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KUY MUROJAAH AND NGAFAL NGEFEEL COMMUNITIES: A PHENOMENOLOGICAL STUDY OF THE QURAN COMMUNITY AMONG GENERATION Z



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Abstract

In the midst of the increasingly massive flow of digitalization, Generation Z is showing a new way of caring for spirituality and building a religious community. This research explores in depth the spiritual and social experiences of members of the digital Qur'an community such as Kuy Murojaah and Ngafal Ngefeel, who grow and develop through social media platforms. With a phenomenological approach within the framework of qualitative research, this study traces the meaning of their involvement in murojaah activities and memorization of the Qur'an, not just as a worship routine, but as an expression of religious identity, solidarity, and creativity. The findings of the study reveal that this digital Qur'an community functions as an inclusive and transformative da'wah space, where spiritual values are packaged in a relatable, aesthetic, and emotionally resonant narrative. Religious activities that were once private are now performative and communal, forming a dynamic and contextual religious ecosystem. Generation Z is not only a consumer of da'wah content, but also a producer of meaning that reshapes the relationship between technology, faith, and self-expression. Furthermore, this community becomes a social laboratory where fluid but rooted religious identity negotiations take place, where Qur'anic values are internalized through creative and participatory digital practices. This study recommends strengthening the digital da'wah approach based on experience and affection, as well as the development of a religious curriculum that is able to bridge classical spirituality with the dynamics of contemporary digital culture.

Abstrak

Di tengah arus digitalisasi yang kian masif, Generasi Z menunjukkan cara baru dalam merawat spiritualitas dan membangun komunitas religius. Penelitian ini mengeksplorasi secara mendalam pengalaman spiritual dan sosial anggota komunitas Qur'an digital seperti Kuy Murojaah dan Ngafal Ngefeel, yang tumbuh dan berkembang melalui platform media sosial. Dengan pendekatan fenomenologis dalam kerangka penelitian kualitatif, studi ini menelusuri makna keterlibatan mereka dalam aktivitas murojaah dan hafalan Al-Qur'an, bukan sekadar sebagai rutinitas ibadah, melainkan sebagai ekspresi identitas, solidaritas, dan kreativitas religius. Temuan penelitian mengungkap bahwa komunitas Qur'an digital ini berfungsi sebagai ruang dakwah yang inklusif dan transformatif, di mana nilai-nilai spiritual dikemas dalam narasi yang relatable, estetik, dan penuh resonansi emosional. Aktivitas keagamaan yang dahulu bersifat privat kini menjadi performatif dan komunal, membentuk ekosistem religius yang dinamis dan kontekstual. Generasi Z tidak hanya menjadi konsumen konten dakwah, tetapi juga produsen makna yang membentuk ulang relasi antara teknologi, iman, dan ekspresi diri. Lebih jauh, komunitas ini menjadi laboratorium sosial tempat berlangsungnya negosiasi identitas religius yang cair namun berakar, di mana nilai-nilai Qur'ani diinternalisasi melalui praktik digital yang kreatif dan partisipatif. Studi ini merekomendasikan penguatan pendekatan dakwah digital yang berbasis pengalaman dan afeksi, serta pengembangan kurikulum keagamaan yang mampu menjembatani spiritualitas klasik dengan dinamika budaya digital kontemporer.



INTRODUCTION

The development of digital technology has changed the way Generation Z interacts with spiritual values, including in the practice of reading and memorizing the Qur'an. Generations born and raised in this age of connectivity show a tendency to seek more personalized, flexible, and community-based religious experiences online. In this context, Qur'anic communities such as Kuy Murojaah and Ngafal Ngefeel have emerged, offering a new approach to building relationships with the Qur'an through social media, mobile applications, and podcasts. The Ngafal Ngefeel community, for example, utilizes digital platforms to convey Qur'an interpretations in a millennial language style, thematic content, and a deep emotional approach. Through apps and podcasts, this community invites Generation Z to not only memorize, but also "feel" the meaning of the holy verses in a reflective and contextual way.¹

Meanwhile, Kuy Murojaah is present as a Qur'an learning space that is adaptive to the lifestyle of generation Z, with the murojaah method that combines social interaction, collective motivation, and the use of technology Kuy Murojaah and Ngafal Ngefeel are real examples of the transformation of Qur'anic da'wah in the digital era. This community not only strengthens the practice of murojaah and memorization, but also forms a religious identity that is relevant to the character of Generation Z. This study recommends strengthening da'wah digital literacy and collaboration between the digital community and Islamic educational institutions.²

This phenomenon shows a transformation in religious practices that is not only influenced by technological developments, but also by the psychosocial dynamics of generation Z. This study uses a phenomenological approach to explore the meaning of the spiritual experiences of community members Kuy Murojaah and Ngafal Ngefeel. By understanding their subjective experiences, this study aims to uncover the growing essence of Qur'anic spirituality in the digital landscape and popular culture.

The phenomenon of digital Qur'an communities such as Kuy Murojaah and Ngafal Ngefeel reflects the paradigm shift of da'wah from physical space to virtual space. Generation Z, who were born and grew up in the digital age, show a tendency to access spiritual values through platforms like Instagram and TikTok. This community combines visual aesthetics, emotional narratives, and social interaction as an effective da'wah strategy. Generation Z certainly needs an environment that supports the study of the Qur'an community in interacting with the Qur'an. Some relevant research supports the study of the Qur'an community of young people such as *Kuy Murojaah*, *Ngafal Ngefeel*, and *Qur'an Review*, a study entitled Implementation of the Muroja'ah Method to Improve the Quality of

¹Muhammad Agus Efendi, "Tafsir Al-Qur'an Di Media Digital: Kajian Terhadap Aplikasi Mobile Dan Podcast Ngafal Ngefeel" (UIN Sunan Kalijaga Yogyakarta, 2024, 2024), <https://digilib.uin-suka.ac.id/id/eprint/67836/>.

²Iqomah Richtig and Muhammad Saifullah, "'Quranreview': Interaksi Anak Muda Muslim Dengan Al-Quran Di Era Digital," *Suhuf* 15, no. 2 (2023): 267–87, <https://doi.org/10.22548/shf.v15i2.765>.

Qur'an Memorization.³ The result of this study is that the muroja'ah method which is carried out consistently in Islamic boarding schools is proven to improve the quality of student memorization. This research emphasizes the importance of the social environment in supporting memorization. Then from the research entitled, Muroja'ah Method in Memorizing the Qur'an at MTs Negeri 2 Kepahiang, with the results of the research, namely muroja'ah is carried out in three ways: with teachers, with friends, and listening to tadarus. This research shows that collaborative approaches accelerate and strengthen students' memorization.⁴

Although there has been a lot of research on religious practices in the digital age, most studies still focus on aspects of online da'wah, the use of social media by religious leaders, or the transformation of religious rituals in general. There have not been many studies that have explored in depth the subjective experiences of Generation Z in the digital Qur'anic community, particularly through a phenomenological approach that highlights the spiritual and social significance of the process of memorizing and understanding the Qur'an. In addition, communities such as Kuy Murojaah and Ngafal Ngafeel have not been touched much in the academic literature, even though they represent a new form of Islamic spirituality that is participatory, reflective, and contextual. This research fills this void by exploring the essence of the religious experience of Generation Z in the Qur'anic community that is growing in the midst of popular culture and digital technology. As such, this study is important to broaden the understanding of contemporary Islamic spirituality among young people, offer new perspectives in community— and experiential study of the Qur'an, contribute to the development of Qur'an—based da'wah methods relevant to the digital generation.

As for the methodology of this research using a phenomenological approach in the framework of qualitative research, this study traces the meaning of their involvement in murojaah activities and memorization of the Qur'an, not just as a worship routine, but as an expression of religious identity, solidarity, and creativity towards the social media accounts of the Kuy Murajaah and Ngafal Ngafeel communities such as the @kuy_murajaah and @nn_apps Instagram accounts as well as the Ngafal Ngafeel application which can be downloaded at Playstore Android. In addition, observing the *Whatsapp Group* members who participated in the program from @kuy_murajaah and @nn_apss. Then conduct random interviews with members who are active on social media and *whatsapp groups*.

Transformation of Qur'an Memorization Practices in the Digital Era: A Case Study of the Kuy Murajaah and Ngafal Ngafeel Communities

The phenomenon of Qur'an communities such as Kuy Murojaah and Ngafal Ngafeel shows a transformation in the practice of murojaah which was previously individual and traditional, to collective and digital. Generation Z uses social media

³Siti Nurazizah, *Implementasi Pendidikan Karakter Religius Dalam Membentuk Akhlak Siswa Di MTs Negeri 1 Kota Probolinggo* (Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2023).

⁴Piyo Lika Pelicia, "Analisis Metode Murojaah Dalam Menghafal Al – Qur'an Di MTs N 02 Kepahiang" (Institut Agama Islam Negeri Curup, 2023).

as a space to repeat memorization, share motivation, and build spiritual consistency. Activities such as daily memorization challenges, live streaming, and interactive content are becoming new forms of worship practices that are more inclusive and participatory.

This is in line with Saifullah & Richtig's findings that young people's interaction with the Qur'an on social media is visual, emotional, and participatory.⁵ Murojaah is no longer understood as a monotonous obligation, but rather as a pleasant and meaningful spiritual experience. The meaning of murajaah in the digital era certainly has a change in meaning. For community members, murajaah is not just a repetition of memorization, but also a form of spiritual reflection that is carried out collectively and interactively. This activity is carried out through daily challenges, live streaming, and motivational content that is aesthetically packaged.⁶

The Ngafal Ngefeel (NN) community is a youth movement that is oriented towards learning the Qur'an with a creative, contextual, and close approach to the world of the millennial generation. In contrast to the tahfidz learning model which generally emphasizes the repetitive memorization aspect, this community integrates the 3M method, namely memorizing, understanding the Arabic vocabulary of the Qur'an, and memorizing the meaning of each verse.⁷ This method not only targets memorization skills, but also invites participants to feel the spiritual value of the Qur'an in daily life. This approach is its own attraction, because it is packaged with light, familiar language, and uses digital media that is very familiar to the younger generation such as mobile applications, podcasts, and social media platforms.⁸ The results of the study show that this presentation strategy received a positive response, because it is considered relevant to the lifestyle of young people and makes it easier for them to connect emotionally with the Qur'an. In addition, Ngafal Ngefeel is also active in holding offline and hybrid activities in the form of surah surgery, tadabbur together, to launching applications that facilitate the memorization of the Qur'an.⁹

The participants involved mostly come from students, students, and young professionals who want a more flexible, fun, and less rigid atmosphere of learning the Qur'an. In terms of impact, this community has provided a new alternative in learning the Qur'an, which is to combine the tradition of tahfidz with modern technological and communication innovations. However, the challenges faced are quite complex, such as how to maintain long-term memorization consistency, balance popular packaging with depth of interpretation, and ensure the quality of teachers in accordance with the scientific standards of the Qur'an. In contrast to

⁵ Richtig and Saifullah, "'Quranreview': Young Muslims' Interaction with the Quran in the Digital Age."

⁶MG, "Wawancara" (Agustus 2025).

⁷Modest.id, "Alhamdulillah, Young People Fulfill Quran Surgery Event Surah Al-Qamar," Modest.id, accessed September 11, 2025, ews.alhamdulillah-young-children-fulfilling-event-bedah-quran-surah-al-qamar.

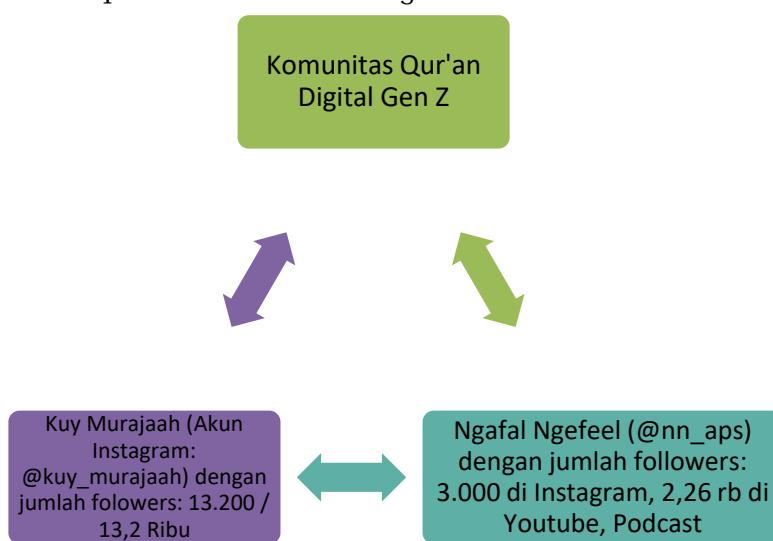
⁸Muhammad Fahrudin, "The Presentation of Tafsir in the Ngafal Ngefeel Podcast Channel" (UIN Sunan Kalijaga Yogyakarta, 2022).

⁹Muhammad Fahrudin. *Ibid*, h. 60

Ngafal Ngafeel which emphasizes the aspect of media innovation and contextual spiritual experience, the term Kuy Murajaah is closer to the practice of murajaah in the Qur'anic tahfidz tradition. Although there is not much academic literature that documents the profile of the community with that name, terminologically murajaah is an activity of repeating memorization to maintain the quality and accuracy of reading.¹⁰ This practice is commonly carried out in halaqah tahfidz in Islamic boarding schools and educational institutions, through the tasmi' method, memorization deposits, and joint repetition.¹¹

If Kuy Murajaah is positioned as a community, then its characteristics focus on strengthening memorization activities that have been obtained, with a more relaxed and friendly feel according to the language style of young people (marked by the word "kuy"). Thus, Kuy Murajaah can be seen as a form of adaptation of the murajaah tradition into a more fluid informal community realm, thus providing opportunities for the participation of the younger generation outside the formal institution of tahfidz.

From a comparative perspective, these two communities feature two complementary faces of Qur'an learning. Ngafal Ngafeel presents innovations in the aspects of recognition, motivation, and emotional connection to the Qur'an through digitalization and grounded narratives, while Kuy Murajaah or the murajaah community in general emphasizes the aspect of maintaining memorization consistently. The integration of the two has the potential to result in a complete learning model of the Qur'an: the younger generation is not only interested in starting to memorize and understand, but also has a community space that supports istiqamah in maintaining memorization.



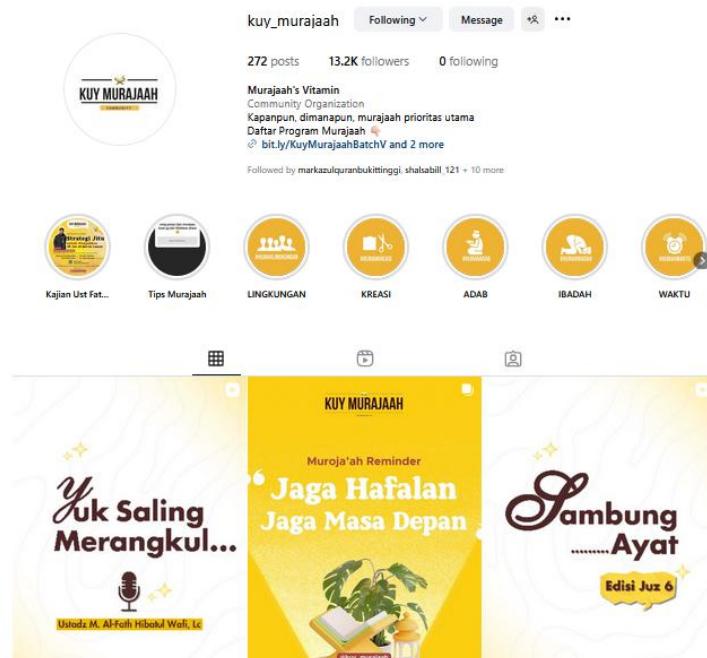
Picture 1. Digital Qur'an Community

¹⁰ Siti Rahmawati, *Murajaah Method in Improving Qur'an Memorization at Tahfidz Islamic Boarding School Journal of Islamic Education* 2, no. 12 (2021): 134 – 45.

¹¹ Rohman, "Implementasi Murajaah Dalam Pembelajaran Tahfidzul Qur'an," *Jurnal Ilmu Tarbiyah* 1, no. 9 (2020): 88 – 102.

The Role of Social Media in Qur'anic Da'wah

Instagram, TikTok, and YouTube are the main platforms for the Qur'an community to spread da'wah content. Social media algorithms allow Qur'anic content to reach a wider and more diverse audience. However, this also requires creativity in presenting content to keep it interesting and relevant. Communities like Kuy Murojaah take advantage of social media features such as reels, carousels, and IG Live to dynamically convey Qur'anic messages. This shows that social media is not only a communication tool, but also a strategic and adaptive da'wah space.



Picture 2. @Kuy_Murajaah Community Instagram Account

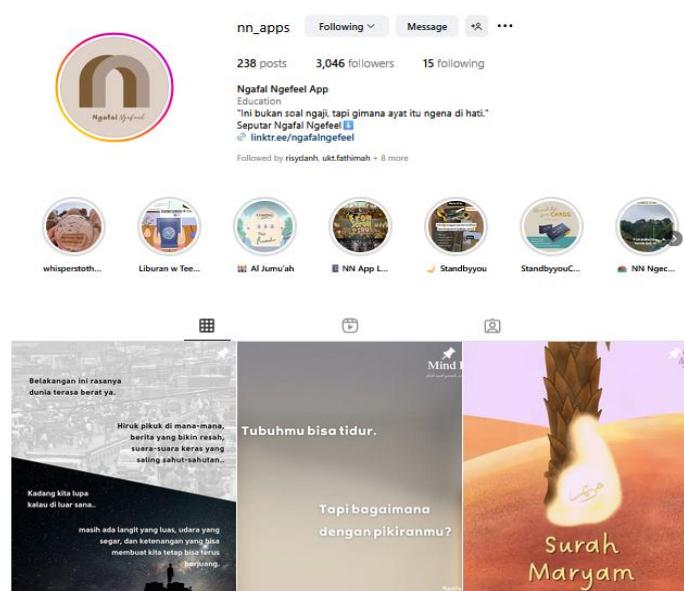


Figure 3. The Instagram account of the community is a bit of a mess

Qur'an Community as a Spiritual Safe Space for Gen Z

One of the key findings of the study is that the digital Qur'an community serves as a safe space for young people to express their spirituality. In this community, memorization mistakes are not shamed, but rather used as an opportunity to learn together. The social support provided through comments, direct messages, and live interactions creates an inclusive and supportive atmosphere.¹² The concept of safe space is important in building the sustainability of Qur'anic practice among the younger generation. Afidah & Anggraini emphasized that the muraaja'ah approach carried out collectively can improve the quality of memorization and motivation to learn.¹³ A spiritual safe space is a place where religious expressions are accepted without stigma, mistakes in worship practices or memorization are not shamed, but are made part of the collective learning process. Social support that comes in the form of empathy, motivation, and community interaction strengthens spiritual motivation and forms an inclusive and meaningful religious experience.¹⁴ In the context of Islam, such a space is important to form a strong spiritual character, as it fosters sincerity and courage in religious learning.¹⁵ avoiding fear of judgment or ritual perfectionism, encouraging active involvement in a supportive Qur'anic community.¹⁶

Table 1. Characteristics of Digital Quran Community

Aspects	Manifestations in the Kuy Murojaah & Ngafal Ngafeel Community
Inclusivity	All participants are welcome, regardless of level of memorization
Collective empathy	Mistakes are not made but they are helped together.
Digital interaction	Positive comments, motivational DMs, reflective live sessions
Spiritual consistency	Tantangan harian, reminder Qur'ani, peer encouragement

¹²Scott, "The History of Ngafaal Ngafeel, Masik," <https://inspiredbysiti.com/sejarah-ngafal-ngefeel/>, n.d., <https://inspiredbysiti.com/sejarah-ngafal-ngefeel/>.

¹³ F. S. Afidah, S. I., & Anggraini, "The Implementation of the Muraaja'ah Method in Improving the Quality of Qur'an Memorization at the Amanatul Qur'an Pacet Islamic Boarding School in Mojokerto," *Al-Ibrah: Journal of Islamic Education and Science*, 7(1), 114–132. [Https://Doi.Org/10.61815/Alibrah.V7i1.197](https://doi.org/10.61815/Alibrah.V7i1.197), no. 1 (2022): 114–32.

¹⁴ Phayilah Yama Suriani Sudi, Fariza Md Sham, "Suriani Sudi, Fariza Md Sham, & Phayilah Yama. Spirituality in the Qur'an: Concept and Construct," *Al-Irsyad: Journal of Aqidah, Da'wah and Sharia*. V 2, no. 1 (2017): 59–72.

¹⁵ Ari Kusuma Sulyandari Shofiyana Eli Rohmawati, Abdul Jalil, "Spiritual Values in the Educational Process in the Book 'Educating Selflessly,'" *VICRATINA: Journal of Islamic Education* Vol. 8 No. (2023).

¹⁶Sagala Rumadani, *Pendidikan Spiritual Keagamaan (Dalam Teori Dan Praktik)* (Press, UIN Sunan Kalijaga Yogyakarta, 2018).

Based on the table above, it can be understood that the characteristics of the Digital Quran community consist of, as follows:

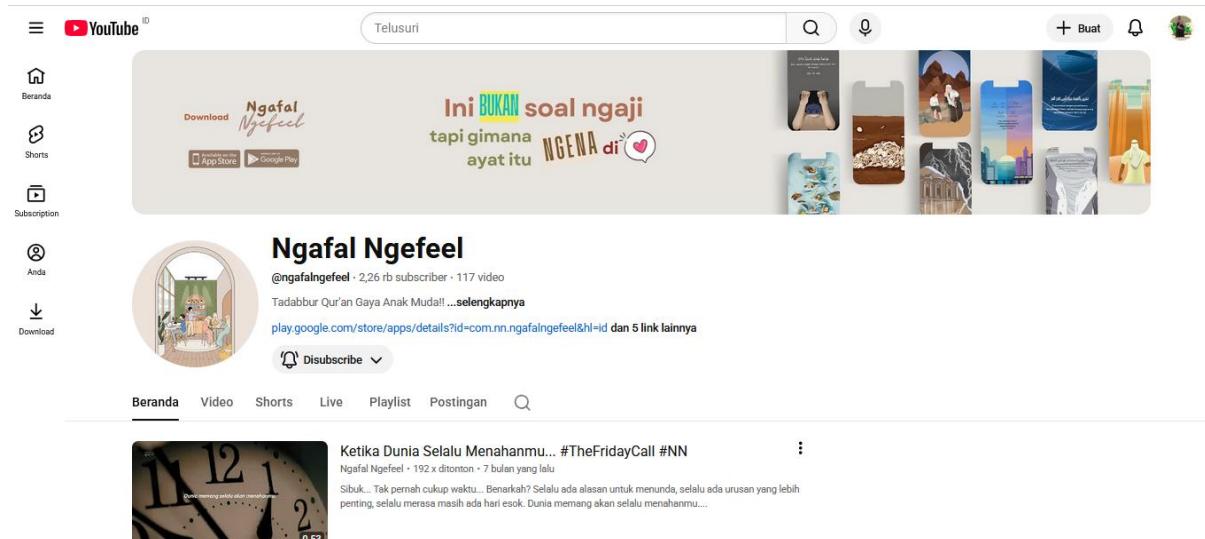
Technology-Based and Accessibility

This community grows through digital platforms such as Qur'an applications, social media, podcasts, and online groups (WhatsApp, Telegram). Technology allows for quick and flexible access to sacred texts, interpretations, and motivational content, even in the midst of high mobility.¹⁷

1. Interactive and Participatory

Community members are not only consumers, but also producers of Qur'anic content: making tadabbur videos, sharing memorization, or compiling daily challenges. Two-way interaction through comments, live sessions, and DMs creates strong social and spiritual bonds.¹⁸ This is certainly very good for encouraging Gen Z's creativity in work. Not only does it encourage him to be an interactive but also participatory person.

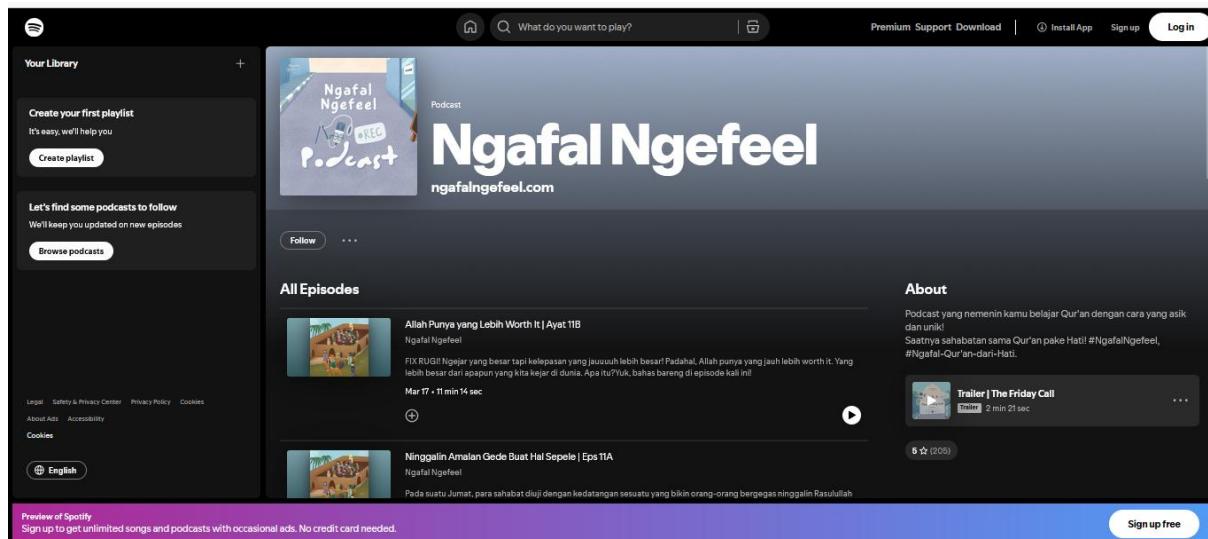
Here's what community content looks like on various social media platforms:



Picture 4. A Collection of Videos on the Youtube Channel

¹⁷Moh Akib, "The Role of Digital Applications in Understanding the Meaning of the Qur'an in the Contemporary Era," *Journal of Al-Quran Science and Tafsir* 70, no. 2 (2025): 70–84, <https://doi.org/10.19109/JSQ.V4I2.24326.4>.

¹⁸Richtig and Saifullah, "'Quranreview': Young Muslims' Interaction with the Quran in the Digital Age."



Picture 5. A Taste of the Wild on Spotify

Routinely creating content on these various platforms, such as aesthetic designs, touching captions, or unique and interesting memorization formats, turns out to be able to steal the audience's attention and encourage them to participate. Creativity creates curiosity, emotional engagement, and a desire to respond (likes, comments, reposts). In addition, creative content is produced regularly (e.g. weekly memorization challenges, spiritual testimonials every Friday), thus forming a stable pattern of interaction. Audiences know when to wait, when to participate, and feel part of the rhythm of the community. Qur'anic content is packed with popular language, visual analogies, and contemporary issues, such as mental health, love, or self-growth. This approach makes the Qur'anic values easier to understand and feel emotionally by the younger generation.

Inclusive and Non-Hierarchical

There are no age restrictions, educational background, or memorization level. All are welcome as part of the community. Mistakes in reading or memorizing are not shamed, but are used as a momentum for learning together.¹⁹ Inclusive is a system that is open to all backgrounds. Without formal selection, anyone can join without academic requirements, sanad, or institutional affiliation. Simply follow your account, join challenges, or comment on posts. In addition, the various identities of its members come from various backgrounds such as students, students, creative workers, and even those who are just starting to learn the Qur'an. All are accepted as part of a spiritual journey. And what's most interesting is that the language used is relatable, meaning that the content is delivered in the language of Gen Z that is light, emotional, and aesthetic, so that it reaches those who may feel unfamiliar with formal religious terms.

¹⁹ Suriani Sudi, Fariza Md Sham, "Suriani Sudi, Fariza Md Sham, & Phayilah Yama. Spirituality in the Qur'an: Concepts and Constructs."

Non-Hierarchical means that there is an equal and communitative relationship without the structure of scholars and students, there is no single leader or permanent ustaz. All members can share testimonials, memorization tips, or spiritual motivation. Collective strength, making validation come from like, comment, and repost interactions. This creates a sense of belonging and equality. Emotional leadership through a central figure is not because of a title, but because of consistency, affection, and the ability to touch the heart through content. This character is in line with the theory of networked religion and affective spirituality in which religious authority is formed through digital interactions, rather than formal structures. The Qur'an community of Gen Z becomes a spiritual, empathetic, and empowering space.²⁰

Oriented to Consistency and Spiritual Habit

This community encourages daily digital rituals such as "1 verse per day", "murojaah Bersama", or "tadabbur night". The reminder, gamification, and leaderboard features create a continuous motivation to interact with the Qur'an. Emotional Engagement and Digital Spirituality. Emotional engagement is key to the success of a digital Qur'an community. Touching captions, beautiful Qur'an chanting audio, and warm interactions create an immersive spiritual experience. Generation Z not only memorizes, but also "feels" the verses they read. This phenomenon shows that digital spirituality is not a superficial form of religiosity, but rather a new form of faith experience that is appropriate to the context of the times. In the context of da'wah, this approach marks a paradigm shift: da'wah is no longer just about knowledge transfer, but also about building emotional connections and personal meaning. Successful digital da'wah is one that is able to touch the heart, awaken feelings, and form authentic spiritual attachments.²¹

This research shows that Gen Z is leveraging technology to build a dynamic and inclusive Qur'an community, with an approach that emphasizes emotional connection and contextual spirituality. There is also a positive correlation between spirituality and the psychological well-being of Gen Z, showing that emotional and personal experiences of faith contribute to psychological growth and meaning in life. This is also corroborated in research related to psychological well-being in Generation Z.²² Also in Rehanaisha's research is related to the importance of increasing spirituality by building attachment to Allah in facing problems, so that they always feel calm and serene so that they are shunned from negative actions in adolescents.²³

²⁰ Paelani Setia and Rika Dilawati, "Religiosity in the Digital Era and the Challenges of Hoaxes, Post-Truth and Radicalism on Social Media," *Jurnal Iman Dan Spiritualitas* 4, no. 1 (2024): 67–76, <https://doi.org/10.15575/jis.v4i1.33230>.

²¹ Y Novita, "The Integration of Technology in Qur'an Studies: The Role of Gen Z in Building a Community of Qur'an Readers," *JIQSI: Journal of Qur'an Science and Studies* ... 3, no. 1 (2025): 45–61, <https://ejournal.stiqmiftahulhudarawalo.ac.id/index.php/jiqsi/article/view/28>.

²² Sabrina Izza Hanif and Alfiya Rizqi Widiasari, "The Role of Spirituality in Improving Psychological Well-Being in Generation Z," *Journal of Psychology Insight* 8, no. 2 (2024): 139–46.

²³ Rehanaisha Rehanaisha, Anwar Sutoyo, and Muslikah Muslikah, "Meningkatkan Kesejahteraan Psikologis Remaja Melalui Spiritualitas: Kajian Literatur Sistematis Dan Analisis Q.S.

CONCLUSION

This research reveals that digital Qur'an communities such as Kuy Murojaah and Ngafal Ngafeel play an important role in shaping the spiritual experience and religious identity of Generation Z. Through a phenomenological approach, it was found that: The practice of murojaah and memorization of the Qur'an has undergone a transformation, from individual activities to collective and social media – based, Generation Z shows a flexible and creative religious identity, by combining Qur'anic values and popular cultural expressions, the digital Qur'an Community serves as a spiritual safe space, supporting the process of learning, sharing, and reflection without formal pressure. Social media is becoming a new pulpit of da'wah, which allows the dissemination of the Qur'anic message widely, interactively, and emotionally.

Overall, the digital Qur'an community is not only a means of da'wah, but also a spiritual ecosystem that is relevant to the characteristics of today's young generation.

Based on the findings of the research, the author provides the following suggestions: For Digital Qur'an Community Managers; It is necessary to continue developing content that is not only visually appealing, but also spiritually and deeply educational in nature. Collaboration with Islamic educational institutions can strengthen the quality of da'wah and member development. for Islamic educational institutions; It is recommended to integrate a digital community approach in the Qur'anic learning strategy. This can increase student engagement and strengthen motivation to learn. For the next researcher; Follow – up research can expand the scope by using a quantitative or mixed – method approach to measure the impact of digital Qur'an communities on the quality of young people's memorization, understanding, and religious practices. For the Government and Da'wah Institutions; The digital Qur'an community needs to be supported as part of the national da'wah movement that is inclusive and adaptive to technological developments and the spiritual needs of the younger generation.

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