

The Utilization of Social Media in Grounding the Recitation of the Qur'an in Recitation of Mujawwad: A Study of Islamic Education in the Digital Era

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ABSTRACT

This study discusses the use of social media in grounding the recitation of the Qur'an in mujawwad recitation: a study of Islamic education in the digital era. The development of social media has provided a new space for the community to learn, preach, and spread Islamic values. Qur'an recitation that was previously more widely studied in mosques, Islamic boarding schools, and taklim assemblies is now also developing through digital platforms such as YouTube, TikTok, Facebook, and Instagram. This study aims to analyze the role of social media in grounding mujawwad recitation and examine its implications for Islamic education. This research uses a library research method by collecting data from books, journals, scientific articles, and other relevant references. Data collection techniques are carried out through editing, organizing, and finding, while data analysis is carried out through data reduction, data presentation, and verification. The results of the study show that social media plays a strategic role as a means of digital da'wah, a medium for learning the Qur'an, and strengthening people's Qur'anic literacy. Mujawwad recitations spread through social media are able to increase the interest of the public, especially the younger generation, to listen, learn, and love the Qur'an. From the perspective of Islamic education, the use of social media reflects the dimensions of ta'lim, tarbiyah, and ta'dib. However, social media cannot replace the role of teachers in learning mujawwad recitation which requires direct guidance. Therefore, social media can be an effective instrument of Islamic education and da'wah of the Qur'an if used wisely, educationally, and while maintaining the glory of the Qur'an.

Keywords: Social media, Mujawwad recitation, al-Qur'an, Islamic education.

INTRODUCTION

Pioneering and developing Islamic activities on social media is not an easy job, but a challenge that needs to be fought in human life. Of course, this is a concern that the use of social media in the context of life also needs to have an impact on social media as part of the da'wah movement.

The Qur'an as a guide, a guide to life. It is said to be a guideline, a guide if humans always read, understand and practice according to their abilities in life. The Qur'an is not only a holy book that is read in worship, but also a guide to life that needs to be presented in personal space, family, society and even social media. In this regard, in the context of a digital society, the space of human life is no longer limited to mosques, taklim assemblies, schools, Islamic boarding schools, and homes, but also extends to social media. Therefore, the use of social media to ground the reading of murattal and recitation of the Qur'an is important, as long as it is done with manners, knowledge, and responsibility.

The above phenomenon illustrates that there is a big change in distributing Qur'an readings on social media as a new space in disseminating readings so that it can have an impact

on anyone. This is not only limited by the space between teachers and students, but can also become a culture in interacting with the Qur'an, whenever and wherever it is.

Social media is currently very developed and needs to be used by media that is widely used by the public. Especially in grounding the Qur'an in the recitation of *mujawwad*, it is very important to be mobilized as a *da'wah* movement. As in the Qur'an emphasized in *surah ali-Imran* /3: 110 :

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَاَمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ 110

Translation:

*You (Muslims) are the best people born for mankind (as long as) you command (to do) what is right, prevent from what is wrong, and believe in Allah. If the Ahlulkitab had believed, it would have been better for them. Some of them are believers and most of them are wicked.*¹

Based on the above verse, it shows that the command to invite goodness is part of *da'wah*. In this case, grounding the Qur'an on social media in order to invite kindness by reading more, and listening to the Qur'an. As some people say that reciting on social media can cause *riya*, arrogance and only looking for followers. This statement is as if people who invite good things on social media cause arrogance, *riya* and hope for praise, even though what is done depends on the intention and becomes a *da'wah* movement on social media.

Thus, grounding the Qur'an in *mujawwad* recitation by utilizing social media to minimize excessive content such as opening the *aurat*, the word *fasik*, and becoming a *da'wah* medium in interacting with the Qur'an.

RESEARCH METHODS

This study employed a qualitative research design using a Systematic Literature Review (SLR) approach to examine the utilization of social media in grounding *tilawah mujawwad* from the perspective of Islamic education in the digital era². The SLR approach was selected because it enables researchers to systematically identify, evaluate, and synthesize previous empirical and conceptual studies in order to generate comprehensive theoretical insights and identify research gaps³. The review process followed the Preferred Reporting Items for Systematic Reviews and Meta-Analyses guidelines to ensure transparency, rigor, and reproducibility throughout the literature selection process⁴.

The literature search was conducted between May and June 2026 using four academic databases, namely Scopus, Directory of Open Access Journals (DOAJ), Google Scholar, and Crossref. The search strategy employed combinations of keywords such as *social media*, *digital da'wah*, *Qur'anic recitation*, *tilawah mujawwad*, *Islamic education*, *digital learning*, *Qur'anic literacy*, *tajwid*, and *digital religion*. Boolean operators (AND and OR) were applied to improve the precision of the search process. The search was limited to publications written in English and Indonesian published between 2015 and 2025 to capture the most recent developments concerning digital Islamic education and social media.

¹Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an for Easy Memorization with Color-Coded Tajwid and Translation* (Bandung: Cordoba, 2021), p. 64

² Yu Xiao and Maria Watson, "Guidance on Conducting a Systematic Literature Review," *Journal of Planning Education and Research* 39, no. 1 (March 2019): 93–112, <https://doi.org/10.1177/0739456X17723971>.

³ Hannah Snyder, "Literature Review as a Research Methodology: An Overview and Guidelines," *Journal of Business Research* 104 (November 2019): 333–39, <https://doi.org/10.1016/j.jbusres.2019.07.039>.

⁴ Matthew J. Page et al., "The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews," *Research Methods & Reporting, BMJ* 372 (March 2021): n71, <https://doi.org/10.1136/bmj.n71>.

The retrieved publications were screened using predetermined inclusion and exclusion criteria. The inclusion criteria comprised: (1) peer-reviewed journal articles; (2) studies discussing social media, Qur'anic recitation, Islamic education, digital da'wah, or digital religious learning; (3) articles indexed in Scopus, DOAJ, or nationally accredited journals; (4) full-text availability; and (5) empirical or conceptual studies directly relevant to the objectives of this research. Publications were excluded if they consisted of conference abstracts, editorials, book reviews, duplicate records, undergraduate theses, dissertations, or studies unrelated to Qur'anic education and digital media.

Following the PRISMA procedure, 268 records were initially identified through database searching. After removing 37 duplicate records, 231 publications remained for title and abstract screening. Subsequently, 170 studies were excluded because they did not meet the inclusion criteria. The remaining 61 full-text articles were assessed for eligibility, resulting in the exclusion of 36 publications due to insufficient relevance to the research objectives. Consequently, 25 articles were included in the final qualitative synthesis.

Table 1. PRISMA Literature Selection Process

Selection Stage	Number of Articles
Records identified	268
Duplicate records removed	37
Records screened	231
Full-text articles assessed	61
Articles excluded	36
Studies included in qualitative synthesis	25

The selected studies were analyzed using thematic analysis following the six-step procedure proposed by Braun and Clarke⁵, consisting of (1) familiarization with the literature, (2) generating initial codes, (3) searching for themes, (4) reviewing themes, (5) defining and naming themes, and (6) producing the analytical report. Through this analytical process, five major themes emerged: (1) social media as a digital learning environment, (2) the educational values of *tilawah mujawwad*, (3) digital dissemination of Qur'anic recitation, (4) Islamic educational implications of social media, and (5) the reconstruction of digital Qur'anic.

RESULTS AND DISCUSSION

Social Media

Social media is a digital platform that allows its users to interact with one another, share information, and build social networks online.⁶ Social media refers to a group of internet-based applications built on the technological and ideological foundations of Web 2.0, which allow users to create and exchange user-generated content. This definition is very popular and widely used in academic articles.⁷ Social media can also be understood through seven main functional

⁵ Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (January 2006): 77–101, <https://doi.org/10.1191/1478088706qp0630a>.

⁶Putri, Elisabeth Simawartin; Thohiri, Roza. The Effect of Social Media Utilization on Marketing Strategies and Sales of MSME Products. *Ikraith-Ekonomika*, 2025, 8(2), 314–327.

⁷Lara N. Wolfers, *What do you mean by "social media"? Introducing the Reporting Items for Social Media Research (RISoMeR)* 192–204 <https://doi.org/10.1093/anncom/wlaf009> Advance access publication 17 July 2025, *Annals of the International Communication Association*, 2025, 49

building blocks, namely identity, conversations, sharing, presence, relationships, reputation, and groups.⁸

Rulli Nasrullah defines social media as an internet-based medium that enables users to present themselves, interact, collaborate, share, communicate with other users, and form social bonds virtually. In his view, social media is not merely a communication tool, but rather a cyberspace that possesses distinctive characteristics, such as networks, information, archives, and interactivity, which contribute to the formation of new social structures in the digital world.⁹

Lestari explains that social media functions as a platform for self-expression and social interaction in the modern era. Social media is not only used to exchange text messages, but also serves as a tool for shaping public opinion and influencing people's perceptions of certain issues. Its characteristics of openness and ease of access make it an important instrument in the transformation of social and cultural behavior in Indonesia today.¹⁰

Kotler and Keller emphasize that social media has three main characteristics: it is participatory, open, and highly connected. Through social media, communities can quickly form around shared interests, enabling information to spread virally. For Kotler and Keller, the main strength of social media lies in its ability to amplify consumers' voices and compel companies to become more transparent and responsive to market demands.¹¹

Based on the views presented above, social media can be understood as internet-based channels through which users can create, share, receive, and respond to content interactively, whether in the form of text, images, audio, or video. It also enables the formation of communication networks among individuals, communities, and the wider public.

Furthermore, in the context of Islamic education, social media may be understood as a digital space used to convey values, knowledge, role models, and religious practices, including learning and the promotion of Qur'anic recitation through *tilāwah mujawwad*.

Al-Qur'an

Etymologically, the Qur'an is derived from the word *qara'a-yaqra'u-qirā'atan-wa qur'ānan* (قَرَأَ - يَقْرَأُ - قِرَاءَةً - قُرْآنًا), which means "something that is read." This meaning implies an encouragement for Muslims to read the Qur'an.

The Qur'an is also a verbal noun (*maḥdar*) derived from *al-qirā'ah* (الْقِرَاءَةُ), which means "to gather" or "to collect." It is called so because the Qur'an gathers and combines various letters, words, and sentences in an orderly manner, so that they are arranged neatly and correctly.¹²

The Qur'an is the revelation of Allah, the Exalted, sent down to the Prophet Muhammad, peace and blessings be upon him, as guidance for all humankind. Through this guidance, human beings are expected to take benefit from the Qur'an so that it may function as a source of direction in their lives. This can be seen, for example, when a person reads the Qur'an consistently, thereby preserving the correct, beautiful, and proper pronunciation of its letters. Furthermore, one should deepen their understanding of its meaning by analyzing the true intent of the Qur'anic verses so that they can be practiced in daily life. The Qur'an is a perfect scripture and possesses extraordinary distinctions.

⁸Kietzmann, J. H., Hermkens, K., McCarthy, I. P., & Silvestre, B. S. "Social Media? Get Serious! Understanding the Functional Building Blocks of Social Media." *Business Horizons* 54, no. 3 (2011): 241–251.

⁹Nasrullah, Rulli. *Teori Dan Riset Media Siber (Cybermedia)*. Prenada Media, 2022, h.69

¹⁰Lestari, Ambar Sri. *Media Narrative and Literacy*. PT Rajagrafindo Persada–Rajawali Pers, 2023, pp. 85–87.

¹¹Philip Kotler dan Kevin Lane Keller, *Marketing Management*, 15th Edition (Upper Saddle River, NJ: Pearson Education, 2016), 642–644.

¹²Ansori Lal, *Ulumul Qur'an: Principles for Understanding the Word of God*, 3rd ed. Jakarta: Raja Grafindo Persada, 2016, p. 17.

According to M. Quraish Shihab, as cited in Anshori, the Qur'an literally means "the perfect recitation." It is a name chosen by Allah that is truly appropriate, for since human beings first became acquainted with reading and writing five thousand years ago, no reading has ever been able to rival the Qur'an as a perfect and noble recitation. Meanwhile, Usman states that the Qur'an is not the word of human beings, but rather originates from Allah Almighty, and at the same time constitutes the greatest miracle granted to His Messenger, Prophet Muhammad (peace be upon him). The challenge of the Qur'an referred to here encompasses various aspects, including its structure, rhetoric, linguistic expression, and other dimensions.¹³

The view above indicates that the Qur'an is a noble word, a perfect recitation, and the greatest miracle of the Prophet Muhammad (peace be upon him), which enlightens and provides guidance to his followers. Therefore, the recitation of the Qur'an needs to be continuously promoted so that it may influence human behavior and become grounded in society through social media, without neglecting the values of tajwīd, proper etiquette, and Islamic principles. The Qur'an serves as a stimulus for humanity, as it contains truth and the foundations of a golden civilization that human beings can develop across various aspects of life.

In this regard, the Qur'an can provide a stimulus for human beings to continually learn from it, as it is the truth that leads to salvation in this world and the Hereafter. This also indicates that human beings need to read, reflect upon, deeply internalize, and practice the contents and meanings contained within it. The presence of the Qur'an represents a golden civilization that guides humanity toward truth.¹⁴

The Qur'an is a light within the heart. When human beings make the Qur'an their source of guidance and direction through consistent recitation, and when they embody its teachings through righteous deeds, it will bring sweet and meaningful fruits in both the present life and the life to come. In this regard, Allah Almighty affirms in QS Al-Isrā'/17:9:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

Translation:

*Indeed, this Qur'an guides to that which is most upright and gives glad tidings to the believers who do righteous deeds that they will receive a great reward.*¹⁵

Mujawwad Qur'anic Recitation

Linguistically, *tilawah* comes from the Arabic word *talā-yatlū-tilāwah* (تَلَا - يَتْلُو - تِلَاوَةً), which means *qirā'ah* (قِرَاءَةٌ), namely "recitation" or "reading." Terminologically, *tilawah* refers to the recitation of the Qur'an in a manner that clearly articulates its letters and is performed carefully in pronunciation, so that the meanings contained within it may be more easily understood.¹⁶

Tilawah is the recitation of the Qur'an that cannot be separated from the guidance of the science of Tajwid, which aims to improve the quality of recitation so that it is beautifully pronounced and pleasing to hear among society, including teachers, qārī', āfi, and students.

¹³Usman, *Ulumul Qur'an* (1st ed.; Yogyakarta: Teras Publisher, 2009), p. 288.

¹⁴Adistian, Mansyur. "The Urgency of Qur'anic Education for Adolescents in the Digital Era." *AL-URWATUL WUTSQA: Journal of Islamic Education Studies*, 2024, 4(2), 10–21.

¹⁵Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an for Easy Memorization with Color-Coded Tajwid and Translation* (Bandung: Cordoba, 2021), p. 283.

¹⁶Hisyam bin Mahrus Ali Al-Makky, *Guidance for Improving Qur'anic Recitation* (1st ed.; Solo: Zam-Zam, 2013), p. 45.

For this reason, studying the science of Tajwid is considered *far* *kifāyah*; however, applying the rules of Tajwid in Qur'anic recitation is considered *far* *‘ayn*.¹⁷

Furthermore, in simple terms, *mujawwad* refers to a style of Qur'anic recitation that pays careful attention to the rules of *tajwīd*, vocal beauty, melody or *nagham*, tempo regulation, and appreciation of the meanings of the verses. *Mujawwad* is not merely the recitation of the Qur'an with a beautiful voice; rather, it is a measured, well-structured form of Qur'anic recitation that remains fully subject to the rules of *tajwīd*.

Based on one journal article, *tilawah mujawwad* is described as a process of conveying the message of the Qur'an through a recitation style that is slower than *murattal*, employs specific melodic patterns, and remains grounded in the principles of *qirā'āt*.¹⁸

A careful examination of the views above indicates that *tilawah mujawwad* is a style of Qur'anic recitation that contains an artistic dimension, integrating melody, tune, and variation in accordance with its established rules. Furthermore, it represents a form of Qur'anic recitation that is connected to patterns of melody, rhythm, and variation without compromising the rules of *tajwīd*. It remains firmly guided by the principles of *tajwīd* and aims to evoke a positive response from listeners.

Tilawah Mujawwad emphasizes the importance of paying attention to the elements contained within it. Therefore, it is not only the aspects of voice, variation, and beautiful melody that need to be considered, but also the rules of *tajwīd* and the values of proper etiquette. In this way, the Qur'an that is recited becomes more graceful and beautiful through the integration of the essential elements of *Mujawwad* recitation. The elements are as follows:

1. *Tilawah Mujawwad* must remain grounded in *tajwīd*. *Tajwīd* serves to preserve the accuracy of letter pronunciation, the characteristics of letters, rules of recitation, vowel lengthening and shortening, nasalization, idgham, ikhfa', iqlab, qalqalah, and other rules of Qur'anic recitation. Therefore, the beauty of the voice in *mujawwad* recitation must not compromise the correctness of the recitation.
2. *Tilawah Mujawwad* is characterized by a slow style of recitation. However, slow recitation does not mean excessively lengthening the recitation of the Qur'an, such as in matters of mad or other letter characteristics. Rather, it means reciting slowly while integrating *nagham*, so that the rules of recitation are presented beautifully and the characteristics of the letters are pronounced in accordance with the principles of *tajwīd*.
3. *Tilawah Mujawwad* is closely connected to melody or musical patterns. In *mujawwad* recitation, there are seven melodic modes that qaris and lovers of the Qur'an need to pay attention to as guidelines and pillars of *mujawwad* recitation. These include Bayyati, Hijaz, Shoba, Nahawand, Rast, Sika, and Jiharka.
4. *Tilawah Mujawwad* requires attention to breath and voice. In the practice of *Tilawah Mujawwad*, great emphasis is placed on voice control and breath regulation so that the recitation can be performed beautifully and without causing fatigue while chanting it. The harmony between voice and breath can be measured as an indicator of the recitation quality among lovers of the Qur'an.
5. *Tilawah Mujawwad* also requires attention to the etiquette of recitation. One important aspect of reciting the Qur'an is having a sincere intention, so that what is recited can be deeply felt and carry spiritual value that touches the hearts of people.

¹⁷Adistian, Yaumi, et al. *The Development Model of Qur'anic Recitation Hafalah Based on Islamic Educational Values in the Bima Community*, Alauddin State Islamic University of Makassar, 2026, p. 34.

¹⁸Mukhlis Aliyudin, dkk. Religious Preaching through the Method of *Mujawwad Tilawah* Academic Journal for Homiletic Studies Volume 12 Nomor 2 (2018) 13-22 ISSN 1693-0843 (Print) ISSN 2548-8708 (Online) DOI: 10.15575/idajhs.v12i1.5261 Accredited by Kemristekdikti No. 34/E/KPT/2018

Several points above can serve as guidance or a framework in *tilawah mujawwad*, which should be given due attention by *qāri'* and *qāri'ah*, as well as by lovers of the Qur'an, when reciting the Qur'an in the *mujawwad* style. When Qur'anic recitation is presented in the *mujawwad* form and integrated with the aforementioned aspects, it can provide a distinctive space for lovers of the Qur'an, producing beauty in the melodic recitation of the Qur'an without compromising the rules of *tajwid* or the proper etiquette of Qur'anic recitation.

Tilawah Mujawwad from the Perspective of Islamic Education

Islam and education cannot be separated. Islam itself is education, and education serves as a means through which the knowledge contained within Islam is transferred. This means that, through education, Islam can be more easily understood by human beings when it is taught through an educational process.

Islamic education may also be understood as an educational system that enables a person to lead his or her life in accordance with the ideals and values of Islam, which shape one's life and influence one's personality. In other words, a person who receives Islamic education should be able to live in peace and prosperity, as envisioned by the ideals of Islam. Thus, Islamic education can be defined as an educational system that encompasses all aspects of life needed by the servants of Allah, just as Islam serves as a guide for all aspects of human life, both worldly and hereafter-oriented.¹⁹

The following section explains several definitions of Islamic education as proposed by scholars, namely:

1. Omar Mohammad al-Toumy al-Syaibani stated that Islamic education is an effort to change an individual's behavior in personal life, social life, and in relation to the surrounding environment through the educational process.²⁰
2. Musayyin Arifin, as cited in Arief, states that Islamic education is the conscious effort of devout Muslim adults to direct and guide the growth and development of students' *fitrah*, namely their basic potential, through Islamic teachings toward the maximum point of their growth and development.²¹
3. Yusuf Qardhawi, as cited in Arief, states that Islamic education is the education of the whole human being: the intellect and the heart, the spiritual and the physical dimensions, as well as morals and skills.²²
4. Ahmad Tafsir states that Islamic education is guidance given by one person to another so that he or she may develop optimally in accordance with the teachings of Islam.²³
5. M. Arifin states that Islamic education is an educational system that encompasses all aspects of life needed by the servants of Allah, just as Islam has become a guide for all aspects of human life, both worldly and hereafter-oriented.²⁴
6. Endang Saifuddin Anshari, as cited in Armai Arief, states that Islamic education is guidance provided by the educator to the physical and spiritual development of the learner through certain instructional materials, within a certain period of time, using certain

¹⁹M. Arifin, *Islamic Education: A Theoretical and Practical Review Based on an Interdisciplinary Approach* (2nd ed.; Jakarta: Bumi Aksara, 2006), p. 7.

²⁰Omar Mohammad Al-Toumy Al-Syaibany, *Falsafah Tarbiyah Al-Islamiyah*, translated by Hasan Langgulung with the title, *Philosophy of Islamic Education* (Cet. IX; Jakarta: Bulan Bintang, 2003), p. 399.

²¹Armai Arief, *Reformasi Pendidikan Islam* [Reform of Islamic Education] (1st ed.; Jakarta: CRSD Press, 2005), p. 20.

²²Ahmad Tafsir, *Islamic Education in Islamic Perspective*, Cet. X; Bandung: Remaja Rosda Karya, 2011.

²³Ahmad Tafsir, *Islamic Education in Islamic Perspective*, p. 32.

²⁴M. Arifin, *Islamic Education A Theoretical and Practical Review Based on an Interdisciplinary Approach* (Cet. II; Jakarta: Bumi Aksara, 2006), p. 8.

methods and available educational tools, with the aim of forming a particular personality, accompanied by evaluation in accordance with Islamic teachings.²⁵

7. Zakiah Daradjat argues that Islamic education is a process aimed at shaping the personality of a Muslim.²⁶

Furthermore, mujawwad recitation can be examined within the framework of Islamic education. Mujawwad refers to a style of Qur'anic recitation that incorporates rhythm, melody, and vocal variation while remaining firmly grounded in the rules of tajwid. In this sense, mujawwad is not merely an aesthetic expression of beautiful vocal performance, but also an integral part of Qur'anic education. It reflects a pedagogical process through which the reciter develops a deeper relationship with the Qur'an, both spiritually and ethically.

The concept of mujawwad may therefore be connected to three foundational concepts in Islamic education: ta'lim, tarbiyah, and ta'dib. Ta'lim emphasizes the transmission of knowledge, particularly the mastery of tajwid rules and proper recitation techniques. Tarbiyah refers to the process of nurturing the learner's spiritual and moral growth through continuous engagement with the Qur'an. Meanwhile, ta'dib highlights the cultivation of adab, character, discipline, and reverence toward the Qur'an as the word of Allah.

The word *ta'dib* in *Mu'jam al-Wasīl* is translated as training or habituation.²⁷ Mujawwad recitation, when associated with the concept of ta'dib, provides habituation and training in Qur'anic recitation that integrates the etiquette of reading the Qur'an. This includes reciting with sincerity and seeking the pleasure of Allah SWT, rather than seeking praise or showing off a beautiful voice. In addition, learners are expected to develop proper manners in the process of learning, including respecting and appreciating the teachers who have taught them the Qur'an.

Furthermore, the word *tarbiyah* is a verbal noun (*maḍdar*) derived from the word *rabba-yurabbī-tarbiyatan*, which means education. Terminologically, it refers to the act of nurturing, educating, and maintaining.²⁸ Al-Asfahani defines *tarbiyah* as the process of nurturing something gradually and in accordance with the limits of its capacity.²⁹ When associated with the concept of tarbiyah, Mujawwad recitation offers an educational dimension that fosters love for the Qur'an, cultivates discipline and patience, and nurtures sincerity in understanding the Qur'an.

The term *ta'lim* is derived from the Arabic root *'allama*, *yu'allimu*, and *ta'lim*. Etymologically, *'allama* means to educate, to teach, or to act as an instructor.³⁰ When Tilawah Mujawwad is linked to the concept of *ta'lim*, it serves as a form of instruction that conveys knowledge of the rules governing Qur'anic recitation. Its primary objective is to preserve the excellence, correctness, and aesthetic quality of the recitation. Within this process, knowledge is transmitted regarding the refinement of Qur'anic reading, enabling the recitation to be performed and heard beautifully.

Tilawah Mujawwad in the Digital Era and Social Media

The development of technology in the digital era is undeniable, as it is driven by the advancement of human thought. However, such intellectual progress must be directed toward positive and impactful purposes, particularly in promoting the recitation of the Qur'an through

²⁵M. Arifin, *Islamic Education A Theoretical and Practical Review Based on an Interdisciplinary Approach*.

²⁶Zakiah Daradjat, *Islamic Education* (Cet. X; Jakarta: Bumi Aksara, 2012), p. 28

²⁷Al-Mu'jam Al-Wasīl, *Arabic Dictionary*, Jakarta: Angkasa, n.d., p. 19.

²⁸Nurwahid Ihsanudin, *Islamic Education from the Perspective of Hadith: A Study of the Concepts of Al-Tarbiyah, Al-Ta'lim, Al-Ta'dib, and Al-Tazkiyah*. *Journal of Education and Thought*, Vol. 17, No. 2, 2022, p. 796.

²⁹Nurwahid Ihsanudin, *Islamic Education from the Perspective of Hadith: A Study of the Concepts of Al-Tarbiyah, Al-Ta'lim, Al-Ta'dib, and Al-Tazkiyah*. *Journal of Education and Thought*, Vol. 17, No. 2, 2022, p. 796.

³⁰Madona Agustin Sari, *Comparison of the Concept of Tarbiyah, Ta'lim and Ta'dib*, *Journal of Education Inspiration (ALFIHRIS)*, Vol.2, No.1 January 2024, p. 16

tilawah mujawwad as a form of da‘wah and education amid the widespread presence of digital content that often does not prioritize ethical values.

Technological development is part of the intellectual progress of humankind. Therefore, efforts to popularize the Qur’an through *tilawah mujawwad* should not be limited to mosques, Qur’anic education centers, or events such as the Musabaqah Tilawatil Qur’an. Social media has also become a new space for presenting, disseminating, and teaching *tilawah mujawwad*. Platforms such as Facebook, TikTok, and YouTube serve as fields of da‘wah for promoting the Qur’an virtually. This reality requires attention and moral responsibility from Qur’an lovers to participate in bringing the Qur’an into the digital sphere. The conditions and demands of the digital era require Qur’an enthusiasts to present proper and beautiful Qur’anic recitation as part of a virtual da‘wah movement.

The expression of Qur’anic recitation in virtual spaces has given rise to a new phenomenon in this increasingly sophisticated era. This study illustrates that the transmission of *tilawah mujawwad* among male and female Qur’anic reciters, as well as Qur’an enthusiasts, is no longer limited to the traditional relationship between teacher and student in the process of teaching and learning. Rather, it has developed into a discursive tradition that can be downloaded, watched, and imitated by those who admire the beautiful recitation of the words of Allah.

Furthermore, in terms of the use of social media, the learning of *tilawah mujawwad* must still be properly supervised. Social media functions to expand access, provide examples of good Qur’anic recitation, and increase motivation and interest in learning. It also serves as a tool for connecting one person with another. However, in terms of its role, social media is not yet able to replace the teacher, because learning Qur’anic recitation requires direct correction and guidance from an instructor.

Implications of Research Results

The findings of this study indicate that social media has significant implications for the dissemination and popularization of *tilawah mujawwad* from the perspective of Islamic education. The presence of social media as a digital space has expanded the reach of Qur’anic da‘wah and education, so that Qur’anic recitation is no longer limited to mosques, Qur’anic learning centers (TPA), Islamic study circles (*majelis taklim*), or Musabaqah Tilawatil Qur’an (MTQ) events, but can be accessed by the wider public through platforms such as YouTube, TikTok, Facebook, and Instagram.

First, social media serves as a strategic medium for expanding access to learning *tilawah mujawwad*. Through social media, people are able to listen to, watch, and study various examples of Qur’anic recitation performed by male and female reciters from different regions and even from other countries. This condition encourages growing interest in learning the Qur’an and increases the motivation of the younger generation to become more closely acquainted with the art of Qur’anic recitation.

Second, social media functions as an effective medium for digital da‘wah. *Tilawah mujawwad* content that is uploaded consistently can create a religious atmosphere in virtual spaces and serve as a positive alternative amid the widespread presence of entertainment content that lacks educational value. Thus, social media can be utilized as an instrument for religious development and the strengthening of Qur’anic literacy in society.

Third, the findings of this study emphasize that the development of *tilawah mujawwad* on social media must remain grounded in the values of Islamic education. The beauty of the voice, variations of melody (*nagham*), and creativity in content production should not compromise the accuracy of *tajwid*, the ethics of reciting the Qur’an, and sincerity in conducting da‘wah. This indicates that the dimensions of *ta‘lim* (instruction), *tarbiyah*

(nurturing), and *ta'dib* (cultivation of proper manners) need to be integrated into every activity of Qur'anic recitation in digital spaces.

Fourth, social media cannot fully replace the role of teachers. Although social media can provide examples of Qur'anic recitation and expand access to learning, the process of learning *tilawah mujawwad* still requires direct guidance from teachers to correct pronunciation points (*makhārij al-ṭurūf*), tajwid, melody, breath control, and the ethics of reciting the Qur'an. Therefore, the most relevant learning model is one that combines direct instruction with the use of social media as a supporting medium. Thus, the findings of this study imply that social media is not merely a communication tool, but can also serve as an effective instrument for Islamic education and Qur'anic da'wah when used wisely, purposefully, and while remaining grounded in tajwid, proper etiquette, and Islamic values.

CONCLUSION

The use of social media in popularizing Qur'anic recitation through *tilawah mujawwad* is an important necessity in the context of Islamic education in the digital era. Social media has become a new space for society to listen to, learn, imitate, and disseminate Qur'anic recitation more widely. Through various digital platforms, Qur'anic recitation is no longer limited to traditional spaces such as mosques, Islamic boarding schools, *halaqah*, or religious study gatherings, but can reach people across different ages, places, and educational backgrounds.

From the perspective of Islamic education, social media can function as a medium of *ta'lim*, *tarbiyah*, and *ta'dib*. As a medium of *ta'lim*, social media can be used to convey knowledge about *tajwid*, *makhraj*, *tartil*, Qur'anic recitation melodies, and examples of proper recitation. As a medium of *tarbiyah*, social media can help develop the habit of regularly listening to and reciting the Qur'an. As a medium of *ta'dib*, social media can instill proper etiquette toward the Qur'an, whether in reciting, listening to, uploading, or sharing Qur'anic recitation content. However, social media should not be understood as the primary substitute for direct Qur'anic learning. Learning *tilawah mujawwad* still requires guidance from qualified teachers and the cultivation of proper etiquette in reciting the Qur'an.

Therefore, popularizing Qur'anic recitation through social media needs to be carried out in a directed, educational, and responsible manner. *Tilawah mujawwad* content should not merely pursue vocal beauty, popularity, or virality, but must also maintain accuracy in recitation, ethical values, and the objectives of Qur'anic education. When used wisely, social media can become a strategic medium for strengthening Qur'anic literacy, fostering love for the Qur'an, and bringing Qur'anic values closer to the lives of digital society.

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