Anbiya contributed to methodological development and interpretation; and Nur Asiyah contributed to critical review and manuscript refinement. All authors reviewed and approved the final manuscript.

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