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TRENDS, METHODS, AND MEDIA OF QURAN RECITATION LEARNING IN HIGHER EDUCATION: A SYSTEMATIC LITERATURE REVIEW (2016–2026)

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Abstract

This study aims to examine research trends, instructional methods, and learning media in Qur'anic recitation learning in higher education from 2016 to June 2026. It employed a qualitative systematic literature review (SLR) guided by the PRISMA 2020 framework. Data were collected through document searches in Scopus and Google Scholar using predefined keywords and inclusion and exclusion criteria. A criterion-based purposive selection process was applied to identify relevant empirical studies. Of the 877 records initially identified, 53 studies met the eligibility criteria and were included in the review. Data were analyzed using thematic analysis supported by NVivo 15 through coding and categorization of research trends, instructional methods, and learning media. The findings indicate a growing diversification of instructional approaches, including instructor-guided learning, peer-learning, and technology-supported independent practice. However, their effectiveness depends on implementation conditions. Peer-learning requires competent tutors and appropriate supervision, while digital media facilitates access and repeated practice but cannot fully replace direct oral correction through talaqqi. Differences across studies also show that positive perceptions and media feasibility do not necessarily indicate measurable improvements in recitation competence. This study concludes that effective Qur'anic recitation learning requires an integrated approach that aligns instructional methods, learning media, learner competencies, and direct pedagogical guidance.

Keywords: Quranic Recitation Learning, Higher Education, Systematic Literature Review

INTRODUCTION

The ability to read the Qur'an correctly is a fundamental competency in Islamic education, particularly at the tertiary level (Jaeni et al., 2019). Students are not only required to understand the conceptual content of Islamic teachings but also to demonstrate the skills of reading the Qur'an well and correctly according to the rules of tajwid (Safrina & Irfan, 2020). Learning to read the Qur'an encompasses aspects of accuracy of pronunciation, fluency, and application of the rules of tajwid, which collectively contribute to the development of cognitive and spiritual dimensions (Lubis, 2025). Although in the context of modern higher education, this learning also experiences dynamics along with the development of digital technology, the diversity of student backgrounds, and innovations in pedagogical approaches (Khotimah et al., 2022).

However, the reality in the field shows that the quality of students' reading of the Al-Qur'an is still relatively low (Afifah et al., 2025). Several reports indicate that many Muslims

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are still unable to read the Qur'an properly and correctly according to the rules of Tajweed; national data shows that this inability rate ranges from 54% to 65% (Rahmawati et al., 2023). This condition is also reflected at the tertiary level, where quite a few students do not yet have adequate ability to read the Qur'an (Afifah et al., 2025). Several empirical findings show that there are students who are not able to read the Qur'an at all (Qur'an illiteracy) (Hardivizon & Anrial, 2016), While others are still at a basic level of ability with many errors in pronunciation (*makharijul huruf*) and the application of the rules of tajwid, such as the rules of mad and gunnah. In fact, in several cases, it was found that most of new students in higher education still have significant limitations, with the percentage of students who are not yet able to read correctly reaching 70% to more than 80% in some institutions (Khotimah et al., 2022). This problem is not only found in general universities but also occurs in the scope of Islamic Religious Higher Education (PTKI), including among students of the Islamic Religious Education (PAI) study program who are being prepared to become prospective teachers (Rijal et al., 2020). One of the main factors behind this low level of Quranic literacy is the secondary education background of students; graduates of public schools (SMA/SMK) often have a less strong foundation in tajwid knowledge than graduates of madrasas or Islamic boarding schools (Jaeni et al., 2019). In addition, the lack of habituation of reading the Qur'an in the family environment and the limited allocation of time for religious learning at previous levels of education also exacerbate this competency gap when they enter the world of college.

This problem is not only individual but also reflects systemic problems in the learning process. The low quality of students' reading of the Qur'an can be influenced by various factors, such as limited learning methods which tend to be monotonous, not standardized, and highly dependent on the preferences of each teacher, which also hinders the effectiveness of the learning process (Maulana & Nasir, 2022), The suboptimal integration of innovative learning approaches, such as the use of digital technology and interactive media, is also a major gap in accommodating the learning styles of modern students (Afifah et al., 2025). On the other hand, universities are often faced with the big challenge of improving students' basic abilities in a relatively limited time, usually only around 14 to 16 meetings in one semester with a duration of around 90 minutes per session (Novita et al., 2026).

Although research on Qur'anic learning has continued to expand, the existing literature reviews address the subject from different scopes and analytical perspectives. Kusnadi et al. (2025), for example, examined Qur'anic learning in Indonesia across a broad educational context and period, while Fadlillah et al. (2025) focused on the pedagogical implications of technological innovations in Qur'anic learning. Arif et al. (2023) meanwhile reviewed Islamic Religious Education learning models more generally in the context of twenty-first-century education. These studies provide valuable insights into the broader development of Qur'anic education and educational technology. However, they do not specifically synthesize how research trends, instructional methods, and learning media intersect in Qur'an recitation learning within higher education. This distinction is important because university students represent a heterogeneous group with varying levels of prior recitation competence, while

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higher education institutions face specific challenges in organizing instruction, allocating learning time, and providing systematic assessment and mentoring.

Accordingly, the present review focuses specifically on empirical studies of Qur'an recitation learning in higher education. Rather than merely listing instructional innovations or technological resources, it examines how research has developed, how instructional approaches have been implemented, and what types of media have supported the learning process. It also distinguishes between studies reporting measurable changes in recitation performance and those primarily examining perceptions, motivation, feasibility, or learning experiences. This distinction allows the review to evaluate the strength and nature of the available evidence without if the adoption of a particular method or technology necessarily results in improved reading competence.

The study addresses the following research questions:

1. RQ1: What are the research trends in Qur'an recitation learning in higher education from 2016 to June 2026?
2. RQ2: What instructional methods and pedagogical approaches have been employed in Qur'an recitation learning in higher education?
3. RQ3: What learning media and technologies have been utilized to support Qur'an recitation learning in higher education?

By addressing these questions, this review contributes an integrated synthesis of research developments, instructional approaches, and learning resources within the specific context of higher education. Its conceptual contribution lies in examining the complementary functions of instructor-guided recitation, collaborative learning, and technology-supported independent practice. These dimensions are subsequently interpreted in relation to students' cognitive, social, and affective engagement, while recognizing that the reviewed studies do not necessarily measure all three dimensions equally. The findings are expected to inform lecturers and higher education institutions in designing Qur'an recitation learning that responds to students' initial competencies and the specific requirements of accurate pronunciation, tajwid application, fluency, motivation, and independent learning.

METHOD

This study employs a qualitative approach through a Systematic Literature Review (SLR) analysis. The analysis process begins with formulating research questions to obtain more comprehensive results (Shaffril et al., 2021). Subsequently, the literature search process was conducted by transparently establishing inclusion and exclusion criteria (Lame, 2019) to minimize the risk of systematic errors (Higgins et al., 2011; Petticrew & Roberts, 2008). The collection of articles was subsequently carried out through a process involving the identification, selection, assessment, and synthesis of various scholarly publications relevant to the topic of Qur'an learning in higher education. (Cook & West, 2012; Greenhalgh, 1997; Page et al., 2021).

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Search Method

The literature search process was conducted systematically using two primary databases: Scopus and Google Scholar with the aid of the Publish or Perish application. Scopus was used to identify scholarly publications indexed in an established international bibliographic database, whereas Google Scholar was used to broaden the search coverage by retrieving relevant publications that might not be captured through Scopus alone, including studies published in Indonesian journals. The Publish or Perish application was used to facilitate the retrieval and management of Google Scholar search results.

The search was conducted on June 29, 2026. The search strategy combined terms related to Qur'anic recitation and higher education. For Scopus and English-language searches in Google Scholar, the following search string was applied:

("Quran learning" OR "Quran education" OR "Quran recitation" OR tajwid OR tahsin) AND ("higher education" OR university OR college).

An additional Indonesian-language search was conducted in Google Scholar using the following terms:

("pembelajaran Al-Qur'an" OR "pendidikan Al-Qur'an" OR "membaca Al-Qur'an" OR tajwid OR tahsin) AND ("pendidikan tinggi" OR universitas OR perguruan tinggi).

The search results were exported and organized for screening. The selection process followed the identification, screening, eligibility assessment, and inclusion stages reported in the PRISMA 2020 flow diagram. The search was limited to publications from 2016 to June 29, 2026, written in English or Indonesian and addressing Qur'an recitation learning in higher education.

Inclusion and Exclusion Criteria

Inclusion and exclusion criteria were set for the 877 identified studies to ensure their relevance and appropriateness for analysis:

Table 1 Inclusion and Exclusion Criteria

Component	Inclusion Criteria	Exclusion Criteria
P (Population)	College students (PTKI/PTU), lecturers, or adult learners in the context of higher education	Elementary/middle/high school students, non-university TPA/Islamic boarding school students, general public
I (Intervention)	Learning the Qur'an: tahsin, tajwid, qira'ah; methods/strategies; use of media/technology; including learning to memorize the Qur'an related to improving the quality of reading and reading competence	Non-learning Qur'an studies (pure interpretation, ulumul Qur'an without a learning context), general religious studies without a focus on learning the Qur'an

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C (Comparison)	There is a comparison of methods or no comparison	Studies that do not discuss learning approaches/methods at all
O (Outcome)	Learning outcomes include the ability to read the Qur'an, as well as supporting variables that contribute to the effectiveness of learning	Output that is not directly related to reading ability, or does not report learning outcomes
S(Study Design)	Empirical research articles (qualitative, quantitative, mixed methods), peer-reviewed journals	Opinions, essays, editorials, proceedings without peer review, systematic reviews, unpublished theses/dissertations, duplicate articles
Context	College settings (Indonesian or international) that are relevant to Qur'an education	Settings outside higher education
Publishing Period	Publish in 2016–2026 (June 29, 2026)	Publish before 2016
Languange	Indonesian or English	Other than English and Indonesian
Data Access	Full-text article	Abstract only, incomplete data, or inaccessible

Research Selection

The initial search identified 877 records from the two databases. A total of 48 duplicate records were removed before screening, leaving 829 records for title and abstract screening. Duplicate identification should be reported according to the actual procedure used by the researchers, including whether matching titles, author names, publication years, and DOI information were examined. The deduplication procedure is important to ensure that the same publication is not counted more than once in the review.

The screening process consisted of two stages: title and abstract screening, followed by full-text eligibility assessment. During the first stage, records were examined against the predefined inclusion and exclusion criteria. Publications considered potentially relevant were retrieved for full-text assessment. At the second stage, the full texts were examined to determine whether they met the population, intervention, outcome, study design, context, language, publication period, and accessibility criteria. The steps in PRISMA can be seen in the following diagram:

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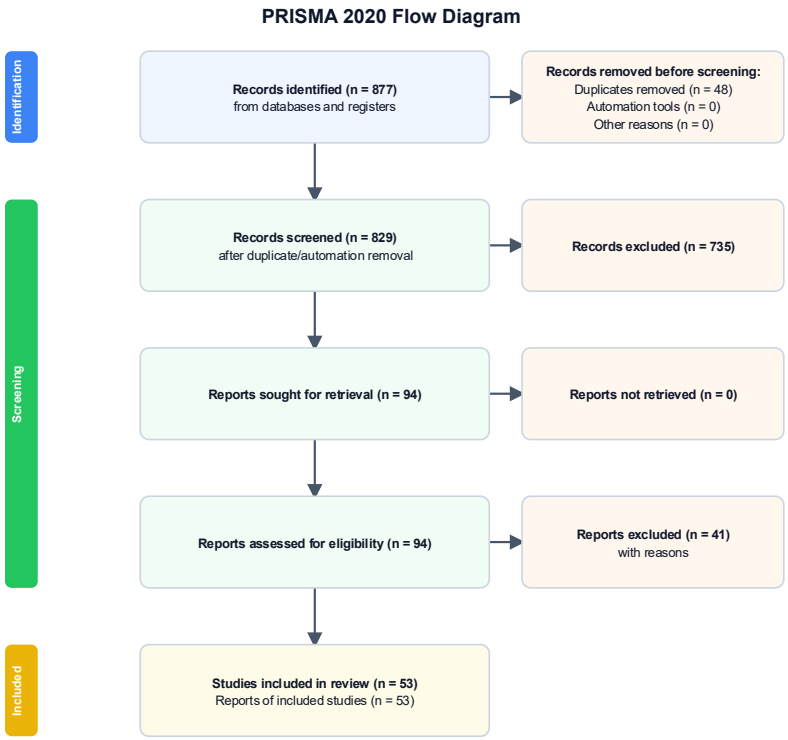


Figure 1 Flow Diagram of Research Selection with PRISMA 2020

Data Analysis

The included studies were analyzed using thematic categorization supported by NVivo 15. Data extraction focused on the author and publication year, research design, learning methods, learning media, educational context, and reported outcomes. These data were organized into a structured extraction matrix before being analyzed thematically.

The coding framework was organized around three analytical domains corresponding to the research questions: (1) research trends, including publication year, research design, and research focus; (2) instructional methods, including traditional recitation-based approaches, structured reading programs, collaborative learning, technology-supported instruction, psychological and self-regulated learning approaches, and institutional learning arrangements; and (3) learning media, including printed materials, mobile applications, digital platforms, audio-visual resources, physical teaching aids, institutional learning facilities, and assessment instruments.

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Table 2 Displays the features of the examined research

No	Author	Research Method	Learning Method	Leaning Media	Result
1.	Hardivizon & Anrial (2016)	Qualitative (evaluation research). Data collection techniques: reading ability tests, interviews, and observations.	Tahsin al-Qira'ah subject, An-Nur Method (fast system), and Iqra' method	Graduation certificate, An-Nur or Iqra' guidebook	Reading ability: 2.2% cannot, 46.6% spell (very low), 28.8% have problems with tajweed, 12.2% can read, and 10% can read very well.
2.	Idharoel Haq (2019)	Quantitative (pre-experimental) pretest-posttest design. Data collection techniques: reading ability test, open-ended questionnaire, and interview.	Peer Mentoring & Talaqqi Method	Al-Quran Mushaf and Muhammadiyah Al-Islam materials	The pre-test average was 51.89 and the post-test average was 59.24 (N-Gain 0.26: low category). There was no statistically significant improvement, although the subjects' responses to the method were 100% positive. Peer mentoring activities were used as an effective strategy to map and improve students' Quran reading ability profiles.
3.	Samad & Fajriah (2017)	Qualitative with interview techniques, document studies, and content analysis	Peer Tutoring (peer tutoring) through simulation and drill technique	PAI Laboratory Module, home reading control sheet	The peer tutoring method effectively improves tahsin skills, supported by good material organization, effective communication, and positive attitudes among peers.

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4. Alhamuddin et al. (2018)	Research and Development (Research and Development) with a qualitative and quantitative approach (mixed methods), using the t-test for quantitative data.	Method 3A (Teach Me Al-Quran), student-centered, Baghdadiyah method	Puzzle games, Iqro bars, monopoly, dice, cards, media from organic waste	The application of 3A learning media has a significant effect on improving students' ability to read the Qur'an, as seen from the increase in the average score from pre-test (64.6) to post-test (80.4) and helps students recognize Hijaiyyah letters more easily and enjoyably.
5. Hafsari (2018)	Descriptive quantitative (ex-post facto design). Data collection techniques: questionnaires and oral tests.	Dirosa Method (Adult Quranic Education) and Andragogy	Dirosa guidebook, tajweed book, whiteboard, teaching aids	The application of the Dirosa method has a significant influence on the ability to read the Qur'an by 67.2%. The test results show that 96% of respondents have a very good predicate in reading the Qur'an. A significance value of 0.000 < 0.05 proves that H0 is rejected and the correlation is very strong (r = 0.820). The ability to read the Qur'an: 96% (43 respondents) are in the Very Good category and 4% (2 respondents) are in the good category. There are no respondents (0%) in the sufficient or less category.
6. Hakim (2019)	Mixed methods explanatory design. Data collection techniques:	Quran Recitation Program	Internal guidebooks for materials and evaluations	Reading ability: 58.70% good, 24.50% moderate, and 16.80% poor. Writing ability: 19% good, 66% moderate, and 15% poor. The

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	Quran reading and writing tests (quantitative) and intensive interviews (qualitative).			Tahsin program effectively improves student competency.
7. Jaeni et al. (2019)	Mixed method: quantitative and qualitative	Integration of Ma'had Al-Jami'ah, institutional collaboration (Tilawati), independent development	Ma'had dormitory facilities, Tilawati module, Tahfiz House	The national capability index is at a moderate level (score 3.19). Improvements are being made through optimization of Ma'had Al-Jami'ah, collaboration with the Tilawati method, and independent coaching at the faculty level.
8. Kurnia & Ghofur (2019)	Qualitative with Participatory Action Research (PAR) approach	Bil Qolam Method (Jibril Method), Qiro'ah bit Taghanni, Tahfizh (Talaqqi, Sima'an)	Bil Qolam book, Al-Qur'an mushaf, special song tune	The Tahsin coaching program, using the Bil Qolam Method, Qiro'ah bit Taghanni, and Tahfiz, effectively improved the abilities of students. Its success was facilitated by a conducive Islamic boarding school environment but hampered by crowded class sizes and limited time.
9. Romadhon et al. (2019)	Quasi-experimental	Blended Learning (online offline) and Talaqqi Method	Telegram social media, video, graphics, interactive	The research resulted in a blended learning system strategy for Tahsin instruction using social media. Evaluation showed positive

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			audio, achievement cards	results, with an excellent rating, in the third iteration after treatments such as motivation, free Quran readings, and a reward mechanism to increase participation.
10	Rumainur (2019)	Experimental research using the Posttest Only Control Group Design method (quantitative)	At-Tartil method (practical, direct without spelling) & drill technique	At-Tartil guidebook, special song notes for 3 beat system	The use of the At-Tartil method has proven effective in improving the ability to read the Qur'an of PTKI students in East Kalimantan, with a t-count value (22.0503) which is greater than the t-table (1.684).
11	Supriyadi & Julia (2019)	Action research menggunakan metode LOVVE (Listening, Observation, Verification, Values, and Evaluation)	Metode LOVVE (Listening, Observation, Verification, Values, Evaluation)	Aplikasi Learn Quran Tajwid (LQT), software Audacity (rekam), GForm	The LOVVE method successfully increased the fluency of reading the Qur'an in 96% of students by reducing errors in the Lahn Jali and Lahn Khafi categories.
12	Supriyadi, Julia, & Iswara (2019)	Action research with the TAHQIQ approach (Review, Guide, Refine, Recite, Remind, and Recite)	TAHQIQ Method (Review, Guide, Refine, Recite, Remind, Recite)	The level 1 and level 2 series books were compiled by a research team.	The level of change in students' skills reached 90.20%, with a success rate of transition from the non-fluent to fluent category of 65.08%.
13	Supriyadi, Julia, Iswara, et al. (2019)	Phased experimentation: app discovery, feature	ICT-based phonology	Android application "MTT Tahsin"	Learning using the MTT Tahsin application is able to minimize phonological interference

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		explanation, learning with the app, and evaluation	learning via Android	(transliteration, characters, recording feature)	(pronunciation errors) and effectively improve mastery of the letters of the alphabet.
14	Abu Bakar et al. (2020)	Quantitative methods with questionnaires and continuous observation.	Halaqah, Talqin, Tadrij, Muhakah/Taklid, and Al-tikrar	Al-Qur'an, al-Hira' book, slides, tajweed concept map (mind map), audio/video	The learning method is at a satisfactory level. The T&L method effectively helps students learn the Quran and the rules of Tajweed better. There is a need to increase the use of technological teaching aids such as audio and video.
15	Hanafi et al. (2020)	Quantitative and qualitative (R&D) using the ADDIE model with a one-group pretest-posttest design. Data collection techniques: practical tests, Likert scale questionnaires, interviews, and observations.	e-BBQ method (Mobile-LMS) & Tahsin Tilawah (Talqin-Taklid)	e-BBQ Android app, website, video, audio, speech recognition features	Significant improvements in worship and Quran recitation skills. The average score increased from 55.97 (fair) to 82.64 (good). The e-BBQ implementation received a positive response from 80% of students.
16	Hidayat (2020)	Qualitative descriptive approach with percentages. Data collection techniques: interviews, observation,	Al-Nahdliyah Method, Sorogan Al-Qur'an Program (PSQ), and Talaqqi	Al-Nahdliyah guidebook 6 volumes with the characteristic "beat"	BTQ pass rate: 84% passed (2,297 students), 5% conditionally passed, and 11% failed. The primary reason students participated in the

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		documentation, and questionnaires.			program was feeling unable to read correctly (63-85%).
17	Rijal et al. (2020)	Qualitative descriptive (field research) with data collection techniques through documentation, interviews and questionnaires.	Tahsin and Tahfidzhul Qur'an Program at Ma'had Al-Jamiah	Ma'had program documents, attitude questionnaires, activity report sheets	Efforts to develop the ability to read the Qur'an are good, but there are obstacles such as the lack of seriousness of students in participating in the training and there are clashes between the schedules of the Ma'had training and the lecture schedule.
18	Safrina & Irfan (2020)	Quantitative	Tajwid teaching methods are creative and on target (recommended)	Tajweed Quartet Cards (proposed as a creative medium)	Majority of Sriwijaya University new students (42%) have reading skills in the range of 64-71 values and the majority of mastery of tajwid (36%) in the range of values 56-63. Indicate that there was a significant correlation between the mastery of tajwid and the ability to read AlQuran with a correlation coefficient (r) of 0.98.
19	Sugilar et al. (2020)	Qualitative descriptive	Faculty's integrated Tahsin and Tahfizh program	Internal guide/assessment book, special Mushaf (color/"Corner Quran")	The students' abilities are in the good category; there is a strong positive correlation (75%) where good tahsin abilities greatly influence tahfizh abilities.

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2(	Hanafi, Murtadho, et al. (2021)	Quantitative (SRQL questionnaire) and qualitative (interviews and observations). Data collection techniques: survey of 420 students and interviews with 8 students.	Self-Regulated Learning (SRL) & shadow reading techniques	Television, YouTube (watching Qori), Web 2.0 technology	The level of Self-Regulated Learning (SRL) was categorized as inadequate with an average score of 3.37 out of 5.00. The sociocultural-interactive dimension has the lowest score (2.98).
2:	Hanafi, Saefi, et al. (2021)	Quantitative (EFA and CFA). Data collection technique: questionnaire with a five-point Likert scale.	Active Learning based on Self-Determination Theory	Formation of small reading groups (social support)	The level of motivation to learn the Quran is relatively low (M=3.12). Intrinsic motivation (M=3.99) is more dominant than extrinsic motivation. Female students have higher motivation (M=3.19) than male students (M=3.04).
2:	Mufid & Arifin (2021)	Qualitative library research with a descriptive analytical approach	Tahsin & Tahfizh taught, Practicum of Worship and Recitation, Mitra Islamic Boarding School	Ma'had guidebook, Book of Turast (Aqidatul Awam, Safinatun Najah), hostel	Competency improvement through the Dirasah Tahsin al-Qur'an, Tahfidz, and worship practicum programs through collaboration with partner Islamic boarding schools to produce moderate graduates.
2:	Mustaqim & Jazuli (2021)	Qualitative with descriptive analysis method	Unpam Campus: Koran Reading (KUM), Basic	(Curriculum/module has not been officially standardized)	The Unpam Mengaji Campus (KUM) program with the basic tahsin method has not significantly improved basic level abilities

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		Tahsin (I-III, Advanced), Mujawwad Qira'ah		because the curriculum is not standardized but is effective for the mujawwad qira'ah class.
24 Nurbiah (2021)	Correlative descriptive survey	Reading and Writing Al-Qur'an (BTQ) subject and peer-tutoring	BTQ guidebook/module, certificate of competency required for passing	Students from Melawi Regency had the best Quran reading ability, while Sekadau Regency had the lowest. Students from Madrasah Aliyah (Islamic Senior High School) had better grades (in the good category) than high school and vocational school graduates (in the Fair category). The learning process successfully improved overall ability, although not significantly.
25 Sa'dijah (2021)	Qualitative with descriptive analysis type	Learning the science of Tajwid (theory-practice) using the Talaqqi system	Rasm Usmani Mushaf, evaluation questionnaire, audio-visual media	The students' reading of the Qur'an has met the quality standards through the standardization of Tajweed Science, including the accuracy of the makharijul huruf, the nature of the huruf, ahkamul huruf, mad, waqaf ibtida, and the fluency of the reading with satisfactory results.
26 Yahya et al. (2021)	Comparative (case study); comparing grade data from 923 online class students (2020) with data from 1,239	The Bilhikmah approach (phonetic method)	Zoom device, Bilhikmah textbook (physical/digital), PowerPoint	No significant differences were found in student performance between in-person and online classes. Despite challenges such as decreased interaction quality, motivation, and

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		face-to-face class students (2019) using survey analysis and statistical tests (Welch's t-test)	was adapted to the online system		the emergence of "online fatigue" over time, students and instructors generally accepted online learning as a practical and affordable alternative during the pandemic.
27	Ismail et al. (2022)	Qualitative. Data collection techniques: observation, questionnaire (Google Form), documentation, and Focus Group Discussion (FGD).	Independent habituation and expert guidance (Tahsin)	Mass media (scientific programs), supporting digital platforms	Quran reading practice is moderate (55% read frequently). Reading proficiency: 77% is in the good category. Tajweed knowledge: 76% is in the good category, but only 11% is very good.
28	Khotimah et al. (2022)	Descriptive qualitative with case study research type and constructivism paradigm	MANTEB Model (Modelling, Observe, Imitate, Tahsin, Evaluate, Familiarize)	Internal literacy module, video (symbolic model), alat peraga visual/gambar	Produces the MANTEB model (Modeling, Observe, Imitate, Tahsin, Evaluate, and Familiarize) which effectively improves competency through homogeneous classes and collaborative drilling and habituation methods.
29	Maulana & Nasir (2022)	Research and Development (R&D)	Mobile Learning (Android) and Quantum Tahsin program	"Makhraji Tahsin Digital" application, digital posters, audio, digital books	The "*Makhraji* Tahsin Digital" Android application was developed, containing material on *makharijul* huruf (letter pronunciation), letter properties, and reading rules. Trial results demonstrated the application's

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					feasibility and effectiveness in supporting flexible, independent learning for students.
30	Mulizar & Awaluddin (2022)	Descriptive analytical research with a qualitative approach (case study)	Al-Qur'an recitation (rhythm/nagham), murattal, faculty tahsin training	Al-Quran Mushaf, evaluation instruments, Nagham audio recordings	A dominant error was found to be *lahn khufi* (vague). The main error was the incorrect pronunciation of the *hijaiyah* letters (63%), such as the letters *'ain, ha, dza*, and the length of the reading (37%).
31	Suwarno et al. (2022)	Qualitative survey through interview and observation techniques	Lecturer variations (practice only, theory only, individual); Ash-Shafi'i & Iqra method	Ash-Shafi'i Book, Iqra Book, Al-Qur'an Book, Tajwid Book	The potential for student development is very large, but the main problem is that there is no uniformity in teaching materials because the use of materials still depends on the tastes of each lecturer.
32	Thontawi et al. (2022)	Qualitative with descriptive analysis method; data collection through observation, documentation, and direct interviews with the leadership of Ma'had, the tahfidz division, and mentors (*mudabbir*)	Group system (*Talaqqi*) and Qiroati/Iqro' method for those who are not yet fluent	Mutaba'ah savings book (control), certificate, Ma'had facilities	The program's management is well-run through collaboration between academics and mentors. Strategies include placement tests, student grouping, the Qiro'aty method, and memorization. This program has successfully improved students' ability to read and memorize the Quran and equip them with an understanding of its meaning, which will enhance their faith and character.

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33	Wijaya (2022)	Qualitative descriptive with a library research approach combined with observation, interview and documentation data	Al-Qur'an-based dormitory system (Al-Qur'an Zone): Tahsin, Tahfidz, Tafsir	Special dormitory building, Al-Quran Mushaf, practical guidebook	The Zona Al-Qur'an education system is ideal and plays a vital role in fostering students' spiritual intelligence. Through a boarding school model based on Islamic boarding schools and intensive daily programs (such as tahsin, tahfidz, Al-Munir tafsir studies, and *qiyamul lail*), this system successfully creates the optimal environment for developing character and spiritual values.
34	Yusak et al. (2022)	Library research and document analysis of printed and digital materials in English and Malay	The JAKIM-Polytechnic Tahfiz certification program integrates vocational education with Tajwid Ilmi/Amali learning.	Digital portfolio (e-Folio), quizzes, cidos.edu.my portal, presentation projects	The implementation of the JAKIM-Polytechnic Tahfiz certification program has successfully strengthened Islamic studies and produced holistic professional graduates (possessing technical skills, Quran memorization, and noble morals). This program is considered to have high religious and social significance for building a solid Islamic foundation for the younger generation in Malaysia.
35	Amiruddin et al. (2023)	Descriptive qualitative; data collection techniques using direct observation, interviews with tahsin	Direct practice, Q&A, and classical reading-listening methods	Projector/multimedia screen displays verses, Islamic	The implementation of the tahsin program through multimedia projectors has proven quite successful in improving students' Quran reading skills. This success is supported using

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		teachers, and analysis of exam result documents		Religious Education teaching materials	appropriate teaching methods (question and answer, lecture, reading and listening), a communicative teacher approach, and high student enthusiasm for learning.
36	Faris et al. (2023)	Quantitative (Descriptive survey design using a Likert scale questionnaire and SPSS version 20.0 analysis)	Tajwid learning and melody mastery (*Nagham*)	Digital platforms like TikTok as content mediators	Students' abilities were moderate in basic Quranic recitation. Key challenges included mastering melodies, understanding Tajweed laws, and tajweed-based recitation. Guidance from Quranic teachers, neighbors, and family were key supporting factors, while a lack of emphasis on Tajweed and a lack of Quranic study activities on campus were barriers. No significant differences in reading ability were found based on gender.
37	Nahwiyah et al. (2023)	Pure qualitative	Peer-tutoring (Assistant Lecturer for students on the tahfidz pathway), Demonstration, *Imla'*	Tahfizh certificate, Al-Quran material, teaching assistant report instrument	The use of peer mentoring (teaching assistants for the tahfizh pathway) helps improve the quality of reading according to tahsin standards and supports passing the final exam prerequisites.
38	Nurfadilla et al. (2023)	Evaluation research of the CIPP (Context, Input,	SIMAMAD program (Sipulung	Koran video, "Learn to Read" Android	The Ma'had al-Jami'ah IAIN Palopo program was rated very good overall in improving

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		Process, Product) model using descriptive qualitative methods	Mangngaji Ma'darasa) & tahsin level classes	application, modules, Ministry of Religion curriculum	students' Tahsin skills. The context, process, and product aspects were in the very good category, while the input aspect was in the good category due to budget constraints.
39	Rahman et al. (2023)	Learning methods include lectures, discussions, questions and answers, and simulations (community service activities)	Tahsin with lecture, discussion, question and answer, and simulation methods	Digital platforms, smartphone apps, simulation whiteboards	The Tahsin program has succeeded in significantly improving students' Quran reading competence, where participants are able to understand the science of Tajweed and read the Quran fluently according to the rules.
40	Rahmawati et al. (2023)	Quantitative (survey method with questionnaire instruments, correlation analysis, and regression)	Tahsin method (improving and beautifying reading)	Tajweed module and general IT utilization	The application of the tahsin method significantly improves the ability to read the Quran according to the correct pronunciation of the letters and the rules of tajwid (an effect of 9.6%). However, improving the quality of Quran recitation also depends heavily on one's own will.
41	Akrami et al. (2024)	Quantitative (Survey-based methodology with structured questionnaires, using descriptive and	Mobile learning (mobile application-based learning)	Applications: Quranic, Quran Academy, Quran	The majority of respondents considered mobile apps effective or very effective in enhancing Quranic education. Findings showed improved student performance (mean pre-test score of

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		inferential statistics such as the Chi-square test)		Memorization, Quran Explorer, Quran Tafsir	65.5 rose to 75.3 in the post-test) and a clear preference for mobile app-based learning over traditional methods in terms of engagement and knowledge retention.
42	Dermawan et al. (2024)	The development research (R&D) method uses the ADDIE (Analysis, Design, Development, Implementation, Evaluation) model with a qualitative and quantitative approach (through media feasibility testing).	Interactive Virtual Reality (VR) based with ADDIE model	VR Box hardware, QVR Android app, user manual	The development of QVR media was declared very feasible by media experts with an average score of 4.06. This media is able to provide stimulus for reading Al-Qur'an texts, ablution movements, and prayer movements which help visual interaction for deaf students.
43	Eku (2024)	Qualitative methods (survey procedures with descriptive data in the form of written or spoken words)	Tahsin al-Qur'an course & group guidance	Al-Quran reading materials, supporting learning applications	Problems identified include difficulty reading Arabic letters, incorrect pronunciation, and inadequate understanding of Tajweed (qalqalah, waqaf, makhraj). Causative factors include educational background, motivation/interest, limited time, curriculum, facility support, initial skill level, and psychological condition.

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4	Fitri Rahmawati et al. (2024)	Comparative study and ANOVA test (quantitative)	Recommendations for implementing the Ummi Foundation Method	Oral test instrument (skills test), Ummi standardization program	There is a significant difference in the ability to read the Qur'an between men and women, where the average score of female students (32) is higher than that of male students (26).
4	Irfan & Al Ikhlas (2024)	Quantitative and qualitative (Case Study). Data collection techniques: observation, interviews, and reading quality test sets.	Musyafahah Talaqqi Method & Baghdadi Method	Muqaddam Book, Baghdadi Method, Iqra' Method	It was found that 20 letters were pronounced incorrectly; the highest were Zai (75.7%) and Dhad (72.8%). Errors include imperfect character traits (70%), non-Arabic lahjah (55%), and inaccurate makhraj (45%).
4	Khikmah (2024)	Qualitative descriptive (Field Research)	Shobahul Qur'an program, learning recitation, diagnostic test-based placement	Teaching aids (whiteboard), it is recommended to develop digital media	The Shobahul Qur'an program and tajwid learning significantly improved students' abilities (62 students received good grades). Challenges included inconsistent attendance and classroom facilities.
4	Muhd Syahazizamir bin Sahmat & Zamri (2024)	Qualitative with Kemmis and McTaggart's action research model (observation, reflection, planning, and implementation)	Focused Mad & Idgham Technique (FMI): Talaqqi Musyafahah & mnemonics	The acronym technique "M" (Mad) and "I" (Idgham) as a reminder tool	The Focused Mad and Idgham (FMI) technique has proven to be effective in improving students' reading skills, motivation, involvement and confidence in reading the Al-Qur'an

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48	Mukaromah & Hanif (2024)	Descriptive qualitative with a field case study approach	Ummi Method (mother tongue approach: direct, repeat, affection) & drill	Ummi Volume (book), makhraj poster, teaching aids, E-learning, mobile application	The application of the Ummi method significantly improves students' Quran reading skills, particularly in terms of tajweed and letter pronunciation, through seven systematic stages. Students become more fluent, able to decipher the rules of tajweed, and pronounce the hijaiyah letters more accurately.
49	Afifah et al. (2025)	Quantitative correlation with Wilcoxon test analysis (pre-test and post-test) and in-depth interviews	BBQ (Al-Qur'an Reading Development) & Peer-tutoring	BBQ guidebook / module	The BBQ program was proven to be effective in improving students' ability to read the Qur'an (p-value < 0.001), marked by a significant shift from the basic to the advanced level category as well as an increase in fluency, *makhraj*, and application of tajwid.
50	Sakdiah & Pasaribu (2025)	Descriptive qualitative with data collection techniques through in-depth interviews	Lectures, Direct Instruction, and the *Talaqqi wal Musyafahah* method	Whiteboard, microphone, loudspeaker, reference book "Tahsin Al-Quran"	The lecturers' efforts through intensive guidance, error correction, individual approaches, and providing motivation have provided significant results in improving students' abilities.
51	Samarh et al. (2025)	Descriptive-analytical using a questionnaire instrument of 71 items	Learning reading variations (*Qiraʾat*) individually (*ifrad*) / collectively (*jam'*)	Multimedia aids, concise modules, Tayyibah al-Nashr text	Weaknesses in memorizing basic *Qiraʾat* texts and using Arabic were found; the challenges faced are systemic across various institutions.

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52	Syafii & Sariyani (2025)	Mixed methods with a qualitative emphasis through surveys and reflective writing	Online Tahsin with an affective engagement approach	Online platforms, reflective writing prompts, learning journals	Online tahsin learning increases motivation through empathetic feedback, strengthens spiritual engagement, and deepens daily interaction with the Qur'an.
53	Novita et al. (2026)	Descriptive-observational	Talaqqi method (direct interaction) and structured recitation learning	Examples of lecturer readings, practice verses, independent videos/applications	The Talaqqi method mentoring program effectively improves students' ability to read the Qur'an with an average final score of 80.15, as well as improving fluency, pronunciation of letters, application of Tajweed, and students' self-confidence.

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FINDINGS

Research Trends in Qur'an Recitation Learning in Higher Education

To identify the direction of research development, this study grouped the reviewed articles by period, research method, and focus. This grouping aims to display the dynamics of research trends chronologically and reveal shifts in focus over time. A summary of these trends is presented in the following table:

Table 2 Classification of Research Trends in Qur'an Recitation Learning in Higher Education

Year Range	Author	Dominant Research Methods	Main Research Focus	Trend Direction and Shift
2016 – 2018	Hardivizon & Anrial (2016); Samad & Fajriah (2017); Alhamuddin et al. (2018); Hafsari (2018).	• Qualitative Evaluative • Quantitative Descriptive • Basic Mixed Methods	• Evaluation of students' initial reading abilities. • Faculty level testing of conventional teaching methods. • Effectiveness of structured binding methods (e.g.: Dirosa).	Focus on mapping basic issues (illiteracy) and testing the effectiveness of printed binding methods for adult learners. The trend remains conventional, face-to-face
2019 – 2021	Idharoel Haq (2019); Hakim (2019); Jaeni et al. (2019); Kurnia & Ghofur (2019); Romadhon et al. (2019); Rumainur (2019); Supriyadi & Julia (2019); Supriyadi, Julia, & Iswara (2019); Supriyadi, Julia,	• Action Research (LOVVE, TAHQIQ) • Quasi-Experimental • Research & Development (R&D) • Large-Scale Surveys	• Implementation of the Peer Mentoring/Peer Tutoring concept • The beginning of the integration of ICT and Blended Learning (Telegram, Web 2.0). • Exploration of psychological aspects of	There has been a surge in the diversification of specialized methods (syntactic frameworks) designed by researchers. Research has shifted to addressing campus operational constraints (faculty-student

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	Iswara, et al. (2019); Abu Bakar et al. (2020); Hanafi et al. (2020); Hidayat (2020); Rijal et al. (2020); Safrina & Irfan (2020); Sugilar et al. (2020); Hanafi, Murtadho, et al. (2021); Hanafi, Saefi, et al. (2021); Mufid & Arifin (2021); Mustaqim & Jazuli (2021); Nurbiah (2021); Sa'dijah (2021); Yahya et al. (2021).		learners (Self-Regulated Learning).	ratios) through peer learning and adapting emergency technology to the pandemic.
2022 – 2024	Ismail et al. (2022); Khotimah et al. (2022); Maulana & Nasir (2022); Mulizar & Awaluddin (2022); Suwarno et al. (2022); Thontawi et al. (2022); Wijaya (2022); Yusak et al. (2022); Amiruddin et al. (2023); Faris	• Qualitative Case Study • Research & Development(R&D) Model ADDIE • Library Research	• Self-paced Android application development (m-learning). • Evaluation of the boarding system program (Ma'had Al-Jami'ah). • Analysis of specific phonological errors (*lahn jali* and *khafi*).	The focus shifts to mobile/VR-based flexible learning and strengthening institutional regulations through an integrated dormitory system to form a religious ecosystem.

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	et al. (2023); Nahwiyah et al. (2023); Nurfadilla et al. (2023); Rahman et al. (2023); Rahmawati et al. (2023); Akrami et al. (2024); Dermawan et al. (2024); Eku (2024); Fitri Rahmawati et al. (2024); Irfan & Al Ikhlas (2024); Khikmah (2024); Muhd Syahazizamir bin Sahmat & Zamri (2024); Mukaromah & Hanif (2024).			
2025 – 2026	Afifah et al. (2025); Sakdiah & Pasaribu (2025); Samarh (2025); Syafii & Sariyani (2025); Novita et al. (2026).	• Mixed Methods: Qualitative Dominant • Descriptive-Observational • Quantitative: Wilcoxon test Analysis	• Long-term success of the BBQ and Peer-Tutoring programs. • Online learning based on affective engagement (compassionate feedback). • Standardization and	The emerging trend points toward a hybrid model. Various studies indicate that, regardless of how advanced the technology may be, direct *talaqqi* interaction characterized by a personal touch and emotional

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	effectiveness of post-pandemic face-to-face methods (*Talaqqi*).	reinforcement remain the keys to success in *tahsin*.

To provide a clearer picture of the distribution of research trends, the data in the following table is visualized in diagram form. This visualization makes it easier to read development patterns and compare research intensity across periods. The visualization can be seen in the following image:

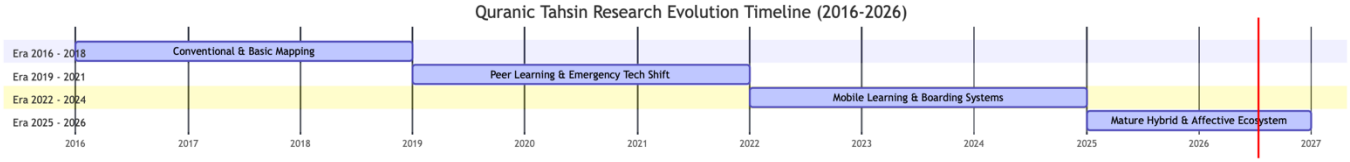


Figure 2 Qur'anic Tahsin in Higher Education Research Evolution Timeline

Qur'an Recitation Learning Methods in Higher Education

To understand how Quranic reading instruction in higher education is developed, this study identifies and classifies the various learning methods used in the reviewed literature. This classification was developed through a thematic synthesis process, grouping approaches with similar pedagogical characteristics into several main clusters. For further clarity, see the following table:

Table 3 Classification of Quran Recitation Learning Methods in Higher Education

Media Category	Description of The Cluster	Author & Year
1. Classical and Conventional Traditional Methods	Methods based on original interaction, direct listening to letter sounds, gradual pronunciation, and intensive repetition	Abu Bakar et al. (2020); Hidayat (2020); Irfan & Al Ikhlas (2024); Novita et al. (2026); Sa'dijah (2021); Sakdiah & Pasaribu (2025)
2. Book-Based Method / Rapid Volume	This structured method uses specific instructional volume guides to accelerate reading skills from the basics	Fitri Rahmawati et al. (2024); Hardivizon & Anrial (2016); Kurnia & Ghofur (2019); Mukaromah & Hanif (2024); Rumainur (2019); Suwarno et al. (2022); Thontawi et al. (2022)

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3. Collaborative & Peer-Learning Methods	This student-centered approach utilizes senior students or peer tutors to address the limitations of lecturers	Afifah et al. (2025); Idharoel Haq (2019); Nahwiyah et al. (2023); Nurbiah (2021); Samad & Fajriah (2017)
4. Integrated Technology & Online Methods	Digitalizing the learning process through interactive media, mobile applications, virtual classrooms, and immersive platforms	Akrami et al. (2024); Dermawan et al. (2024); Hanafi et al. (2020); Romadhon et al. (2019); Supriyadi, Julia, Iswara, et al. (2019); Syafii & Sariyani (2025); Yahya et al. (2021)
5. Psychological Approach and Self-Regulation Methods	Focus on the characteristics of adult learners (andragogy), managing intrinsic motivation, and writing learning reflection journals	Hafsari (2018); Hanafi, Murtadho, et al. (2021); Hanafi, Saefi, et al. (2021)
6. Acoustic, Phonological & Melodic Method (*Nagham*)	A method that emphasizes the accuracy of sound articulation (phonology), elimination of local dialect interference, and the beauty of reading songs	Faris et al. (2023); Mulizar & Awaluddin (2022); Supriyadi & Julia (2019)
7. Acronym Method and Creative Syntactic Framework	The use of mnemonic techniques (mnemonic bridges) or formal operational stages specifically designed by researchers to accelerate understanding of the laws of tajweed	Alhamuddin et al. (2018); Khotimah et al. (2022); Muhd Syahazizamir bin Sahmat & Zamri (2024); Supriyadi, Julia, & Iswara (2019)
8. Institutional Management Methods & Boarding Schools	Integrated learning that is integrated with the boarding system, integration of mandatory curriculum, faculty-level matriculation, or vocational certification	Eku (2024); Hakim (2019); Jaeni et al. (2019); Khikmah (2024); Mufid & Arifin (2021); Mustaqim & Jazuli (2021); Nurfadilla et al. (2023); Rijal et al. (2020); Samarh (2025); Sugilar et al. (2020); Wijaya (2022); Yusak et al. (2022)
9. General Instructional Methods	The application of a combination of basic teaching methods in the classroom such as lectures, simulations,	Amiruddin et al. (2023); Rahman et al. (2023); Rahmawati et al. (2023); Safrina & Irfan (2020)

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	questions and answers, or direct practice

To clarify the distribution pattern of learning methods that have been classified in Table 3, the data is then visualized in the following diagram:



Figure 3 Visualization of Quran Recitation Learning Methods in Higher Education

Qur'an Recitation Learning Media in Higher Education

Based on the synthesis table, the author found and grouped the Quranic learning media in higher education based on 6 main categories: conventional print and text media; digital media and mobile applications (m-learning); audio-visual and multimedia media; games, manipulatives, and physical teaching aids; environmental and institutional facility-based media; and evaluation and self-evaluation instruments. For more details, see the following table:

Table 4 Classification of Qur'an recitation Learning Media in Higher Education

Media Category	Types of Learning Media	Author and Year
1. Conventional Print and Text Media	Al-Qur'an Mushaf / Usmani Rasm / Tajwid Mushaf	Abu Bakar et al. (2020), Idharoel Haq (2019), Kurnia & Ghofur (2019), Mulizar & Awaluddin (2022), Sa'dijah (2021), Sugilar et al. (2020), Suwarno et al. (2022), Wijaya (2022)

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	Guide Book / Module / Volume / Book of Turast (al-Hira', An-Nur, Iqra', Dirosa, Tilawati, Bil Qolam, Ummi, At-Tartil, Asy-Syafi'i, Baghdadi, Bilhikmah)	Abu Bakar et al. (2025), Afifah et al. (2025), Eku (2024), Hafsari (2018), Hakim (2019), Hardivizon & Anrial (2016), Hidayat (2020), Irfan & Al Ikhlas (2024), Jaeni et al. (2019), Mukaromah & Hanif (2024), Mufid & Arifin (2021), Nurbiah (2021), Rumainur (2019), Sakdiah & Pasaribu (2025), Samad & Fajriah (2017), Samarh (2025), Sugilar et al. (2020), Supriyadi, Julia, & Iswara (2019), Suwarno et al. (2022), Yahya et al. (2021)
	Learning Materials / Presentation Slides / Concept Maps	Abu Bakar et al. (2020), Idharoel Haq (2019), Nahwiyah et al. (2023), Samarh (2025), Yahya et al. (2021)
2. Digital Media and Mobile Applications (M-Learning)	Specific Mobile Apps (Quranic, Quran Academy, Quran Explorer, e-BBQ, Learn Quran Tajweed, MTT Tahsin, Makhraji Tahsin, etc.)	Akrami et al. (2024), Hanafi et al. (2020), Maulana & Nasir (2022), Nurfadilla et al. (2023), Supriyadi & Julia (2019), Supriyadi, Julia, Iswara, et al. (2019)
	General / Supporting Mobile Applications	Eku (2024), Mukaromah & Hanif (2024), Novita et al. (2026), Rahman et al. (2023)
	Digital Platforms, LMS, & social media (TikTok, Telegram, YouTube, Web 2.0, Online Portals)	Faris et al. (2023), Hanafi, Murtadho, et al. (2021), Ismail et al. (2022), Mukaromah & Hanif (2024), Rahman et al. (2023), Romadhon et al. (2019), Syafii & Sariyani (2025), Yusak et al. (2022)
	Software & Renewable Technology (Virtual Reality/VR Box, Speech Recognition, Audacity, GForm, Zoom)	Dermawan et al. (2024), Hanafi et al. (2020), Supriyadi & Julia (2019), Yahya et al. (2021)
3. Audio-Visual Media & Multimedia	Audio / Learning Video / Audio Recording / *Murottal* / TV	Abu Bakar et al. (2020), Hanafi et al. (2020), Hanafi, Murtadho, et al. (2021), Khotimah et al. (2022), Maulana & Nasir (2022), Mulizar & Awaluddin (2022),

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		Novita et al. (2026), Nurfadilla et al. (2023), Romadhon et al. (2019), Sa'dijah (2021)
	Projector Screen / Multimedia / Loudspeaker / Microphone	Amiruddin et al. (2023), Sakdiah & Pasaribu (2025)
4. Games, Manipulatives and Physical Teaching Aids	Manipulative Games / Media (Puzzle games, Iqro bar, monopoly, dice, quartet cards)	Alhamuddin et al. (2018), Safrina & Irfan (2020)
	Physical & Written Teaching Aids (Whiteboard, makhraj poster, organic waste)	Alhamuddin et al. (2018), Hafsari (2018), Khikmah (2024), Khotimah et al. (2022), Mukaromah & Hanif (2024), Rahman et al. (2023), Sakdiah & Pasaribu (2025)
	Song Tune / Special Beat / Mnemonic Acronym	Kurnia & Ghofur (2019), Muhd Syahazizamir bin Sahmat & Zamri (2024), Rumainur (2019)
5. Environmentally Based Media and Institutional Facilities	Ma'had Dormitory Facilities / Study Groups / Social Support	Hanafi, Saefi, et al. (2021), Jaeni et al. (2019), Mufid & Arifin (2021), Thontawi et al. (2022), Wijaya (2022)
6. Evaluation Instruments & Self-Evaluation	Control Sheet / Mutaba'ah Book / Certificate / Digital Portfolio	Hardivizon & Anrial (2016), Nahwiyah et al. (2023), Nurbiah (2021), Rijal et al. (2020), Samad & Fajriah (2017), Thontawi et al. (2022), Yusak et al. (2022)
	Oral Test Instrument / Attitude Questionnaire / Evaluation Questionnaire / Reflection Journal	Fitri Rahmawati et al. (2024), Mulizar & Awaluddin (2022), Rijal et al. (2020), Sa'dijah (2021), Syafii & Sariyani (2025)

To clarify the distribution pattern of learning media that has been classified in Table 4, the data is then visualized in the following diagram:

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Figure 4 Visualization of Quran Recitation Learning Media in Higher Education

DISCUSSION

The development of research on Quranic learning in higher education demonstrates a transformation that is not linear, but rather adaptive to the structural and pedagogical problems faced in each period. In the initial phase (2016–2018), the research focused on mapping students' basic abilities and testing the effectiveness of conventional and book-based methods (Alhamuddin et al., 2018; Hafsari, 2018; Hardivizon & Anrial, 2016; Samad & Fajriah, 2017). The dominance of qualitative evaluative and quantitative descriptive approaches reflects that the primary problem at that time was basic literacy (Quranic illiteracy), so the methods used tended to be structural and linear, such as the binding method and the traditional talaqqi approach. At this stage, learning media were still dominated by print media such as mushafs, turats books, and learning modules, which served as an initial cognitive foundation.

Entering the 2019–2021 period, significant shifts have occurred in both research methodology and learning practices. The emergence of action research, quasi-experimental, and R&D approaches demonstrate a systematic effort to directly intervene and improve learning practices (Hanafi et al., 2020; Supriyadi & Julia, 2019; Yahya et al., 2021). In this phase, learning methods began to diversify, especially through the emergence of collaborative methods based on peer-learning (Idharoel Haq, 2019; Nurbiah, 2021) and creative methods based on syntactic frameworks and mnemonics (Alhamuddin et al., 2018; Supriyadi, Julia, Iswara, et al., 2019). This phenomenon cannot be separated from the limitations of the lecturer-student ratio, so that learning no longer depends entirely on the authority of the lecturer but instead begins to adopt a student-centered approach.

At the same time, technology integration is starting to be seen with digital platforms such as Telegram, Web 2.0, and audio-visual media (Hanafi et al., 2020; Romadhon et al., 2019).

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However, this integration is still instrumental, not completely transformative. Currently technology is used as a tool, not as the main learning ecosystem. This shows that this phase is a transition stage from conventional learning to more complex digital learning.

Transformation is evident in the 2022–2024 period, where the research focus shifts toward self-directed learning and strengthening institution-based learning ecosystems. The research approach is dominated by qualitative case studies and model development (ADDIE), indicating in-depth exploration of specific contexts (Akrami et al., 2024; Dermawan et al., 2024). In this phase, learning methods are not only limited to instructional techniques, but also include phonological dimensions (Mulizar & Awaluddin, 2022), acoustic approaches (Faris et al., 2023), and strengthening learner self-regulation (Hanafi, Murtadho, et al., 2021).

In parallel, learning media has experienced a significant leap through the adoption of mobile applications (m-learning), digital platforms, and AI and VR-based technologies (Dermawan et al., 2024). This demonstrates that Quranic learning is no longer tied to the physical classroom but has evolved into a flexible learning ecosystem that can be accessed independently. Interestingly, however, the strengthening of the boarding school system, or Ma'had Al-Jami'ah, is also being highlighted (Jaeni et al., 2019; Mufid & Arifin, 2021; Wijaya, 2022) instead, it is maintained as a form of holistic control of the learning environment. This demonstrates a dual approach: digital flexibility versus institutional control.

In the latest phase (2025–2026), the research landscape shows a shift toward a more holistic integration of technology, learning methods, and the affective dimension, which previously tended to be marginalized. The dominance of mixed methods approaches with an emphasis on qualitative exploration indicates that researchers are no longer solely oriented toward quantitative measurement of learning outcomes but are beginning to examine the learning experience as a complex, contextual, and multidimensional phenomenon (Afifah et al., 2025; Syafii & Sariyani, 2025). In this context, learning effectiveness is determined not only by cognitive success but also by emotional engagement, intrinsic motivation, and the quality of interactions between instructors and students. Nevertheless, the effectiveness of peer-learning should not be assumed to occur automatically. Its contribution to Qur'anic recitation learning depends on several pedagogical conditions, including the competence of peer tutors, the clarity of feedback procedures, and lecturer supervision. Students who act as peer tutors need sufficient mastery of *makharijul huruf* and tajwid to provide accurate corrections. Without these conditions, peer-learning may facilitate social interaction and increase students' confidence, but it may also allow pronunciation errors to persist or be reinforced. Therefore, peer-learning is more appropriately positioned as a complementary practice that provides opportunities for repeated recitation and collaborative learning, rather than as a substitute for expert guidance.

Interestingly, amidst the increasingly massive acceleration of technology marked by the use of mobile applications, interactive digital platforms, and the integration of artificial intelligence-based features, research findings actually reaffirm the central position of traditional methods such as talaqqi as the main foundation in learning (Novita et al., 2026; Sakdiah & Pasaribu, 2025). This demonstrates that the presence of technology does not

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necessarily replace classical practices but rather serves as a reinforcement and expands access to learning. Direct interaction in talaqqi, which involves verbal correction, accuracy of makhraj, and transmission of scientific sanad, remains an element that is difficult to replicate digitally. Therefore, innovation in Qur'an learning in this phase is not substitutive, but complementary, where modern and traditional approaches interact to form an adaptive learning ecosystem. This integration also emphasizes that learning success is determined not only by the sophistication of the media, but by the ability to design synergies between technology, pedagogical methods, and the depth of human relationships in the learning process.

However, technology-supported Qur'anic learning also presents limitations that should be considered. Mobile applications and digital platforms can facilitate repeated listening, independent practice, and access to instructional materials. Nevertheless, these functions do not necessarily ensure accurate recitation, particularly when learners encounter difficulties in articulating specific Arabic phonemes or applying complex tajwid rules. Digital resources may provide models of correct pronunciation, but learners still require immediate and individualized feedback to identify and correct errors. This limitation explains why talaqqi remains pedagogically important. Through direct interaction with a qualified instructor, students can receive real-time correction of makharijul huruf, articulation, rhythm, and tajwid application. Thus, technology is valuable for extending learning opportunities, whereas talaqqi provides an essential form of guided oral correction that cannot be fully replaced by independent digital practice.

The reviewed studies also reveal differences in the extent to which instructional innovations produce measurable learning outcomes. For example, Idharoel Haq (2019) reported highly positive student responses, reaching 100%, yet the reported N-Gain was only 0.26 and the improvement was not statistically significant. This finding suggests that positive perceptions and learning engagement should not be interpreted as direct evidence of substantial improvement in recitation competence. Similarly, Yahya et al. (2021) found no significant difference in student performance between online and face-to-face learning, indicating that online learning may function as a practical alternative rather than a necessarily superior instructional mode. In contrast, Afifah et al. (2025) reported a statistically significant improvement in students' Qur'anic reading ability following a guidance program. Meanwhile, Dermawan et al. (2024) demonstrated the feasibility of virtual reality media, although feasibility scores should not be equated with direct evidence of improved recitation performance. These differences indicate that the effectiveness of instructional approaches depends not only on the method or media employed but also on the learning objectives, implementation conditions, and types of outcomes measured.

Taken together, these findings suggest that no single instructional method or medium is universally effective for all aspects of Qur'anic recitation learning. Rather, the selection of instructional approaches should correspond to the specific competencies being developed. Talaqqi is particularly important for correcting pronunciation and tajwid errors through direct instructor feedback, while peer-learning can provide additional opportunities for

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collaborative practice when supported by competent tutors and appropriate supervision. Digital media, in turn, can facilitate repeated listening, independent practice, and access to learning resources, particularly when accompanied by periodic assessment and feedback. Accordingly, an effective learning ecosystem should not be understood simply as the combination of traditional and digital approaches, but as the purposeful alignment of pedagogical methods, learning media, learner competencies, and instructional support.

CONCLUSION

This research shows that Quranic learning in higher education has shifted from a conventional approach to an integrative learning ecosystem. Research trends are evolving from mapping basic skills to exploring holistic learning. Learning methods are no longer isolated, but rather complement each other, including traditional, collaborative, and technology-based approaches. Meanwhile, learning media are also evolving from predominantly print to digital and multimodal, without abandoning the crucial role of direct interactions such as *talaqqi* (recitation). Thus, learning effectiveness is determined by the synergy between methods, media, and the learning context.

Further research is recommended to develop an integrative learning model based on ecosystem-centered learning that empirically tests the combination of traditional methods, digital technology, and affective approaches. Furthermore, longitudinal studies are needed to examine the long-term impact of digital media and peer-learning on the quality of Quranic recitation. Research can also be directed at developing evaluation instruments capable of simultaneously measuring cognitive, affective, and psychomotor aspects, as well as exploring the use of cutting-edge technology such as tajwid-based AI to support more personalized and adaptive learning.

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