

Conceptualizing Qur'anic Learning Engagement: Integrating Value Co-Creation and Relational Sustainability in the Digital Era

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Abstract. *This study develops a conceptual framework that integrates value co-creation and relational sustainability to explain and support the continuity of Qur'anic reading intensity among children in the digital era. The rapid advancement of digital technology has expanded access to Qur'anic learning through various interactive platforms; however, increased accessibility does not automatically guarantee the quality or istiqamah of children's reading practices, as digital environments frequently introduce distractions and fragment sustained attention. Using a qualitative approach with a library research design, this study systematically analyzed recent literature from Scopus, Google Scholar, and Garuda databases through thematic content analysis and conceptual mapping. The findings propose that Qur'anic learning should be understood as a relational value ecosystem in which teachers, parents, institutions, and children collaboratively integrate cognitive, affective, and normative-spiritual resources through ongoing interaction. Value co-creation functions as the generative core of this ecosystem, while relational sustainability encompassing trust (amanah), communicative transparency, and digital engagement serves as the central mediating mechanism linking collaborative value construction to the stability of children's reading engagement. Sustainability of engagement emerges as the bridging construct through which relational processes are internalized as self-regulated spiritual practice, ultimately manifesting as stable Qur'anic reading intensity. This study contributes an interdisciplinary framework that repositions Qur'anic education from a purely pedagogical activity to a collaboratively sustained spiritual practice, offering practical implications for institutions, teachers, parents, and educational technology developers committed to nurturing children's istiqamah in Qur'anic recitation.*

Keywords. *Qur'anic Reading Engagement; Value Co-Creation; Sustainable Learning; Islamic Education; Digital Learning Environment.*

Abstrak. Penelitian ini mengembangkan kerangka konseptual yang mengintegrasikan *value co-creation* dan *relational sustainability* untuk menjelaskan dan mendukung keberlanjutan intensitas membaca Al-Qur'an pada anak di era digital. Pesatnya perkembangan teknologi digital telah memperluas akses pembelajaran Al-Qur'an melalui berbagai platform interaktif. Namun peningkatan aksesibilitas tersebut tidak secara otomatis menjamin kualitas maupun *istiqamah* praktik membaca anak, karena lingkungan digital kerap menghadirkan distraksi dan fragmentasi perhatian yang berkelanjutan. Dengan menggunakan pendekatan kualitatif berdesain *library research*, penelitian ini menganalisis literatur terkini secara sistematis dari basis data Scopus, Google Scholar, dan Garuda melalui analisis konten tematik dan pemetaan konseptual. Temuan penelitian

mengusulkan bahwa pembelajaran Al-Qur'an perlu dipahami sebagai ekosistem nilai relasional di mana guru, orang tua, lembaga, dan anak secara kolaboratif mengintegrasikan sumber daya kognitif, afektif, dan normatif-spiritual melalui interaksi yang berkelanjutan. *Value co-creation* berfungsi sebagai inti generatif ekosistem ini, sementara *relational sustainability* yang mencakup kepercayaan (*amanah*), transparansi komunikasi, dan keterlibatan digital berperan sebagai mekanisme mediasi utama yang menghubungkan konstruksi nilai kolaboratif dengan stabilitas keterlibatan membaca anak. *Sustainability of engagement* muncul sebagai konstruk penghubung yang melaluinya proses relasional diinternalisasi sebagai praktik spiritual yang teregulasi secara mandiri, yang pada akhirnya termanifestasi sebagai intensitas membaca Al-Qur'an yang stabil. Penelitian ini berkontribusi melalui kerangka interdisipliner yang memosisikan ulang pendidikan Al-Qur'an dari sekadar aktivitas pedagogis menjadi praktik spiritual yang dikelola secara kolaboratif dan berkelanjutan.

Kata kunci. Keterlibatan Membaca Al-Qur'an; Penciptaan Nilai Bersama; Pembelajaran Berkelanjutan; Pendidikan Islam; Lingkungan Pembelajaran Digital.

A. INTRODUCTION.

Learning the Qur'an has always been understood in Islamic tradition as a spiritual and moral obligation that demands consistency, or what scholars refer to as *istiqamah*, built through repeated practice and relational guidance (*ta'wid*). The rapid advancement of digital technology has significantly reshaped the landscape of Qur'anic learning for children, offering flexibility through audio-visual platforms, animated content, and automated evaluation systems (Marta & Lawal, 2026). In Indonesia, internet penetration has reached approximately 80.66% of the population by 2025 (APJII), making digital exposure in family life increasingly pervasive and influencing children's interactions with devices from an early age. However, the Qur'anic learning process is not merely cognitive it depends fundamentally on consistent guidance, role models, and a structured environment of habituation that digital mediation alone cannot fully replicate (Pangesti, 2026). The reduction in direct personal interaction raises critical questions about whether digital transformation truly supports the relational foundations necessary for building durable Qur'anic reading habits in early childhood.

Increased access to digital Qur'anic content does not automatically guarantee the quality or continuity of children's reading practices, a concern that aligns with the Islamic emphasis on *tartil* the disciplined, reflective manner of recitation commanded in Surah Al-Muzzammil (73:4). High digital exposure frequently introduces distractions, fragmented attention, and a habit of consuming content quickly and superficially, which is fundamentally at odds with the focused, repetitive engagement that Qur'anic recitation demands (Kärki, 2024). In the context of child development, these conditions impair the formation of long-term focus and stable learning habits, as digital participation tends to be situational and dependent on external supervision rather than internalized commitment (Alenezi, 2023). The competitive, attention-based digital ecosystem thus creates structural tension with the process of building *istiqamah* in reading a quality that classical Islamic scholars recognized as essential to genuine Qur'anic engagement (Rusdin et al., 2025). This situation exposes a fundamental gap as technology has expanded access but has not yet adequately addressed the sustainability of children's Qur'anic reading practices.

Various efforts have been undertaken to sustain children's Qur'anic learning in the digital era, including the development of interactive learning applications, online *tahsin* and *tahfiz* programs, virtual classrooms, and gamification-based engagement systems (al Rumaisa et al., 2025). Islamic educational institutions have increasingly leveraged point systems, digital progress monitoring, and parental communication

platforms to maintain motivation and involvement (Supriatna, 2025). However, many of these initiatives remain oriented toward technical delivery and feature-driven engagement, without addressing the deeper relational and value-based dimensions that sustain long-term learning behavior (Syafika & Marwa, 2024). Participation across these platforms tends to be temporary and contingent on external factors such as parental supervision or trending content, indicating that habit formation remains an unresolved challenge (Stewart et al., 2022). The persistence of this problem suggests that the issue is not one of access or method, but of conceptual framework existing approaches have yet to position Qur'anic learning as a relational value ecosystem that actively sustains engagement across stakeholders.

Despite the growing body of literature on digital Qur'anic learning, most studies remain focused on the effectiveness of media, instructional methods, or application features, leaving the collaborative and relational dimensions of the learning ecosystem largely underexplored. Conceptually, Qur'anic learning has not yet been theorized as a value-generating system in which multiple stakeholders' teachers, parents, institutions, and children co-construct meaning and sustain engagement through ongoing relational processes. Meanwhile, frameworks such as value co-creation and relational sustainability, which have demonstrated explanatory power in education and service contexts, have rarely been applied to Islamic religious learning in any systematic way. This theoretical gap limits the field's capacity to explain why some learning ecosystems successfully sustain Qur'anic reading intensity while others do not, beyond attributing outcomes to individual motivation or instructional design. Therefore, this study proposes an interdisciplinary conceptual framework that integrates value co-creation and relational sustainability to explain and support the continuity of Qur'anic reading practices among children in the digital era.

Prior studies on Qur'anic learning in the digital era have made meaningful contributions across several areas, including the development of interactive applications, the role of parental involvement in sustaining children's reading habits, and the professional competence of teachers in delivering tajwid instruction (Hasibuan, 2025). In the broader field of educational engagement, scholars have examined how digital environments affect children's attention and habit formation, while value co-creation has been explored in service and healthcare contexts as a framework for understanding collaborative value construction among actors (Marino & Capone, 2024). Relational sustainability, meanwhile, has been discussed primarily within marketing and organizational literature as a long-term orientation toward stakeholder relationships (Ray & Nayak, 2023). However, none of these studies has attempted to integrate these three constructs value co-creation, relational sustainability, and reading intensity within a single conceptual framework applied to children's Islamic education (Liu & Saad, 2025). This gap signals the need for an interdisciplinary approach that treats Qur'anic learning not as an isolated pedagogical event, but as a relational ecosystem requiring sustained, collaborative management across all stakeholders.

Three theoretical constructs are central to this study and warrant brief conceptual grounding before the framework is elaborated. First, value co-creation, rooted in Service-Dominant Logic, reconceptualizes value not as something produced and delivered by one party, but as something that emerges through the interaction and resource integration of multiple actors within a shared ecosystem (Saha et al., 2022). Second, relational sustainability refers to the long-term maintenance of meaningful, trust-based relationships among stakeholders in this context, teachers, parents, institutions, and children that consistently support and renew engagement with Qur'anic learning (Arif et al., 2024). Third, reading intensity encompasses the dimensions of frequency, duration, consistency, and quality of engagement in Qur'anic recitation, which Islamic tradition frames not merely as a behavioral habit but as a spiritual practice (*amal*) cultivated through sustained relational

support and environmental consistency (Younis, 2026). Together, these three constructs have been explored independently in the literature but have not yet been integrated into a unified framework within the context of children's Islamic education.

The absence of an integrative framework that connects value co-creation, relational sustainability, and Qur'anic reading intensity represents a significant theoretical gap in the field of Islamic education. Existing studies have tended to address these dimensions in isolation focusing either on instructional methods, platform features, or parental involvement without examining how they function together as a coherent relational ecosystem (Xalxo et al., 2025). This study addresses that gap by proposing a conceptual model in which relational sustainability serves as the mediating mechanism linking value co-creation among stakeholders to the stability of children's Qur'anic reading intensity in the digital era. The novelty of this framework lies in its interdisciplinary character, drawing from Islamic educational values, relational theory, and digital learning research to reposition Qur'anic learning from a purely pedagogical activity to a collaboratively sustained spiritual practice. Accordingly, this article aims to develop and elaborate a conceptual model of Qur'anic learning as a value ecosystem that supports the *istiqamah* of children's reading practices across the diverse relational contexts of the digital era.

B. RESEARCH METHOD

This study employs a qualitative approach with a theoretical study design (*library research*), aimed at developing an integrative conceptual framework that connects value co-creation, relational sustainability, and the intensity of Qur'anic reading among children in the digital era. Data sources were obtained through a systematic literature search across three academic databases, namely Scopus, Google Scholar, and Garuda. The search was conducted using keyword combinations including "value co-creation," "relational sustainability," "Qur'anic learning," "reading intensity," "Islamic education," and "digital learning environment," applied with Boolean operators (AND/OR) to ensure comprehensive and targeted retrieval. Inclusion criteria comprised peer-reviewed journal articles, conceptual and empirical studies relevant to the research variables, and publications within the last five years (2020–2025), with exceptions granted for foundational theoretical works. Articles were screened in two stages namely, first by title and abstract relevance, then by full-text review against conceptual alignment with the study's framework, yielding a final corpus of approximately 30 articles for in-depth analysis.

The analytical process involved two complementary techniques. First, thematic-based content analysis was applied to identify definitions, conceptual dimensions, and relational patterns across the selected literature, following the framework proposed by (DeJonckheere et al., 2024). This process involved open coding of key constructs value co-creation, relational sustainability, and reading intensity, followed by axial coding. Second, conceptual mapping was employed to construct a coherent theoretical integration among the three constructs, tracing how value co-creation among stakeholders leads to relational sustainability, which in turn supports the stability of Qur'anic reading intensity. Throughout this process, findings from Islamic educational scholarship were deliberately integrated to ensure that the resulting framework is not merely derived from external theoretical traditions but is grounded in the epistemological values of Qur'anic pedagogy.

C. CONCEPTUAL FRAMEWORK

The conceptual framework of this study positions Qur'anic learning as a relational value ecosystem, constructed through ongoing processes of value co-creation among four key stakeholders, specifically institutions, teachers, parents, and children. Within this ecosystem, each actor contributes distinct resources, pedagogical expertise, spiritual

guidance, relational support, and active participation, that are integrated through meaningful and repeated interactions to generate shared spiritual and educational value. This collaborative dynamic is not unidirectional; rather, it functions as a circular, self-reinforcing process in which the quality of relational interactions shapes children’s engagement, and that engagement in turn strengthens the relational bonds within the ecosystem.

Relational sustainability serves as the central mediating mechanism in this framework. It refers to the long-term maintenance of trust-based, communicatively consistent, and ethically managed relationships among stakeholders qualities that Islamic tradition associates with *amanah* (trustworthiness) and *shura* (consultative engagement) (Harsono & Imran, 2026). When relational sustainability is well-maintained, it enables the formation of *sustainability of engagement*, namely a stable, internalized form of involvement that is not dependent on external supervision or momentary incentives, but is rooted in shared values and mutual commitment (Pedro et al., 2024). This sustained engagement is what ultimately manifests as stable Qur’anic reading intensity in children characterized by consistent frequency, duration, and quality of recitation practice.

Based on the theoretical integration elaborated above, this study proposes a conceptual model that synthesizes the three constructs value co-creation, relational sustainability, and Qur’anic reading intensity into a unified relational ecosystem framework. The model is circular in nature, whereby the stability of reading intensity reinforces trust and commitment within the ecosystem, which in turn sustains the conditions for ongoing value co-creation among stakeholders. Reading intensity is therefore not positioned merely as an individual behavioral outcome, but as a systemic indicator of the health of the relational ecosystem reflecting the coherence between classroom, home, and institutional environments in supporting children’s *istiqamah* in Qur’anic practice. Sustainability of engagement serves as the bridging construct, transforming relational processes into internalized behavioral patterns that persist beyond external supervision or institutional boundaries. Figure 1 illustrates the proposed relational ecosystem model in its complete and circular form.

Figure 1. Relational Ecosystem Model of Qur’anic Reading Intensity in the Digital Era

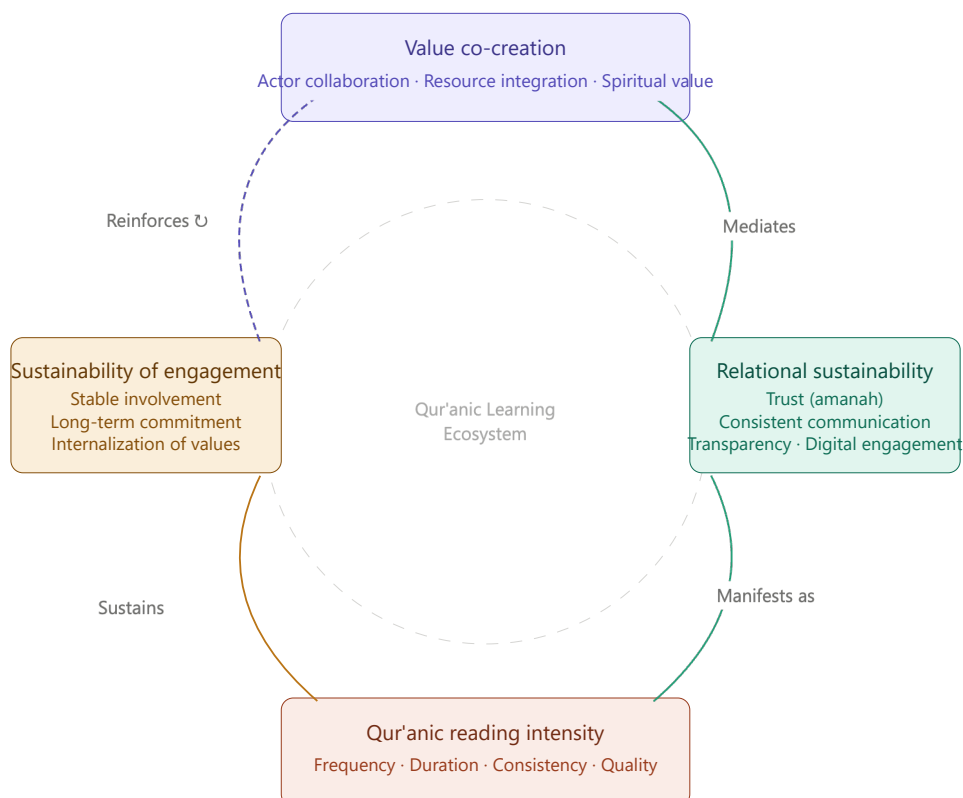


Figure 1 illustrates the proposed relational ecosystem model of Qur'anic reading intensity. The model is organized around four interconnected constructs arranged in a circular flow, reflecting the dynamic and non-linear nature of the learning ecosystem. Value co-creation functions as the generative core of the model, wherein teachers, parents, institutions, and children integrate their respective cognitive, affective, and spiritual resources to construct shared educational and religious value. This collaborative process does not occur in isolation; it is sustained and directed by relational sustainability the second construct which operates as the central mediating mechanism. Relational sustainability encompasses the maintenance of trust (*amanah*), consistent and transparent communication, and the use of digital technology as a relational enabler that extends meaningful interaction beyond the physical boundaries of the classroom.

When relational sustainability is effectively maintained, it gives rise to the third construct, namely sustainability of engagement. This refers to a qualitatively deep, internalized form of involvement that is no longer contingent on external supervision or momentary incentives, but is rooted in shared values and long-term relational commitment. Sustained engagement, in turn, manifests concretely as the fourth construct Qur'anic reading intensity characterized by the consistency, frequency, duration, and quality of children's recitation practice. Crucially, the model is self-reinforcing in nature, whereby stable reading intensity reinforces trust and relational commitment within the ecosystem, thereby renewing the conditions for ongoing value co-creation among stakeholders. Reading intensity is thus positioned not as an endpoint, but as a living indicator of the health of the relational ecosystem as a whole.

D. RESULT AND DISCUSSION

1. Value Co-Creation in Children's Qur'anic Education

The concept of value co-creation, rooted in Service-Dominant Logic as developed by Vargo and Lusch, fundamentally reconceptualizes how educational value is generated not as something transferred from teacher to student, but as something that emerges through the interaction and resource integration of multiple actors within a shared ecosystem (Zahra et al., 2023). In the context of children's Qur'anic education, this ontological shift carries significant implications, whereby learning is no longer understood as a unidirectional transmission of text or recitation technique, but as a relational space in which spiritual values are gradually constructed through meaningful, repeated experiences (Kunthi & Suwendi, 2024). This perspective resonates deeply with the Islamic educational concept of *ta'dib* the holistic formation of the human being through disciplined engagement with knowledge, virtue, and spiritual awareness which positions the teacher-student relationship not as a delivery mechanism but as a formative relational bond (Abd Malik et al., 2025). Religious values, in this sense, are not automatically transferred; they are cultivated through the consistency of relational experiences across classroom, home, and community contexts.

Within this framework, three layers of resource integration operate simultaneously in Qur'anic learning. At the cognitive level, children process information about letters, tajweed rules, and reading structures, but this understanding is inherently shaped by teacher methods, learning media, and repetition at home indicating that cognitive development is not an isolated process but a relational one (Nawaz et al., 2024). This cognitive layer is deepened by affective integration, whereby positive emotional experiences during reading, patient guidance, and appropriate encouragement strengthen children's emotional associations with the Qur'an; making recitation a source of comfort rather than obligation, a process closely aligned with the Islamic concept of *tazkiyah al-nafs*, the purification and refinement of the soul through sustained spiritual practice (Pour Seyyed Aghaei et al., 2026; Rahman et al., 2023). Underlying both dimensions is normative-spiritual integration,

whereby values such as discipline, responsibility, and love for the Qur'an are internalized through consistent role models and environmental habituation (*ta'wīd*) (Razaqtana et al., 2025). Shifting learning from mere technical competence to the formation of what Bourdieu terms *religious habitus* a durable, transposable disposition toward spiritual practice that becomes embedded in children's everyday comportment and self-concept.

The actor-to-actor network inherent in value co-creation further emphasizes that Qur'anic learning functions as an ecosystem in which teachers, parents, institutions, and peers form a mutually influencing network of relationships. Children's reading intensity cannot be understood as a mere individual choice; it is a product of the stability and coherence of this relational network. When one node weakens whether through inconsistent parental reinforcement, institutional disengagement, or a breakdown in teacher-student trust the integration of values is disrupted and reading habits tend to become sporadic (Firdaus & Suwendi, 2025). Conversely, when all actors contribute their resources in a coordinated and sustained manner, the co-creation process generates a form of shared spiritual value that transcends the classroom and becomes part of children's lived religious identity (Narot & Kiettikunwong, 2024). High and sustained reading intensity is thus an indicator not of individual discipline alone, but of the coherence and health of the entire relational ecosystem.

At its deepest level, value co-creation in Qur'anic education produces outcomes that are simultaneously cognitive, affective, and transcendental oriented not merely toward academic achievement but toward *taqarrub ilallah*. The drawing near to God through consistent and conscious engagement with His word. When children read the Qur'an not because of external pressure but from an internalized sense of spiritual need, the co-creation process has reached its highest stage, namely the full internalization of value as part of religious identity (Johar et al., 2023). This conceptual reconstruction affirms that sustaining children's Qur'anic reading intensity requires not the optimization of individual behavior, but the deliberate cultivation of a relational ecosystem in which cognitive, affective, normative, and spiritual resources are continuously integrated across all stakeholder relationships.

2. Integration of Resources and Sustainability of Reading Intensity

The sustainability of Qur'anic reading intensity in children cannot be reduced to individual discipline or pedagogical routine alone it is the product of a simultaneous and layered process of resource integration within a relational ecosystem. Resource integration, within the Service-Dominant Logic framework, refers to the process by which multiple actors combine their respective operant resources knowledge, skills, relational capacity, and emotional support to collectively produce value that no single actor could generate alone (Barrios et al., 2023). In the context of Qur'anic education, this means that the habit of reading that takes root and persists in a child is not the outcome of any one teacher's instruction or any one application's features, but of the coherent and sustained convergence of contributions from teachers, parents, institutions, and the children themselves.

Teachers constitute the primary source of pedagogical resources within this ecosystem bringing mastery of tajwid, structured learning strategies, motivational competence, and the symbolic legitimacy of a spiritual guide. However, these resources do not automatically translate into sustained reading behavior (Abakah, 2023). Their effectiveness depends on how they are activated through meaningful interaction, whereby corrections are offered with empathy, when mistakes are reframed as opportunities for growth, and when progress is acknowledged in ways that reinforce children's sense of spiritual identity, positive affective associations with the Qur'an are formed and accumulated over time (Ayob et al., 2025). These affective associations not external rewards or punitive supervision constitute

the foundational layer upon which behavioral sustainability is built, consistent with habit formation theory's emphasis on the role of positive reinforcement and contextual stability.

Resource integration extends into the domestic sphere through parental involvement, which plays a qualitatively distinct role from that of teachers. Parents do not merely extend the duration of practice; they reproduce and reinforce the meanings constructed in the institutional setting, embedding Qur'anic reading within the fabric of family life. When parents read alongside their children, offer gentle reminders, and visibly position the Qur'an as central to household identity, children experience a cross-contextual consistency of values a coherence between classroom and home that reduces the fragmentation of meaning and strengthens the internalization of reading as a spiritual obligation rather than an institutional requirement (Farizeni & Astutik, 2025). Without this domestic reinforcement, values cultivated in the classroom risk remaining context-bound and therefore fragile.

At the institutional level, structural factors including curriculum design, evaluation systems, and organizational culture function as stabilization mechanisms that normalize and sustain reading practices over the long term (Wu & Yang, 2026). In the digital era, these structures are extended through online communication platforms, app-based progress monitoring, and accessible interactive content, enabling continuity of relational engagement beyond physical meeting spaces (Anam & Winengan, 2025). Critically, technology in this framework is not positioned as a substitute for relationships but as a relational infrastructure a medium through which the co-creation process is extended, communication is maintained, and the rhythm of engagement is preserved across the diverse and fragmented schedules of modern family life.

The long-term sustainability of resource integration is ultimately determined by the quality of power relations within the ecosystem. When authority is exercised in a dominant or coercive manner, resource integration collapses into unilateral transmission children may comply, but compliance does not guarantee internalization (Anisaturrizqi et al., 2025). Genuine sustainability emerges when authority is exercised dialogically, granting children the agency to construct their own relationship with the Qur'an (Kışlıoğlu, 2025). At this stage, reading transitions from an externally imposed obligation to a self-regulated behavior defined here as an autonomous, internally motivated pattern of action in which the individual monitors, directs, and sustains their own engagement based on internalized values and spiritual identity (Rena, 2026). When children experience the Qur'an not as a demand but as a source of psychological calm and spiritual meaning, the co-creation ecosystem has successfully cultivated a stable religious habitus one that persists not through control, but through the depth of relational experience that has made Qur'anic practice an integral part of who they are.

3. Relational Sustainability and Implications Qur'anic Education

Relational sustainability, as applied in the context of Qur'anic education, refers to a strategic orientation toward the long-term maintenance of meaningful, trust-based relationships among all stakeholders involved in the learning ecosystem institutions, teachers, parents, and children. This orientation shifts the measure of educational success away from quantitative metrics such as enrollment numbers or memorization targets, toward qualitative indicators of relational depth, communicative consistency, and the stability of children's engagement with Qur'anic practice over time (Kosim et al., 2023). In this framework, the institution is not merely a provider of instructional services but a manager of a living relational ecosystem one whose primary asset is not its curriculum or technology, but the quality and continuity of the relationships it cultivates among its stakeholders. Value, in this sense, is not delivered as a one-way message from institution to learner, but is continuously constructed and renewed through ongoing, participatory

interactions grounded in *amanah* (trustworthiness) and *shura* (consultative engagement).

The practical implications of relational sustainability for Qur'anic education are most visible in three interconnected dimensions. Trust-building constitutes the foundational layer, whereby teacher competence, curriculum integrity, and the consistency of mentoring relationships cultivate the perception of institutional reliability when children and parents feel that the institution is genuinely invested in spiritual formation rather than administrative achievement, the relational foundation for sustained engagement is firmly established (Hasan, 2025). Building on this foundation, communicative transparency plays an equally critical role, whereby open and regular communication between institutions and families allows parents to understand their child's developmental progress in substantive terms, fostering a sense of shared ownership (*amanah*) over the educational process (Santoso et al., 2026). When parents feel intellectually and emotionally involved, their relationship with the institution deepens from an administrative transaction into a participatory partnership (Du Toit, 2025). In the digital era, these relational dimensions are further extended through digital engagement as relational infrastructure, whereby online platforms, app-based progress dashboards, and accessible educational content expand the reach of relational sustainability beyond physical boundaries, enabling emotional closeness and communicative continuity even when face-to-face interaction is limited (Dwivedi et al., 2023).

A widely observed challenge in digital Qur'anic learning programs is that participation tends to be high at the outset but declines significantly over time a pattern that reveals the inadequacy of feature-driven or incentive-based approaches to sustain long-term engagement. From a relational sustainability perspective, this decline is not primarily a pedagogical failure but a relational one, whereby it signals a weakening of trust, a fragmentation of communication, or a loss of perceived relevance in the learning experience (Cliffe & Solvason, 2023). Relational sustainability addresses this challenge not by intensifying external incentives, but by deepening the quality of relationships ensuring that the learning experience built through value co-creation is not interrupted by the spatial or temporal boundaries of the classroom, and that stakeholders remain meaningfully connected through consistent, transparent, and ethically managed interactions.

The intensity of children's Qur'anic reading ultimately serves as the most concrete indicator of whether relational sustainability has been successfully achieved. Consistent and stable reading habits signal that the values co-created through stakeholder interactions have been effectively internalized (Harvey et al., 2022). That the teacher-parent-child relational triangle is functioning harmoniously, communication is substantive, and the learning environment provides sufficient support for spiritual practice to persist across contexts (Ogunbodede et al., 2022). Conversely, a decline in reading intensity can be interpreted as a diagnostic signal of disruption within the relational ecosystem whether in terms of eroded trust, inconsistent communication, or a misalignment between institutional practices and the lived realities of families (Siahaan et al., 2025). Reading intensity is thus not merely an outcome variable but a living indicator of the health and coherence of the entire relational ecosystem, reflecting the degree to which *istiqamah* in Qur'anic practice has been cultivated as a shared, collectively sustained spiritual commitment rather than an individual behavioral target.

4. Integrated Conceptual Model of Qur'anic Learning Engagement

Having elaborated the three core constructs value co-creation, resource integration, and relational sustainability separately across the preceding sub-sections, this section synthesizes them into a unified conceptual model that explains how the sustainability of Qur'anic reading intensity among children in the digital era is collectively produced and

maintained. The model, illustrated in Figure 1, proposes that these constructs do not operate independently but are functionally interconnected within a circular, self-reinforcing relational ecosystem. Understanding how they interact as a system rather than as isolated variables is essential to explaining why some Qur'anic learning environments successfully sustain children's reading engagement over the long term while others do not.

The model begins with value co-creation as its generative core. When teachers, parents, institutions, and children engage in coordinated, resource-integrating interactions combining pedagogical expertise, spiritual guidance, affective support, and active participation they collectively construct cognitive, affective, and normative-spiritual value that no single actor could produce alone. This collaborative value construction is not a one-time event but an ongoing process that is continuously renewed through the quality and consistency of stakeholder relationships (Shui et al., 2025). Value co-creation thus establishes the relational conditions from which all subsequent processes in the model emerge.

These relational conditions are sustained and directed by relational sustainability, which functions as the central mediating mechanism in the model. Relational sustainability ensures that the trust, communicative transparency, and participatory engagement generated through value co-creation are maintained over time — preventing the fragmentation and disengagement that characterize many digitally mediated learning environments (Rajhi & Aljuhmani, 2026; Singh et al., 2025). When relational sustainability is effectively managed, it gives rise to sustainability of engagement, whereby a qualitatively deep (West et al., 2024), internalized form of involvement in which children's participation in Qur'anic learning is no longer contingent on external supervision or momentary incentives, but is rooted in shared values, relational commitment, and an emerging sense of spiritual identity. This transition from externally motivated compliance to internally driven engagement represents the critical inflection point at which behavioral sustainability becomes possible.

Sustained engagement, in turn, manifests as stable Qur'anic reading intensity characterized by consistency of frequency, duration, and quality of recitation practice. Reading intensity in this model is positioned not as an individual behavioral outcome but as a systemic indicator of the health of the relational ecosystem (O'Dean et al., 2025) whereby it reflects the coherence between classroom, home, and institutional environments in supporting children's *istiqamah* in Qur'anic practice. Critically, the model is circular rather than linear stable reading intensity reinforces trust and relational commitment among stakeholders, which in turn renews the conditions for ongoing value co-creation. This feedback loop means that the ecosystem is capable of self-sustaining and self-strengthening over time, provided that the quality of relational management among all actors is consistently maintained.

The integrated model carries several important theoretical implications. Most fundamentally, it reframes Qur'anic reading intensity as a relational and systemic phenomenon rather than an individual behavioral variable, shifting the analytical focus from the child alone to the ecosystem of relationships that surrounds and shapes the child's engagement (Ahmad & Ghafar, 2025). Equally significant is the model's identification of relational sustainability as the key mechanism through which value co-creation translates into durable behavioral outcomes, filling a conceptual gap that existing pedagogical and technological frameworks have been unable to address. The model further provides a theoretically grounded explanation for the widespread observation that digital Qur'anic learning programs often achieve high initial participation but fail to sustain it without relational sustainability, the co-creation process remains episodic and fragile, unable to generate the depth of engagement required for *istiqamah* to take root. Together, these

implications affirm that the future of Qur'anic education in the digital era lies not in the sophistication of its platforms, but in the intentionality and quality of the relational ecosystem it cultivates.

E. CONCLUSION

This study has developed a conceptual framework that repositions Qur'anic learning for children in the digital era as a relational value ecosystem, built and sustained through the interplay of three interconnected constructs, namely value co-creation, relational sustainability, and Qur'anic reading intensity. The central contribution of this framework lies in its reconceptualization of reading intensity not as an individual behavioral outcome to be optimized through instructional technique or platform design, but as a systemic indicator of the health of a collaboratively managed relational ecosystem. By proposing relational sustainability as the mediating mechanism through which value co-creation translates into stable, internalized engagement, this study fills a conceptual gap that existing pedagogical and technological approaches have been unable to address, specifically why increased digital access does not automatically produce the *istiqamah* of Qur'anic reading practice that Islamic educational tradition demands.

The practical implications of this framework are meaningful for all stakeholders in the Qur'anic learning ecosystem. For institutions, the framework calls for a shift in organizational orientation from measuring success through enrollment numbers and memorization targets toward cultivating the depth and consistency of relational engagement among teachers, parents, and children. For teachers, it highlights the critical importance of empathic, dialogical guidance that grants children the agency to develop their own spiritual relationship with the Qur'an, rather than compliance-based instruction that produces obedience without internalization. For parents, it affirms that their role extends beyond supervising practice time they are active co-creators of the spiritual values that sustain their children's reading habits, and their consistency, emotional involvement, and visible positioning of the Qur'an within family life are irreplaceable dimensions of the learning ecosystem. For digital platform developers and educational technologists, the framework reframes technology not as a substitute for relational depth but as a relational infrastructure a medium through which trust, communication, and meaningful engagement can be extended and sustained beyond the physical boundaries of the classroom.

Several directions for future research emerge from this study. Empirically, the proposed conceptual model requires testing through quantitative or mixed-methods studies that operationalize and measure the relationships between value co-creation, relational sustainability, sustainability of engagement, and Qur'anic reading intensity across diverse educational contexts in Indonesia and beyond. Qualitative investigations into how specific relational practices such as dialogical guidance, cross-contextual value coherence, and digital communication strategies contribute to the internalization of reading habits would further enrich the framework. Additionally, future studies might explore how the model operates differently across varying family structures, socioeconomic contexts, and levels of digital literacy, as these factors are likely to moderate the effectiveness of relational sustainability strategies. The integration of classical Islamic pedagogical concepts such as *ta'dib*, *ta'wid*, and *taqarrub ilallah* into empirically testable constructs also represents a promising avenue for advancing the field of Islamic educational research.

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