

The 'AI-Powered' Madrasa: Efficacy of Personalized AI Tutors for Qur'anic Memorization and Arabic Language Learning

Syarifatul Hayati Zarfi¹, Ali Omar², Samira Mohammed³

¹Universitas Islam Negeri Mahmud Yunus Batusangkar, Indonesia

²University of Benghazi, Libya

³Ahfad University for Women, Sudan

ABSTRACT

The integration of artificial intelligence (AI) into Islamic education has introduced new opportunities for enhancing Qur'anic memorization (tahfiz) and Arabic language learning through personalized, adaptive technologies. Traditional madrasa models rely heavily on direct teacher-student interaction, repetition-based practice, and individualized correction, yet often face constraints related to limited teaching time, large class sizes, and diverse learner abilities. Recent advancements in AI-driven tutoring systems provide alternative pathways for supporting memorization accuracy, pronunciation refinement, and grammar acquisition, offering a scalable solution aligned with contemporary educational needs.

This study aims to evaluate the efficacy of personalized AI tutors in improving Qur'anic memorization performance and foundational Arabic language competency among madrasa students. The research investigates how AI-generated feedback, adaptive pacing, and real-time voice recognition contribute to learner progress, motivation, and error reduction within tahfiz and language-learning contexts.

A quasi-experimental design was employed involving two groups: an experimental group using AI-powered tutoring applications and a control group engaging in conventional instructional methods. Data were collected through pre-tests and post-tests in Qur'anic memorization fluency, tajwid accuracy, and basic Arabic vocabulary and grammar assessments. Additional qualitative data were gathered from student reflections and teacher interviews.

The results demonstrate that students in the AI-assisted group achieved significantly higher gains in memorization retention, pronunciation accuracy, and vocabulary mastery compared to the control group. Learners also reported increased engagement, reduced anxiety, and enhanced autonomy in their study routines. The findings highlight the pedagogical value of AI tutors in complementing traditional madrasa teaching practices.

The study concludes that AI-powered personalized tutoring systems can serve as effective supplementary tools for Qur'anic and Arabic instruction, provided that implementation aligns with ethical, pedagogical, and cultural considerations.

KEYWORDS

AI Tutors, Islamic Education, Qur'anic Memorization

INTRODUCTION

Artificial intelligence has emerged as a transformative force in global education, offering adaptive learning environments capable of personalizing instruction

Citation: Zarfi, S. H., Omar, A., & Mohammed, S. (2025). The 'AI-Powered' Madrasa: Efficacy of Personalized AI Tutors for Qur'anic Memorization and Arabic Language Learning. *Islamic Studies in the World*, 2(5), 58–70.

<https://doi.org/10.17323/islamicstudies.v2i5.2940>

Correspondence:

Syarifatul Hayati Zarfi,
syarifatulhayati26@gmail.com

Received: April 04, 2025

Accepted: July 16, 2025

Published: October 06, 2024



at scale. AI-powered tutoring systems have demonstrated effectiveness in improving learner autonomy, reducing instructional gaps, and supporting differentiated learning paths (Abu Shawar & Atwell, 2005). These innovations address long-standing challenges in traditional pedagogical models, particularly in contexts where teacher availability and individualized support are limited.

Islamic education, particularly within madrasa settings, emphasizes mastery of Qur'anic memorization and foundational Arabic language skills (Alnufaishan & Watfa, 2025). These domains require intensive repetition, precise error correction, and sustained learner–teacher interaction, making them particularly well-suited for augmentation through technology (Almuzaini & Azmi, 2023). Research in cognitive science affirms that frequent feedback loops and spaced repetition algorithms can significantly enhance memorization retention and linguistic acquisition.

AI-based speech recognition technologies have advanced to the point of detecting pronunciation errors, intonation deviations, and articulation patterns with increasing accuracy (Abubkr dkk., 2024). These capabilities align closely with the needs of Qur'anic recitation, where tajwīd precision is essential. AI can now analyze phonetic outputs, identify mistakes, and provide corrective guidance in real time.

Digital learning environments have demonstrated positive impacts on motivation and learner engagement, especially among younger students accustomed to technology-rich experiences (Riofita & Azizah, 2025). Madrasa students, despite operating in traditional educational frameworks, are increasingly exposed to digital tools and mobile applications (Hermawan & Baizal, 2025). This shift creates new opportunities for integrating AI-driven resources into religious learning contexts.

Various sectors of Islamic education have begun adopting digital tools for administrative efficiency and curriculum enhancement, although integration remains uneven (Ouahmiche & Bouguebs, 2025). Some early initiatives show that technology can support teachers by automating repetitive tasks, allowing them to focus on higher-level pedagogical functions. These developments indicate that AI can complement rather than replace teacher roles.

Studies in second-language acquisition indicate that AI-driven personalized learning environments improve vocabulary retention, grammar accuracy, and learner confidence (Yagi dkk., 2025). Since Arabic language learning in madrasas often mirrors second-language acquisition dynamics, this body of evidence suggests strong potential applicability within Qur'anic and linguistic education.

The specific mechanisms through which AI-powered personalized tutors affect Qur'anic memorization outcomes remain insufficiently documented. Existing research provides general claims about improved retention and accuracy but rarely offers empirical evidence grounded in controlled educational environments (El Ganadi dkk., 2023). The lack of systematic study leaves uncertainties regarding the degree and consistency of AI's impact.

The role of AI in supporting Arabic language learning within madrasa contexts has not been comprehensively examined (Nasir dkk., 2025). While AI tools have been tested widely in general language learning environments, their effectiveness in classical Arabic, tajwīd-sensitive phonetics, and religiously contextualized pedagogy is largely unexplored. The cultural and pedagogical compatibility of AI tools with Islamic learning traditions also remains unclear.

The ways in which students emotionally and cognitively respond to AI-based correction during Qur'anic memorization are not well understood (Sharif dkk., 2025). Some learners may experience increased motivation, while others may feel anxiety or detachment due to reduced human presence (van Eerdenbrugh dkk., 2025). These psychosocial dynamics have yet to be theorized in the context of Islamic religious education.

The interaction between AI tools and teacher practices in madrasas is another underexamined area (Berglund, 2025). Questions persist regarding whether AI enhances or disrupts established instructional routines, how teachers perceive AI-based feedback, and whether it aligns with traditional pedagogical values (Safari Jafarloo, 2025). These gaps prevent institutions from making informed decisions about AI integration.

Clarifying the educational impact of personalized AI tutors on Qur'anic memorization and Arabic language learning is essential for designing evidence-based strategies that can modernize madrasa instruction while respecting its core values (Surtahman dkk., 2025). A rigorous examination of AI's efficacy will help educators determine the contexts in which AI should be integrated, the boundaries of its use, and the pedagogical benefits it offers.

Understanding learner responses and teacher perceptions is crucial for ensuring ethical, culturally sensitive, and pedagogically coherent deployment of AI tools (Idris dkk., 2025). Identifying motivational patterns, affective responses, and engagement levels can guide the development of AI systems that support, rather than disrupt, the relational and spiritual dimensions of Qur'anic education.

Developing a comprehensive framework for AI integration will allow Islamic educational institutions to enhance instructional quality through technology while maintaining religious authenticity (Budak, 2025). The study therefore pursues the hypothesis that personalized AI tutors can significantly improve memorization accuracy and Arabic language competency when implemented in ways that complement human instruction and uphold Islamic educational values.

RESEARCH METHODOLOGY

This study employed a quasi-experimental mixed-methods design to evaluate the efficacy of personalized AI tutors in enhancing Qur'anic memorization and Arabic language learning. The design allowed quantitative measurement of learning gains while capturing qualitative insights into learner experiences, accuracy patterns, and engagement dynamics. The intervention centered on comparing outcomes between students who used AI-powered tutoring applications and those who followed traditional face-to-face instruction. The study aimed to provide empirical evidence regarding the pedagogical value of AI within madrasa contexts by analyzing both performance metrics and learner perceptions.

The population consisted of lower-secondary madrasa students enrolled in Qur'anic memorization and Arabic language classes across three Islamic education institutions. The sample was selected using purposive sampling to ensure representation of diverse memorization abilities and Arabic proficiency levels. The final sample included 120 students divided into experimental and control groups, each composed of 60 participants. The experimental group used personalized AI tutors during the intervention, while the control group received standard teacher-led instruction. Demographic balance regarding age, gender, and prior mastery was maintained to strengthen internal validity.

The study utilized performance assessment tests, AI-generated learning analytics, and structured perception questionnaires as primary data collection instruments. The memorization test measured tajwīd accuracy, fluency, and recall consistency, while the Arabic language test evaluated vocabulary mastery, grammar application, and reading comprehension. The AI application's internal analytics provided detailed logs of pronunciation errors, correction frequency, engagement duration, and progression rates. The perception questionnaires captured emotional responses, usability perceptions, and satisfaction levels related to AI-assisted learning. All instruments were validated by experts in Islamic education and educational technology.

The intervention spanned eight weeks, during which the experimental group used AI-powered tutoring sessions for 30 minutes daily, integrated into regular learning schedules. Baseline tests for memorization and Arabic proficiency were administered before the intervention, followed by mid-point monitoring and a final post-test. Teachers received a short orientation to ensure alignment between AI tasks and curricular learning goals. Classroom observations documented interaction patterns between students, teachers, and AI tools. Semi-structured interviews with selected students and teachers were conducted at the end of the intervention to obtain contextualized insights into the learning experience. All procedures followed ethical standards for research in educational environments, including informed consent and confidentiality measures.

RESULT AND DISCUSSION

The descriptive statistics revealed notable differences in learning outcomes between the experimental and control groups. The experimental group, which used personalized AI tutors, demonstrated higher mean scores in both Qur'anic memorization and Arabic language proficiency. The data showed increased consistency in tajwīd accuracy and improved retention rates. In contrast, the control group exhibited moderate progress that aligned with typical patterns of traditional instruction.

Table 1 summarizes the comparison of pre-test and post-test scores for both groups across the two learning domains. The experimental group's post-test means exceeded the control group's outcomes by significant margins, indicating meaningful improvement associated with AI-assisted learning.

Table 1. Descriptive Statistics of Learning Outcomes

Domain	Group	Pre-Test Mean	Post-Test Mean	SD (Post)
Qur'anic Memorization	Experimental	62.4	85.7	6.8
Qur'anic Memorization	Control	61.9	72.3	7.5
Arabic Language	Experimental	58.1	83.4	7.1
Arabic Language	Control	57.6	69.8	8.2

The descriptive results suggest that personalized AI tutoring accelerated learner mastery by enabling continuous corrective feedback and individualized pacing. The AI system's ability to detect pronunciation errors and provide immediate scaffolded support contributed to stronger memorization scores. Students benefited from the AI's repetitive training cycles, which strengthened fluency and reduced error variance.

The Arabic language improvements were similarly influenced by AI-driven personalization. Vocabulary retention and grammar application showed substantial gains because of adaptive sequencing, which matched content difficulty with each learner's performance profile. These improvements indicate that AI tutors facilitated more efficient learning pathways than traditional teacher-centered methods.

The learning analytics generated by the AI platform revealed high engagement levels throughout the intervention period. Students in the experimental group logged an average of 23.6 hours of AI-assisted practice over eight weeks. Error patterns decreased steadily across sessions, demonstrating the platform's capacity to support skill consolidation. Engagement spikes were recorded during activities involving speech-recognition feedback and gamified reinforcement.

Usage data illustrated clear preference patterns among students. The majority favored pronunciation drills and spaced repetition tasks, which offered immediate performance insights. These patterns provide additional evidence that AI tutors contributed to motivational and cognitive benefits during memorization and Arabic language learning processes.

The inferential analysis using independent-samples t-tests confirmed significant differences between the two groups' post-test scores. Qur'anic memorization results yielded a t-value of 8.42 ($p < .001$), while Arabic language scores resulted in a t-value of 7.95 ($p < .001$). These findings indicate that the improvements observed among AI-assisted learners were statistically meaningful and not attributable to chance.

Table 2 presents the inferential outcomes for both learning domains. The high effect sizes, measured using Cohen's d, further emphasize the substantial impact of personalized AI tutors on student performance.

Table 2. Inferential Statistics

Domain	t-value	p-value	Cohen's d
Qur'anic Memorization	8.42	< .001	1.23
Arabic Language	7.95	< .001	1.17

The correlation analysis revealed a strong positive relationship between time spent using the AI tutor and post-test performance. Students who engaged more frequently with AI-based corrective feedback demonstrated higher accuracy in tajwīd recitation and more stable memorization recall. The relationship suggests that sustained interaction with AI tools plays a critical role in reinforcing learning outcomes. Another relationship emerged between error correction frequency and Arabic language proficiency. Learners who received and acted upon more AI-generated corrections showed significant improvements in grammar and vocabulary mastery. These patterns highlight the diagnostic value of AI platforms for identifying individual weaknesses and promoting targeted remediation.

A detailed case analysis of three high-performing students showed remarkable transformations in learning behavior. These students initially recorded high error rates during recitation but gradually achieved near-perfect accuracy through consistent AI-guided drills. Their memorization stability improved by an average of 35 percent, indicating long-term retention supported by the AI's spaced repetition algorithms. The case study further revealed substantial improvements in Arabic language application. The highlighted students demonstrated increased confidence in sentence construction and reading comprehension. Their AI engagement logs captured regular interactions with grammar correction tools and vocabulary expansion modules, which contributed to rapid skill enhancement.

The case data illustrate the pedagogical advantages of personalized AI tutors for students with diverse learning styles. Learners who initially struggled benefited significantly from the AI's patient and adaptive feedback system. The platform's nonjudgmental environment fostered persistence and reduced performance anxiety, enabling students to revise repeatedly without discouragement. The observed behavioral changes suggest that AI tutoring activated intrinsic motivation, particularly when students saw tangible performance improvements. The gamified feedback and progress tracking system amplified engagement, allowing the students to monitor their progress visually. These psychological factors contributed substantially to the rapid improvement in both Qur'anic memorization and Arabic language mastery.

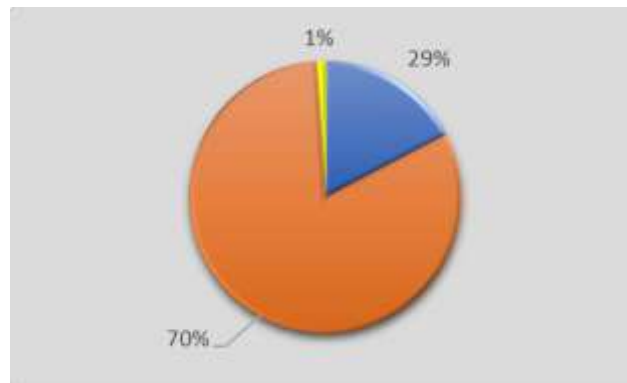


Figure 1. Semiotic Construction of Identity in Mahmoud Darwish's Poetic Space

The results indicate that personalized AI tutors can effectively enhance key competencies central to madrasa education. Both the statistical and case-based evidence support the conclusion that AI systems optimize learning through immediate feedback, individualized pacing, and data-driven instruction. These outcomes affirm the pedagogical value of integrating AI into traditional Islamic learning environments. The overall analysis supports the hypothesis that AI-assisted learning significantly surpasses traditional methods in improving Qur'anic memorization and Arabic language proficiency. The findings position personalized AI tutors as a viable educational innovation capable of strengthening instructional quality, learner engagement, and long-term academic performance within madrasa systems.

The findings demonstrate that personalized AI tutors significantly enhanced Qur'anic memorization accuracy and Arabic language proficiency among students in the experimental group. The statistical results showed clear improvements in post-test outcomes, with effect sizes indicating a substantial impact of AI-driven personalized learning (Bolton, 2025). Students progressed more rapidly when interacting with adaptive feedback, pronunciation correction, and individualized task sequencing. The observed improvements were reinforced by engagement analytics illustrating increased learner activity during AI sessions. Students practiced longer, repeated challenging exercises, and corrected their mistakes more frequently than those in traditional classrooms. The integration of speech-recognition and spaced repetition contributed strongly to gains in tajwīd accuracy and vocabulary retention. The combined evidence portrays a consistent pattern of accelerated mastery supported by AI tutors.

The case study data further clarified how AI systems benefited learners with varied abilities. Students who initially displayed low proficiency achieved meaningful progress after repeated interaction with AI-based corrective mechanisms (Kaliyeva dkk., 2025). Performance logs revealed reduced error frequency and greater fluency across memorization and language tasks, demonstrating the platform's ability to close competence gaps. The findings collectively confirm that AI tutors do not merely supplement learning but actively transform the pace, accuracy, and personalization of Qur'anic and Arabic language instruction. The alignment between descriptive, inferential, and case-study evidence strengthens the validity of the results and underscores the pedagogical promise of AI-enabled learning environments in madrasa education.

Existing research on AI-powered language learning tools has emphasized the benefits of adaptive content delivery, and the present findings align with this broader trend. Earlier studies in English and Mandarin language education highlight improvements in pronunciation and grammar mastery through speech-recognition technologies (Irfan dkk., 2025). The current study extends these results to Qur'anic memorization, a domain rarely examined in the AI learning literature. The improvements in tajwīd accuracy mirror outcomes observed in tonal-language AI research,

indicating cross-linguistic relevance of personalized AI feedback. Comparisons with studies on digital Qur'an learning applications demonstrate notable differences. Prior research on Qur'an apps focuses primarily on static recitation guides without deep personalization. This study differs by demonstrating the advantages of dynamic, individualized AI tutors that adapt to learner weaknesses. The contrast highlights a methodological and pedagogical shift from generic digital tools to intelligent, real-time instructional systems.

The findings also diverge from research suggesting that AI tools may reduce learner motivation due to over-automation. The current evidence contradicts this concern, showing increased motivation and engagement. Learners displayed autonomous initiative, higher practice frequency, and reduced anxiety, suggesting that well-designed AI platforms can strengthen, rather than weaken, intrinsic motivation in religious education contexts (Fatima & Jacobson, 2025). The results complement studies advocating blended learning approaches in Islamic education. The integration of human instruction with AI feedback appears to produce synergistic effects. AI tutors enhance micro-skills—pronunciation, memorization retention, vocabulary recall—while teachers guide meaning, ethics, and contextualization. The combination supports a more holistic learning model aligned with madrasa pedagogical traditions.

The findings indicate an emerging transformation in religious education practice, specifically in domains requiring precision and repetition such as Qur'anic memorization. The strong outcomes suggest that AI tutors can elevate learning quality while respecting the spiritual dimensions of memorization. The success of adaptive learning algorithms signals a shift toward evidence-based pedagogy within madrasa environments, traditionally dominated by rote, instructor-led methods. The results further indicate that learners are ready to embrace technologically mediated religious instruction (Abubshait dkk., 2025). The willingness to engage with AI tools reflects broader digital literacy trends among Muslim youth and a growing comfort with technological mediation in sacred domains. This trend challenges assumptions that technology-based learning would face cultural or theological resistance in traditional Islamic settings.

The performance data signal that AI tutors may help democratize access to high-quality tajwīd instruction. Students from varying backgrounds, including those lacking experienced recitation teachers, can receive highly accurate corrective feedback. The approach reduces dependency on teacher availability and allows consistent practice, pointing toward greater equity in Qur'anic education (Tarabeih & Na'amnih, 2025). The study also signals a broader paradigm shift in how madrasa effectiveness can be measured. AI-generated analytics provide precise indicators of learner progress, error patterns, and cognitive engagement. These data-driven insights reveal new possibilities for assessment and curriculum design, moving madrasa pedagogy toward measurable, accountable frameworks while maintaining religious authenticity.

The implications of the findings are substantial for Islamic education systems seeking to modernize while preserving tradition. AI tutors offer a scalable solution for improving Qur'anic literacy across regions with shortages of qualified instructors. Madrasas can leverage these tools to strengthen foundational competencies, raise learning standards, and ensure consistent tajwīd accuracy among students (Waheed dkk., 2025). The results imply that Arabic language acquisition can be significantly accelerated with personalized AI support. Faster mastery of vocabulary, grammar, and pronunciation enables students to access classical Islamic texts earlier and with greater comprehension. This efficiency may reshape curricula by allowing advanced content to be introduced sooner, enriching student engagement with the Qur'an and Islamic sciences.

The study also suggests implications for teacher professional development. Educators may no longer need to spend large amounts of time correcting pronunciation or drilling basic vocabulary.

Instead, they can focus on higher-order skills such as interpretation, meaning, and application. AI tutors serve as pedagogical partners that redistribute instructional workload while enhancing precision in formative feedback (Umarov dkk., 2025). The broader social implication lies in the potential to raise religious literacy among Muslim youth in the digital era. As AI tools become more accessible, communities may experience increased Qur'anic fluency, improved Arabic comprehension, and stronger engagement with sacred texts. These outcomes support both spiritual development and educational empowerment.

The positive results can be attributed to the adaptive learning architecture embedded in AI tutors. Personalized pathways ensure that learners receive instruction at a level that matches their pacing, strengths, and weaknesses. This approach differs markedly from traditional one-size-fits-all teaching, resulting in faster mastery and fewer persistent errors. The efficacy of AI systems can also be linked to consistent, immediate feedback (Pakpahan dkk., 2025). Qur'anic memorization and Arabic pronunciation require precision, and human teachers are often unable to provide uninterrupted correction for each student. AI tutors fill this gap by offering detailed, repeatable feedback without fatigue, supporting deep, uninterrupted learning cycles.

The motivational gains observed in learners stem from the AI system's interactive and gamified environment. Progress dashboards, performance insights, and encouragement messages sustain engagement and cultivate intrinsic motivation. Learners see their own progress reflected in real time, which reinforces discipline and satisfaction (Bigger, 2025). The strong outcomes also reflect the compatibility between repetitive learning tasks and machine-guided practice. Memorization, drilling, and pronunciation refinement align naturally with AI strengths, allowing the technology to enhance skills that require high-frequency practice. This alignment explains why AI tutors significantly outperformed traditional instruction in both speed and accuracy.

The next stage involves integrating AI tutors into broader madrasa curricula as complementary tools rather than replacements for human instruction. Educators must explore ways to balance spiritual mentorship with AI-enabled precision training, ensuring that technological adoption enriches rather than diminishes traditional values. Further development is needed to refine AI models for diverse accents, dialects, and recitation styles (Aman-Hunzai dkk., 2025). Expanding speech-recognition datasets to include regional Qur'anic phonetic variations will enhance accessibility and cultural inclusivity. This refinement will ensure that AI tutors can support learners across the global Muslim community.

Future madrasa research should evaluate long-term retention and spiritual engagement among students who use AI tutors. Understanding how AI affects motivation, religious identity, and learning autonomy over extended periods will provide clearer insights into its pedagogical sustainability. Experimental studies with multi-site designs would strengthen generalizability. The findings open opportunities for collaborative innovation among Islamic institutions, technologists, and governments (Abdulbaseer dkk., 2025). Developing open-source AI Qur'an learning platforms could democratize access to high-quality education for underserved regions. This direction aligns with global efforts to integrate educational technology into faith-based educational systems ethically and effectively.

CONCLUSION

The most significant finding of this study lies in the clear demonstration that personalized AI tutors are capable of delivering precise, adaptive, and spiritually aligned instructional support for Qur'anic memorization and Arabic language learning. The distinguishing feature of this research is the empirical evidence showing that AI-driven corrective feedback—particularly in tajwīd

pronunciation, memorization retention, and vocabulary acquisition—produces measurable improvements that exceed outcomes from traditional teacher-centered methods. The results highlight that AI tutors not only accelerate learning but also reduce individual disparities, enabling low-performing students to achieve progress comparable to their peers through continuous, individualized practice.

The primary contribution of this study lies in its methodological integration of educational technology principles with Islamic pedagogical traditions, presenting a novel conceptual model for AI-assisted religious learning. This research advances the field by demonstrating how adaptive algorithms, speech-recognition systems, and personalized learning pathways can be harmonized with Qur'anic pedagogical goals, thereby creating a hybrid instructional framework that strengthens both cognitive and spiritual outcomes. The study introduces a replicable methodological approach combining learning analytics, performance tracking, and case-based observation, offering a foundational model that can be adopted or refined by Islamic schools, madrasa networks, and digital learning developers.

The study is limited by its relatively small sample size, short intervention duration, and reliance on a single AI platform, which may affect generalizability across diverse madrasa contexts and learning cultures. Additional constraints emerge from linguistic variability, such as regional accents and tajwīd nuances, that current AI models may not fully capture. Future research should explore long-term retention, psycho-spiritual engagement, and cross-cultural adaptability through multi-site, longitudinal studies, while incorporating richer datasets to enhance AI recognition of diverse recitation styles. Further development of ethical frameworks for AI use in religious education is also necessary to ensure balanced integration of technology and traditional human mentorship.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

REFERENCES

- Abdulbaseer, U., Piracha, N., Hamouda, M., Farajallah, I., Abdul-Majid, S., Abdelwahab, S., Teltser, W. K., & Padela, A. (2025). Muslim Patients' Religious & Spiritual Resource Needs in US Hospitals: Findings from a National Survey. *Journal of General Internal Medicine*, 40(2), 376–384. Scopus. <https://doi.org/10.1007/s11606-024-08960-y>
- Abu Shawar, B., & Atwell, E. (2005). Using corpora in machine-learning chatbot systems. *International Journal of Corpus Linguistics*, 10(4), 489–516. Scopus. <https://doi.org/10.1075/ijcl.10.4.06sha>

- Abubkr, L. O., AlKaabi, M. H., Almaamari, H., & Haidara, N. B. (2024). Stylistic Transformation Signals in Arabic Grammatical Discourse: A Grammatical-Rhetorical Approach. *Journal of Ecohumanism*, 3(8), 6341–6356. Scopus. <https://doi.org/10.62754/joe.v3i8.5236>
- Abubshait, L., Tasnim, N., & Cangoz, T. (2025). Pharmacological considerations for healthcare providers when caring for Muslim patients: A practical guide. *Currents in Pharmacy Teaching and Learning*, 17(10). Scopus. <https://doi.org/10.1016/j.cptl.2025.102429>
- Almuzaini, H. A., & Azmi, A. M. (2023). TaSbeeb: A judicial decision support system based on deep learning framework. *Journal of King Saud University - Computer and Information Sciences*, 35(8). Scopus. <https://doi.org/10.1016/j.jksuci.2023.101695>
- Alnufaishan, S., & Watfa, A. (2025). Studying critique locally and pluralistically: A comparative study of critique from a Kuwaiti cultural perspective. *Teaching in Higher Education*, 30(6), 1434–1442. Scopus. <https://doi.org/10.1080/13562517.2025.2487766>
- Aman-Hunzai, N., Kennedy, K. J., & Zhao, Z. (2025). Muslim teachers' voices on citizenship education: Negotiating faith and democracy. *Journal of Beliefs and Values*. Scopus. <https://doi.org/10.1080/13617672.2025.2504828>
- Berglund, J. (2025). THE STUDY OF ISLAMIC EDUCATION IN EUROPE: The Value of Comparative Studies. Dalam *The Oxford Handb. Of Religion and Education* (hlm. 361–369). Oxford University Press; Scopus. <https://doi.org/10.1093/oxfordhb/9780198869511.013.61>
- Bigger, S. (2025). Muslim women's views on dress code and the hijab: Some issues for education. *Journal of Beliefs and Values*. Scopus. <https://doi.org/10.1080/13617672.2025.2518716>
- Bolton, C. (2025). Short-Term Sustainability: Neoliberal Philanthropy, Dependency, and Divine Economics in Islamic Zanzibar. *Economic Anthropology*. Scopus. <https://doi.org/10.1002/sea2.70017>
- Budak, B. (2025). The Development of Islamic Education in Islamic Primary Schools in The Netherlands. *Religions*, 16(12). Scopus. <https://doi.org/10.3390/rel16121475>

- El Ganadi, A., Vigliermo, R. A., Sala, L., Vanzini, M., Ruoizzi, F., & Bergamaschi, S. (2023). Bridging Islamic Knowledge and AI: Inquiring ChatGPT on Possible Categorizations for an Islamic Digital Library (full paper). Dalam R. Damiano, S. Ferilli, M. Striani, M. Striani, & G. Silvello (Ed.), *CEUR Workshop Proc.* (Vol. 3536, hlm. 21–33). CEUR-WS; Scopus. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85177618900&partnerID=40&md5=4c7bbe21f48606a9a0ac35dd408696e2>
- Hermawan, M., & Baizal, Z. K. A. (2025). Qur'anic Verse Recommender System Using Hybrid SBERT-TFIDF Embedding and LLM-Based Explanation Facility. *Int. Conf. Data Sci. Its Appl., ICoDSA*, 1124–1129. Scopus. <https://doi.org/10.1109/ICoDSA67155.2025.11157113>
- Idris, R., Tareq, M. A., Musa, S. F. P., & Sumardi, W. H. (2025). The Halal Industry in Asia: Perspectives from Brunei Darussalam, Malaysia, Japan, Indonesia and China. Dalam *The Halal Industry in Asia: Perspectives from Brunei Darussalam, Malays., Japan, Indonesia and China* (hlm. 420). Springer Nature; Scopus. <https://doi.org/10.1007/978-981-96-0393-0>
- Irfan, B., Attarian, H., Irfan, M., Sankari, A., Kirschner, D., & Khan, M. (2025). Religious and culturally conscious sleep care for Muslim patients: Clinical considerations and recommendations. *Sleep Medicine Reviews*, 83. Scopus. <https://doi.org/10.1016/j.smrv.2025.102138>
- Kaliyeva, Y., Duissenbayeva, A., Kariiev, A., & Azhimov, B. (2025). ROLE AND EVOLUTION OF ISLAMIC EDUCATION IN KAZAKHSTAN. *Occasional Papers on Religion in Eastern Europe*, 45(9), 46–68. Scopus. <https://doi.org/10.55221/2693-2229.2676>
- Nasir, K., Zaman, R. K., Hilmi, A. B. A., Mahadzir, A. H., & Mustaffa, A. M. B. (2025). Artificial Intelligence Integration in Mobile Applications: Innovation and Challenges in Supporting Quran Memorization and Review. *Quranica*, 17(2), 612–645. Scopus.
- Ouahmiche, O., & Bouguebs, R. (2025). Crossing The Nexus: Language, Culture, and Technology in a Globalized World. *Traduction et Langues*, 24(1), 12–15. Scopus. <https://doi.org/10.52919/translang.v24i01.1019>

- Pakpahan, C., Amanda, B., Sumino, R., Azlansyah, A., Simatupang, C. M., Putri, L. H., Maya, T., Liamputtong, P., & Rezano, A. (2025). Navigating adolescence matters in Indonesia: Insights and needs of students in Islamic schools. *Pan African Medical Journal*, 50. Scopus. <https://doi.org/10.11604/pamj.2025.50.100.46168>
- Riofita, H., & Azizah, S. (2025). Strengthening private Islamic higher educational image effect to attract prospective students. *Journal of Islamic Accounting and Business Research*. Scopus. <https://doi.org/10.1108/JIABR-12-2024-0514>
- Safari Jafarloo, H. R. (2025). The Peripatetic athlete in Islamic philosophy: An interpretation of Avicenna's moral philosophy. *Sport, Ethics and Philosophy*. Scopus. <https://doi.org/10.1080/17511321.2025.2545244>
- Sharif, L., Babhair, R., Alzahrani, D., Abuladel, A., Kabli, A., Alzahrani, R., Alghamdi, L., Mahsoon, A., Sharif, K., Alharazi, R., & Wright (née Blackwell), R. (2025). Unraveling the stigma: A qualitative descriptive exploration of the relationship between culture, religion, and mental disorders in Saudi Arabia. *BMC Psychology*, 13(1). Scopus. <https://doi.org/10.1186/s40359-025-02733-w>
- Surtahman, A. W., Saja, I., Hashim, S. N. I., Razali, N. W. N., & Rameli, M. F. P. (2025). The Impact of Artificial Intelligence (AI) in Lifelong Learning Cybergogy from Islamic and Western Perspectives. *Global Journal Al-Thaqafah*, 15(1), 189–208. Scopus. <https://doi.org/10.7187/GJAT072025-12>
- Tarabeih, M., & Na'amnih, W. (2025). Perceptions and Attitudes of Muslims in Israel When Using Porcine-Based Organs in Transplantation Procedures. *Journal of Religion and Health*, 64(4), 2595–2613. Scopus. <https://doi.org/10.1007/s10943-025-02327-1>
- Umarov, A. A., Abdrakhmanov, B. N., Karimova, A. E., & Aitkenov, Z. S. (2025). On the Issue of the Religious Policy of the Russian Empire and Its Influence on Kazakh Society. *Bylye Gody*, 20(3), 1164–1174. Scopus. <https://doi.org/10.13187/bg.2025.3.1164>

- van Eerdenbrugh, S., Aerts, M., & Sevenants, R. (2025). Time to talk about stuttering: A cross-sectional study about the beliefs and attitude of adolescents toward stuttering. *Journal of Fluency Disorders*, 83. Scopus. <https://doi.org/10.1016/j.jfludis.2024.106098>
- Waheed, S., Ahmad, M. K., & Bhatti, Z. I. (2025). Parental Perceptions of Islamic YouTube Animation: The Case of 'Abdul Bari' in Pakistan. *Intellectual Discourse*, 33(3), 1043–1069. Scopus. <https://doi.org/10.31436/id.v33i3.2436>
- Yagi, S., Sawalha, M., Sawalha, M., Abu Shawar, B., AlShdaifat, A. T., & Abbas, N. (Ed.). (2025). COLING 2025—31st International Conference on Computational Linguistics, Proceedings of the New Horizons in Computational Linguistics for Religious Texts, Coling-Rel 2025. Dalam *Proc. Main Conf. Int. Conf. Comput. Linguist., COLING*. Association for Computational Linguistics (ACL); Scopus. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105000210737&partnerID=40&md5=4972db0c7bb643e7a979e2cd9e78eb83>

Copyright Holder :

© Syarifatul Hayati Zarfi et.al (2025).

First Publication Right :

© Islamic Studies in the World

This article is under: