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Augmented Reality Technology As A Medium For Teaching Qur'anic Stories To Generation Z

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Abstract. The development of digital technology in the era of the 4.0 industrial revolution and society 5.0 has brought about major transformations in the field of education, including Islamic education. One of the main challenges is how to provide learning methods that are relevant to the characteristics of Generation Z, a generation that has grown up with digital devices, has a visual tendency, multitasks, and prefers interactive and fast learning models. On the other hand, Qur'anic stories are an important part of the Qur'an, rich in moral, spiritual, and educational values, but the methods of delivery still largely use conventional methods such as lectures, texts, and memorization, which are less appealing to digital generation students. Therefore, pedagogical innovation is needed to bridge this gap, one of which is through the use of Augmented Reality (AR) as a medium for Qur'anic learning. This study uses a descriptive qualitative method with a library research and thematic interpretation (maudhu'i) approach to examine the values of Qur'anic stories and their potential integration with AR technology. Research data was obtained from classical and contemporary tafsir literature, educational journal articles, and the latest research results related to the application of AR. The results of the study indicate that AR can provide a more immersive, interactive, and contextual learning experience by visualizing Qur'anic stories in the form of three-dimensional objects, animations, and interactive scenarios. This has implications for increasing students' interest in learning, understanding of meaning, and memory of the moral messages contained in Qur'anic stories, such as the steadfastness of Prophet Noah, the patience of Prophet Joseph, and the courage of the Companions of the Cave. However, there are significant challenges in implementing AR, including the risk of reducing meaning due to the dominance of visual aspects over substance, ethical issues regarding the representation of Qur'anic figures, limitations in technological facilities in Islamic educational institutions, and the readiness of teachers in mastering digital devices. Thus, AR has great potential to become a strategic innovation in Islamic education that is relevant to the learning style of Generation Z while maintaining the sanctity of the values of the Qur'an. This study is expected to open

a new discourse for the development of technology-based Qur'an learning methods and enrich da'wah strategies in the digital era.

Keywords: Augmented Reality, Qur'anic Stories, Generation Z, Islamic Education, Learning Innovation.

1. Introduction

The development of digital technology in the last two decades has brought significant changes in various aspects of human life, including in the field of education. These advances have not only influenced how information is disseminated, but have also fundamentally changed learning methods and strategies. Technology, which was once merely a supplement, has now become an integral element in the modern educational process. One innovation that is now gaining attention is Augmented Reality (AR), a technology that combines virtual elements with the real environment in real time, creating a more immersive and interactive learning experience.(Billinghurst et al., 2015) In the context of Islamic education, technological developments such as these provide new opportunities to deliver learning materials that are more interesting, relevant, and tailored to the needs of today's generation.

Generation Z, born between the mid-1990s and early 2010s, is the first generation to grow up in the digital age. They are accustomed to rapid access to information, intensive use of gadgets, and interaction through visual and multimedia-based media.(Grace-Bridges, 2019) Research shows that Generation Z tends to prefer learning that is visual, interactive, fast-paced, collaborative, and technology-based.(Berkup, 2014) As a result, learning methods that do not utilize modern technology are often considered monotonous and uninteresting to them. In the context of Islamic education, this challenge is particularly relevant given that this generation is expected not only to master general knowledge, but also to have a strong understanding of the moral and spiritual values taught by religion.

One of the materials that plays a strategic role in shaping the character of the younger generation is the stories of the Qur'an (*qiṣaṣ al-Qur'ān*). These stories contain moral, spiritual, and educational lessons that are very important for shaping personalities based on Islamic values. The Qur'an itself uses this method of storytelling not merely to provide historical information, but to instill wisdom, provide examples, and shape moral awareness. For example, the story of Prophet Yusuf teaches patience and self-control, the story of Prophet Musa emphasizes courage and steadfastness of faith, while the story of Prophet Ibrahim highlights sincerity of devotion to Allah.(Shihab, 2011) These values, if conveyed using the right methods, can become an important foundation for shaping the character of the younger generation.

However, conventional methods of conveying Qur'anic stories, such as lectures, text readings, and memorization, are beginning to face significant challenges when applied to Generation Z.(Fiqriani et al., 2025) Although this method has the strength of maintaining the originality and depth of the material, the delivery method often fails to hold the attention of students who are accustomed to visual stimulation and rapid interaction. This situation calls for innovation in the presentation of material, so that the moral and spiritual messages in the Qur'anic stories can be conveyed effectively without losing their substance.

Technology-based learning innovations are one solution that can address these challenges. The use of Augmented Reality (AR) technology as a learning medium offers

the opportunity to "bring to life" Qur'anic stories in the form of interactive three-dimensional visualizations.(Billinghurst & Duenser, 2012) Through AR, students not only read or hear stories, but can also "witness" and explore events directly in their learning environment. For example, the story of Prophet Moses parting the Red Sea can be visualized so that students can feel the scale and wonder of the event, while the story of Prophet Noah can be presented with realistic visualizations of the ark and the great flood.(Bacca et al., 2014) This approach is expected to increase engagement, deepen understanding, and strengthen the internalization of the values contained in the story.

However, the application of AR in teaching Qur'anic stories is not without challenges. Factors such as the availability of technological infrastructure, teachers' readiness to operate AR devices, content development costs, and the suitability of materials with Sharia principles are important aspects that must be considered.(Lutfiah, 2024) In addition, there is a need to ensure that the use of this technology does not reduce solemnity or cause distraction, but rather strengthens understanding and appreciation of the Qur'anic message.(Akem et al., 2025) Therefore, the use of AR requires careful planning, appropriate curriculum development, and measurable testing in order to provide maximum benefits for students.

Based on the above description, this study was designed to answer two main questions: How is Augmented Reality (AR) used in teaching Qur'anic stories? What are the advantages and challenges of its application for Generation Z? Through this study, it is hoped that a comprehensive picture will be obtained regarding the potential and constraints of AR as a learning medium in the context of Islamic education, particularly in teaching Qur'anic stories.

The objectives of this study are to explain the potential of Augmented Reality (AR) in teaching Qur'anic stories, and to identify the benefits and obstacles of its use, especially for Generation Z students. By achieving these objectives, it is hoped that this study can contribute to the development of an innovative Qur'anic teaching model that is relevant to the times and remains faithful to the basic values of Islamic teachings.

2. **Method**

This study uses descriptive qualitative research with a library research method. This approach was chosen because the focus of the study is not on empirical field data collection, but rather on searching, analyzing, and interpreting relevant literature sources. This research model allows the author to examine the phenomenon in depth through secondary data, thereby providing a comprehensive picture of the use of Augmented Reality (AR) technology in teaching Qur'anic stories and the challenges and opportunities faced in the context of Generation Z.

The approach used is thematic interpretation (*maudhu'i*), which is to examine verses of the Qur'an that contain certain stories (*qiṣaṣ al-Qur'ān*) along with the moral, spiritual, and educational values contained therein. This approach is relevant because the main objective of the research is to explore Qur'anic messages and then integrate them with AR-based pedagogical innovations. Thus, this research not only discusses the technical aspects of using AR in education but also emphasizes a strong normative and theological foundation through classical and contemporary exegesis studies.

The research data sources consist of classical exegesis literature (e.g., the works of al-Ṭabarī, al-Qurṭubī, and Ibn Katsīr), contemporary exegesis (such as *Tafsir al-Mishbah* by M. Quraish Shihab), academic journal articles in the field of Islamic education, and recent studies on the use of AR in education. The collected data was then analyzed

through content analysis and literature study. The analysis steps included classifying the findings according to category (Qur'anic values, pedagogical aspects, AR technology), connecting the findings, and synthesizing concepts to produce an integrative framework between Qur'anic stories and AR media. In this way, the study is expected to produce a conceptual formulation that is not only descriptive but also solution-oriented and applicable to the development of innovative Islamic learning models.

3. **Results and Discussion**

3.1. Generation Z and the Stories of the Qur'an

Generation Z, which generally includes those born between 1990 and the early 2010s, is often referred to as true digital natives, because from the beginning of their lives they have been intensively exposed to digital technology.(Seemiller & Grace, 2018) Unlike Generation Y (Millennials), who experienced a transition from analog to digital technology, Generation Z was born into an established digital ecosystem, where the internet, social media, and mobile devices are an inherent part of everyday life.(Marc, 2012) This exposure not only shapes their information consumption patterns, but also influences the way they think, interact, solve problems, and even construct their self-identity.(McCrindle, 1970)

From a developmental psychology perspective, Generation Z's familiarity with digital technology contributes to changes in cognitive style. They tend to process information quickly, respond to visual stimulation, and are capable of multitasking across multiple digital platforms simultaneously.(Carrier et al., 2009) For example, at any given time, they can watch educational videos on YouTube, browse social media, and listen to music via streaming apps.(Berkup, 2014) On the one hand, this multitasking skill provides an advantage in adapting to various types of information, but on the other hand, it has the potential to reduce the ability to focus deeply (*deep work*) and concentrate for long periods of time.(Paivio, 1990)

Generation Z's visual tendencies are very prominent. Research by Seemiller and Grace found that they are more responsive to information in the form of images, videos, animations, and infographics than long texts or monotonous verbal narratives.(Bencsik et al., 2016) This is in line with Allan Paivio's dual coding theory, which states that information is easier to understand and remember when presented through a combination of visual and verbal cues.(Berkup, 2014) Therefore, effective learning strategies for Generation Z should integrate strong visual elements, high interactivity, and immersive learning experiences.

In addition, Generation Z has a strong preference for technology-based learning. A study by Berkup (2014) shows that this generation is more interested in learning that involves interactive technologies such as gamification, simulation, and digital reality-based media.(Berkup, 2014) They tend to view the learning process as something that must be relevant to the real world and directly applicable.(Tapscott, 2009) Therefore, teaching methods that rely solely on lectures or memorization without visual-interactive context risk being considered boring and irrelevant to their needs.

One of the unique characteristics of Generation Z is their orientation toward speed and accessibility of information. They are accustomed to getting answers in seconds through search engines such as Google or digital question-and-answer platforms.(Anderson & Jiang, 2018) As a result, they tend to be less patient with learning methods that take a long time to get to the heart of the material.(Gazzaley & Rosen, 2016) However, this speed also opens up opportunities for educators to present learning

materials, including stories from the Qur'an, in a concise format that gets straight to the point, without sacrificing depth of meaning when supported by the right technology, such as Augmented Reality (AR).

From a social perspective, Generation Z also shows openness to diversity and has a global network of friends built through digital media.(Livingstone, 2018) This openness is positive for religious learning, but it also presents challenges because they are exposed to a variety of views and narratives, including those that contradict Islamic values.(Buckingham, 2013) Therefore, Qur'anic story learning media for Generation Z needs to be designed not only to be visually appealing, but also to strengthen their critical thinking and moral filters so that they adhere to Qur'anic values amid the flood of digital information.

By understanding these characteristics, it is clear that presenting Qur'anic stories to Generation Z requires a contextual and technology-based pedagogical approach. Integrating the moral values contained in Qur'anic stories with interactive technologies such as AR can help bridge the gap between traditional methods and the learning styles of the digital generation. In this way, Qur'anic messages are not only conveyed, but also experienced visually, emotionally, and cognitively, leaving a deeper impression on their memories and behavior.(Bacca et al., 2014)

In Islamic tradition, Qur'anic stories (*qiṣaṣ al-Qur'ān*) serve a very important function as a means of educating faith, morals, and character.(Yarigholi & Khani Khosroushahi, 2020) The Qur'an does not merely present these stories as historical accounts, but places them as lessons from which wisdom can be drawn, as explained in QS. Yūsuf [12]:111. These stories contain universal values such as patience, honesty, steadfastness of faith, and moral courage, which are relevant for all ages, including for Generation Z who face moral and spiritual challenges in the digital age.(Shihab, 2002a) Through the right approach, Qur'anic stories can be an effective means of internalizing values and touching the affective dimension of students.(Yarigholi & Khani Khosroushahi, 2020)

One of the strengths of Qur'anic stories is their ability to build both emotional and cognitive engagement. The story of Prophet Noah, for example, is not only about the great flood, but also a story of patience in preaching, steadfastness of faith in the face of rejection, and obedience to Allah's commands.(Shihab, 2002a) For Generation Z, visualizing this story through interactive media such as Augmented Reality can provide a more vivid learning experience, allowing them to "witness" the process of building the ark, the coming of the flood, and the salvation of the faithful, while internalizing the moral message contained within it.(Bacca et al., 2014)

The story of Prophet Joseph also has great potential to be visualized digitally. The narrative of Joseph's life journey begins with his prophetic dreams, his brothers' betrayal, his trials in the palace, and his rise to become the ruler of Egypt. It contains values of patience, moral steadfastness, and the ability to manage emotions in the face of slander and hardship.(Shihab, 2002a) With AR technology, important moments such as Joseph being thrown into the well, the events at Al-Aziz's house, or his reunion with his family can be visualized interactively, so that these values are not only understood intellectually but also felt emotionally by students.

In addition, the story of Ashabul Kahfi told in QS. Al-Kahfi [18]:9–26 contains values of courage in defending faith amid threats of apostasy. For Generation Z living in an era of information openness, this story is relevant as a reinforcement of religious identity and steadfastness of principles amid a current of pluralistic values.(Shihab, 2002b) Interactive visualizations of this story, such as the escape to the cave, the

centuries-long slumber, and their awakening, can help students understand both the historical context and the spiritual values contained within it.(Lutfiah, 2024)

Thus, understanding the characteristics of Generation Z is key to designing effective Qur'anic story learning strategies. The integration of the timeless values contained in Qur'anic stories with technology-based learning media, especially Augmented Reality, can create a learning experience that is relevant, engaging, and has a long-term impact on this digital generation.(Tapscott, 2009) Through this approach, it is hoped that Generation Z will not only learn about these stories, but also internalize their values in their daily lives.

3.2. AR Technology in Islamic Education

Augmented Reality (AR) is a technology that enables the integration of the real world with virtual objects simultaneously within a user's field of view, resulting in an interactive experience that combines physical and digital elements.(Billinghurst et al., 2015) These virtual objects can be two-dimensional (2D) images, three-dimensional (3D) models, informative text, sounds, animations, or other interactive elements.(Milgram & Kishino, 1994) This integration process is done in real time, allowing users to see, move, and interact with these virtual objects as if they were present in the real world.(Billinghurst et al., 2015) Thus, AR does not serve to replace the real world, but rather to enrich (augment) physical reality with relevant additional information and visualizations.

Conceptually, AR has fundamental differences from Virtual Reality (VR). VR completely immerses users in an artificial environment that is completely separate from the real world, while AR maintains a view of the real world and adds digital objects or information on top of it.(Yuen et al., 2011) This makes AR more flexible for use in educational contexts, including Islamic education, because users can maintain a connection with their surroundings while accessing digital-based learning content.(Wu et al., 2013)

The history of AR development began in 1968 when Ivan Sutherland created a head-mounted display (HMD) prototype called "The Sword of Damocles," which displayed simple graphics connected to the real environment.(Sutherland, 1968) The term "Augmented Reality" was first introduced by Tom Caudell in 1990 to describe a work assistance system for technicians at Boeing that combined digital instructions with physical aircraft components.(Caudell & Mizell, 1992) Since then, AR has developed rapidly thanks to advances in computer graphics technology, pattern recognition, and improvements in mobile device capabilities.(Van Krevelen & Poelman, 2010)

The working principle of AR refers to three main components as described by Azuma (1997): (1) seamless integration of the real world and virtual objects, (2) real-time interactivity, and (3) accurate three-dimensional (3D) registration so that virtual objects appear stable and blend in with the physical environment.(Billinghurst et al., 2015) AR technology typically works by utilizing camera tracking, motion sensors (*gyroscopes and accelerometers*), and image processing algorithms to recognize and track markers (*marker-based AR*) or specific surfaces (*markerless AR*).(Feng Zhou et al., 2008)

Currently, AR can be accessed through various devices such as smartphones, tablets, smart glasses (e.g., Microsoft HoloLens), and interactive projectors.(Akçayır & Akçayır, 2017) The increasing availability and affordability of these devices means that AR has enormous potential for application in education.(Bacca et al., 2014) With AR, students can visualize difficult or abstract concepts, such as biological processes, historical reconstructions, or, in the context of Islamic education, Qur'anic stories that

contain geographical elements, historical events, and religious symbols.(Akem et al., 2025)

From a pedagogical perspective, AR can be seen as a medium that fulfills the principles of multimodal learning, as it combines visual, audio, and interactive aspects to support the learning process. This is in line with Richard Mayer's cognitive theory of multimedia learning, which states that learning will be more effective if information is presented through a combination of visual and verbal channels. Therefore, the definition of AR in the context of education is not limited to technology, but also includes instructional approaches that utilize the power of digital visualization to strengthen conceptual understanding, develop skills, and instill values.

In the context of Islamic education, the AR principle can be used to present learning materials that have traditionally been delivered only in textual or two-dimensional visual form in a more lively and easy-to-understand manner. For example, Qur'anic verses that tell the stories of the prophets can be supplemented with 3D visualizations of relevant characters, places, and events, thereby helping students understand the historical context and moral messages more deeply.(Akem et al., 2025) Thus, AR not only functions as a visual aid, but also as a medium that strengthens students' emotional and cognitive connection to the material being studied.

AR has a number of advantages that make it potentially applicable in education, including Islamic education. First, its immersive nature allows students to feel directly "involved" in the learning material, thereby increasing focus and information retention.(Wu et al., 2013) Second, the interactivity offered by AR allows students to explore the material independently, choose their perspective, or interact with the virtual objects displayed.(Akçayır & Akçayır, 2017) Third, the power of AR visualization is able to present abstract concepts or historical events in a concrete manner, thereby facilitating students' understanding of complex material.(Bacca et al., 2014)

This advantage is particularly relevant for learning Qur'anic stories, which often contain symbolic, geographical, and historical elements that are difficult for students to imagine through text or static images alone. For example, the image of Noah's ark, the structure of the Kaaba during the time of Prophet Ibrahim, or the conditions of the cave of Ashabul Kahfi can be visualized in detail, providing a richer and more memorable learning experience.(Lutfiah, 2024)

The use of AR in general education has shown positive results in various disciplines. In science education, AR is used to visualize molecular structures, solar systems, or human anatomy in an interactive and accessible way.(Wojciechowski & Cellary, 2013) In history lessons, AR allows students to see reconstructions of historical buildings or important events as if they were present at that location and time.(Yuen et al., 2011) Research by Bacca et al. (2014) shows that the use of AR significantly increases student motivation, conceptual understanding, and engagement compared to traditional methods.(Bacca et al., 2014)

This concept can be adapted for learning Qur'anic stories. For example, in learning the story of Prophet Moses parting the Red Sea, AR can display interactive simulations that allow students to "witness" the water parting and the dry path in the middle, while reading the relevant verses and their interpretations. Similarly, in the story of Prophet Joseph, students can see representations of the ancient Egyptian market or palace rooms as the setting for the events, helping them understand the historical and cultural context of the story.

The integration of AR in Islamic education requires a careful approach to ensure that the visualizations created remain in line with Sharia principles and etiquette

regarding the stories of the prophets. The content created must be educational, free from elements that contradict religious beliefs, and oriented towards strengthening faith. With the right content design, AR can be an effective medium to help students not only understand the stories, but also feel the spiritual meaning contained within them.

3.3. Integration of AR in Qur'anic Story Learning

The integration of Augmented Reality (AR) technology in teaching Qur'anic stories requires strategic planning by teachers to ensure that learning objectives are optimally achieved. The first step is to select the stories to be visualized through AR. This selection should consider the relevance of the story to the cognitive development level of students, the moral and spiritual values to be instilled, and the visualization potential enabled by AR technology.(Yarigholi & Khani Khosroushahi, 2020) Stories with strong visual elements, such as the story of Prophet Noah and his ark, Prophet Joseph in Egypt, or Ashabul Kahfi in the cave, have great potential to be presented in the form of AR media.

The second step is to create a storyboard, which is a visual outline of the storyline that will be displayed through AR. This storyboard helps teachers map out the sequence of events, determine important scenes, and integrate Qur'anic verses and their interpretations at specific points in the story.(Lutfiah, 2024) This is important so that the presentation of AR content remains in line with the message of the Qur'an and does not deviate from the framework of Sharia law. The third step is selecting a suitable AR application or platform. Currently, there are various educational AR applications, both general and specifically designed for religious learning. Teachers need to choose a platform that is easy to use, compatible with available devices, and has features that support interactivity.(Akem et al., 2025)

AR in Qur'anic story learning can utilize various forms of media. 3D objects allow students to see visual representations of characters, objects, or locations related to Qur'anic stories, such as a three-dimensional model of the Ka'bah during the time of Prophet Ibrahim or Prophet Nuh's ark.(Wu et al., 2013) Animations of events can be used to illustrate important moments in the story, such as the parting of the sea by Prophet Moses' staff or the descent of the first revelation to Prophet Muhammad.(Akçayır & Akçayır, 2017) In addition, environmental simulations allow students to "visit" the setting of the story, such as the city of Medina during the time of the Prophet or the cave of Ashabul Kahfi, providing an immersive learning experience.(Bacca et al., 2014)

By combining these three forms of media, teachers can create learning experiences that are not only informative, but also visually and emotionally engaging. This AR media can also be enriched with translated verses, audio recitations, and explanatory interpretations that appear alongside the visualizations, giving students a comprehensive understanding. The use of AR in teaching Qur'anic stories has been shown to have a positive impact on students' interest in learning. Research by Akçayır and Akçayır (2017) shows that AR can increase students' intrinsic motivation due to its interactive and engaging nature.(Akçayır & Akçayır, 2017) When Qur'anic stories are visualized in a realistic way through AR, students are more motivated to pay attention and follow the storyline, compared to when the material is only delivered through text or lectures.(Bacca et al., 2014)

In addition, AR can also improve understanding of meaning. Contextual visualizations help students connect Qur'anic verses with relevant historical, geographical, and social contexts. For example, understanding the story of Prophet Yusuf would be easier if students could see representations of ancient Egyptian markets,

royal palaces, or prison conditions at that time. This connection between text and context facilitates the internalization of the moral and spiritual messages of the story.(Yarigholi & Khani Khosroushahi, 2020)

Another significant impact is an increase in student memory. According to Paivio's dual coding theory (1990), information presented verbally and visually at the same time is easier to remember.(Paivio, 1990) With AR, students not only read or hear the story, but also see and interact with its visual representations. This creates stronger and longer-lasting memories, so that the Qur'anic values contained in the story can be more deeply ingrained.(Mayer, 2014)

4. Conclusion

The stories of the Qur'an have proven to be timelessly relevant as a means of moral and spiritual education. The values contained within them, such as the patience of Prophet Noah, the integrity of Prophet Joseph, and the steadfastness of the Companions of the Cave, remain important in shaping the character of the younger generation amid the rapid flow of information and social change. For Generation Z, who live in a digital ecosystem and are accustomed to visual and interactive learning experiences, Qur'anic stories need to be packaged in a form that is more suited to their learning style so that their moral and spiritual messages can be absorbed properly.

In this context, Augmented Reality (AR) technology has great potential as a learning medium that can bring Qur'anic stories to life in an interactive and immersive way. AR not only presents the text of the verses, but also provides three-dimensional visualizations, animated events, and simulated environments that enrich the learning experience. This approach allows students to not only read or hear the stories, but also "experience" the atmosphere of the events described in the Qur'an. Thus, AR becomes an innovative means of bridging the legacy of Islamic teachings with the needs of the digital generation.

The benefits offered by AR in learning Qur'anic stories are significant. First, AR can increase students' interest in learning because of its interactive and visually appealing nature. Second, AR helps deepen understanding of meaning by presenting the historical and geographical context of Qur'anic stories. Third, AR strengthens memory through a combination of text, audio, and visualization, in line with the dual coding theory which emphasizes the effectiveness of multimodal information presentation. With these advantages, AR functions not only as a tool, but also as an effective pedagogical strategy in contemporary Islamic education.

However, the use of AR also faces a number of challenges. Limited technological resources in madrasas and Islamic boarding schools, especially in rural areas, are one of the main obstacles. In addition, the readiness of teachers to master technology and integrate it into learning is still an issue that needs attention. From an ethical perspective, the issue of representing Qur'anic figures, especially prophets, requires creative solutions to ensure that visualizations remain respectful and do not violate religious principles. Alternative approaches such as the use of symbols, light, or voice narration can be a middle ground to provide visual context without violating theological boundaries.

Despite these challenges, AR-based innovations in Islamic education open up new opportunities to present da'wah and Qur'anic learning that are relevant to the Society 5.0 era. The integration of cutting-edge technology with the substance of revelatory teachings not only makes Islamic education adaptive to the times, but also

ensures that the Qur'anic message remains alive, contextual, and capable of guiding future generations. Therefore, the strategic steps that need to be taken are to expand access to technology, strengthen teacher capacity, and encourage collaboration between scholars, academics, and technology practitioners so that AR can be wisely utilized as a medium for Qur'anic education.

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