



## When Quranic Learning Goes Online: The Phenomenon of Yusuf Mansur in Da'wah Marketing Facing the Covid-19 Pandemic

Acep Aripudin<sup>1\*</sup>

<sup>1</sup>UIN Sunan Gunung Djati Bandung, Indonesia

\*[acep.aripudin@uinsgd.ac.id](mailto:acep.aripudin@uinsgd.ac.id)

### ABSTRACT

*The Covid-19 (Corona viruses) pandemic has forced the system for spreading and understanding the Qur'an to be carried out online. Online media, such as e-learning, was known before the corona viruses season. One of the institutions implementing e-learning is the Darul Qur'an Islamic Boarding School, led by Yusuf Mansur. The famous preacher with the "alms flag as the gateway to riches" is phenomenal in Indonesia. This study uses the phenomenological method and the AIC (attract inform community) model, combining techniques based on social research and Information Technology (IT). This article proves that Mansur was able to build a system for disseminating the Qur'an (online and offline/face to face) combined with a business concept with floating funds and cooperatives and a tower with 285 rooms. Based on the AIC model, it can be stated that Mansur's PPPA web (Qur'an memorizing nursery program) was effective in supporting e-learning and socializing the Qur'an during the Covid-19 period. The Qur'anic e-learning approach has implications for Islamic institutions as capital for brand marketing of da'wah institutions and their development. This strategy is a solution to spreading the Qur'an in abnormal situations and experiences in the future.*

**Keywords :** *al-Qur'an; e-larning; Yusuf Mansur; Covid-19; da'wah marketing.*

### INTRODUCTION

The outbreak of the Corona (Covid-19) has impacted all aspects, from the economic part of technology to the world of education. To minimize the process of spreading, the face-to-face learning process is replaced with learning at home. Under these conditions, the Government of Indonesia was forced to issue a policy so that the learning process, including spreading religion (da'wah), was carried out from home. Students study from home, and teachers/lecturers also provide learning from home. The Minister of Education and Culture of Indonesia outlined this policy in

---

**Received:** April 2023. **Accepted:** May 2023. **Published:** June 2023.

Circular No. 2 of 2020 and Number 3 of 2020 concerning the Prevention and Handling of Corona Virus Disease (Covid-19), March 9 2020.

Problems with implementing "home learning" arise experienced by students, parents, preachers, lecturers and teachers. In this regard, there are several things that religious leaders need to consider when organizing online learning, especially related to learning the Koran. How is understanding the Qur'an through online media and its implications for the splendour of da'wah, which requires mastery of online media, so that it appears that the target also has the opposite role?

The above problems are interesting to be studied more deeply. This research aims to reveal "How is the readiness of Yusuf Mansur's Darul Al-Qur'an Islamic Boarding School (PPPA) in organizing online learning, both before and after the Corona outbreak?". Because as has been observed, this implementation later became a trend and was even carried out by various other religious and educational institutions.

The approach taken by Mansur in spreading da'wah religion is very appropriate for stemming religious views and dialectics that associate the Covid-19 outbreak with a spiritual practice with narratives that tend to be mystical and theological, even political, as written by [Azman \(2020\)](#). He said the corona outbreak was "God's resistance" to "infidels" as happened in the history of past peoples.

[Amir Ali \(2020\)](#), a scholar in India, even shows indications of the use of issue of the Covid-19 pandemic outbreak being used by politicians in India to corner Muslim minorities and spread Islamophobia. Even BBC analyst [Mary Harper \(2020\)](#) reveals the perception of the Muslim Uighur minority in China, who calls Covid-19 a "punishment" for unjust rulers. The use of negative narratives as a response to the pandemic is very situational and varies from region to region.

The social tendency towards religion (read: spiritual values) when facing problems, such as the problem of the corona outbreak, has also shown that the negative thesis towards religion is starting to appear wrong because there are symptoms, even the opposite fact, namely the strengthening of the religious spirit as happened in the West ([Soucek, 2023](#)). Something similar can be seen in the case of Indonesia, which tries to position religion in harmony with science when responding to problems such as the Covid-19 outbreak ([Kurniawan et al., 2022](#)). In other languages, religion can functionally help overcome complex health problems and challenges humans face ([Sisti et al., 2023](#)). The spread of the corona

outbreak is like a "momentum of religious awareness" for humans.

Especially in cases of Covid which are currently increasing, where these conditions coincide with Muslims carrying out the religious rituals of fasting during Ramadan. In addition to daily religious rituals, such as praying five times a day and reading the Koran together, the intensity will be added to the tarawih prayers and fasting for one month. In the context of Muslims in Indonesia, there is also a response similar to what happened in the Muslim world. Islamic religious institutions, such as Islamic boarding schools and madrasas, reacted to government regulations regarding the Covid-19 outbreak. Governor Regulation (Pergub) in West Java No. 443 of 2020 concerning health protocols for preventing and controlling the Covid-19 outbreak in Islamic boarding schools was opposed by Islamic boarding school clerics. They rejected the Pergub, especially regarding sanctions for Islamic boarding schools that violate health protocols.

The Darul Qur'an Islamic Boarding School, led by Yusuf Mansur, long before the issuance of the Governor's Regulation, responded to the Pandemic outbreak situation quite tactically. It was quicker to respond compared to Islamic Universities in Indonesia, which only responded about two months after the strategy at Darul Al-Qur'an, which spread and taught Qur'anic values to congregations and Muslims. The phenomenon of the Darul Al-Qur'an Islamic Boarding School led by Yusuf Mansur in spreading religion in this abnormal situation is not only a solution but also straightening out how to behave and act more wisely, even though they have to face more complex challenges in caring for their congregation.

For Muslims in Indonesia, the name Yusuf Mansur and his pesantren are familiar. Yusuf Mansur was born with the name Jam'an Nurkhatib Mansur from an affluent Betawi family who was born to the couple Abdurrahman Mimbar and Humrifiah. Little Yusuf was very spoiled by his parents, but he had shown his intelligence. Yusuf attended Madrasah Ibtidaiyah Chairiyah Mansuriyah Jembatan Lima, Tambora, West Jakarta, founded by his great-grandfather, K.H. Muhammad Mansur.

Yusuf Mansur established the Qur'an Memorization Nursery Program (PPPA), which produces Qur'an memorizers through free education for low-income people at the Daarul Qur'an Bulak Santri Islamic Boarding School, Address: Jl. Ketapang Poncol, Ketapang, Cipondoh, Tangerang City, Banten. Funds for this program were taken from the alms of the Wisata Hati congregation.

The Daarul Qur'an Memorization Nursery Program (PPPA) is a

charity management institution dedicated to community development based on tahfizhul Qur'an, which is managed professionally and accountably. Starting in 2003 in a narrow corner of the Bulak Santri Mosque, this program began by taking care of several tahfizh students, then grew to thousands across Indonesia.

On March 29, 2007, at Balai Sarbini Jakarta, the PPPA Daarul Qur'an identity was officially introduced to the public and confirmed through a notarial deed dated May 11, 2007. PPPA Daarul Qur'an built the Rumah Tahfizh movement at home and abroad, starting with scholarships, humanitarian, health and community development assistance. The community also trusts PPPA as a charity management partner in developing the nation based on tahfizhul Qur'an.

The previous research relevant to this study is a journal by [Moh. Kholis Fathulloh](#), entitled 'Learning of Islamic Education at the Tahfizh Darul Qur'an Islamic Boarding School During the Covid-19 Pandemic' this article discusses the profile and steps for implementing Islamic education learning at the Tahfizh Darul Qur'an Islamic Boarding School during the pandemic ([Fathulloh, 2021](#)), then journal written by [Zida Zakiyatul Husna and Moh. Ali Aziz](#), entitled 'Social Media Da'wah: Patterns of Da'wah During the Covid-19 Pandemic', this journal focuses on how new patterns of da'wah are during a pandemic ([Husna & Aziz, 2022](#)).

Other research was revealed by Suprima, Muhammad Parhan, Abizar, Mita and Salza in a journal entitled, 'Dakwah during the Covid-19 Pandemic: Existence, Problems and Solutions', stating that there are many problems in preaching in a pandemic situation, even so, da'wah remains can exist and adapt to these conditions ([Ababil et al., 2021](#)). From several previous studies, this research has yet to focus on examining Yusuf Mansur's marketing da'wah in the Al-Qur'an E-learning application, so this is the novelty of this research.

In order to reveal religious phenomena as the theme of this goal, phenomenology is used as a more relevant strategy combined with the AIC (Attract, Inform Community) model. AIC combines social research-based methods and information technology (IT) to deal with new cultural phenomena. In this research, the purpose of this method is to understand the process of internalization of religion (read: the Qur'an) as part of the spread of adaptive Islam to the challenges of contemporary life phenomena ([Rustandi, 2022a; Rustandi, 2022b](#)).

## RESULTS AND DISCUSSION

### Online Quran Learning and Dissemination during the Pandemic

During the Covid-19 pandemic, educational institutions and da'wah held online learning and the spread of religion (online). Various problems arose (Natsir, Jamila, & Ahdar, 2021), including not all learning targets could be accessed due to busyness, technological stuttering, and technical networks because the phones of learning agents kept ringing with questions, especially the audience, such as parents of students and other problems (Wati, Adi, & Oka, 2021)

Online learning makes the workload for children at school and the community extraordinary. Even though the implementation of learning from home seems relaxed, the workload is quite tiring. "If you obey until midnight, the assignment from the teacher has not been completed" (haluan.com, 25 April 2020)—likewise, the desire experienced by the community in the da'wah segment.

Forza Bintang Wirayasa's Twitter account tweeted @bintangforza on Wednesday afternoon, April 8 2020, entitled "Contents in the hearts of some mothers" with the post of 4 screenshots of the conversation via WA and the status was busy with netizens' responses. As of Thursday morning, April 9 2020, the tweet had 3.2k Retweets and 5.2k Likes with 535 comments. The following is a fragment:

"Curcol this morning has been online class for four days making darting daily. What makes darting? Does the child not obey? No... what makes it darting is the Zoom Schedule + Submit Assignment. Suddenly, the dangdut Zoom schedules want the meeting updated on the D day (someone the day before). So Mamak's job is: to refresh the Edmodo apps from 7.30-13.0!!! The kitchen is not taken care of and is a waste of work; that is the last number already. Every hour keep track of the class schedule every day. This is a grader! Where can I check the schedule, move the Zoom link, etc. Try for the teachers to put themselves in the position of the parents; being able to sit quietly is something!!!" (kalderanews.com, 25 April 2020)

Families also can only do a little. Widat's older sister, Fadiyah (24), admitted that her sister, who is in grade 2 of high school, "likes to panic and gets angry" when she has trouble doing questions. "Maybe he is annoyed because he does not understand and cannot ask anyone." (Tirto.id, 25 April 2020). In recitation activities, mustami' in religious lectures is also

ignored. Those are some of the problems that arose during the 2020 Covid-19 pandemic. This information illustrates the unavoidable pluses and minuses of online learning (Novita & Hutasuhut, 2020). Similar problems are also experienced in da'wah activities, making it a vital evaluation material through online media (Thaib, 2018). However, this learning problem can be overcome if teachers, lecturers or preachers work well with students or *mustami*' (Hasibuan, Hananiyah, Nurhasanah, Nasution, & Maulana, 2022)

Based on the explanation above, it can be drawn that unpreparedness in facing the era of change that has occurred due to this pandemic is not only experienced by educated people, but also experienced by various parties, as follows:

First, teachers and preachers still need to be ready. Based on observations of three WA teacher groups and four religious discussion groups with an elementary school (SD) teacher and preachers regarding online religious learning and preaching during the Corona outbreak (March-April 2020), results were obtained that had the following criteria: (i) Provide material, assignments and explanations during online learning, for example using videos, text-based files (pdf, doc, ppt, etc.), blogs, teleconferences, social media; (ii) giving materials and assignments without direct explanation. So, students and *mustami*' do assignments and listen like doing homework (PR) (Novita & Hutasuhut, 2020).

Providing material via teleconference sometimes requires considering whether the community as the target object has a sufficient internet connection. The preachers and teachers have forgotten that the material can be delivered via pdf files and discussions can be carried out via social media such as WA.

Second, da'wah institutions and schools still need to be ready. Even though schools have widely heard about the e-learning system, the readiness to implement it is still challenging (harder: still needs to be capable). The following are school criteria for implementing online learning to prevent Covid-19 transmission: (i) Freeing teachers to choose and use any online media for teaching. Freeing teachers to choose and use any online media for teaching, but one school recommendation media must be one of the teacher's choices. For example, teachers must use Google Classroom, but teachers can use other supporting media, such as WA groups, Zoom, blogs, and others. (ii) Requiring teachers to use online media designed by the school itself, although other supporting media is also

permitted in practice.

Third, students need more time to be ready. The criteria for students' abilities during the application of online learning include (i) Difficulty understanding explanations from the teacher because they are used to face-to-face meetings, especially practicum material. (ii) Do not have able parents, both in terms of pedagogical ability or time, to guide their children to understand the material from their teacher. (iii) Needing more internet connection. (iv) Not having a supporting device, such as a laptop, so material that is ideally done using a laptop has to be done on a mobile device (Singh, 2020).

### **PPPA Web (pppa.id) and Management**

The Darul Qur'an Islamic Boarding School practices what is called the Daqu Method. The practice of the Daqu (Darul Qur'an) method includes: 1) Congregational Prayer, Take Care of Your Heart & Take Care of Your Attitude; 2) Tahajjud, Dhuha & Qabliyah Ba'diyah; 3) Memorizing & Tadabbur Al-Qur'an; 4) Alms & Sunnah Fasting; 5) Learning & Teaching; 6) Pray, Pray & Ask for Prayer; 7) Sincerity, Patience, Gratitude & Ridho (Mansur, 2020; Ramyani, 2022).

One of the outcomes of the 2014 Daarul Qur'an Tahfizh Islamic Boarding School leadership meeting at the Siti Hotel was a "Big Dream Daqu", a big dream to build 100 Islamic boarding schools in 100 cities on five continents. It was from that discussion that the "Its All About One Hundred" program was born (pppa.id, 2021). Furthermore, gradually, PPPA, Islamic Boarding School, and DBN began working on developing their programs. PPPA Daarul Qur'an with the Kampung Qur'an program began to exist in several areas, providing educational assistance and assisting the poor, disaster-stricken areas to remote areas. Thousands of tahfizh houses in Indonesia and abroad have been established. This work is part of creating a learning network and spreading Islam or da'wah (Shunhaji, 2019; Idawati, 2020).

PPPA has a vision of "Building a Tahfidzul Qur'an-based civil society for economic, social, cultural and educational independence based on local resources oriented towards glorifying the Qur'an." PPPA cooperates with various networks of companies and organizations around the world in implementing Qur'an-based and humanitarian programs, namely Paytren, CIMB Niaga Syariah, Mandiri Syariah, Telkomsigma, Midtrans, Pertamina Gas, PGN, SMi, Horison, PayTren Aset Management, Pos Indonesia,

Gopay, Ovo, Enesis Group, BNI Syariah, Funds, Link Aja, Jasiondo Insurance, PT. Amythas, and Pertamina Retail. PPPA even opens opportunities for those who want to become partners by contacting them. The following is PPPA's core management extracted from the [pppa.id](http://pppa.id) web (April 26, 2020):

In terms of operational, the PPPA institution is guided by the following structure and duties: Advisory Board Yusuf Mansur and Ahmad Jameel. Chairman of the Daarul Qur'an Nusantara Foundation M. Anwar Sani. Main Director Abdul Ghofur and Operational Director Abdul Sidik (Sasongko, 2019).

### **Qur'an Call Program**

Qur'an Call is a service program for memorizing the Qur'an using telephone facilities with 24-hour, 7-day service, targeting the general public. Several indicators of the program's success include increasing the number of busy people (workers) who can memorize the Al-Qur'an through the Qur'an Call Program. Every service user can correctly correct the reading (*tahsin*) of the Qur'an, which is recorded every time they use the QC service. Another indicator is that more and more people are helped to learn to read the Qur'an, and more and more people are aware of accessing the Qur'an Call program (Nurchalifah, 2019).

The Qur'an Call program has service content for *Tahsin* Al-Qur'an, Tahfidz Al-Qur'an, and DAQU Method Education. The QC program can be implemented in 2 situations: the operator contacts the service participant, and the service participant contacts the operator.

The duration of each participant in the Qur'an Call Service Program is adjusted to the participant's tahfidz content, for Daqu Value content a maximum of 3 minutes. The proportion of Program Content includes 1) Tahfidzul Qur'an (70%); 2) Tahsin Al-Qur'an (20%); 3) DAQU Method/DAQU Value (10%). The Qur'an Call material also includes DAQU Value, namely verses related to the DAQU Method: the midnight prayer, 15 dhuhā prayers, fast sunnah, memorizing the Qur'an, and giving alms (PPDQ, 2019).

The QC operator's competencies include: 1) Having memorized 15 chapters of the Qur'an and is committed to adding one juz/month to memorize; 2) Understanding the Tahfidz and Tahsin Al-Qur'an methods; 3) Master the DAQU Method material well. To enjoy the Quran Call service, there is a toll-free number, 0800 1500 311.



## Web qurancall.id

The qurancall.id web display is shown in Figure 1. This layout provides pages that will serve as information for prospective online students. With the completeness of the description, it will also be one of the promotions so that prospective students are more confident and interested in joining.

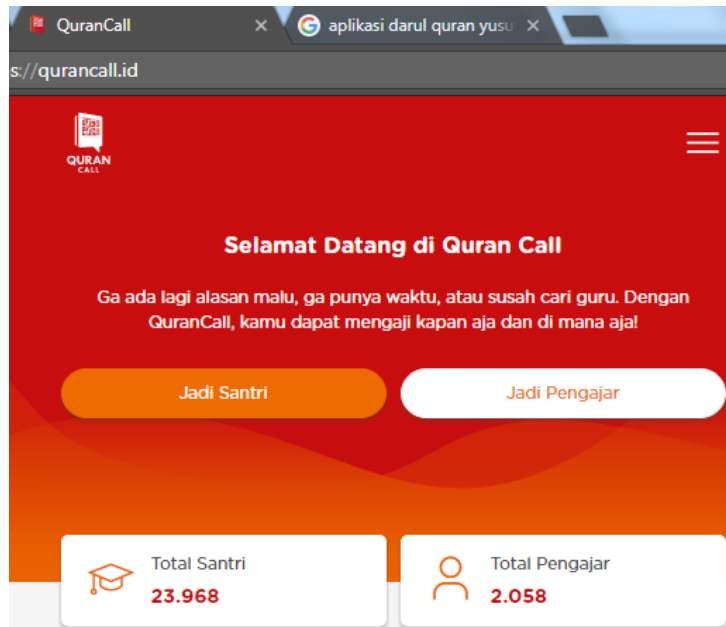


Figure 1 Home qurancall.id (Accessed 2 May 2020)

QuranCall is an Al-Quran learning platform through the media of a web video call application twice a week with the curriculum provided. It brings together the best Qur'an teachers in Indonesia. They come from trusted Al-Quran learning institutions with a rigorous examination and certification process. Information about the guide to using QuranCall (QC) is available on the Quran Call YouTube channel. Even though Web QC states that it has provided an Android application, the link still needs to be made active (Accessed 2 May 2020).

There is a certain amount of fees that will be charged to students. This fee empowers Qur'an teachers and develops Quran da'wah throughout Indonesia. For data validation, there is something that needs to be filled in by prospective students, namely filling in the full name, e-mail, telephone and filling in gender according to the Identity Card (KTP). There

has yet to be any alternative information for those who do not have an ID card.

There is a statement, "You understand that all information regarding Ustadzah is provided by third parties outside the control of QuranCall.id. We are not responsible for any losses caused by third-party information. The QuranCall face-to-face video call application is only intended for learning the Quran; if it is used for other than that purpose, then QuranCall is not responsible." This statement may only serve as a disclaimer because there is also information that prospective teachers must attend an interview before carrying out the learning process.

Learning materials (Al-Qur'an and its translation) are available in PDF format, which can be accessed anytime after logging in. QC also has jargon, namely *Istiqamah*: which encourages to be consistent in learning to read the Qur'an; *Simple*: A simple and systematic way to improve the quality of reading the Qur'an; and *Flexible*: it can be done anytime and anywhere according to the schedule you want.

The web can be used as a media for mass mobilization (Daniels, 2004); the marketing term is "promotion". On the QC web, one of these forms of marketing appears in the form of providing 1X accessible study facilities. Santri can choose the available programs, namely: Daqu Muftadi (Initial Level of Reading the Quran), Daqu Tahsin (Advanced Level) and Tahfidz (Memorization).

Assistance for users or participants is also provided via WhatsApp (WA), including a free registration notification for 1X meeting). This is by the ability of the web as an interactive medium that provides contact facilities (Tasdik, 2018). Instructions are available on the QC YouTube channel.

There is also a History menu on the web, which includes the Santri, Lecturer, Teaching Time, Remaining Time, Notes, and Status sub-menus. The reminder Menu contains the Learning Schedule; the material menu contains PDF format; and the Koran Yuk menu: to start learning activation by looking for a teacher first, as shown in Figure 2.

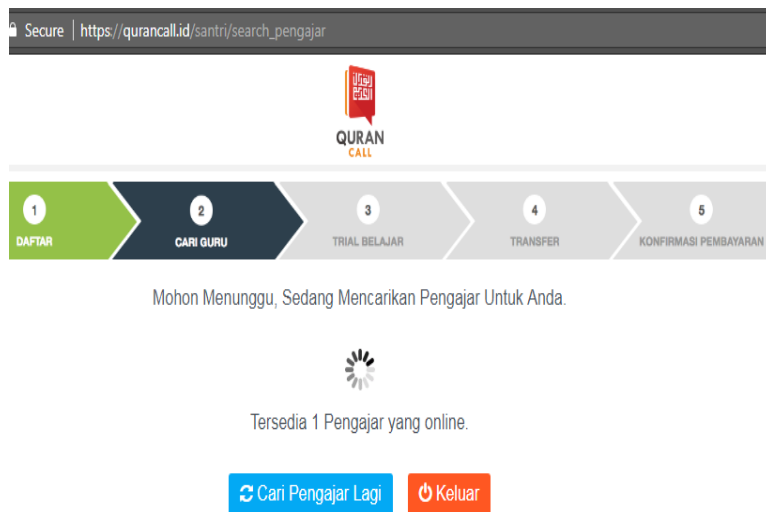


Figure 2 Search for teachers (Accessed 2 May 2020)

A “quick survey” also contains questions: Is the Quran easy to understand? The answer choices are a. easy, b. hard, c. average. The existence of a survey shows that web administrators are aware of the importance of public participation (UNDESA, 2016; Souček, 2023).

After registering, the teacher can determine whether he wants to post "ready to teach" or "not". This is useful when a teacher is busy with other activities. How to Teach can be accessed on the YouTube channel, while the onequran.com web is not active even though this is one of the facilities claimed to be available on the QC web (Accessed 2 May 2020). Yusuf Mansur also updated the Offline MP3 Quran, which was updated on 2 December 2019, as shown in Figure 3.

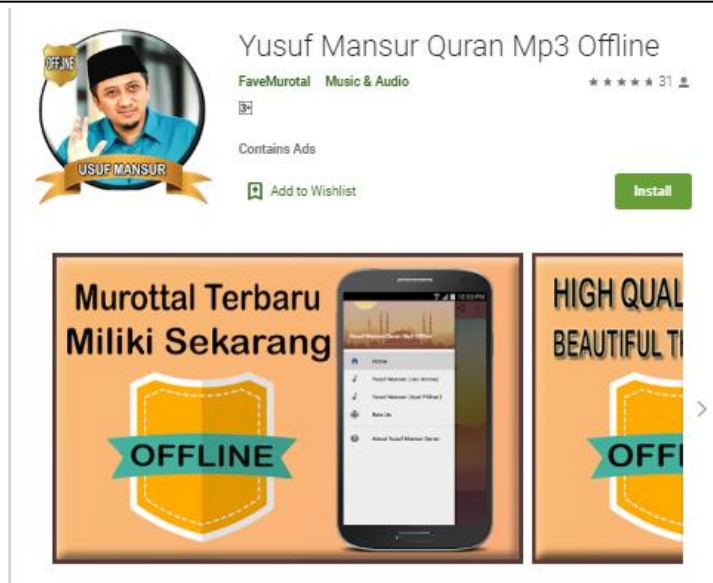


Image 3 Offline MP3 Quran (Accessed 1 May 2020)

### Analysis of the PPPA Web

Figure 4 shows a web profile obtained using whois.domaintools.com with the information that the PPPA web (pppa.id) was active on July 1 2019. This website is the latest update from the pppa.or.id web.

Whois Record for PpPa.id	
— Domain Profile	
Registrar Status	clientTransferProhibited, serverTransferProhibited
Dates	306 days old Created on 2019-07-01 Expires on 2020-07-01
Name Servers	ABBY.NS.CLOUDFLARE.COM (has 22,000,218 domains) BRADEN.NS.CLOUDFLARE.COM (has 22,000,218 domains)
Tech Contact	—
IP Address	104.31.86.220 - 588 other sites hosted on this server
IP Location	🇺🇸 - Texas - Dallas - Cloudflare Inc.
ASN	🇺🇸 AS13335 (registered Jul 14, 2010)

Figure 4 PPPA Web Profile (3 May 2020)

The number of visitors to the PPA web (pppa.id) obtained using statshow.com is shown in Figure 5, which shows that the web has 103 impressions per day and 46 visitors per day.



Figure 5 PPPA web visitors (3 May 2020)

Analysis of the PPPA web in this study uses the AIC (Attract, Inform, Community) model because this model has a "community" assessment category; namely, a web must have the ability to influence the public (mobilize masses) as end-users. Hence, they want to interact with web providers, such as expressing opinions or responding to questions or available material. The AIC model emphasises the "Building Community" category, so it is very relevant to determine the effectiveness of the web in encouraging public participation. Community attributes can be seen in Table 1.

Table 1

No	Attribute	Score	Description
1	Online polls	2	It works
2	Members login	2	It works
3	Guest Book	0	There is not any
4	Contact (chat)	2	It works
5	Online forums	0	There is not any
6	Comment	0	There is not any

(Adaptation from Tasdik 2018)

Web attributes cannot be seen from their presence or absence, but

when an attribute is in the form of a menu but only displays an error page, it cannot be equated with anything at all. If the attribute is present, but there is an error, it can be assumed that an institution that built the website considers the existence of the attribute important. In contrast, if the attribute does not exist at all, it can be assumed that the institution does not consider its existence essential, maybe even unfamiliar with it.

In the Community category of the AIC matrix (Daniels, 2004), the interactive component consists of 4 attributes: comments, forums, seed conversation topics and members only. This number is what Marcella et al. (2004) stated in Nurhadryani (2009: 220) that the web has four communication functions. Thus, Table 2 shows that a web is declared interactive if it has 3 or 75% of 4 attributes.

Table 2  
Number of attributes for the interactive category

Category	Number of Attributes	Description	Attribute Interval
Interactive	3	75% of 4 attributes	3-6
Pretty interactive	2	60% of 4 attributes	2
Less interactive	1	< 60% of 4 attributes	0-1

(Tasdik 2018)

Table 2 shows that the PPPA web has three interactive attributes: online polls, member logins, and contacts. So, the PPPA web is interactive because it owns 75% of the interactive attributes (Table 2). It is said to be interactive if interactive attributes on the web exist without error. The meaning of the less interactive category here is a variable with only a score of 1 (error) and a score of 0 (absolutely no attribute). That is, through this quantity analysis, the evaluation of achievements is easier to measure, so the learning progress seems more apparent.

Thus, the PPPA website has facilitated two-way communication between pesantren managers, including ustadz, preachers, and students. In other words, the PPPA web is interactive and supports e-learning of the Qur'an well (effectively) because it already has three interactive attributes.

## CONCLUSION

Based on the discussion results in the previous subchapter, it can be concluded that Yusuf Mansur developed learning the Koran offline (face to face) and online, which impacted the publication of his da'wah. He has developed an Android-based learning application for the Koran. More than that, it looks phenomenal; Mansur built a Koran learning system combined with a business concept with floating funds or circulating funds of over Rp. One billion, and the Merah Putih Cooperative already has two towers with 285 rooms, including da'wah through infaq.

While reviewed based on the AIC model, PPPA Mansur will effectively support e-learning. This can be seen from the availability of 3 out of 4 interactive attributes (features), namely online polls, member logins, and contacts.

One of the lessons learned from the Covid-19 pandemic for e-learning is the Qur'an; PPPA is ready to continue learning and preaching online (online) because the system is available and running. This can be a reference for many educational institutions, both formal and non-formal, which, when online learning was implemented due to the impact of Corona (Covid-19), some institutions had to start building an online system from scratch, even the implementation of the learning system was still scattered due to e-media. Learning is left to each teacher (not integrated with one academic system).

Equally important, when the corona outbreak is over, schools (especially tertiary institutions) should be able to continue the e-learning system because e-learning is not only survival amid an outbreak but can be a solution for future learning systems in the industrial era 4.0.

## REFERENCES

- Ababil, S. N., Nurfitriyani, M., Khairuliman, A., Parhan, M., & Suprima. (2021). Dakwah Di Masa Pandemi Covid-19: Eksistensi, Problematika Serta Solusi, *Jurnal Ilmu Dakwah*, 41(1), 85-96. DOI: 10.21580/jid.v41.1.8287.
- Azman, N. A. (2020). *'Divine Retribution': The Islamic State's COVID-19 Propaganda*. <https://thediplomat.com/2020/03/divine-retribution-the-islamic-states-covid-19-propaganda/> diakses, 15 Juni 2020.
- Daniels, M. (2004). Online Islamic Organizations and Measuring Web

- Effectiveness [Thesis]. Naval Postgraduate School California.
- Fathulloh, M. K. (2021). Pembelajaran Pendidikan Islam Di Pesantren Tahfizh Daarul Qur'an Selama Masa Pandemi Covid-19. *Journal Of Islamic Education Guidance And Counseling*, 2(1), 41-50. DOI: <https://doi.org/10.51875/jiegc.v2i1.159>.
- Hasibuan, N. L., Hananiyah, A., Nurhasanah, S., Nasution, I., & Maulana, M. I. (2022). Dampak Pembelajaran Online Selama Pandemi (Covid 19/Corona) Mas Al Washliyah 22 Tembung, *Edumaspul: Jurnal Pendidikan*, 6(1), 300-304. DOI: <https://doi.org/10.33487/edumaspul.v6i1.3073>.
- Husna, Z. Z., & Aziz, M. A. (2022). Dakwah Media Sosial : Pola Dakwah Pada Masa Pandemi Covid 19, *Jurnal Fuda*, 5(1), 1-19. DOI: <https://doi.org/10.30762/mediakita.v5i1.3587>.
- Kurniawan, Wawan., Hudiyan, Joevarian., dan Muluk, Hamdi. (2022). *Responses of Religion and Science to the Threats of the COVID-19 Pandemic in Indonesia*, *ANIMA: Indonesian Psychological Journal*, 37(2), 181-201. DOI: <https://doi.org/10.24123/aipj.v37i2.4913>.
- Mansur, Y. (2020). *Inilah 7 Kunci Sukses Daarul Qur'an*. Depok: Pesantren tahfizh Daarul Qur'an.
- Natsir, E., Jamila, & Ahdar. (2021). Problematika Guru Dan Siswa Dalam Proses Pembelajaran Daring Pada Masa Pandemi Covid-19 Di Uptd Smp Negeri 1 Parepare, *Al Ma' Arief: Jurnal Pendidikan Sosial Dan Budaya*, 3(2), 101-110. <https://doi.org/10.35905/almaarief.v3i2.2346>.
- Novita, Diana dan Hutasuhut, Addiestya Rosa. (2020). *Plus Minus Aplikasi Pembelajaran Daring*, ResearchGate. [https://www.researchgate.net/publication/341830562\\_plus\\_minus\\_aplikasi\\_pembelajaran\\_daring](https://www.researchgate.net/publication/341830562_plus_minus_aplikasi_pembelajaran_daring).
- Nurchalifah. (2019). *Implementasi Qur'an Call dalam Meningkatkan Kemampuan Membaca Alqur'an (Studi Kasus Operator Qur'an Call PPPA Darul Qur'an)*. Jakarta: IIQ-Program Studi Pendidikan Agama Islam. Skripsi.
- Ramyani, I. (2022). Konsep Ikhlas dalam Implementasi Daqu Method di Pesantren Tahfizh Darul Qur'an Bandung, *Jurnal Riset Agama*, 2(2), 431-444. DOI: <https://doi.org/10.15575/jra.v2i2.17909>.
- Rustandi, R. (2022). The tabligh language of the millennial generation in social media: Analysis of popular Islamic account framing, *Jurnal Ilmu Dakwah*, 42(1), 1-21. DOI: [10.21580/jid.v42.1.10731](https://doi.org/10.21580/jid.v42.1.10731).



- Rustandi, R. (2022). Digital Literacy Assistance for Women at Madrasah Technology Al-Khwarizmi Pangalengan, Bandung Regency, *Prosperity: Journal of Society and Empowerment*, 2(2), 122-135. DOI: 10.21580/prosperity.2022.2.2.10906.
- Sasongko, A. (2023). *UYM Pimpin Pergantian Direksi PPPA Daarul Qur'an*. *Republika.co.id*, Thursday, 19 Zulqaidah 1444 / 08 June 2023.
- Singh, S.J. (2020). *Plus & Minus of E-Learning*, <https://www.imphaltimes.com/it-articles/item/17587-plus-minus-of-e-learning>. Diakses, 8 Juni 2023.
- Sisti, Leuconoe Grazia., Buonsenso, Danilo., Moscato, Umberto., Costanzo, Gianfranco, and Malorni, Walte. (2023). *The Role of Religions in the COVID-19 Pandemic: A Narrative Review*, *International Journal of Environmental Research and Public Health*, 20 (3): 1691. doi: 10.3390/ijerph20031691.
- Souček, I. (2023). *We are (not) Different from the Others: Religious Responses to the COVID-19 Pandemic in Slovakia and India*, *Journal of Religion and Health* volume 62, p. 1449-1466.
- Shunhaji, A. (2019). Kecerdasan Networking Dalam Dakwah Islam, *Mumtaz Jurnal Studi Al-Qur'an dan Keislaman*, 1(2), 109-118. DOI:10.36671/mumtaz.v1i2.13.
- Thaib, E. J. (2019). Problems of Da'wah in Social Media in Gorontalo City Communities, *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 13(1), 37-53. DOI: <https://doi.org/10.15575/idajhs.v13i1.4412>.
- Tasdik K. (2018). *Efektivitas Web Kementerian Agama Republik Indonesia Dalam Mendukung Transparansi Publik Menggunakan Matriks AIC (Attract, Inform, Community)*, Tesis. Bandung: STMIK LIKMI.
- UNDESA. (2010). *United Nations e-Government Survey 2010*. New York: United Nations.
- UNDESA. (2016). *United Nations e-Government Survey 2010*. New York: United Nations.
- UNDESA. (2018). *United Nations e-Government Survey 2010*. New York: United Nations.
- Wati, N. M., Adi, N. N., & Oka, D. N. (2021). Dampak Positif Dan Negatif Pembelajaran Jarak Jauh Di Masa Pandemi Covid-19, *Jurnal Ilmiah Pendidikan Dan Pembelajaran*, 5(1), 43-48. DOI: <https://doi.org/10.23887/jipp.v5i1.32803>.

