

The Urgency of *Tajwīd* in Qur'anic Recitation and Its Implications for the Formation of Qur'an-Oriented Muslims: A Critical Narrative Review

Muhammad Al Banna¹, *Dara Ulin Nuha², Faizah Putroe Phonna³, Yuni Roslaili⁴

¹Pesantren Tahfidz Qur'an Baitusshalihin Banda Aceh, Indonesia

^{2,3}Universitas Syiah Kuala Banda Aceh, Indonesia

⁴Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

*Corresponding Author: nuhadaraulin@gmail.com

Abstract: Accurate recitation is a foundational form of Muslim engagement with the Qur'an, yet Qur'anic reading proficiency remains uneven across learner groups in Indonesia. This article examines the urgency of *tajwīd*, the discipline governing correct Qur'anic pronunciation, and analyzes its possible contribution to the formation of Qur'an-oriented Muslims. It employs a critical narrative review of verified journal articles, official institutional reports, and relevant comparative studies on Qur'anic literacy, recitational accuracy, instructional methods, digital media, teacher competence, family participation, and religious habituation. The sources were examined through bibliographic and attribution verification and analyzed thematically across four dimensions: normative-theological responsibility, linguistic-semantic accuracy, pedagogical practice, and moral-social formation. The review finds that *tajwīd* supports the accurate oral transmission of the Qur'an by regulating articulation, phonetic qualities, vowel length, nasalization, and pausing. Some overt errors may affect word forms or meanings, whereas subtler errors primarily reduce recitational accuracy. Effective instruction depends on teacher modeling, attentive listening, repetition, direct correction, progressive evaluation, and adaptation to learners' abilities. Digital media can support demonstration and practice but cannot fully replace guided correction. The literature also indicates that structured Qur'anic instruction may contribute to discipline, religious participation, and moral habituation; however, it does not establish that proficiency in *tajwīd* independently produces character formation. The article concludes that *tajwīd* is a foundational but insufficient component of Qur'an-oriented formation. Its formative contribution depends on sustained Qur'anic engagement, teacher example, family support, institutional culture, reflection, and religious practice.

Keywords: *Tajwīd*; Qur'anic recitation; Qur'anic literacy; *Tahsīn*; Qur'an-oriented Muslims

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A. Introduction

For many Muslims, sustained engagement with the Qur'an begins with the ability to recite it accurately. Interpretation, reflection, and religious practice may develop from this initial encounter, but they do not eliminate the need for reliable recitation. In this context, *tajwīd* the discipline governing correct Qur'anic pronunciation regulates such elements as *makhārij al-ḥurūf* (the articulation points of Arabic letters), *ṣifāt al-ḥurūf* (their phonetic qualities), *madd* (vowel lengthening), *ghunnah* (nasalization), and *waqf* (appropriate pausing). Its function is therefore not limited to producing a melodious reading. It provides a framework through which the oral form of the Qur'an is learned, corrected, and transmitted. Indonesian studies of *talaqqī* and *musyāfahah*—direct recitation before a teacher and face-to-face demonstration of articulation—similarly emphasize that accurate Qur'anic reading requires guided practice rather than theoretical knowledge alone.¹

The educational significance of this issue is apparent in national assessments of Qur'anic literacy. A 2023 survey conducted by Indonesia's Ministry of Religious Affairs, involving 10,347 respondents, reported a national Qur'anic literacy index of 66.038, which the ministry classified as high.² By contrast, an earlier assessment reported by the Institut Ilmu Al-Qur'an Jakarta found that 72.25 percent of 3,111 Muslims surveyed across 25 provinces had not yet reached the category of reading the Qur'an well.³ These figures should not be treated as directly comparable estimates because the surveys used different instruments, samples, and definitions of literacy. Their divergence instead reveals a methodological problem in discussions of Qur'anic literacy: recognizing Arabic letters, reading fluently, and reciting according to *tajwīd* are related but distinct competencies. Consequently, claims about Qur'anic illiteracy must identify which dimension has actually been measured.

The distinction is important because recitational errors do not all have the same consequences. Pedagogical literature commonly differentiates *lahn jalī* (an overt recitational error), such as substituting a letter or vowel, from *lahn khafī* (a subtler departure from established recitation rules), such as inaccurate nasalization or vowel length. An overt error may alter a word or its meaning, whereas a subtler error may impair recitational accuracy without necessarily changing the lexical meaning.⁴ This distinction places *Tajwīd* at the intersection of phonetic accuracy, semantic responsibility, and

¹Muhammad Arsyad Suriansyah, "Implementasi Metode Talaqqi dan Musyafahah dalam Meningkatkan Kemampuan Membaca Al-Qur'an Siswa di SD Swasta Salsa," *Fitrah: Journal of Islamic Education* 1, no. 2 (2020): 216–231, <https://doi.org/10.53802/fitrah.v1i2.27>.

²Directorate General of Islamic Community Guidance, Ministry of Religious Affairs of the Republic of Indonesia, "Survei Kemenag, Indeks Literasi Al-Qur'an Kategori Tinggi," October 11, 2023, <https://kemenag.go.id/nasional/survei-kemenag-indeks-literasi-al-qur-an-kategori-tinggi-w0A7W>.

³Institut Ilmu Al-Qur'an Jakarta, "Hasil Riset: Angka Buta Aksara Al-Qur'an di Indonesia Tinggi, Sebegini," September 15, 2022, <https://iiq.ac.id/berita/hasil-riset-angka-buta-aksara-al-quran-di-indonesia-tinggi-sebegini/>.

⁴Nurhanifah, "Urgensi Pendidikan Al-Qur'an: Kajian Problematika Ketidakmampuan Membaca Al-Qur'an dan Solusinya," *JUMPER: Journal of Educational Multidisciplinary Research* 2, no. 1 (2023): 102–114, <https://doi.org/10.56921/jumper.v2i1.73>.

religious practice. It also cautions against the undifferentiated assertion that every recitational error changes the meaning of a Qur'anic verse.

Research conducted in Indonesian educational settings indicates that Qur'anic recitation can be improved through structured instruction, although the available findings remain context-specific. Suriansyah found that direct modeling and correction through *talaqqī* and *musyāfahah* supported students' Qur'anic reading at an elementary school.⁵ A later study of 60 senior secondary students reported a statistically significant relationship between the implementation of *talaqqī* and recitation ability, while its coefficient of determination showed that the method explained only 18.7 percent of the variation in students' scores.⁶ This limited explanatory power is instructive: teaching method matters, but it operates alongside teacher competence, previous learning, family practice, learner motivation, and instructional continuity. Other Indonesian studies have documented improvements associated with digital learning media and an adapted version of the Maisura method, further suggesting that effective *tajwīd* instruction depends on the suitability of the method for particular learners and institutional settings.⁷

The broader formative value of Qur'anic instruction also requires careful formulation. Community-based and school-based programs often associate regular Qur'anic learning with religious habituation, discipline, confidence, and greater participation in devotional activities.⁸ Such findings support the argument that recitation instruction can contribute to a learner's religious formation. They do not, however, establish that proficiency in *tajwīd* independently produces moral character. Character formation involves family life, teaching relationships, institutional culture, social environment, interpretation, reflection, and religious practice. *Tajwīd* is therefore better understood as an enabling component of Qur'anic formation: it facilitates accurate and sustained engagement with the Qur'an but is not a sufficient cause of moral or spiritual development.

⁵Muhammad Arsyad Suriansyah, "Implementasi Metode Talaqqi dan Musyafahah dalam Meningkatkan Kemampuan Membaca Al-Qur'an Siswa di SD Swasta Salsa," *Fitrah: Journal of Islamic Education* 1, no. 2 (2020): 216–231, <https://doi.org/10.53802/fitrah.v1i2.27>.

⁶Oktaviani Rizka Asih Puspitaningrum, Atep Komussudin, and Nurhayati, "Pengaruh Metode Talaqqi terhadap Kemampuan Membaca Al-Qur'an Peserta Didik SMAIT Fithrah Insani Baleendah," *JSIM: Jurnal Ilmu Sosial dan Pendidikan* 5, no. 1 (2024): 174–183, <https://doi.org/10.36418/syntax-imperatif.v5i1.355>.

⁷Nurliadin Nurliadin, Muhammad Chirzin, Mahmud Arif, and M. Khairudin, "Enhancing Tajwid Skills through Harkah-Based Learning Media: An Evaluation of MPQu-Berkah among Schoolchildren," *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 9, no. 1 (2024): 1–11, <https://doi.org/10.14421/jga.2024.91-01>; Subur Wijaya, Muhammad Yusron Shidqi, and Hamzah, "Pendampingan Pengajaran Metode Tajwid Maisura pada Peserta Didik Kelas IX MTs Al-Barkah Sukabumi," *Journal of Qur'an and Hadith Studies* 14, no. 1 (2025): 99–114, <https://doi.org/10.15408/quhas.v14i1.45757>.

⁸Yohanida Arditia Rahmah, Faridi, and Nur Afifah Khurin Maknin, "Al-Qur'an Learning Model on the Qur'anic Fun Camp in Probolinggo," *TADRIS: Jurnal Pendidikan Islam* 16, no. 2 (2021): 271–285, <https://doi.org/10.19105/tjpi.v16i2.4860>; Rifda Shabrina, Uwes Anis Chaeruman, and Indina Tarjiah, "Students' Responses to Adapted Online Tahsin Quran Learning during the COVID-19 Pandemic," *TARBIYA: Journal of Education in Muslim Society* 8, no. 1 (2021): 57–65, <https://doi.org/10.15408/tjems.v8i1.21715>.

Previous scholarship has generally followed several separate lines of inquiry. Some studies explain the normative and linguistic functions of *tajwīd*; others evaluate particular methods, digital media, or local recitation programs. A further body of literature examines Qur'anic education as a site of religious transmission, institutional authority, and the formation of pious subjects in Indonesia.⁹ These contributions are valuable, but they have rarely been synthesized to distinguish clearly among recitational accuracy, protection of meaning, pedagogical effectiveness, and broader religious formation. The absence of such differentiation can lead technical evidence about improved pronunciation to be used as if it also demonstrated moral transformation.

This article addresses that problem through a narrative literature review of *tajwīd* and Qur'anic education in Indonesia. It asks two related questions: why does *tajwīd* remain important for accurate Qur'anic recitation, and how may its teaching contribute without being treated as an independent causal factor to the formation of a *Muslim Qur'ani*, understood here as a Qur'an-oriented Muslim whose relationship with the Qur'an includes accurate recitation, sustained engagement, and commitment to its religious and ethical guidance? The article argues that the significance of *tajwīd* can be analyzed through four connected dimensions: normative-theological responsibility, linguistic-semantic accuracy, pedagogical practice, and moral-social formation. Its contribution lies not in repeating the general assertion that *tajwīd* is important, but in establishing the analytical boundaries between these dimensions and explaining how they interact within Qur'anic education.

B. Method

This article employed a critical narrative literature review to examine the significance of *tajwīd* in Qur'anic recitation and its possible contribution to the formation of Qur'an-oriented Muslims. A narrative design was selected because the article seeks to integrate normative, linguistic, pedagogical, and social arguments drawn from heterogeneous sources rather than calculate a pooled effect or provide an exhaustive inventory of the literature. Narrative reviews can generate conceptual synthesis when the review boundaries, source-selection principles, and analytical procedures are stated explicitly.¹⁰

The evidence base was constructed in two stages. First, targeted searches were conducted across journal publishers' websites, DOI records, and official institutional pages to identify sources relevant to the review questions. Second, backward citation checking was used to locate additional publications and assess their relevance, bibliographic identity, and correspondence with the claims developed in the review. The search focused primarily on Indonesian studies published through August 2026

⁹Mubaidi Sulaeman, Kemas M. Intizham, Abd. Halim, and Shinta Nurani, "Qur'an Reading Methods in Post-Soeharto Indonesia: The Conservative Turn, Commodified Piety, and the Reconfiguration of Qur'anic Authority," *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis* 26, no. 2 (2026), <https://doi.org/10.14421/qh.v26i2.6294>.

¹⁰Hannah Snyder, "Literature Review as a Research Methodology: An Overview and Guidelines," *Journal of Business Research* 104 (2019): 333–339, <https://doi.org/10.1016/j.jbusres.2019.07.039>.

concerning *tajwīd*, Qur'anic reading proficiency, *taḥsīn* (guided improvement of recitation), Qur'anic instructional methods, early Qur'anic education, digital learning media, teacher competence, family participation, religious habituation, and character education. Selected international studies were included only when they offered a relevant pedagogical comparison or addressed learner diversity not sufficiently represented in the Indonesian literature.

Sources were included when they met at least one of four criteria: they examined the linguistic or recitational functions of *tajwīd*; reported empirical findings on Qur'anic reading instruction; analyzed the institutional or social setting of Qur'anic education; or provided official data on Qur'anic literacy in Indonesia. Priority was given to peer-reviewed journal articles, identifiable research reports, and official institutional publications. Duplicate records, sources with fabricated or unresolved identifiers, works unrelated to the cited claim, and publications lacking sufficient bibliographic information were excluded. Older publications were retained when they remained directly relevant to the development of instructional approaches, while recent Indonesian studies were prioritized for the discussion of current educational practice.

Source verification was conducted at two levels. Bibliographic verification involved checking authorship, title, publication year, journal, volume, issue, page range, and DOI or official URL. Attribution verification involved comparing the claim in the manuscript with the purpose, method, findings, and limitations reported in the source. When only an official abstract was accessible, the source was used only for information stated in that abstract. Claims were narrowed when the underlying study was local, descriptive, based on a small sample, or unable to establish causality.

The analysis proceeded through four stages. First, each source was read for statements concerning recitational accuracy, semantic consequences, instructional processes, learning conditions, and religious or moral formation. Second, these statements were coded into provisional categories. Third, related categories were compared across sources and organized into four analytical dimensions: normative-theological responsibility, linguistic-semantic accuracy, pedagogical practice, and moral-social formation. Fourth, the relationships and boundaries among the four dimensions were interpreted through thematic synthesis. This process followed the general principle that thematic analysis should move from familiarization and coding to theme construction, review, and interpretation.¹¹

The unit of analysis was the argument or empirical finding reported in each publication, rather than the publication as an undifferentiated whole. Findings from intervention studies, qualitative case studies, community-service reports, conceptual articles, and official surveys were not treated as methodologically equivalent. Quantitative findings were used to describe the populations and outcomes actually examined, while qualitative and community-based studies were used to identify instructional mechanisms and contextual factors. Official survey figures were treated as

¹¹Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (2006): 77–101, <https://doi.org/10.1191/1478088706qp0630a>.

contextual indicators and were not combined because their definitions, instruments, and samples differed.

Because this review did not employ a preregistered protocol or document a complete database-screening history, it does not claim to be systematic or exhaustive. It cannot estimate the national prevalence of Qur'anic reading difficulties, compare the effectiveness of all available instructional methods, or establish that *tajwīd* instruction independently causes moral or spiritual development. Its purpose is more limited: to construct a conceptually coherent and empirically cautious account of how recitational accuracy, pedagogy, institutional support, and religious formation are related in the selected literature.

C. Results and Discussion

1. Characteristics and Limits of the Evidence

The literature reviewed for this article is methodologically heterogeneous. It includes conceptual discussions of *tajwīd*, official literacy assessments, correlational and quasi-experimental studies, qualitative case studies, research and development projects, and reports of community-based instruction. The evidence therefore cannot support a single estimate of the effectiveness of *tajwīd* education. It can, however, identify recurring patterns concerning what is taught, how recitational errors are corrected, which conditions facilitate learning, and how Qur'anic instruction is embedded in broader religious practice.

Four themes emerged from the synthesis: *Tajwīd* as a form of responsibility toward Qur'anic recitation; its linguistic and semantic functions; the pedagogical mechanisms through which it is learned; and its indirect relationship with religious and moral formation. These dimensions are connected but should not be conflated.

Table 1. Analytical Dimensions and Evidentiary Boundaries in the Reviewed Literature

Dimension	Primary focus	Evidence used	Evidentiary boundary
Normative-theological	Responsibility for accurate recitation and respect for the Qur'an	Conceptual and Qur'anic-studies literature	Does not independently settle differences in juristic classification
Linguistic-semantic	Articulation, phonetic features, vowel length, nasalization, and pausing	<i>Tajwīd</i> literature and studies of waqf and recitational accuracy	Not every error necessarily changes lexical meaning
Pedagogical	Modeling, repetition, correction, instructional media, and evaluation	Case studies, correlational studies, interventions, and program reports	Local findings cannot establish universal effectiveness
Moral-social	Habituation, discipline, participation, teacher modeling, and institutional culture	Qualitative educational and community-based studies	Does not demonstrate that <i>Tajwīd</i> alone causes character formation

Source: Authors' synthesis of the reviewed literature.

Based on the table, the need for *tajdīd* in Islamic studies is multidimensional and may be analysed through four principal dimensions: the normative-theological, the linguistic-semantic, the pedagogical, and the moral-social. In the normative-theological dimension, *tajdīd* is required when a tension exists between established legal understanding and evolving social realities; in the linguistic-semantic dimension, its urgency arises from the need to reinterpret terms and concepts so that they remain appropriate to contemporary contexts; in the pedagogical dimension, renewal is required to ensure that the transmission of knowledge proceeds in a relevant and effective manner; and in the moral-social dimension, *tajdīd* functions to safeguard the realisation of public benefit, justice, and the protection of human dignity. Accordingly, *tajdīd* is not merely a renewal of religious thought, but also an adaptive mechanism for maintaining the relevance of Islamic teachings in responding to the challenges of the age without neglecting their foundational principles.

2. *Tajwīd* as Normative and Linguistic Responsibility

The normative importance of *tajwīd* arises from the status of the Qur'an as a recited revelation transmitted through oral as well as written practices. In this sense, accuracy is not merely an aesthetic preference. It is part of maintaining the recognizable phonetic form of the text during worship, instruction, and memorization. This article does not attempt to resolve juristic differences concerning whether particular levels of *tajwīd* knowledge constitute an individual or collective obligation. Its narrower argument is that Muslim educational traditions consistently treat deliberate attention to pronunciation as a responsibility attached to Qur'anic recitation.

The linguistic basis of that responsibility can be observed in the distinction between articulation, phonetic quality, duration, nasalization, and pausing. An error in an articulation point may substitute one Arabic consonant for another, while an error in vowel length or nasalization may affect conformity to an established recitation. The consequences must nevertheless be described proportionally. Some overt errors may alter the lexical form or meaning of a word; other errors reduce recitational accuracy without necessarily changing its lexical meaning.

The discipline of *waqf wa-ibtidā'* appropriate pausing and resumption further demonstrates that recitation involves syntactic and semantic judgment. Research on al-Dānī's classification of Qur'anic pauses shows that stopping at an inappropriate location may obscure the relationship between clauses or produce an ambiguous reading.¹² The semantic function of *tajwīd* should therefore be understood as the protection of meaningful oral organization, not as the exaggerated claim that every imperfect sound automatically changes a verse's meaning.

This distinction also clarifies the role of *lahn jalī* and *lahn khafī*. The first refers to an overt error that affects a recognizable letter, vowel, or word form; the second refers

¹²Ridhoul Wahidi, Afriadi Putra, Nasrullah, Amaruddin, and Nur Karima, "Al-Dānī and the Codification of Qur'anic *Waqf-Ibtidā'*," *Journal of Qur'an and Hadith Studies* 14, no. 2 (2025): 435–452, <https://doi.org/10.15408/quhas.v14i2.46092>.

to a subtler departure from established recitation rules. The categories are analytically useful because they prevent all errors from being treated as identical. Instruction can consequently prioritize errors that threaten intelligibility while continuing to refine less conspicuous aspects of recitation.

3. Qur'anic Literacy as a Differentiated Educational Problem

The contrasting results of Indonesian literacy assessments indicate that Qur'anic literacy should not be treated as a single binary condition. The Ministry of Religious Affairs reported a Qur'anic literacy index of 66.038 from 10,347 respondents, whereas the Institut Ilmu Al-Qur'an reported that 72.25 percent of 3,111 respondents had not yet reached its category of reading the Qur'an well.¹³ These figures do not establish that one assessment is correct and the other is incorrect. They measure related competencies through different samples and instruments.

At least four levels should be distinguished: recognition of Arabic letters, basic decoding of words, fluent reading, and recitation according to *tajwīd*. A person may recognize and read Arabic letters but remain unable to apply articulation, vowel-length, or pausing rules consistently. Conversely, a learner who understands written rules may still have difficulty performing them orally. This distinction is supported by studies finding an association between knowledge of *tajwīd* and qur'anic reading performance, although such associations should not be interpreted as proof that theoretical knowledge alone produces fluent recitation.¹⁴

The problem is therefore better defined as uneven Qur'anic reading proficiency than as a single national condition of "Qur'anic illiteracy." This formulation is more accurate and pedagogically useful because it allows educational programs to diagnose whether learners require basic letter recognition, fluency development, phonetic correction, advanced *taḥsīn*, or support for maintaining acquired skills.

4. Pedagogical Mechanisms of *Tajwīd* Instruction

The literature does not identify one method that is uniformly superior across all populations. It instead points to several recurring pedagogical mechanisms: accurate teacher modeling, attentive listening, oral imitation, repetition, immediate correction, progressive targets, and periodic evaluation. These mechanisms appear in different

¹³Directorate General of Islamic Community Guidance, Ministry of Religious Affairs of the Republic of Indonesia, "Survei Kemenag, Indeks Literasi Al-Qur'an Kategori Tinggi," October 11, 2023, <https://kemenag.go.id/nasional/survei-kemenag-indeks-literasi-al-qur-an-kategori-tinggi-w0A7W>; Institut Ilmu Al-Qur'an Jakarta, "Hasil Riset: Angka Buta Aksara Al-Qur'an di Indonesia Tinggi, Sebegini," September 15, 2022, <https://iiq.ac.id/berita/hasil-riset-angka-buta-aksara-al-quran-di-indonesia-tinggi-sebegini/>.

¹⁴Endang Amalia and Wirdati, "Hubungan Pemahaman Ilmu Tajwid dengan Kemampuan Membaca Al-Qur'an Siswa SMP," *AS-SABIQUN* 4, no. 4 (2022): 912–922, <https://doi.org/10.36088/assabiqun.v4i4.2111>; Andi Asmawadi, "Penerapan Ilmu Tajwid dalam Membaca Al-Qur'an pada Mata Pelajaran Baca Tulis Al-Qur'an (BTQ)," *VOCATIONAL: Jurnal Inovasi Pendidikan Kejuruan* 1, no. 1 (2021): 9–16, <https://doi.org/10.51878/vocational.v1i1.31>.

combinations within *talaqqī*, *musyāfahah*, An-Nahdliyah, Maisura, Tilawati, Baghdadiyah, and locally developed methods.

Direct interaction remains particularly important because many aspects of recitation cannot be learned reliably from written definitions alone. In *talaqqī*, learners listen to a teacher's recitation and reproduce it; in *musyāfahah*, they observe the teacher's articulation and receive direct correction. Suriansyah's school-based study found that these practices supported the development of Qur'anic reading ability.¹⁵ Rizalludin's study likewise found that implementation depended on school policy, teacher availability, facilities, learner readiness, and the organization of instruction.¹⁶ These findings indicate that the method works through a teaching relationship and an institutional structure, rather than through repetition alone.

Studies of other instructional models identify similar mechanisms. Habibulloh and Arifin reported improved mastery of selected *tajwīd* rules following cooperative instruction supported by Qur'anic learning media.¹⁷ Musolli and Makrufah described observation, questioning, practice, and communication as components of a scientific approach to *tajwīd* instruction.¹⁸ Research on the An-Nahdliyah method identified *talaqqī* (modeling), *tauqīf* (immediate correction), *tikrār* (repetition), and *sorogan* (individual recitation before a teacher) as complementary practices.¹⁹ Although these studies differ in design and evidentiary strength, they converge on the importance of active performance and corrective feedback.

Teacher competence is consequently more important than formal attachment to a branded method. Teachers must recognize articulation errors, demonstrate sounds consistently, distinguish major from minor errors, adapt correction to learner readiness, and monitor individual progress. Basir and colleagues similarly found that teaching strategies, pedagogical organization, and learning conditions influenced Qur'anic reading proficiency in madrasah settings.²⁰ Child-friendly instruction is especially necessary

¹⁵Muhammad Arsyad Suriansyah, "Implementasi Metode Talaqqi dan Musyafahah dalam Meningkatkan Kemampuan Membaca Al-Qur'an Siswa di SD Swasta Salsa," *Fitrah: Journal of Islamic Education* 1, no. 2 (2020): 216–231, <https://doi.org/10.53802/fitrah.v1i2.27>.

¹⁶Azis Rizalludin, "Implementasi Metode Talaqqi dalam Pembelajaran Tahsin dan Tahfiz Al-Qur'an," *Khazanah Pendidikan Islam* 1, no. 1 (2019): 22–37, <https://doi.org/10.15575/kp.v1i1.7138>.

¹⁷Muhammad Habibulloh and Ali Arifin, "Efektivitas Model Pembelajaran Kooperatif STAD Menggunakan Alat Peraga Alquran untuk Meningkatkan Penguasaan Tajwid," *Jurnal Pendidikan Agama Islam* 16, no. 2 (2019): 189–202, <https://doi.org/10.14421/jpai.2019.162-04>.

¹⁸Musolli and Makrufah, "Peningkatan Kemampuan Membaca Al-Qur'an melalui Scientific Approach pada Pembelajaran Ilmu Tajwid di SD Insan Terpadu Sumberanyar Paiton Probolinggo," *TRILOGI: Jurnal Ilmu Teknologi, Kesehatan, dan Humaniora* 2, no. 1 (2021): 61–70, <https://doi.org/10.33650/trilogi.v2i1.2819>.

¹⁹Rodiatul Jennah and M. Jadid Khadavi, "Enhancing Quranic Recitation Quality through the An-Nahdliyah Method: A Case Study at Madrasah Diniyah," *HEUTAGOGIA: Journal of Islamic Education* 6, no. 1 (2026): 47–57, <https://doi.org/10.14421/hjie.2026.61-04>.

²⁰Abd. Basir, Tamjidnor, Suraijjah, Subianto Karoso, Suid Saidi, and Maidatus Sholihah, "Enhancing Qur'an Reading Proficiency in Madrasahs through Teaching Strategies," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 2 (2024): 373–389, <https://doi.org/10.31538/nzh.v7i2.4985>.

when repeated correction might otherwise produce anxiety, embarrassment, or withdrawal.²¹

5. Age, Learner Diversity, and Instructional Adaptation

Early instruction may facilitate the development of auditory discrimination and stable articulation habits, but children should not be treated as a homogeneous group. Their concentration, language exposure, motor development, and support at home vary. Instruction should therefore introduce sounds gradually, use manageable repetition, and combine collective practice with individual correction.

Studies of early childhood *talaqqī* show that classroom instruction is affected by the relationship between school-based learning and parental follow-up. A case study in Banda Aceh found that structured teacher recitation, repetition, and evaluation were supported by auditory media and parenting activities but constrained by inconsistent home involvement and differences in children's articulation.²² A separate study of the Taisir method found that visual recognition, listening, recitation, gradual targets, and written progress monitoring organized children's participation, while teacher modeling connected technical learning with daily classroom routines.²³

Learner diversity also includes disability. Studies of Qur'anic instruction for deaf and hard-of-hearing learners show that visual, sign-based, and activity-based adaptations are required when conventional listening-and-repetition models are inaccessible.²⁴ These studies do not directly test *Tajwīd* instruction for all learners with disabilities, but they demonstrate why a single oral method should not be treated as universally sufficient.

6. Digital Media as Support rather than Replacement

Digital media can expand access to demonstrations, exercises, and repeated listening. Indonesian research has examined mobile applications, audiovisual materials, and interactive learning models for recognizing Arabic letters and practicing *tajwīd*. Khairul and Haramain found that a digital *tajwīd* resource could support Qur'anic reading instruction, while Nurliadin and colleagues reported an average improvement of 11

²¹Imam Fauji, Eni Fariyatul Fahyuni, Abdul Muhid, and Zaki Nur Fahmawati, "Implementing Child-Friendly Teaching Methods to Improve Qur'an Reading Ability," *Jurnal Pendidikan Islam* 6, no. 1 (2020): 69–78, <https://doi.org/10.15575/jpi.v6i1.8078>.

²²Heliati Fajriah, Muthmainnah, and Qatrul Nada Shalihah, "Implementation of the Talaqqi Method in Memorizing Juz 'Amma among Kindergarteners: A Case Study at Islamic Kindergarten, Banda Aceh," *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 10, no. 2 (2025): 375–387, <https://doi.org/10.14421/jga.2025.102.12>.

²³Adinda Al Husna Br Simbolon and Dahlia Lubis, "Structured Qur'anic Learning, Religious Habituation, and Teacher Practice: A Case Study of the Taisir Method," *Jurnal Sosiologi Agama Indonesia* 7, no. 2 (2026): 213–228, <https://doi.org/10.22373/jsai.v7i2.9905>.

²⁴Izuli Dzulkifli, Asmawati Suhid, and Fathiyah Mohd Fakhruddin, "Activity-Based Teaching of Quran for Deaf Students in the Special Education Integration Program," *Pertanika Journal of Social Sciences and Humanities* 29, no. 1 (2021): 91–106, <https://doi.org/10.47836/pjssh.29.1.05>; Bayu Pamungkas and Rochmat Wahab, "Teaching of the Quran and Hadiths Using Sign Language to Islamic Boarding School Students with Hearing Impairment," *International Journal of Learning, Teaching and Educational Research* 22, no. 5 (2023): 227–242, <https://doi.org/10.26803/ijlter.22.5.11>.

percent in the group using their multimedia intervention.²⁵ The 3A instructional model similarly used games and manipulable media to support Arabic-letter recognition among university students with limited initial proficiency.²⁶

These results should not be used to claim that technology can replace a competent teacher. Applications can provide examples and repetition, but they may not reliably diagnose subtle articulation errors or understand why a learner repeatedly produces a particular sound. Online *tahsīn* research also indicates that synchronous teacher attention remains important when learners require individualized correction.²⁷

Digital circulation may additionally change the authority through which Qur'anic knowledge is encountered. Research on Qur'anic content on TikTok and on the development of Qur'anic reading methods in post-Soeharto Indonesia shows that digital media can broaden access while also reshaping the presentation, standardization, and perceived authority of religious instruction.²⁸ Digital *tajwīd* instruction should therefore be evaluated for pedagogical accuracy, teacher involvement, accessibility, and the credibility of its content.

7. Tahsīn Programs and the Institutional Ecology of Learning

The findings indicate that sustained improvement is unlikely when *Tajwīd* is taught through isolated lectures or occasional short-term programs. Effective *tahsīn* requires initial assessment, differentiated learning targets, repeated guided practice, feedback, and follow-up evaluation. It also requires a learning environment in which adults and adolescents can seek correction without embarrassment.

Indonesian institutions have developed diverse responses to this need. The Maisura method has been adapted for secondary-school learners through simplified explanations and flexible teaching.²⁹ The *Fahmi Qira'atil Qur'an* method emerged as a

²⁵Khairul and Muhammad Haramain, "Aplikasi Digital Risalah Ilmu Tajwid dalam Meningkatkan Kemampuan Baca Alquran," *KURIOSITAS: Media Komunikasi Sosial dan Keagamaan* 11, no. 2 (2018): 145–157, <https://doi.org/10.35905/kur.v11i2.726>; Nurliadin Nurliadin, Muhammad Chirzin, Mahmud Arif, and M. Khairudin, "Enhancing Tajwid Skills through Harakah-Based Learning Media: An Evaluation of MPQu-Berkah among Schoolchildren," *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 9, no. 1 (2024): 1–11, <https://doi.org/10.14421/jga.2024.91-01>.

²⁶Alhamuddin, Fahmi Fatwa Rosyadi Satria Hamdani, Dikdik Tandika, and Rabi'atul Adwiyah, "Developing Al-Quran Instruction Model through 3A (Ajari Aku Al-Quran or Please Teach Me Al-Quran) to Improve Students' Ability in Reading Al-Quran at Bandung Islamic University," *International Journal of Education* 10, no. 2 (2018): 95–100, <https://doi.org/10.17509/ije.v10i2.8536>.

²⁷Rifda Shabrina, Uwes Anis Chaeruman, and Indina Tarjiah, "Students' Responses to Adapted Online Tahsin Quran Learning during the COVID-19 Pandemic," *TARBIYA: Journal of Education in Muslim Society* 8, no. 1 (2021): 57–65, <https://doi.org/10.15408/tjems.v8i1.21715>.

²⁸Mahbub Ghazali, Achmad Yafik Mursyid, and Nita Fitriana, "Al-Qur'an (Re)Presentation in the Short Video App TikTok: Reading, Teaching, and Interpretive," *Pertanika Journal of Social Sciences and Humanities* 30, no. 3 (2022): 1263–1282, <https://doi.org/10.47836/pjssh.30.3.18>; Mubaidi Sulaeman, Kemas M. Intizham, Abd. Halim, and Shinta Nurani, "Qur'an Reading Methods in Post-Soeharto Indonesia: The Conservative Turn, Commodified Piety, and the Reconfiguration of Qur'anic Authority," *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis* 26, no. 2 (2026), <https://doi.org/10.14421/qh.v26i2.6294>.

²⁹Subur Wijaya, Muhammad Yusron Shidqi, and Hamzah, "Pendampingan Pengajaran Metode Tajwid Maisura pada Peserta Didik Kelas IX MTs Al-Barkah Sukabumi," *Journal of Qur'an and Hadith Studies* 14, no. 1 (2025): 99–114, <https://doi.org/10.15408/quhas.v14i1.45757>.

locally developed approach combining letter recognition, spelling, phonetic instruction, and graded progression.³⁰ Such diversity is not itself a weakness. It reflects attempts to address differences in learners' age, prior knowledge, and institutional setting.

Programs should nevertheless be evaluated by observable outcomes rather than by method labels. Relevant indicators include articulation accuracy, application of selected *tajwīd* rules, fluency, appropriate pausing, responsiveness to correction, and maintenance of improvement over time. Memorization programs likewise show that recitational quality depends on *murāja'ah* (systematic review of memorized passages), teacher correction, evaluation, and parental or institutional support.³¹

The synthesis therefore supports an ecological model of *Tajwīd* education. Learner progress is shaped by the interaction of instructional method, teacher competence, practice time, family support, institutional policy, accessible learning materials, and evaluation. No single component is sufficient in isolation.

8. From Recitational Accuracy to Qur'an-Oriented Formation

The reviewed evidence supports a qualified relationship between *Tajwīd* education and the formation of Qur'an-oriented Muslims. Accurate recitation can make participation in prayer, memorization, communal recitation, and continued Qur'anic learning more accessible. Repeated learning may also cultivate patience, attentiveness, willingness to accept correction, and regular engagement with the Qur'an. These outcomes arise through educational practice, not automatically from knowledge of recitation rules.

Research on Qur'anic education in selected Indonesian *Taman Pendidikan Al-Qur'an* (TPA) community-based Qur'anic education centers shows that patience, honesty, and discipline are cultivated through stories, interactive activities, teacher guidance, and institutional routines.³² A study of the Taisir method similarly found that structured Qur'anic instruction was connected with observable religious and social habituation, orderly participation, and teacher modeling within one educational setting.³³

³⁰Abdul Rosyid and Sirrotul Ilmi Matdoan, "The Fahmi Qira'atil Qur'an (FQQ) Method: A Historical and Pedagogical Analysis of an Indigenous Indonesian Quranic Learning Approach," *SALAM: Jurnal Sosial dan Budaya Syar-i* 13, no. 1 (2026), <https://doi.org/10.15408/sjsbs.v13i1.53217>.

³¹Maulida Putri, Maizuddin, and Samsul Bahri, "Peningkatan Kualitas Hafalan Al-Qur'an dengan Metode Sima'an di SDIT Daarul Qur'an Al-Aziziyah Banda Aceh," *QURANICUM: Jurnal Ilmu Al-Qur'an dan Tafsir* 2, no. 1 (2025), <https://doi.org/10.22373/quranicum.v2i1.6788>; Heliati Fajriah, Muthmainnah, and Qatrun Nada Shalihah, "Implementation of the Talaqqi Method in Memorizing Juz 'Amma among Kindergarteners," *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 10, no. 2 (2025): 375–387, <https://doi.org/10.14421/jga.2025.102.12>.

³²Putri Dwi Rahmawati, Siti Khodijah, Abdul Ghofur, Rizky Ashil Pratama, Fathia Latifatunnisa, and Muhammad Dzikri Alfarras, "Menggali Nilai-Nilai Karakter melalui Pendidikan Al-Quran: Studi Kasus di TPA-TPA Terpilih," *Journal of Qur'an and Hadith Studies* 13, no. 2 (2024): 306–327, <https://doi.org/10.15408/quhas.v13i2.40409>.

³³Adinda Al Husna Br Simbolon and Dahlia Lubis, "Structured Qur'anic Learning, Religious Habituation, and Teacher Practice: A Case Study of the Taisir Method," *Jurnal Sosiologi Agama Indonesia* 7, no. 2 (2026): 213–228, <https://doi.org/10.22373/jsai.v7i2.9905>; Lailatul Maghfiroh Zain, "Pendampingan Pengajaran Tajwid dan Fashohah serta Penguatan Moderasi Beragama di TPQ Al-

These findings concern the broader organization of Qur'anic education; they do not demonstrate that *Tajwīd* proficiency alone produced those dispositions.

The relationship can therefore be represented as a mediated educational pathway:

Figure 1. Mediated Pathway from Guided Recitation to Religious and Moral Formation



Source: Authors' synthesis of the reviewed literature.

Each stage depends on other conditions. Accurate recitation does not guarantee reflection; participation does not automatically produce moral behavior; and short-term improvement does not demonstrate enduring religious commitment. Family example, institutional culture, interpretation, worship, peer relationships, and the learner's agency remain necessary parts of the process.

The term *Muslim Qur'ani* should consequently be understood as an analytical and educational ideal, not as an outcome directly measured by the studies reviewed. It refers to a Qur'an-oriented Muslim whose relationship with the Qur'an includes accurate recitation, sustained engagement, respect for its transmission, and an effort to embody its ethical guidance. Within this definition, *Tajwīd* is foundational but not sufficient.

D. Conclusion

This critical narrative review finds that the significance of *Tajwīd* in Qur'anic education can be understood through four connected but analytically distinct dimensions. First, *Tajwīd* expresses responsibility toward the accurate oral transmission of the Qur'an. Second, it protects recitational precision by regulating articulation, phonetic qualities, vowel length, nasalization, and pausing. Some overt errors may affect a word or its meaning, while subtler errors may reduce conformity to recognized recitation without necessarily changing lexical meaning. Third, *Tajwīd* is learned through pedagogical processes that combine teacher modeling, attentive listening, repetition, direct correction, progressive targets, and evaluation. Fourth, structured Qur'anic instruction may contribute to religious habituation and moral formation when it is integrated with teacher example, family support, institutional culture, reflection, and sustained religious practice.

The literature does not support the claim that one teaching method is universally effective or that proficiency in *Tajwīd* independently produces moral character. Learner outcomes depend on the interaction of prior ability, teacher competence, practice time, instructional adaptation, family participation, institutional support, and access to appropriate learning resources. Digital media may extend opportunities for demonstration and repetition, but direct or synchronous guidance remains important for diagnosing and correcting subtle pronunciation errors.

The article therefore positions *Tajwīd* as a foundational but insufficient component of Qur'an-oriented formation. It enables more accurate and confident

participation in Qur'anic practices, which may create opportunities for reflection, habituation, and ethical formation. The concept of a *Muslim Qur'ani* should accordingly refer to an educational ideal characterized by accurate recitation, sustained engagement with the Qur'an, respect for its transmission, and commitment to its ethical guidance—not an outcome that can be inferred from recitational proficiency alone.

For Islamic educational institutions in Indonesia, the practical implication is the development of continuous and differentiated *tahsīn* programs rather than occasional instruction. Such programs should begin with diagnostic assessment, provide direct corrective feedback, accommodate differences in age and ability, involve families where appropriate, and evaluate both initial improvement and the maintenance of recitational skills. Further research should employ clearer measures of Qur'anic reading proficiency, comparative or longitudinal designs, and explicit distinctions among technical recitation, participation in religious practice, and long-term moral formation.

This is the reason why the novelty of this article positions *tajwīd* as a bridge, not merely as a branch of the science of Qur'anic recitation. *Tajwīd* protects the text from error, protects worship from negligence, protects meaning from distortion, and protects the educational process from carelessness. In a single breath, it is related to phonetics, etiquette, spirituality, education, and character formation. A view of this kind is important so that *tajwīd* education is no longer reduced to a technical exercise separated from the greater aims of Islamic education. On the contrary, *tajwīd* must be understood as a foundation for forming a generation that is familiar with the Qur'an in an authentic and meaningful manner. In this way, the aim of Islamic education to produce persons of faith, etiquette, and knowledge possesses a firmer point of departure.

Declarations

Author Contributions: Muhammad Al Banna: conceptualization, literature identification, and original draft preparation. Dara Ulin Nuha: methodology, literature verification, thematic analysis, and manuscript revision. Faizah Putroe Phonna: literature evaluation, thematic analysis, and review and editing. Yuni Roslaili: conceptual supervision, interpretation, and critical review. All authors read and approved the final manuscript and agreed to be accountable for the integrity of the work.

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Data Availability: No new primary data were generated for this study. All materials analyzed in this critical narrative review are publicly available through the sources cited in the manuscript.

Ethical Clearance: Ethical approval was not required because this study was based exclusively on published literature and publicly available institutional reports and did not involve human participants, personal data, interviews, or experiments.

Informed Consent: Not applicable because the study did not involve human participants.

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