

The Problems of *Ngaji online*: The Book Ta'lim Muta'allim Perspectives

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Abstract

In this article, the Problems of Online Recitation of the Book of Ta'lim Muta'allim, the focus of the study that the author carried out was on the chapter on the requirements for selecting knowledge, teachers and friends, seriousness and commitment in studying science, initial levels and learning methods, and time to study. knowledge. Online recitation is an Islamic learning practice that tries to adapt to advances in technology and information. However, in practice this activity has problematic sides in the values of etiquette in studying science and ineffectiveness in the process, content and learning methods and the absence of a formal institution that shelters it. This article is oriented towards analyzing the phenomena of the online Quran which is synchronized with the basic values or adab in studying science in the book of Ta'lim Muta'allim. The basic question in this article is what is the concept of online Quran? and how the online Quran is reviewed in the Ta'lim Muta'allim book. The approach that the author uses in this article refers to the basic rules in obtaining the benefits and blessings of knowledge, Shaykh Zarnuji. With the focus of the problem, namely, the widespread use of Islamic sites that are used to study religious knowledge in the midst of the community as a guide and understanding of religion. The method of presenting data is descriptive qualitative, data acquisition is through literature review. The findings of the online study of the Quran are the main alternative for individuals who do not have the opportunity and time to study religion directly and in formal institutions. And there are biases and gaps in the selection of knowledge, teachers, and friends, seriousness and commitment to learning, initial levels and learning methods as well as the time to study knowledge carried out in online Quran practices which have an impact on the lack of benefits and blessings of knowledge.

Keywords: *Online Ngaji Problems, Book of Ta'lim Muta'allim*

Abstrak

Artikel ini, membahas tentang Problematika *Ngaji online* Tinjauan Kitab Ta'lim Muta'allim, yaitu difokuskan pada bab Syarat-Syarat pemilihan ilmu, guru dan teman, kesungguhan dan komitmen dalam mempelajari ilmu, Tingkatan awal dan Metode belajar, dan waktu mempelajari ilmu. *Ngaji online* merupakan praktik pembelajaran keIslaman yang mencoba beradaptasi dengan kemajuan teknologi dan informasi. Akan tetapi pada prakteknya kegiatan ini memiliki sisi-sisi problematis dalam nilai-nilai adab dalam mempelajari ilmu dan ketidak efektifan dalam proses, isi dan metode pembelajaran dan serta tidak adanya lembaga formal yang menaunginya. Karena itulah analisa terhadap fenomena *ngaji online* sebagai fenomena-fenomena ngaji

virtual dianggap perlu disinkronisasikan dengan nilai-nilai atau adab dan etika dasar dalam mempelajari ilmu dalam kitab Ta'lim Muta'allim. Adapun sebagai pertanyaan mendasar dalam artikel ini ialah bagaimana fenomena *ngaji online* ditampilkan dalam ruang virtual?, selanjutnya bagaimana aktivitas *ngaji online* ditinjau dalam kitab Ta'lim Muta'allim?. Pendekatan yang digunakan oleh penulis dalam artikel ini yakni, mengacu pada kaidah dasar dalam memperoleh kemanfaatan dan keberkahan ilmu, Syaikh Zarnuji. Dengan fokus permasalahan yakni, maraknya pemanfaatan situs-situs keIslaman yang dimanfaatkan untuk mempelajari ilmu agama di tengah-tengah masyarakat sebagai pedoman dan pemahaman agama. Metode penyajian data menggunakan deskriptif kualitatif, perolehan data melalui kajian kepustakaan (*literature review*). Temuan penelitian *ngaji online* merupakan alternatif utama bagi individu yang tidak memiliki kesempatan dan waktu untuk mempelajari agama secara langsung dan pada lembaga formal. Dan adanya bias dan kesenjangan dalam pemilihan ilmu, guru, dan teman, kesungguhan dan komitmen belajar, tingkatan awal dan metode belajar serta waktu mempelajari ilmu yang dilakukan dalam praktik *ngaji online* yang berdampak pada kurangnya manfaat dan keberkahan ilmu.

Kata Kunci: *Problematika Ngaji online, Kitab Ta'lim Muta'allim*

Introduction

The results of a survey conducted by the Indonesian Internet Service Providers Association in 2019-2020 recorded that internet users in Indonesia reached 73.7% of the total population. This shows the large number of people who tend to use and utilize the internet, both in learning media, work, entertainment media, and da'wah media. The use of the internet in people's lives cannot be separated from positive and negative influences.¹

Various activities related to the use of social media are also carried out by Islamic activists, especially in online-based Islamic studies or what is known as online Quran reading. Online Quran reading is an Islamic learning method that tries to adapt to advances in technology and information. However, in practice, this activity has problematic sides, including online Quran reading can erase the existence of traditional Quran Quran, studying online Quran material is easily indicated by hoax material, and lack of knowledge is caused by ineffectiveness of learning both in terms of process, method content and values. Etiquette that students of science must obey.

The above problems are a reference for the preparation of this article. However, the other side of this article is focused on the practice of reciting the Quran online, which is accessed freely by individuals who do not have the opportunity and time to study Islam without the legitimacy and protection of formal institutions (religious education and Islamic boarding schools), which is reviewed through the approach in the book Ta'lim Wa Muta'allim, especially in the chapter which explains the method

¹ Hasil Survei Internet APJII 2019-2020-(Q2), n.d., <https://doi.org/https://apjii.or.id/content/read/39/521/Hasil-Survei-Internet-APJII-2019-2020-Q2>.

of selecting knowledge, teachers, friends, seriousness and commitment to learning, levels of studying knowledge and time to study knowledge.

The Book of Ta'lim Muta'allim is a phenomenal work by Shaikh Al-Zarnuji that discusses basic concepts, methods, and etiquette in learning. This book is mandatory learning in Islamic boarding schools because it has advantages in terms of content and material that can be used as an essential reference in navigating the ocean of knowledge.²

The Book of Ta'lim Muta'allim has an essential position in the formation of manners and ethics for students of knowledge both related to inner and outer aspects. The presence of this book underlines that the essence of education and teaching is not only focused on intellectual and psychomotor aspects but also emphasizes aspects of the formation of values, manners, and morals, which are the primary orientation in education.³

In the book Ta'lim Muta'allim, the benchmark for a person's knowledge is determined by the nobility of his character, the nobility of his morals, and his good nature as a manifestation of the value of the usefulness of the knowledge studied. This is based on moral values and adab, which have a higher position than the existence of science itself. The scope of adab and morals contained in the Ta'lim Muta'allim book includes adab towards teachers as a source of blessing and adab towards knowledge itself. In the end, the book Ta'lim Muta'allim is oriented towards the benefits of knowledge, which is manifested in the personality of the learner of knowledge.⁴

Several studies have been carried out regarding the concepts and methods of studying in the views of Shaykh Al-Zarnuji as stated in the book Ta'lim Muta'allim, including first, by Muhammad Zamhari and Ulfa Masamah who discussed the relevance of the method of character formation in the book Ta'lim Muta' expert on modern education with the results of research stating that the book Ta'lim al-Muta'allim formulates three main methods in forming character which includes morals physically and mentally, namely, the method of iliac al-nasihah (giving advice) and compassion; Mudzakarrah, Munadharah, and Mutharahah methods, and methods of mental formation of the soul.⁵

Second, research by Izzudin Musthafa and Fitri Meliani regarding the

² Arif Muzayyin Shofwan, "Metode Belajar Menurut Imam Zarnuji: Telaah Kitab Ta'lim Al Muta'alim," *Briliant: Jurnal Riset Dan Konseptual* 2, no. 4 (2017): 408, <https://doi.org/10.28926/briliant.v2i4.96>.

³ Saihu Saihu and Taufik Taufik, "Perlindungan Hukum Bagi Guru," *Al Amin: Jurnal Kajian Ilmu Dan Budaya Islam* 2, no. 02 (2019): 105–16, <https://doi.org/10.36670/alamin.v2i02.20>.

⁴ Saihu and Taufik.

⁵ Muhammad Zamhari and Ulfa Masamah, "Relevansi Metode Pembentukan Pendidikan Karakter Dalam Kitab Ta'Lim Al-Muta'Allim Terhadap Dunia Pendidikan Modern," *Edukasia : Jurnal Penelitian Pendidikan Islam* 11, no. 2 (2017): 421, <https://doi.org/10.21043/edukasia.v11i2.1724>.

application of the Al-Zarnuji classical Islamic learning method in the era of the Industrial Revolution 4.0, with the research results stating that the formation of students' personalities or learning achievements is very much influenced by their environment, not only influenced by personality and teachers. But several other supporting factors, such as classrooms, learning media, and ongoing learning methods.⁶

Various studies have been carried out related to the book Ta'lim Muta'alim, and the author chose the two studies above because they are closely related to the research the author conducted. The difference in the research that the author conducted lies in the formal focus on the concept of online Quran. The author analyzes using the concept of the Quran in the book Ta'lim Muta'allim in an effort to bring blessings and benefits to studying science.

This research is expected to be able to explain the phenomenon of online Quran reading and its relevance to the concept of learning in the book Ta'lim Muta'allim, especially in fulfilling the conditions that bring benefits and blessings from the knowledge learned..

Methodology

To explain the phenomenon and focus of the study in this article, the author uses a literature review by obtaining data based on relevant sources such as previous research, journal articles, books, the Ta'lim Muta'allim book, and online sources (internet). The author tries to present data using a qualitative descriptive approach, analyzing, taking notes, observing the phenomenon of online Quran reading, recording, and concluding the data objectively.

Results and Discussion

The Concept of *Ngaji online*

Industrial Revolution 4.0 has had a significant influence on the development of da'wah in the current modern era; the existence of information technology has had a significant impact on the progress and growth of Islamic da'wah.⁷

Basically, the Internet is an electronic communication media network that has the primary function of connecting computer devices with a structured network via satellite or telephone media. The characteristics of the internet are divided into two categories, namely, internationalism, which means the internet is a structured media that can facilitate communication and individual connections in the international

⁶ Izzuddin Musthafa and Fitri Meliani, "Penerapan Metode Pembelajaran Islam Klasik Al-Zarnuji Di Era Revolusi Industri 4.0," *JHIP - Jurnal Ilmiah Ilmu Pendidikan* 4, no. 7 (2021): 664–67, <https://doi.org/10.54371/jiip.v4i7.329>.

⁷ R Willya Achmad W et al., "Potret Generasi Milenial Pada Era Revolusi Industri 4.0, [Portrait of the Millennial Generation in the Industrial Revolution 4.0]," *Focus : Jurnal Pekerjaan Sosial* 2, no. 2 (2019): 187–97.

realm. The existence of an international Internet network system is used as a means of communication, learning, business, politics, and other activities in the form of interaction via the network. Meanwhile, the second characteristic is populism, which means the media and the technical expertise of censorship limit internet access.⁸

The existence of the internet has a very significant influence on the lives of the Indonesian people, especially in interaction patterns and individual behavior. These changes are due to the ease of obtaining information and access to the outside world. In Islamic practice, the internet provides an easy opportunity to study Islam for individuals who do not have the opportunity to study formally and have limited time to study Islam directly by simply accessing Islamic sites that are already available.⁹

The emergence of the online Quran is the opposite of the offline Quran. Reciting the Quran online is characterized by an internet connection or the World Wide Web (WWW) while reciting the Quran offline without an internet connection. The internet provides new space and methods for studying Islam; interactions between teachers and students occur interactively without personal meetings. Reciting the Quran online has become the latest trend and lifestyle, which impacts changing traditions in people's lives.¹⁰

In reciting the Quran online, internet access is the primary means of connecting learning activities via Android and desktop systems so that the public can easily access da'wah content. This is where the term online Quran appears.¹¹

The online Quran activity, as a form of positive use of technology and communication media, is widely used by the teacher and student community in the form of online study (online Quran). In its implementation, the content of online studies is similar in terms of material content and learning systematics by outlining and explaining sub-discussions in Islamic books.¹²

In traditional learning and Islamic boarding schools, reciting the Quran is a process of studying and studying the Islamic religion. The word ngaji, or reciting the Quran, was born from the origin of the word kaji, which means learning and understanding the meanings in the texts of Islamic books. The Quran means reading

⁸ Muhammad Amin Bakri, "Studi Awal Implementasi Internet Of Things Pada Bidang Pendidikan," *JREC (Journal of Electrical and Electronics)* 4, no. 1 (2018): 18–23, <https://doi.org/10.33558/jrec.v4i1.565>.

⁹ Evi Fitriana and Muhamad Khoiri Ridlwan, "NGAJI ONLINE: Transformasi Ngaji Kitab Di Media Sosial," *ASANKA: Journal of Social Science And Education* 2, no. 2 (2021): 203–20, <https://doi.org/10.21154/asanka.v2i2.3238>.

¹⁰ Saifuddin Zuhri Qudsy and Althaf Husein Muzakky, "Dinamika Ngaji Online Dalam Tagar Gus Baha: Studi Living Qur'an Di Media Sosial," *POROS ONIM: Jurnal Sosial Keagamaan* 2, no. 1 (2021): 1–19, <https://doi.org/10.53491/porosonim.v2i1.48>.

¹¹ Qudsy and Muzakky.

¹² Achmad Zaki Yamani, "Optimalisasi Pemanfaatan Platform Digital Untuk Kegiatan Ngaji Online Di Pondok Pesantren," *IJCOSIN: Indonesian Journal of Community Service and Innovation* 2, no. 2 (2022): 102–11, <https://doi.org/10.20895/ijcosin.v2i2.606>.

the Quran, reading Arabic texts (the Yellow Book), and studying religion. The Quran, in terminology, is the process of conveying Islamic knowledge to students by a teacher, carried out in Islamic boarding schools, science councils, madrasas, mosques, and other places.¹³

Reciting the Quran online is a learning method that is carried out directly. However, technological developments have transformed the activity of reciting the Quran directly through the internet, known as online ngjai. Online Quran reading is known as online religion, cyber-religion, digital religion, and digital Qur'an computing. The term online Quran, which can be easily understood, is the process of teaching and transferring religious knowledge through internet media networks, accessed through content and sites in cyberspace.

Online religion is the provision of religious information through predetermined sites and provides users with the opportunity to participate in its activities. Online religion also means religious activities carried out online. Online religion is religious interaction and participation connected to the internet network.¹⁴

Cyber religions result from digital revolutions, which bring signs of technological, social, and cultural changes accompanying media modernization and globalization, primarily through the Internet. Religions in the "cyber" world range from historical religions practiced or communicated online to new religions that are purely virtual. Furthermore, cyber-religion perpetuates hypermodern and traditional forms of religion.¹⁵

Digital religion explores the intersection of new media, religion, and digital culture. Although the concept of religion can be defined in various ways, for our purposes, Geertz describes religion as a system of cultural symbols that explains the general order of existence, which formulates characteristic moods and motivations. In short, religion is seen as a system of meaning supported by symbols and concepts that present a distinctive understanding of reality. This understanding of religion influenced much of the early work in the study of digital religion, in which scholars sought to unpack how the Internet functions as an environment, tool, or system of frameworks/meanings that share users' understandings of spirituality and religious practice.¹⁶

Meanwhile, the term digital Qur'an computing is a modification of the contents

¹³ Arnis Rachmadhani, "Otoritas Keagamaan Di Era Media Baru," *Panangkaran: Jurnal Penelitian Agama Dan Masyarakat* 5, no. 2 (2021): 150–69, <https://doi.org/10.14421/panangkaran.v5i2.2636>.

¹⁴ Christopher Helland, "Online Religion As Lived Religion. Methodological Issues In The Study Of Religious Participation On The Internet," *Heidelberg Journal of Religions on the Internet* Vol. 1, no. 1 (2005): 16.

¹⁵ Habibi Malik, "Cyber Religion Dan Real Religion Di Tengah Masyarakat Digital," *Komunika* 4, no. 1 (2021): 63–78, <https://doi.org/10.24042/komunika.v4i1.8615>.

¹⁶ Malik.

of the Qur'an in the form of software that can be accessed via computers and smartphones. Digital Qur'an computing is a form of Islamic scientists' response to advances in information and communication technology.¹⁷

There are two basic things in online Quran activities: the basis for learning and implementation. The basis of learning includes texts by Salafuss Shaleh and modern ulama, which have scientific legitimacy, and recitations based on specific themes (thematic studies).¹⁸

Ngaji online is a new phenomenon in people's lives as a form of responsiveness to developments in technology and information. Online Quran reading is an effort to learn and spread da'wah and Islamic teaching values, which can be accessed anytime and anywhere via an internet network connection. The widespread existence of Internet networks has impacted opening up opportunities in various sectors, including Islamic studies activities.

Ngaji online on Kitab Ta'lim Muta'allim Perspectives

The orientation of learning in any form and media is to provide an understanding and transformation of knowledge, giving rise to understanding and awareness in practicing it. A person's practice of knowledge becomes a characteristic of the knowledge itself in its existence and influence on a person. Based on knowledge, a person can identify his life's good and bad values.

In Islam, the primary purpose of knowledge is to increase piety, spread benefits, and obtain the best life in the afterlife. More than that, the knowledge that a person has is something for which they are also held accountable to Allah SWT, both in the form of its practice and its acquisition.

In the Islamic tradition, studying and seeking religious knowledge is something that has specific attention, including the conditions that must be met to benefit from the knowledge studied. Some of the conditions as contained in the *Ta'lim Muta'allim* book are as follows:

1) Determine Knowledge, Teachers and Friends in Learning

In Shaikh Zarnuji's view, the recommendation in choosing knowledge to study is to prioritize values that have the primary good value and can respond to religious phenomena and affairs in the present (*Fi al - hal*) and knowledge that will become the demands of future needs. *Front (fi al-mal)*. Knowledge seekers are encouraged to prioritize the knowledge of monotheism and *ma'rifatullah* along with their legal basis in the *Al-Qur'an* and *Hadith*. This is based on the recommendation to understand the basics of divinity and *Shari'a* and abandon *taqlid*. Recommendations for choosing knowledge are ultimately based on the value of the benefits and interests of this world

¹⁷ Syarif Hidayat, "Al-Qur'an Digital (Ragam, Permasalahan Dan Masa Depan)," *Jurnal Studi Islam* 1, no. 1 (2016): 1-40.

¹⁸ Fitriana and Ridwan, "NGAJI ONLINE: Transformasi Ngaji Kitab Di Media Sosial."

and the hereafter.¹⁹

In *Ngaji online*, the concept of choosing knowledge is often distorted for students; this is because the online study is generally in the form of a thematic study, which focuses on the latest themes in the Islamic realm; apart from that, in the online study, the problem is faced with the condition of students who access learning materials—according to their needs, ignoring the systematics of structured learning.

Meanwhile, in choosing teachers, Shaykh Zarnuji mentioned in the book *Ta'lim Muta'allim* to choose teachers based on the criteria, wisdom (intelligence), caravan (dignity), and having an older age (mature in personality and knowledge. Be selective in choosing teachers based on the nobility and complexity of studying science.²⁰

In online studies, the selection of teachers is determined based on scientific aspects and the teacher's authority in their field. However, students who take part in online studies experience ambiguity in determining the teacher's level of sanity because there is no direct interaction and knowledge of a teacher's living conditions and personality. Apart from that, the problem of online Quran reading is also faced by the tendency to choose teachers according to their idols and teachers who are still young. Meanwhile, older teachers still dominate the implementation of offline studies.

Meanwhile, Shaikh Zarnuji said science students should choose friends with perseverance, sanity, good morals, and responsiveness. On the other hand, students of science are asked to stay away from friends who are lazy, unemployed, liars, and like to make noise and slander. Imam Zarnuji recommends choosing friends with good character and avoiding friends with bad character. This is based on the character of friends who can influence the situation and success of students.²¹

In *Ngaji online*, the selection of friends in learning interactions cannot be made using benchmarks in the book *Ta'lim Muta'allim*. This is based on interactions that occur in online Quran studies indirectly (online), and the learning process tends to be individual.

2) Kesungguhan dan Komitmen Belajar

Shaykh Zarnuji stated that sincerity (*al-jidd*), continuous (*al-muwadhabah*), and steadfastness (*al-mulzamah*) in studying science is an obligation that students of knowledge must apply. Seriousness in seeking knowledge includes the sincerity of students, teachers, and parents, especially fathers. The sincerity of a student, namely in learning knowledge; the sincerity of a teacher, in educating and teaching; and the

¹⁹ Edo Suwandi, Oking Setiana Priyat, and H. Kamalludin, "Pembelajaran Kitab Ta'Lim Muta'Allim Terhadap Perilaku Santri," *Jurnal Penelitian Pendidikan Sosial Humaniora* 5, no. 2 (2020): 3–8.

²⁰ Sman Bobotsari, "Di SMAN 1 Bobotsari 2 Email:" 3, no. 2 (2019): 874–82.

²¹ Suwandi, Priyat, and Kamalludin, "Pembelajaran Kitab Ta'Lim Muta'Allim Terhadap Perilaku Santri."

sincerity of a father, in meeting a student's needs in the learning process.²²

Shaykh Zarnuji added that a student must continuously review learning material at the beginning and end of the night, between sunset and Isha, and in the last third of the night (sahur time). According to Shaykh Zarnuji, students must avoid prohibitions, namely, not burdening themselves, which results in weakness and inability to do something, and it is recommended that they be gentle with themselves. This is based on the Hadith of the Messenger of Allah, "nafsuka muthiyyatuka farfuq bihā" meaning that you are your mount; therefore, have mercy on him.²³

Shaikh Zarnuji added that achieving excellence in everything is through maximum effort and noble desires. According to Syaikh Zarnuji, these two aspects are closely related: high desires will not be realized without maximum effort, and maximum effort will not get maximum results without high desires.

Apart from that, Shaykh Zarnuji said that in studying science, a student must have high determination and commitment to science and discipline in understanding science. In Shaikh Zarnuji's view, knowledge is a virtue that will benefit its owner in this world and the afterlife.

In online reciting the Quran, a student's seriousness and commitment to learning experiences bias, which leads to a loss of sincerity and commitment to studying science. This is based on the condition of students online reciting the Quran experiencing various forms of boredom, which causes a lack of attention and indifference to the learning material, while the student's commitment to studying science is biased because there is a tendency to study or take knowledge according to the level of need, which is in contrast to offline/traditional Quran reading which presents material in a structured manner.

3) Initial Phase, Size, and Learning Methods

Shaykh Zarnuji, in the book *Ta'lim Muta'allim*, recommends that every good lesson begins on Wednesday, which is based on the hadith of the Prophet Muhammad, "mā min syai'in budi'a fī yaumi al-ar'bi'āi illa wa qad tamma", that every thing that starts on Wednesday will have an impact on optimal goodness. Apart from that, Wednesday is when Allah SWT creates light for those who believe and loss for those who disbelieve.²⁴

The levels in providing learning materials to students that teachers must apply are as follows: first, learning materials must start from the basic level, then middle and upper levels; second, provide books and teaching materials that are concise and practical. Students must apply a learning review as a summary of the lesson material and review it again. Second, try to understand, think about, and analyze the lessons

²² Shofwan, "Metode Belajar Menurut Imam Zarnuji: Telaah Kitab Ta'lim Al Muta'alim."

²³ Shofwan.

²⁴ Suwandi, Priyat, and Kamalludin, "Pembelajaran Kitab Ta'Lim Muta'Allim Terhadap Perilaku Santri."

the teacher has given.²⁵

The obligations that students must carry out, as explained by Shaykh Zarnuji in the process of studying, namely the obligation to remind each other (al-mudzakarah), discuss (al-munadzharah), and resolve problems (al-mutharahah). In carrying out these obligations, students must do so with full awareness, calmness, and appreciation and try to avoid disputes. This is based on the principle of implementing al-munādzarah, and al-mudzākarah is a joint deliberation oriented towards obtaining the truth.²⁶

Apart from that, a student is required to get used to absorbing and deepening the values of science at all times and in all circumstances. Because the existence of something can only be achieved through deep thought, a student should be accustomed to capturing lessons at all times and conditions from good sources. This is based on the hadith of the Prophet Muhammad, "al-hikmatu dhlālatu al-mu'min, ainamā wajadahā akhadhahā", that wisdom (lessons) is something that is lost from believers, therefore wherever wisdom exists, they should take it. The habit of analyzing light knowledge allows him to analyze heavy things.²⁷

In Sheikh Zarnuji's view, it is a necessity to seek knowledge from someone who is physically and psychologically healthy. The material factor cannot be used as an argument for not studying. A student of knowledge must always be grateful to Allah SWT, accompanied by piety, by returning every matter to Allah SWT as a source of understanding, knowledge, and help. A student of knowledge is allowed to aspire high and is prohibited from hoping for other people's wealth to avoid the image of knowledge within him from being greedy for other people's wealth.²⁸

In *Ngaji online*, the learning that is carried out tends to be inconsistent with the level of the students; this is because there are no levels or levels that classify students according to their age, personality, and condition, and no institution specifically covers online Quran learning. Apart from that, online Quran reading does not have a variety of learning styles and methods used in learning.

4) Period of Studying Science

In Sheikh Zarnuji's view, the process of studying is a lifelong process starting from the time of upbringing. The best time to study is at a young age, while the time to review and receive lessons is at Maghrib and Isha. However, students of science

²⁵ Shofwan, "Metode Belajar Menurut Imam Zarnuji: Telaah Kitab Ta'lim Al Muta'alim."

²⁶ Nunik Zuhriyah, Binti Su'aidah Hanur, and Muhamad Khoirul Umam, "Konsep Belajar Menurut Kitab Ta'Lim Al Muta'Allim," *Jurnal Samaua* 04, no. 01 (2020): 1–2.

²⁷ Zuhriyah, Hanur, and Umam.

²⁸ Wiwin Candra, Ahmad Dibul Amda, and Bariyanto Bariyanto, "PERAN GURU DAN AKHLAK SISWA DALAM PEMBELAJARAN: Perspektif Syekh Az-Zarnuji Kitab Ta'lim Muta'allim," *Andragogi: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam* 2, no. 2 (2020): 262–79, <https://doi.org/10.36671/andragogi.v2i2.100>.

are encouraged to spend their time continuing to study science.²⁹

In studying science, science students are allowed to study other sciences if they are bored; however, if boredom disappears, they are expected to continue completing the previous lesson until they have a correct and good understanding. Many other methods are permitted for a student of science to eliminate boredom in studying science, provided that it does not conflict with scientific values and Islamic values.³⁰

In *ngaji online*, studying knowledge becomes a significant problem. This is because a student takes knowledge from the online Quran only according to the level of his needs and does not follow the learning process from the beginning to the end of a book or science study as is done in the Quran tradition. Offline in formal educational institutions and Islamic boarding schools.

Conclusion

From the literature study and analysis carried out by the author in this article, it is concluded that the phenomenon of online Quran is an Islamic learning practice carried out through information technology media (Android and laptop) connected to the internet network. Implementing the online Quran is a solution for individuals who do not have the time and opportunity to recite the Quran directly (offline) in formal education, and implementing the online Quran is a learning activity that is carried out independently by accessing Islamic sites without an educational institution supporting them. Apart from that, it is also understood that online recitation of the Quran, viewed from the book *Ta'lim Muta'allim* by Syaikh Zarnuji, presents several problems that have an impact on the loss of the benefits and blessings of knowledge; this is due to the existence of the concept of online reciting the Quran which is contrary to the concept contained in the book *Ta'lim Muta'allim* such as, the concept of choosing knowledge, teachers and friends, seriousness and commitment, phases, measures and methods of learning and time in studying knowledge.

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²⁹ Zuhriyah, Hanur, and Umam, "Konsep Belajar Menurut Kitab Ta'Lim Al Muta'Allim."

³⁰ Zuhriyah, Hanur, and Umam.

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