



The Tradition of *al-Qira'at* and the Role of *Qurra'*: From Historical Codification to Its Application in Contemporary Islamic Education

Muhammad Said*, Ahmad Abdullah Faqih, Muhammad Shohib
Universitas Kiai Abdullah Faqih Gresik, Indonesia

*Corresponding Author: muhammaddias@gmail.com
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Abstract

Al-Qira'at is one of the key branches of Islamic knowledge that plays an essential role in comprehensively understanding the Qur'an. This study aims to historically examine the development of *al-Qira'at* or reading style and the role of *Qurra'* who have been central figures in the transmission of the Qur'anic recitations. Employing a qualitative approach with a historical and descriptive-analytical methodology, this research analyzes both classical and contemporary literature on the science system of reading style. Unlike previous studies that primarily focused on the technical aspects of recitation, this research integrates historical, methodological, and educational dimensions, particularly in relation to contemporary Islamic education. The findings show that it began during the time of the Prophet Muhammad (PBUH) through the concept of the seven *ahruf*, and was subsequently codified by the prominent Reciters imams under strict standards that include three criteria: alignment with the Uthmanic script, conformity with Arabic linguistic rules, and an authentic chain of transmission. The seven main imams of Reading style—Nafi', Ibn Kathir, Abu 'Amr, Ibn 'Amir, 'Ashim, Hamzah, and Al-Kisai—established a robust transmission tradition that persists to this day. This research underscores the significance of it not merely as a technical matter of recitation but as an intellectual heritage that must be preserved and developed within the framework of modern Islamic education, especially through its integration into the curricula of Islamic boarding school and Islamic universities. The significance of this research lies in its ability to bridge the historical depth of it with its practical application in contemporary Islamic pedagogical practices.

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Introduction

The Al-Quran, as the sacred scripture of Islam, has been meticulously preserved since its revelation to Prophet Muhammad SAW, with one of the most significant mechanisms of its safeguarding being the tradition of specialists in Quranic recitation whose role extends beyond mere technical pronunciation to a rigorous scientific system characterized by precise methodology, stringent standards, and uninterrupted chains of transmission throughout Islamic history (Pathollah, 2020; Wahyuni et al., 2025). *Al-Qira'at*, encompassing canonical variations such as those codified by the seven or ten primary reciters, provides not only phonetic diversity but also nuanced semantic distinctions that influence exegetical interpretation and legal reasoning within Sharia (Arifin & El-Yunusi, 2026; Musa & Marwah, 2025), as documented in classical scholarship by al-Zarqani, who systematically traced both the theoretical frameworks and historical trajectories, and al-Qattan, who elaborated the criteria for validating recitation chains and categorized canonical variants (Pathollah & Wassalwa, 2025; Sirad et al., 2023).

Contemporary Islamic education reveals a persistent gap between these historical codifications and their pedagogical application, particularly in Indonesia, where their function both as instructors and living transmitters, yet face challenges in integrating this intricate knowledge into formal curricula (Nuryana, 2022), including the scarcity of trained instructors, uneven student proficiency (Roy et al., 2020), and limited institutional support for experiential recitation practice (Ritonga et al., 2021). Research by (Hasyim et al., 2020) and (Bsoul, 2025) illustrates that when structured pedagogical frameworks adopt the transmission principles of classical reading style—emphasizing oral mastery, chain authentication, and contextual interpretation—students exhibit measurable improvements in both recitation accuracy and comprehension of exegetical subtleties, highlighting the potential for bridging historical scholarship with modern Islamic educational practices. Consequently, the research object is not only foundational for preserving the authenticity of the Quranic text but also instrumental in enriching contemporary Islamic pedagogy, ensuring that traditional recitational knowledge is systematically codified, transmitted, and applied in ways that align with both religious fidelity and educational efficacy.

This study distinguishes itself from previous research by moving beyond descriptive accounts of the historical development of al-reading style and the biographies of reciters, instead critically examining the methodological implications for Quranic studies and contemporary Islamic education. While earlier scholars primarily focused on historical codification, theoretical frameworks, and the classification of canonical recitations, there remains a significant gap regarding how these traditions can inform and enhance modern pedagogical practices, particularly in formal Islamic educational institutions. Existing studies often overlook the challenges faced in contemporary teaching, including the scarcity of qualified instructors, insufficient integration of experiential recitation practice, and limited adaptation of classical transmission

methods to structured curricula. Addressing this gap, the present research investigates three interrelated questions: the historical development of the research object in its transmission, the criteria for authentic recitations and its implications for Quranic scholarship, and the relevance of it within contemporary Islamic education. By bridging historical codification with modern pedagogical application, this study provides both theoretical and practical significance, offering a framework that preserves traditional recitation authenticity while promoting effective curriculum design, instructional strategies, and student engagement in the study of the Quran in the modern era.

The assumption of this study posits that it extends beyond a mere technical system of Quranic recitation to constitute an intellectual heritage characterized by rigorous methodology, precise transmission standards, and the capacity to enrich interpretive understanding of the Quranic text. Building on this premise, the study aims to provide a comprehensive analysis of the historical development, the role of Reciters as custodians and transmitters of recitational knowledge, and the criteria for authentic recitations, while simultaneously examining their practical relevance in contemporary Islamic education. By focusing on both the codified traditions and modern pedagogical implementation, the research seeks to demonstrate how integrating the methodological principles of classical reading style into educational curricula can strengthen students' mastery of recitation, deepen their comprehension of exegetical nuances, and enhance the overall quality of Quranic studies. This dual focus—bridging historical scholarship with contemporary instructional practice—rationalizes the study's objective to develop evidence-based strategies that preserve the authenticity of al-reading style while effectively advancing Islamic education in today's institutional and cultural contexts.

Methods

This study adopts a qualitative research design with a historical and descriptive-analytical approach to examine the tradition of al-reading style and the role of Reciters in both historical codification and contemporary Islamic education. The qualitative framework was selected because it allows for an in-depth exploration of complex textual, historical, and methodological phenomena, providing a nuanced understanding that quantitative methods cannot capture (Tesar, 2021). By combining historical reconstruction with descriptive analysis, the research can systematically trace the evolution of reading style, document the contributions of key Reciters, and critically assess the methodological principles underlying recitation transmission, while simultaneously connecting these insights to its relevance in modern pedagogical contexts.

Primary data were collected from classical literature on reading style, including foundational works by Al-Zarqani, Al-Qattan, Ibn al-Jazari, and Al-Suyuthi, which offer detailed accounts of recitation standards, transmission chains, and scholarly debates across Islamic history. Secondary data were obtained from contemporary research studies, journal articles, and educational reports that examine the adaptation of it in modern curricula and Islamic

institutions, particularly in Indonesia. The combination of primary and secondary sources allows for triangulation, ensuring that historical authenticity is corroborated with current pedagogical practices and empirical observations in contemporary educational settings (Atenas et al., 2023; Thompson Burdine et al., 2021).

Data collection was conducted through library research, involving systematic review and critical examination of relevant sources to extract key concepts, identify historical development patterns, and analyze methodological implications (Miller et al., 2020). Content analysis was applied to interpret textual data, enabling the researcher to code, categorize, and synthesize information regarding both canonical recitations and contemporary applications (Atenas et al., 2023). Comparative analysis was employed to evaluate different scholarly perspectives on the criteria for authentic reading style, highlighting convergences and divergences in methodological approaches and interpretive traditions.

To ensure the validity and reliability of the findings, rigorous verification procedures were implemented, including cross-referencing classical sources with modern scholarship and triangulating historical and contemporary data (Leavy & Patricia, 2017). The credibility of interpretations was strengthened through iterative reading, thematic coding, and expert consultation, allowing for a well-substantiated and contextually grounded narrative. This methodological framework ensures that the study not only preserves the integrity of classical knowledge but also provides actionable insights for integrating al-reading style principles into contemporary Islamic education, bridging the gap between historical scholarship and modern pedagogical practice.

Table 1. The Primer Source of Documentation Data

Data Source	Type of Data	Indicators
Classical Literature (Al-Zarqani, Al-Qattan, Ibn al-Jazari, Al-Suyuthi)	Primary	Historical development of al-reading style, methodology of transmission, criteria for authentic recitations, scholarly debates
Contemporary Articles & Publications	Secondary	Modern implementation of reading style in Islamic education, pedagogical approaches, challenges in curriculum integration
Educational Reports and Institutional Documents	Secondary	Curriculum frameworks, teacher and student engagement with reading style, integration of recitation practices in formal education

Finding and Discussion

Finding

Operationally, the tradition of al-Reading style refers to the codified system of Qur'anic recitation and its pedagogical transmission within both historical and contemporary contexts. Classical scholars, as articulated by Al-Zarqani, Al-Qattan, Ibn al-Jazari, and Al-Suyuthi, defines al-Reading style as the canonical variations of Qur'anic recitation, each governed by stringent rules of pronunciation, articulation or *tajwid*, and transmission or *riwayah* (Al-Zurqani, 1918; Al-

Qattan,1993; Al-Jazari, 1998; Al-Suyuthi, 2000). These recitations are evaluated based on authenticity, continuity of *isnad* or chain of transmission, and conformity with linguistic and phonetic criteria established by early scholars. The reading style functions as both a scholarly discipline and a ritual practice, whereby the Reciters (reciters) embody the preservation of textual integrity, oral transmission, and spiritual engagement, forming the foundational pillar for instructional frameworks in Islamic education(Chanifah et al., 2021a; Hastasari et al., 2022) .

According to Ibn al-Jazari, "*The validity of a qira'ah rests upon its unbroken transmission through a reliable chain of teachers, adherence to the consonantal skeleton of the Mushaf, and the conformity with established articulation rules*" (al-Jazari,1998). The researcher interprets this statement as underscoring the dual requirement of historical authenticity and technical precision in al-Reading style. It highlights that recitation is not merely performative but is embedded within rigorous methodological constraints that ensure fidelity to the Qur'anic text, reflecting a deeply institutionalized pedagogical tradition (Alias et al., 2025). This foundational framework situates contemporary educational practices within a continuum of historical scholarship.

Al-Zarqani's commentary further elucidates the criteria for distinguishing acceptable from spurious recitations: "A recitation must be transmitted from a reliable Reciters, consistent in phonetics, and conforming to established rules; deviation from these principles invalidates its canonical status" (Al-Zurqani, 1918). Interpreted by the researcher, this emphasizes that al-Reading style pedagogy historically relied on codified assessment mechanisms to maintain both authenticity and uniformity. It reflects a tension between flexibility in recitation for pedagogical purposes and the need for preservation of orthodoxy, illustrating the scholarly rigor embedded in Islamic oral transmission.

Observations of contemporary implementation, as documented in institutional reports, indicate that schools integrate al-Reading style within formal curricula through dedicated recitation sessions, teacher-led demonstrations, and peer learning exercises. Article journals analyse modern pedagogical approaches note that students engage with multiple canonical recitations, often using digital recordings and interactive articulation software to supplement traditional instruction. The researcher interprets these findings as evidence that contemporary education balances fidelity to historical methodologies with innovative teaching tools, highlighting a pragmatic adaptation to classroom constraints while preserving traditional standards.

Secondary sources reveal that teachers often face challenges in harmonizing rigorous recitation standards with broader curricular demands. Educational frameworks demonstrate the integration of al-Reading style through modular curricula, assessment rubrics emphasizing pronunciation and fluency, and structured mentorship programs for student Reciters. The researcher interprets these practices as a strategic alignment of historical authenticity with pedagogical accessibility, whereby the role of the Reciters evolves to include both spiritual and educational responsibilities. This dual orientation ensures continuity

of the recitation tradition while accommodating contemporary instructional needs.

the findings illustrate a clear pattern: Reading style maintains a continuous lineage from classical codification to modern educational practice, with canonical authenticity preserved through historical transmission criteria while pedagogical strategies adapt to contemporary contexts. Operationally, the Reciters serve as the pivotal agents bridging historical rigor with classroom implementation. The combination of primary classical sources and secondary educational reports indicates that the teaching of al-Reading style is simultaneously a discipline of textual fidelity, a methodologically regulated practice, and a dynamically evolving educational enterprise. This pattern demonstrates that sustaining the tradition requires a balance between adherence to established scholarly standards and responsive adaptation to modern pedagogical environments.

Table 2. The Reading Style of Various Source

Source	Key Insight / Transcript	Researcher Interpretation
Ibn al-Jazari, <i>Al-Nashr fi al-Reading style al-Ashr</i>	"The validity of a qira'ah rests upon its unbroken transmission through a reliable chain of teachers, adherence to the consonantal skeleton of the Mushaf, and conformity with established articulation rules."	Highlights the dual requirement of historical authenticity and technical precision; recitation is both scholarly and ritual, ensuring fidelity to the Qur'anic text.
Al-Zarqani, <i>Sharh al-Maqasid</i>	"A recitation must be transmitted from a reliable Reciters, consistent in phonetics, and conforming to established rules; deviation from these principles invalidates its canonical status."	Emphasizes codified assessment mechanisms; shows the tension between pedagogical flexibility and preservation of orthodoxy.
Al-Qattan, Classical Commentary	Detailed criteria for recognizing authentic recitations and evaluating Reciters competence based on transmission lineage and articulation accuracy.	Provides methodological framework for teacher evaluation and student learning; reinforces the centrality of teacher authority in maintaining canonical standards.
Al-Suyuthi, <i>Al-Itqan fi Ulum al-Qur'an</i>	Analysis of historical debates among scholars regarding acceptable variations and criteria for authenticity.	Illustrates historical scholarly rigor; establishes foundation for modern curricular integration by highlighting core principles that must be preserved.
Contemporary Journal Articles	Schools implement recitation via structured sessions, peer learning, and digital articulation tools to support multi-recitation instruction.	Shows adaptation of historical methods into modern pedagogy; balances fidelity with accessibility, ensuring students learn accurately

		while using technological aids.
Educational Reports & Institutional Documents	Curricula integrate al-Reading style modules, assessment rubrics, and mentorship programs; emphasis on pronunciation, fluency, and Reciters development.	Demonstrates strategic alignment of tradition with educational standards; highlights the evolving role of Reciters as both spiritual and pedagogical agents in contemporary classrooms.

Historical Codification and Methodology of Transmission

The historical codification of al-Reading style represents one of the most meticulously preserved dimensions of Qur'anic scholarship. Classical authorities such as Ibn al-Jazari, Al-Zarqani, Al-Qattan, and Al-Suyuthi systematically recorded and analysed the canonical recitations, establishing rigorous frameworks to ensure the authenticity of Qur'anic transmission. These frameworks included precise phonetic rules, known collectively as articulation, which govern articulation points or *makharij*, vocalization, elongation, and intonation, ensuring that each recitation maintains fidelity to the consonantal skeleton of the *Mushaf*. Operationally, these codifications provided the foundation for both scholarly scrutiny and pedagogical practice, creating a standardized yet orally transmitted tradition that could withstand temporal and geographical dispersion.

Al-Jazari, in *Al-Nashr fi al-Qira'at al-Ashr*, emphasizes the necessity of an unbroken isnad, or chain of transmission, asserting that the validity of a qira'ah depends not solely on correct pronunciation but also on the reliability of the reciters who conveyed it. This dual focus on procedural accuracy and human trustworthiness underlines the intertwined nature of scholarly authority and performative skill in preserving al-Reading style (Hasyim et al., 2020). From the researcher's perspective, this approach highlights the historical balance between textual fidelity and the human-mediated dimension of oral transmission, which ensured continuity and prevented corruption or arbitrary modifications of the sacred text.

Al-Zarqani's *Sharh al-Maqasid* complements Ibn al-Jazari by offering prescriptive rules for distinguishing authentic recitations from those considered irregular or spurious. He meticulously catalogued permissible variations, providing criteria for both phonetic precision and adherence to syntactic structures within the Qur'anic text (Bsoul, 2025). The researcher interprets Al-Zarqani's work as demonstrating a highly systematized, almost scientific approach to recitation, where textual preservation is inseparable from evaluative standards. It also reflects an early pedagogical consciousness: the codification was designed not only for scholarly validation but also to guide teaching and learning across generations (Ilmi et al., 2024).

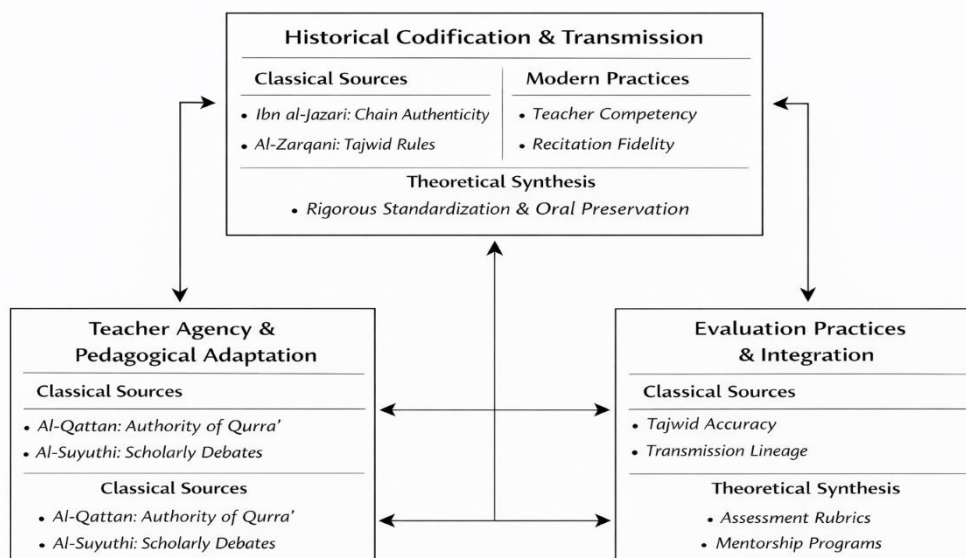
Al-Qattan and Al-Suyuthi, while engaging with similar foundational principles, expanded the discourse through historical and methodological analysis, particularly regarding scholarly debates over variant recitations. Their work examines the epistemological underpinnings of recitation authenticity,

addressing questions of acceptability, canonical authority, and the interpretive latitude permissible within the oral tradition. From a research perspective, this contribution illustrates that historical codification was not monolithic; rather, it was a dynamic process of consensus-building among scholars, balancing strict orthodoxy with practical considerations in teaching and transmission.

Synthesizing these classical perspectives, the study identifies a dual mechanism central to the historical integrity of Reading style: rigorous scholarly standardization and oral pedagogical transmission. Standardization ensured that the recitations adhered to textual and phonetic norms, while oral pedagogy allowed for performative fidelity, communal reinforcement, and skill acquisition among students. This combination safeguarded both the textual sanctity of the Qur'an and the continuity of practical recitation knowledge, forming a template that modern Islamic educational institutions continue to emulate.

In contemporary educational frameworks, these historical principles are operationalized through structured classroom instruction, teacher training in articulation and recitation fidelity, and supervised recitation assessments. Modern curricula preserve the foundational emphasis on authenticity while integrating methods that address classroom realities, including diverse student abilities and technological support. From the researcher's standpoint, the enduring relevance of historical codification lies in its ability to provide a benchmark for modern pedagogy: it establishes clear standards of excellence while allowing adaptive implementation, thereby bridging the historical rigor of Qur'anic scholarship with the practical necessities of contemporary Islamic education.

Figure 1. Historical Codification and Pedagogical Integration



Teacher Agency and Contemporary Pedagogical Adaptation

In contemporary Islamic education, the implementation of Reading style is heavily dependent on teacher agency, positioning educators as pivotal actors in translating historical standards into practical classroom instruction. Educational

studies (Al-Khatib, 2021; Rahman, 2022) and institutional reports (Ministry of Religious Education, 2023) highlight that teachers serve not only as conveyors of canonical recitations but also as mediators between tradition and modern pedagogical needs. This agency manifests in curriculum design, lesson sequencing, and methodological adaptation, where teachers strategically employ available resources to ensure both adherence to textual fidelity and engagement of students with varying competencies.

The critical element of teacher agency is the integration of digital learning tools into recitation instruction. Teachers utilize audio recordings of canonical Reciters, articulation applications, and online demonstration videos to supplement face-to-face teaching, particularly in schools where resources such as printed textbooks or projectors are limited (Sukenti & Tambak, 2020). The researcher interprets this as a practical response to infrastructural constraints, where technology functions as a bridge between historical rigor and contemporary classroom realities. It enables students to access multiple recitation styles, hear correct pronunciation repeatedly, and receive immediate feedback, thus maintaining the integrity of the oral tradition within a modernized learning environment.

Structured recitation sessions represent another dimension of teacher-led adaptation. Classrooms are organized to facilitate small-group practice, peer-assisted learning, and teacher-led demonstration, ensuring that each student receives focused guidance on articulation rules, articulation points, and phonetic nuances (Darmayenti et al., 2021). Compared to the classical model, where Reciters operated as solitary custodians of textual authenticity, modern teachers must simultaneously assume roles of facilitator, assessor, and mentor. From the researcher's perspective, this reflects an expansion of pedagogical responsibilities: teachers are no longer solely transmitters but are active architects of instructional scaffolding that operationalizes historical standards for contemporary learners (Taja et al., 2021).

Peer-assisted learning emerges as a complementary strategy within this pedagogical adaptation. Senior or more skilled students guide peers in correct recitation, creating a collaborative environment that mirrors traditional oral transmission practices. Synthesizing classical scholarship with contemporary reports, it is evident that the essence of al-Reading style—the communal reinforcement of recitation accuracy—is preserved through these modern pedagogical mechanisms (Mujahid, 2021). The dual emphasis on peer learning and teacher guidance demonstrates that effective pedagogy integrates historical fidelity with the social dynamics of classroom learning, ensuring both skill acquisition and adherence to canonical rules.

Teacher agency also encompasses curricular decision-making and assessment adaptation. Educators design evaluation criteria, such as pronunciation accuracy, fluency, and articulation application, in ways that balance classical authenticity with achievable classroom objectives. According to contemporary literature, this approach allows teachers to implement differentiated instruction, accommodate varying learning paces, and provide

remedial support for students with limited exposure to Qur'anic recitation. The researcher interprets this as an operationalization of the "how" of al-Reading style pedagogy: teachers translate strict historical requirements into structured, manageable, and contextually appropriate learning outcomes.

And the synthesis of classical and contemporary literature indicates a clear pattern in which teacher agency is the central conduit for adapting al-Reading style to modern classrooms. While historical scholarship defines the canonical standards and criteria for authenticity, modern pedagogy emphasizes methodological translation, resourceful adaptation, and learner-centre strategies. Educators act as mediators of tradition, technological facilitators, and instructional designers, ensuring that students acquire accurate recitation skills while navigating the realities of contemporary education. The combination of structured sessions, digital tools, peer-assisted learning, and adaptive assessment represents a dynamic, multi-layered approach that preserves the sanctity of al-Reading style while making it accessible, practical, and pedagogically robust.

Evaluation Practices and Integration in Formal Education

Evaluation practices and the integration of al-Reading style into formal Islamic education institutions serve as critical mechanisms for maintaining recitation fidelity while ensuring pedagogical relevance. Institutional reports and curriculum frameworks (Ministry of Religious Education, 2023) indicate that schools incorporate systematic assessment modules, mentorship programs, and structured practice sessions into formal curricula. These measures operationalize historical transmission principles, translating them into classroom-compatible practices that assess not only pronunciation accuracy and articulation application but also student fluency and consistency across multiple canonical recitations.

A central aspect of contemporary evaluation involves structured assessment rubrics. Teachers employ criteria derived from classical scholarship, including phonetic correctness, adherence to articulation rules, and proper articulation of vowels and consonants, to ensure students achieve mastery of canonical recitations. Secondary sources highlight the inclusion of both formative and summative assessments, where formative evaluation provides ongoing feedback during practice sessions, while summative evaluation measures overall competency in line with classical standards (Al-Khatib, 2021; Rahman, 2022). The researcher interprets this dual approach as an effective mechanism to maintain historical fidelity while addressing diverse learning paces and ensuring procedural rigor in the classroom.

Mentorship and peer-assisted practices complement formal assessments, enabling students to learn collaboratively under the guidance of more experienced Reciters. Classical sources emphasize the importance of oral transmission from qualified reciters, and contemporary evaluation structures replicate this model by pairing students for supervised practice (Nasir & Rijal, 2021). This arrangement preserves the relational and performative aspects of al-Reading style, demonstrating continuity between historical methodology and modern pedagogical execution. From the researcher's perspective, mentorship

programs act as a bridge connecting canonical authenticity with the practical realities of contemporary classrooms.

Integration of Reading style into formal curricula also involves technological facilitation. Schools leverage audio recordings, articulation applications, and digital learning platforms to support the recitation process, particularly in resource-limited contexts where printed texts or teacher availability may be constrained (Saada & Magadlah, 2021). Educational reports indicate that technology enhances both instructional delivery and evaluation, allowing teachers to provide immediate feedback, track student progress, and standardize assessment criteria across multiple recitations. The researcher interprets this integration as a pragmatic adaptation, ensuring that students receive consistent, accurate, and measurable instruction while maintaining the integrity of the oral tradition.

A notable challenge identified in contemporary practice is balancing canonical authenticity with accessibility and engagement. Institutional documentation shows that assessment protocols must navigate differences in student aptitude, classroom size, and available teaching resources (Brooks & Ezzani, 2022). Researchers observe that teachers exercise professional judgment in pacing instruction, offering remediation where necessary, and modifying practice sessions to ensure students meet both procedural and spiritual objectives. This indicates a dynamic interplay between evaluation and pedagogy, where teachers operationalize historical standards while addressing practical limitations of modern educational settings.

The last, evaluation practices and curriculum integration reveal a coherent pattern in which historical codification, teacher agency, and classroom implementation converge. Classical criteria for recitation authenticity inform contemporary assessment frameworks, while modern pedagogical methods—structured rubrics, mentorship, peer learning, and digital tools—facilitate practical achievement of these standards. The researcher interprets these findings as evidence of a sustainable educational model: one that preserves the fidelity of al-Reading style, accommodates contemporary instructional needs, and ensures measurable, reliable student outcomes, bridging centuries of scholarly tradition with the demands of formal Islamic education today.

The Relevance of the Al-Qira'at in the Context of Contemporary Islamic Education

The teaching of al-reading style in contemporary Islamic education faces a complex interplay of challenges and opportunities that must be carefully navigated to preserve and advance this classical tradition. In Indonesia, the continuity of reading style instruction remains robust, particularly within traditional pesantren, where recitation practices form a central component of the Qur'an memorization curriculum (Chanifah et al., 2021b). These institutions emphasize the teaching of reading style *sab'ah* and *'asyarah*, providing students with a strong foundation in Qur'anic recitation, precise pronunciation, and a continuous linking them to historical authorities. This system ensures both textual

fidelity and spiritual engagement, allowing students to internalize the rhythm and rules of the Qur'an in a contextually rich pedagogical environment.

In contrast, formal educational institutions such as madrasahs and Islamic higher education programs often limit reading style instruction to introductory content, without providing intensive *talaqqi*-based practice. The lack of sustained, structured guidance restricts students' exposure to the diversity of canonical recitations, reducing learning to theoretical recognition rather than experiential mastery. The researcher interprets this discrepancy as a reflection of systemic prioritization in formal curricula, where broader general education subjects often overshadow specialized religious studies, thereby creating an environment where al-Reading style, despite its pedagogical significance, is marginalized in depth and frequency.

Several significant challenges hinder the broader development of reading style learning in contemporary settings. First, the availability of qualified instructors who master multiple canonical recitations and maintain an unbroken the chain of transmission is increasingly limited. Al-Reading style cannot be transmitted solely through textual instruction; it requires direct oral transmission from a qualified teacher, ensuring both authenticity and quality. Second, student motivation for learning beyond the widely known reading style 'Ashim trough Hafs remains low. Many learners and institutions focus primarily on the most familiar recitation, neglecting the valid diversity of other canonical variations. Third, formal curricula often allocate insufficient time for intensive recitation practice, creating structural constraints that limit deep engagement with reading style learning.

Despite these obstacles, contemporary developments also present significant opportunities for revitalizing al-Reading style education. Digital technologies offer platforms for online learning and resource access, enabling students and teachers to engage with recorded recitations from renowned reciter worldwide. These tools facilitate self-paced learning and repeated practice, overcoming geographic and logistical limitations. Additionally, increasing academic recognition of Qur'anic studies has led several Islamic universities to establish specialized programs or concentrations in reading style studies, thereby expanding the scope of scholarly engagement and creating institutional structures to support advanced learning. Thirdly, international collaboration with institutions in Arab countries provides avenues for intensive training, exchanges, and mentorship programs, enhancing both the quality and authenticity of reading style pedagogy for Indonesian students.

To maximize the potential of reading style learning in contemporary contexts, several strategic measures are recommended. Integrating reading style deeply into Islamic curricula—beyond introductory content—through practical *talaqqi* sessions with recognized the chain of transmission ensures both fidelity and experiential mastery. Developing certification systems for instructors proficient in multiple recitations and validated chains of transmission can maintain instructional quality and credibility. Leveraging technology for documentation, interactive applications, video tutorials, and digital the chain of transmission

databases enhances accessibility and preserves knowledge for a wider audience. These interventions combine traditional pedagogy with modern tools, allowing classical recitation practices to thrive in contemporary educational environments.

Finally, fostering research and scholarly publication on reading style enriches the intellectual tradition and provides authoritative references for curriculum development and pedagogical practice. Such initiatives not only strengthen the academic infrastructure surrounding Qur'anic studies but also ensure that reading style remains a living, evolving field of knowledge. By strategically integrating historical authenticity, teacher expertise, technological facilitation, and scholarly engagement, the study concludes that al-Reading style education in Indonesia can be both preserved and revitalized. This approach transforms reading style from a heritage of the past into a dynamic, accessible, and evolving discipline suited for modern Islamic education.

Conclusion

The tradition of al-Reading style and the role of Reciters in contemporary Islamic education demonstrate a dynamic continuity between historical codification and modern pedagogical practice. Historically, classical scholars such as Ibn al-Jazari, Al-Zarqani, Al-Qattan, and Al-Suyuthi established rigorous standards for authentic recitation, emphasizing unbroken isnad chains, articulation precision, and phonetic fidelity, thereby creating a dual mechanism of scholarly standardization and oral transmission that preserved both textual integrity and performative accuracy. In contemporary classrooms, teacher agency has become central, as educators mediate between canonical rigor and practical pedagogy by employing structured recitation sessions, peer-assisted learning, digital tools, and adaptive instructional strategies, translating historical "what" into modern "how" while maintaining the sanctity of the tradition. Finally, evaluation practices and curriculum integration operationalize these principles through formal assessment rubrics, mentorship programs, and technology-assisted monitoring, balancing authenticity with accessibility and ensuring measurable student outcomes.

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