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Teaching the Qur'an Through the Screen: Embodied Pedagogy, Spiritual Transformation, and Female Religious Agency

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Abstract

Online Qur'anic instruction is often discussed as a problem of access, platforms, or learner outcomes, while the lived work of women who teach recitation through screens remains comparatively underexamined. This qualitative phenomenological study explores how four Indonesian female tutors at a non-formal Qur'anic education provider experienced the transition to and practice of online teaching. Data were generated through semistructured interviews and analyzed through descriptive phenomenological procedures, including bracketing, repeated reading, meaning-unit condensation, thematic synthesis, and cross-case comparison. Cyberfeminism was used after inductive analysis as an interpretive lens for examining women's participation in digitally mediated religious knowledge production. Three interdependent themes were identified. First, tutors reconstructed embodied Qur'anic pedagogy under conditions of sensory attenuation by intensifying listening, slowing and repeating recitation, externalizing articulation through images and video, differentiating correction, and cultivating relational presence. Second, teaching became a site of spiritual transformation organized around amanah, renewed intention, patience, tawakkul, gratitude, and continuing self-discipline. Third, online teaching enabled female religious agency through pedagogical authorship, expanded reach, and recognition as knowledge transmitters, but that agency remained negotiated through domestic time, bodily strain, family support, religious concerns, and unstable infrastructure. The study develops the concept of screen-mediated embodied Qur'anic pedagogy and argues that women's digital religious agency is relational rather than simply emancipatory. It contributes a tutor-centered account to scholarship on digital religion, Qur'anic education, and women's religious authority, while offering practical guidance for ethically supportive online programs.

Keywords: Online Qur'anic teaching; embodied pedagogy; spiritual transformation; female religious agency; digital religion

Abstrak

Pengajaran Al-Qur'an daring sering dibahas sebagai persoalan akses, platform, atau hasil belajar, sedangkan pengalaman hidup perempuan yang mengajarkan tilawah melalui layar masih relatif kurang dikaji. Studi fenomenologis kualitatif ini mengeksplorasi pengalaman empat tutor perempuan Indonesia pada sebuah lembaga pendidikan Al-Qur'an nonformal ketika beralih ke dan menjalankan pengajaran daring. Data diperoleh melalui wawancara semiterstruktur dan dianalisis dengan prosedur fenomenologi deskriptif, yang mencakup bracketing, pembacaan berulang, kondensasi unit makna, sintesis tematik, dan perbandingan lintas kasus. Cyberfeminisme digunakan setelah analisis induktif sebagai lensa interpretatif untuk menelaah partisipasi perempuan dalam produksi pengetahuan keagamaan yang dimediasi digital. Tiga tema yang saling berkaitan ditemukan. Pertama, tutor merekonstruksi pedagogi Al-Qur'an yang berwujud dalam kondisi berkurangnya isyarat sensorik melalui penguatan praktik menyimak, pengulangan bacaan, visualisasi artikulasi, koreksi yang terdiferensiasi, dan kehadiran relasional. Kedua, pengajaran menjadi ruang transformasi spiritual yang berpusat pada amanah, pembaruan niat, kesabaran, tawakal, rasa syukur, dan disiplin diri. Ketiga, pengajaran daring memungkinkan agensi keagamaan perempuan melalui kepengarangan pedagogis, jangkauan yang lebih luas, dan pengakuan sebagai penyampai pengetahuan, meskipun agensi tersebut tetap dinegosiasikan melalui waktu domestik, kondisi tubuh, dukungan keluarga, pertimbangan keagamaan, dan infrastruktur. Studi ini mengembangkan konsep pedagogi Al-Qur'an berwujud yang dimediasi layar dan

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menegaskan bahwa agensi keagamaan digital perempuan bersifat relasional, bukan semata-mata emansipatoris.
Kata Kunci: *pengajaran Al-Qur'an daring; pedagogi berwujud; transformasi spiritual; agensi keagamaan perempuan; agama digital*

I. INTRODUCTION

Digital media are now embedded in the ordinary religious life. They organize how believers encounter teachers, maintain devotional communities, circulate interpretations, and practice forms of learning that once depended on physical co-presence. Digital religion scholarship has therefore moved beyond treating online and offline life as separate spheres and examines how media, bodies, institutions, and religious norms become mutually configured (Campbell & Evolvi, 2020; Campbell & Tsuria, 2021; Husein & Slama, 2018). In Indonesia, this entanglement is particularly visible in online da'wa, social media piety, and the diversification of religious authority (Beta, 2019; Beta, 2020; Solahudin & Fakhruroji, 2020). The pandemic accelerated this development but did not create it. Rather, emergency adoption made visible a longer transformation in which screens, messaging applications, and digital learning resources became ordinary components of Muslim educational practices.

Qur'anic learning is a revealing site from which to examine this transformation because recitation is not reducible to information delivery. Correct reading depends on trained listening, breath, rhythm, vocal imitation, and precise positioning of the mouth and tongue. It is also relational: a learner recites before a teacher, receives correction, repeats, and gradually acquires both technical competence and a disciplined orientation toward the sacred texts. Studies of online Qur'anic education have demonstrated that digital systems can widen participation and sustain instruction across distances (Nawi et al., 2026; Osborne, 2020; Sari & Moore, 2024; Yahya et al., 2021). Indonesian research documents the rapid growth of online classes, mobile resources, multimedia, and institutional experimentation in Qur'anic and Islamic education (Febriani et al., 2024; Hoerudin et al., 2023; Ningsih et al., 2023; Rokhim & Rusydiyah, 2021; Salsabila, 2024). However, much of this literature emphasizes technology adoption, program design, learner achievement, or access. Less attention has been given to what instructors must perceive, improvise, and become when an embodied pedagogical tradition is mediated through a screen.

The problem is not adequately described as a transition from an embodied classroom to a disembodied virtual space. Digital education remains material: bodies sit before devices, voices pass through microphones, attention is shaped by interfaces, and electricity and connectivity determine whether interaction can continue (Gourlay, 2021). Embodied learning research similarly shows that language education involves sensory, gestural, spatial, and affective processes that cannot be separated from cognition (Jusslin et al., 2022). Online Qur'anic instruction therefore changes embodiment rather than eliminating it. Some sensory channels are attenuated, especially detailed visual access to articulation and affect, while other channels most notably listening are intensified. Teachers then redistribute pedagogical work across voice, repetition, images, digital text, video, messaging, and relational communication. Understanding this redistribution requires close attention to tutors' lived experiences.

The gendered character of this experience is equally important. Muslim women have long participated in Qur'anic education and the transmission of religious knowledge, even when formal recognition and public authority have been uneven

(Bano & Kalmbach, 2012; Doorn-Harder, 2006; Hidayah & Arifi, 2017; Kull, 2009). Digital media can make women's religious voices more visible and create new intimate publics, networks, and forms of authority (Beta, 2019, 2020; Lyansari, 2022; Nisa & Saenong, 2022). However, visibility should not be confused with unrestricted autonomy. Women may gain access to learners while simultaneously negotiating household schedules, spousal support, bodily fatigue, expectations of respectability, and anxieties about voice and religious boundaries. Theories of agency that equate freedom with resistance alone risk overlooking how ethical self-formation, relational obligation, and religious commitment also organize Muslim women's actions (Mahmood, 2005). A cyberfeminist perspective is useful here when it treats technology as a contested field in which gendered identities and capacities are reconfigured, rather than presuming that digital participation is automatically liberating (Haraway, 2016).

This study brings these concerns together through a phenomenological analysis of four women who taught the Qur'an online in an Indonesian non-formal education setting. It asks three questions: How do female tutors reconstruct embodied Qur'anic pedagogy when sensory and relational cues are mediated by screens? How does sustained online teaching reshape their spiritual and professional self-understanding? In what ways does digital instruction enable and constrain their religious agency? This article makes three contributions. Empirically, it centers tutors' accounts rather than treating them as invisible operators of a digital system. Conceptually, it develops screen-mediated embodied Qur'anic pedagogy to describe the redistribution of sensory, material, and relational work across bodies and media. Theoretically, it argues that female digital religious agency is negotiated and relational: women author pedagogical practices and transmit religious knowledge, but do so within webs of devotion, family life, institutional responsibility, bodily capacity, and technological infrastructure.

II. METHOD

This study used a qualitative descriptive phenomenological design to explore the meanings participants attributed to online Qur'anic teaching. Phenomenology was appropriate because the research questions concerned not simply what technologies tutors used, but how teaching was experienced through perception, emotion, embodiment, responsibility, and reflection (Moustakas, 1994; Neubauer et al., 2019). The analytic orientation remained descriptive in its initial stages: the research team sought to stay close to participants' accounts before relating the resulting themes to digital religion and cyberfeminism scholarship. This sequencing was important because cyberfeminism functioned as an interpretive lens rather than a deductive template imposed on the interviews.

This study was conducted at Institution X, a non-formal Qur'anic education provider offering tahsin, tahfizh, Arabic, and tarbiyah programs through flexible online systems and halaqah-based learning communities. The study encompassed several Jakarta-based units operating comparable programs. The auditable analytic sample comprised four women tutors selected purposively in accordance with the information-rich case logic of qualitative inquiry (Creswell & Poth, 2018). Inclusion in the publication-stage analysis required an original-language case record that could be traced and verified. Participants also had to be actively involved in online Qur'anic

teaching, have at least six months of experience, be willing to discuss personal teaching experiences, and be able to describe those experiences in depth. Pseudonyms are used throughout. The cases varied in their pathways into teaching: some moved from personal study or informal assistance into recognized teaching roles, while others had prior face-to-face experience before moving online. This variation provided sufficient experiential depth for focused phenomenological comparison without treating the participants as statistically representative.

Table 1. Participant contexts and online teaching practices

Pseudonym	Pathway into teaching	Primary platforms/media	Teaching context
Fidi	Entered after encouragement from a trusted female mentor	Zoom, WhatsApp, images, Canva quizzes	Adult learners and children; adapted instruction to varied ability
Dena	Moved from personal tahsin study and face-to-face teaching to online instruction	Zoom, articulation diagrams, questioning, repeated modeling	Learners across proficiency levels; teaching negotiated with health and household demands
Nuris	Had private face-to-face experience and moved online during the pandemic	Zoom, WhatsApp voice notes/calls, Canva, tajwid booklets	Relational support, peer grouping, and structured follow-up
Riya	Began by helping a friend and developed a more deliberate role online	Zoom, Canva, Wordwall, puzzles, pronunciation video	Interactive multimodal design combined with family-time boundaries

Note. The context is intentionally limited to information needed for interpretation and to reduce the risk of re-identification.

Data were generated through semistructured, in-depth interviews conducted via WhatsApp calls at times chosen by the participants. Interviews lasted approximately 25–60 minutes and explored entry into teaching, the move from face-to-face to online instruction, sensory and pedagogical challenges, platform use, emotional labor, family and religious considerations, and the meanings participants attached to their work. Interviews were recorded with permission. The auditable corpus retained for this publication-stage analysis comprised four deidentified Indonesian-language case records containing narrative summaries and selected verbatim extracts rather than complete interview transcripts. The article therefore bounds its claims to those traceable records and uses only deidentified translated quotations necessary to substantiate the analysis.

The analysis followed an iterative descriptive phenomenological process. First, the researchers practiced bracketing by recording prior assumptions about online teaching, women's digital empowerment, and Qur'anic pedagogy. Second, the four case records were read repeatedly to apprehend each account as a whole. Third, passages describing a change in perception, practice, emotion, relationship, or self-understanding were marked as source-bounded meaning units. Fourth, meaning units were condensed without removing their experiential context. Fifth, related units were clustered into provisional codes and compared across cases. Sixth, textural descriptions of what participants experienced were considered alongside structural descriptions of how technological, domestic, institutional, and religious conditions shaped those experiences. Finally, the team synthesized an account of the shared phenomenon while retaining divergent and negative cases. The resulting code families were organized under three final themes: embodied Qur'anic pedagogy, spiritual

transformation, and female religious agency. The public supplementary materials document the operational codebook, illustrative coding trail, cross-case matrix, and quotation-level translation audit without releasing identifiable raw records.

Trustworthiness was pursued through investigator comparison, reflexive discussion, cross-case analysis, preservation of contradictory evidence and an auditable connection between meaning units and final claims. These practices respond to the established criteria for credible thematic and phenomenological analyses (Braun & Clarke, 2021; Nowell et al., 2017; Sundler et al., 2019). Reflexivity was treated as continuing analytic work rather than a one-time declaration; researchers examined how their commitments to Islamic education, women's participation, and digital learning could lead them either to romanticize agency or to overstate technological deficits (Olmos-Vega et al., 2023). Quotations were translated into natural American English while preserving religious terms whose analytic meaning would be weakened by substitution. Ellipses mark shortening, not a change in sense.

All participants were adults who joined voluntarily and provided informed consent. They were informed about recording, confidentiality, pseudonym use, and their right to decline questions or withdraw. The identifying names of the institution and units were masked. The public article and supplementary materials minimize unnecessary reproduction of sensitive health and family details and exclude any case or quotation that could not be checked against an original-language source record.

III. RESULT AND DISCUSSION

1. Result

The analysis yielded three interdependent themes: screen-mediated embodied Qur'anic pedagogy, spiritual transformation, and female religious agency. This section reports the empirical patterns before their theoretical interpretation. Selected participant quotations were translated from Indonesian into natural American English and checked against the source records; pseudonyms and quotation-audit IDs are used throughout. The Indonesian originals, source locators, coding links, and translation notes are provided in the public supplementary materials.

Table 2. Thematic architecture of the findings

Theme	Empirical subthemes	Cases	Cross-case pattern
Embodied Qur'anic pedagogy	Sensory attenuation; auditory diagnosis; multimodal articulation; differentiated correction; relational presence	Fidi, Dena, Nuris, Riya	Tutors redistributed corrections across intensified listening, paced modeling, visual media, relational check-ins, and technical fallback.
Spiritual transformation	Amanah; renewed niat; patience; tawakkul; gratitude; continuous learning; authentic presence	Fidi, Dena, Nuris, Riya	Responsibility and limitation reshaped the participants' intention, self-discipline, reliance on Allah, and professional identity.
Female religious agency	Agentic becoming; pedagogical authorship; knowledge transmission; digital reach; negotiated scheduling	Fidi, Dena, Nuris, Riya	Women became recognized knowledge transmitters while acting through family relations, bodily limits, institutional opportunities, and infrastructure.

Note. The table reports the empirical organization; the theoretical interpretation is reserved for the Discussion. The themes are interdependent rather than sequential stages.

Embodied Qur'anic pedagogy

Participants first described online teaching as a loss of perceptual access. In face-to-face lessons, tutors could inspect mouth shape and tongue position while also reading facial expressions, attention, and responses to correction. When cameras were off or image quality was poor, these cues became unavailable, and tutors were less certain whether learners understood or felt comfortable with correction. *Offline, it is easier to observe the learner; the details of the recitation, mouth, and tongue position are visible. Online, we cannot see these directly because the cameras are off, including facial expressions and the learner's behavior. (Dena, DENA-Q02)*

Reduced visibility led tutors to concentrate more intensely on sound. They listened repeatedly for the direction, duration, and quality of recitation, contrasted correct and incorrect forms, slowed their modeling, and asked learners to imitate short segments. Repetition functioned both as a correction and as a way of testing what the learner could hear and reproduce. *I often repeat the reading and ask the learners to imitate me. I ask questions, repeat the recitation, and slow the pace of teaching or corrections. (Dena, DENA-Q04)*

Listening was combined with visual and interactive resources. Fidi used images of articulation points, verbal explanations, sound demonstrations, and quizzes. Riya divided difficult material into small units and combined diagrams, moving images, and guided practice. In these accounts, visual materials were used to make concealed bodily mechanics available for discussion rather than merely to decorate the lesson. *I teach articulation points through images. We examine the material step by step with visual support, add a three-dimensional pronunciation video, and then practice it together. (Riya, RIYA-Q06)*

The corrections were individualized according to error patterns, confidence, age, and capacity for independent practice. Tutors varied the length of explanation, prioritized particular errors, used small peer groups, and followed up through WhatsApp voice notes and calls. Relational communication also provides information that visual cues no longer provide. Asking about a learner's condition, noticing progress, and inviting sharing helped the tutors judge readiness and preserve trust. *It can be as simple as asking how they are, especially for learners whose progress I have followed from the beginning. I place greater emphasis on communication and sharing. (Nuris, NURIS-Q05)*

Infrastructure formed a further layer of pedagogical work. Audio delay, unstable networks, electricity failures, platform updates, and limited devices could distort the sounds tutors needed to assess. Participants responded by switching connections, moving to mobile data, rescheduling, or substituting audio-only and word-game activities when screen sharing failed. Therefore, their lessons depended on planned redundancy as well as recitation expertise.

Spiritual transformation

Teaching was experienced as a religious trust rather than a routine instructional task. The responsibility to transmit Qur'anic recitation accurately increased participants' attention to sincerity, patience, preparation, and their continuing study. For Dena, the role linked pedagogical authority directly to accountability to God. *The trust of being a Qur'an teacher is also a field of good deeds entrusted by Allah, a path not*

granted to everyone. It is not merely an ordinary teaching activity; it carries the responsibility of preserving sincerity and patience as a Qur'an teacher. (Dena, DENA-Q06)

Fidi described a renewed intention to teach and a greater appreciation of the opportunity. Lesson preparation and encounters with learners also encouraged her to maintain her Qur'anic reading and examine the conduct expected of a teacher. *This changed my perspective: I became more appreciative and realigned my true intention for teaching. (Fidi, FIDI-Q04)*

For Dena, repeated exposure to the limitations of online teaching altered the professional ideals against which she evaluated herself. She retained exacting standards for recitation but no longer located a teacher's legitimacy in the appearance of complete control. Instead, she emphasized an accountable presence despite imperfect conditions. *I used to feel that I always had to appear perfect before the learners. However, the limitations of online classes made teaching feel more authentic. My identity as a teacher is not based on perfection, but on being present, even if only through a screen. (Dena, DENA-Q05)*

Riya's account emphasized a shift from excessive self-reliance toward tawakkul. Preparation, technical backup, and pedagogical experimentation remained necessary, but they were no longer treated as guarantees that every problem could be personally controlled. *Eventually, I was reminded to rely on Allah the Most High. We should make every possible effort, but not depend on ourselves; our reliance should be on God. (Riya, RIYA-Q08)*

Across cases, spiritual transformation was uneven rather than continuously uplifting in nature. Participants reported fatigue, health pressures, doubt, and moments of withdrawal, alongside gratitude and renewed meaning as learners progressed. Patience and sincerity were described as practices cultivated through difficulty, reflection, and support rather than fixed personal traits.

Female religious agency

Pathways into teaching were often unplanned. Fidi was encouraged by a trusted female mentor; Riya began by helping a friend; and Nuris transferred an existing private practice online. Dena initially sought tahsin for personal and family benefit without imagining that she would become a teacher. *I studied like an ordinary learner. I never thought that after learning, I would teach; I genuinely wanted to study tahsin so that my recitation would improve, at least for myself and my children. (Dena, DENA-Q01)*

Recognition by mentors, learners, peers, spouses, and institutions helped convert private learning into public responsibility. As participants learned platform functions, authored visual materials, selected fallback formats, and differentiated instruction, they also developed confidence as producers of pedagogy, rather than passive users of technology. Digital reach enabled them to benefit learners whom they had never met physically. *Even with the little knowledge we have, we can benefit people we have never met, and they still value us as teachers. (Nuris, NURIS-Q03)*

The expansion of authority did not eliminate domestic or gendered conditions. Teaching time was negotiated around household responsibilities, health, family agreements, and religious concerns. Riya established explicit temporal boundaries by locating her classes within periods that she believed would not interfere with family life. *I choose a schedule that I am confident will not disrupt my family: in the morning, after my husband leaves for work. I avoid evenings and weekends as well. (Riya, RIYA-Q07)*

Across the cases, women exercised agency by accepting invitations to teach, designing lessons, setting schedules, refusing unsuitable times, and continuing under technical and bodily constraints. Their authority was evident in the capacity to correct recitation and sustain learning communities, but its exercise remained dependent on supportive relationships, institutional opportunities, and workable infrastructure.

2. Discussion

The findings demonstrate that online Qur'anic teaching is neither a simple transfer of classroom practice nor a disembodied exchange of information. It is a reorganization of sensory labor. Visual and affective cues are attenuated, while hearing, vocal modeling, timing, and technological mediation become more intensive. Osborne's (2020) study of mediated Qur'anic recitation similarly identifies listening, repetition, and authoritative correction as central to transmission. The present study extends this insight by showing how tutors deliberately redistribute embodied knowledge across voice, images, devices, and relational care. This interpretation supports Gourlay's (2021) account of the materiality of digital education and the view that language learning is constituted through sensory and relational activity (Jusslin et al., 2022).

The proposed concept of screen-mediated embodied Qur'anic pedagogy captures this redistribution of attention. It refers not simply to the presence of multimedia, but to a coordinated cycle in which articulation is externalized, sound is modeled and repeated, learner responses are diagnosed, and corrections are adjusted under conditions of incomplete perception. Earlier research has shown that online Qur'anic learning can maintain participation and instructional support (Yahya et al., 2021) and that mobile and multimedia resources can facilitate recitation learning (Ningsih et al., 2023; Rokhim & Rusydiyah, 2021). The current findings specify the tutor labor that makes these outcomes possible. Media become pedagogically meaningful only when placed within a carefully paced sequence of explanation, demonstration, listening, correction and renewed practice.

Relational communication and infrastructural anticipation are also constitutive of teaching presence. Online learning scholarship typically locates teaching presence in instructional design, facilitation, and direct instruction (Garrison & Arbaugh, 2007; Rapanta et al., 2020). In the present setting, presence was additionally enacted through Qur'anic adab, attention to emotional readiness, and camera-independent correction. Network redundancy, audio-only alternatives, and rescheduling protocols were not external technical arrangements; they protected the auditory precision and continuity of the pedagogical encounter. This conclusion reinforces the evidence that digital competence and connectivity are core conditions of adult online Qur'anic participation (Nawi et al., 2026), while revealing how their costs are frequently absorbed through tutors' time and emotional labor.

Spiritual transformation emerged through pedagogical responsibility rather than after it had occurred. Amanah joined authority to accountability, renewed niat disciplined motivation, and tawakkul limited the expectation of complete self-control. Therefore, teaching acted back upon the teacher, creating an ethical practice of self-examination and continuing learning. This finding complements research showing that female Islamic educators develop moral and professional identities through the act of teaching (Jamjoom, 2010; Kull, 2009). It also cautions against interpreting

religious language as a decorative account of resilience. Participants used Islamic ethical concepts to evaluate their conduct, regulate their efforts, acknowledge their limits, and remain answerable for their sacred knowledge.

The spiritual theme also clarifies why agency cannot be reduced to individual autonomy or resistance alone. Participants' actions were organized through devotion, responsibility, bodily discipline, and supportive relationships. Mahmood's (2005) account of ethical self-formation helps explain how religious commitment may constitute agency rather than merely restricting it. Simultaneously, experiences of fatigue and temporary withdrawal prevent romanticization: spiritual meaning could sustain teaching, but it did not erase the unequal burdens or bodily limits through which the work was performed.

Female religious agency became visible through pedagogical authorship and bounded knowledge transmission. The tutors selected media, designed learning sequences, interpreted learner errors, and established criteria for correction. This ordinary instructional work expands studies of Indonesian Muslim women's digital influence, which has often emphasized public-facing da'wa, branding, and intimate publics (Beta, 2019, 2020; Lyansari, 2022). Here, authority was produced less through visibility than through repeated encounters in which learners recognized tutors as responsible transmitters of a specific body of Qur'anic knowledge. Such credibility is particularly important in a fragmented digital religious field where public reach does not necessarily indicate expertise (Solahudin & Fakhruroji, 2020). This finding also parallels the adaptive digital authority exercised by Indonesian women scholars and educators in other settings (Nisa & Saenong, 2022; Qoirunnisa et al., 2023).

Online reach connected tutors with learners across regions and with women whose mobility, schedules, or distance from institutions constrained their face-to-face attendance. This resembles the digitally connected "virtual village" described in transnational Qur'anic Arabic learning (Sari & Moore, 2024) and gives the work a community-development dimension: women's religious knowledge becomes socially useful beyond the immediate household (Alkanchi et al., 2024). Unlike highly visible social media da'wa, however, online recitation classes operate through slower, reciprocal, and corrective encounters (Manaf et al., 2026). Their significance lies in sustained pedagogical relationships, rather than audience scale alone.

A cyberfeminist interpretation highlights how women combined body, voice, interface, and digital artifacts to produce religious pedagogy beyond the physical classroom (Haraway, 2016). Nevertheless, technology did not dissolve gendered expectations. It brought teaching into the home, made work easier to combine with care, and simultaneously exposed work to domestic scheduling and bodily overload. The concept of negotiated digital religious agency captures this ambivalence. Women could author lessons, transmit knowledge, set boundaries, and widen access; yet, those capacities were exercised within relations of family, devotion, institutional recognition, and infrastructure. Thus, agency was relational and situated rather than simply emancipatory.

The three themes formed a recursive model. Sensory attenuation prompted pedagogical authorship, which intensified ethical self-scrutiny, and the competence and recognition gained through teaching enabled women to inhabit positions of religious usefulness and authority. In the reverse direction, family support and digital competence sustained pedagogical adaptation, while spiritual meanings helped

participants endure the labor. Thus, screen-mediated embodiment, spiritual self-formation, and negotiated agency continually shaped one another.

Implications

The study moves digital religion research from a primary concern with access and visibility toward the sensory and relational labor through which online religious authority becomes credible. Screen-mediated embodied Qur'anic pedagogy offers a portable analytic concept for examining traditions in which correct performance depends on trained bodies, close listening, and repeated correction. Negotiated digital religious agency, in turn, avoids treating technology as either inherently liberating or merely restrictive by showing how women's capacities are produced within devotional, familial, institutional, and material relations.

Pedagogically and institutionally, tutor development should extend beyond the platform tutorials. Programs need training in auditory diagnosis, camera-independent correction, multimodal representation of makhraj, deliberate pacing, differentiated feedback, relational communication, and low-bandwidth fallback design. Institutions should provide shared visual resources, rehearsal opportunities, peer mentoring, and protocols for audio delays or connection loss. Scheduling policies should recognize domestic negotiation and emotional labor as conditions of program sustainability by permitting clear boundaries, recovery times, and realistic teaching loads. Confidential support and referral pathways are also important when tutors experience severe stress.

Limitations

This study is based on four information-rich cases from one non-formal provider and includes only women who remained active as tutors; therefore, it may underrepresent those who withdrew from online teaching or experienced the transition less positively. The evidence base consists of retrospective case records containing narrative summaries and selected verbatim extracts rather than full transcripts or direct lesson observations. The analysis consequently supports an interpretive account of the phenomenon but cannot establish the prevalence of the identified patterns. Pandemic-era transitions may also differ from later elective online practice.

Future research should combine interviews with screen-recorded lesson observations, learner perspectives, and longitudinal follow-up. Comparative studies across institutions, regions, teaching methods, and gender configurations could examine whether the two proposed concepts travel beyond this setting and identify how platform design, bandwidth, class size, and institutional support alter tutors' sensory and emotional labor.

IV. CONCLUSION

Teaching the Qur'an through a screen does not remove the body from pedagogy. It redistributes embodiment across concentrated listening, vocal modeling, images, videos, devices, timing, and relational care. Female tutors learned to work with reduced visual access by slowing and repeating recitation, differentiating correction, externalizing articulation, sustaining interaction, and designing continuity in an unstable infrastructure. These practices constitute screen-mediated embodied

Qur'anic pedagogy, a form of instruction in which technology changes how bodily and sensory knowledge is organized without making that knowledge immaterial.

The same work was performed by the tutors. Amanah, renewed intention, patience, tawakkul, gratitude, and continuous learning emerged through encounters with responsibilities and limitations. Digital teaching also enabled women to author pedagogy, reach distant learners, and become recognized as transmitters of religious knowledge. Their agency was neither illusory nor unrestricted in nature. It was negotiated through domestic time, bodily capacity, family support, institutional opportunities, religious boundaries, and infrastructure. This relational account offers a more precise alternative to both technological optimism and narratives of women as passive user.

For Islamic education and community development, the implication is clear: the sustainability of online Qur'anic learning depends on supporting the women whose sensory, emotional, spiritual, and organizational labor makes it possible to conduct these classes. Institutions that invest in embodied online pedagogy, ethical workload design, and women's pedagogical authorship can widen access while preserving the relational and devotional qualities that are central to Qur'anic teaching.

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Author Contributions

Siti Muflichah (First Author): Conceptualization, Methodology, Investigation, Data Curation, Formal Analysis, Writing Original Draft. Rochmatunnisa (Second Author): Investigation, Validation, Visualization, Writing Review andEditing. Halya Quzwainie Shaieba (Third Author): Resources, Writing Review Editing, and Project Administration.

Declaration of AI Usage

AI is solely to assist with grammar checking and language editing. The final manuscript was thoroughly reviewed, revised, and verified by the authors, who take full responsibility for the accuracy, originality, and integrity of the work

Conflict of Interest

The authors declare no conflict of interest.

Data Availability

The data that support the findings of this study are available from the corresponding author upon reasonable request.

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