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## Mapping Qirā'āt Education: A Comparative Literature Review of Traditional, Direct, and Digital Approaches

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### Abstract

*Qirā'āt education faces contemporary pedagogical challenges in connecting complex theoretical knowledge with accurate practical recitation while preserving the authenticity of Qur'anic transmission. This study aims to map and compare three major approaches to qirā'āt education traditional, Direct Method, and digital approaches and to formulate an integrated conceptual framework for contemporary qirā'āt pedagogy. The research employs a qualitative library research design through a systematic review of classical qirā'āt literature, contemporary academic publications, scientific journal articles, and relevant digital learning resources. Data were analyzed using a descriptive-comparative approach to identify the pedagogical characteristics, strengths, limitations, and epistemological orientations of each approach. The findings demonstrate that the traditional approach remains indispensable for maintaining sanad, talaqqī, mushāfahab, and authoritative teacher verification. The Direct Method strengthens experiential learning by connecting learners directly with authentic recitational practice through listening, imitation, guided practice, and comparison of variants. Meanwhile, digital approaches enhance accessibility, repeated exposure, independent learning, and comparative analysis of qirā'āt resources, although they require scholarly verification to ensure authenticity. The principal scientific contribution of this study is the formulation of Integrated Qirā'āt Education Mapping, a conceptual pedagogical sequence consisting of Qirā'āt Mapping → Structured Knowledge → Direct Exposure → Guided Practice → Comparison of Variants → Teacher Verification. This framework integrates the strengths of traditional transmission, experiential learning, and digital technology without replacing the epistemic authority of teachers, thereby providing a theoretical foundation for modernizing qirā'āt education while preserving its authenticity and scholarly integrity.*

**Keywords:** *Qirā'āt Education; Direct Method; Digital Learning; Tafsīr; Qirā'āt 'Asharab.*

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## INTRODUCTION

Qirā'āt is one of the fundamental disciplines in Qur'anic studies, closely associated with the history of transmission, the authenticity of Qur'anic recitation, Arabic linguistics, Qur'anic exegesis, and the pedagogical tradition of Qur'an learning. Qirā'āt does not merely refer to technical differences in the pronunciation of Qur'anic verses, but it also represents a range of recitational traditions transmitted through established chains of narration, each possessing its own methodological principles and distinctive characteristics. Therefore, mastery of qirā'āt requires not only theoretical understanding but also practical competence in reciting, distinguishing, comparing, and verifying various recitational variants on the basis of academically and religiously authoritative sources (Rhain et al., n.d.).

Qirā'āt education has developed through direct transmission between teachers and students. The traditions of *talaqqī* and *musyāfahah* have served as fundamental mechanisms for preserving the accuracy of recitation and the continuity of its chains of transmission (*sanad*). Students acquire recitational forms by listening directly to the teacher, imitating the recitation, repeatedly practicing it, and subsequently receiving correction and verification. This model possesses a significant advantage in preserving the authenticity of Qur'anic recitation because the process of *teacher verification* enables phonetic and articulatory errors to be identified and corrected immediately. Given the high level of complexity inherent in qirā'āt, the presence of a competent teacher remains essential to ensuring that learning does not stop at knowledge of recitational variants but culminates in accurate practical recitation (Ainur Rhain et al., 2025).

Traditional learning models face several challenges when applied within contemporary educational contexts. The materials of qirā'āt, particularly Qirā'āt Sab'ah and Qirā'āt 'Asharah, encompass a broad range of recitational variations. Learners are required to master numerous concepts, terminologies, narrators, *ṭuruq*, and forms of recitational variation across different Qur'anic verses. When learning is excessively oriented toward memorization and the gradual delivery of theoretical material, learners may experience difficulties in establishing meaningful connections between the structure of qirā'āt knowledge and actual recitation practice. This condition indicates the need for pedagogical strategies capable of bridging the gap between conceptual knowledge and direct recitational experience (Andri Nirwana et al., 2025).

This issue has become increasingly relevant as the characteristics of contemporary learners continue to change. Today's learners live in environments deeply immersed in digital technology

and are accustomed to accessing information through audiovisual media, interactive applications, and online learning resources. Such changes do not necessarily imply that the traditions of *talaqqī* and *musyāfabah* should be abandoned. Rather, the transformation of the learning environment calls for a critical examination of how these traditions can be preserved while simultaneously being strengthened through more adaptive pedagogical approaches (Mahmudin, 2019).

Within this context the Direct Method becomes relevant to the study of qirā'āt education. The Direct Method places learners in direct engagement with the object of learning. In qirā'āt education, this principle can be implemented through direct exposure to recitations, practical engagement with different qirā'āt variants, listening to exemplary recitations, imitation, comparison of recitational differences, and guided correction. Learners therefore do not merely study “what qirā'āt is,” but directly experience “how qirā'āt is recited and distinguished.” Such an approach has the potential to narrow the gap between theoretical understanding and practical competence without diminishing the teacher's role as the authoritative source of verification (Chamidah, 2024)

The discussion of the Direct Method in qirā'āt education, however, still requires a more systematic conceptual mapping. Some studies of Qur'anic education focus primarily on general recitation skills, whereas studies of qirā'āt tend to emphasize historical, philological, *sanad*-related, classificatory, and variant-related dimensions. Consequently, there remains an academic space for bringing qirā'āt studies into dialogue with contemporary pedagogical discourse, particularly approaches emphasizing experiential and direct learning. Such mapping is important for determining the extent to which the principles of the Direct Method can be adapted to qirā'āt education without compromising the epistemological characteristics of the discipline (Azizah, 2024).

In addition to the Direct Method, advances in digital technology have created new opportunities for qirā'āt education. The digitization of Qur'anic manuscripts, recordings of expert reciters (*qurrā'*), Qur'an applications, online learning platforms, qirā'āt databases, and speech-recognition technologies enables learners to access a wider range of recitational resources more easily. Learners can listen to recitations repeatedly, compare different variants, study relevant information independently, and utilize digital technology as a practice medium before submitting their recitation for verification by a teacher. In this context, digital technology

can be understood as an instrument that expands the learning environment rather than as a substitute for the teacher's authority (Özbek & CÖLLÜ, 2025).

The digitalization of qirā'āt education also raises significant epistemological and pedagogical concerns. Easy access to recorded recitations does not necessarily guarantee that the sources possess academically and religiously accountable authority. Similarly, speech-recognition technologies and learning applications may assist in identifying certain pronunciation errors, but they cannot necessarily replace the broader processes of *talaqqī*, *musyāfahah*, and *sanad* verification. Therefore, a critical approach to the use of technology is necessary to ensure that digital innovation remains within the framework of authenticity and scholarly authority in qirā'āt (Fadhilah et al., 2024).

The central issue, therefore, is not whether traditional, Direct Method, or digital approaches should be chosen exclusively, but rather how these three approaches can be mapped, compared, and integrated within a relevant framework for qirā'āt education. The traditional approach is characterized by transmission, *sanad*, exemplary recitation, and direct verification. The Direct Method has the potential to strengthen learning through direct engagement and practice. Meanwhile, the digital approach offers accessibility, flexibility, repeated exposure, documentation, and various technological possibilities for learning. Each approach possesses particular strengths and limitations that require systematic comparative analysis (Sitorus, 2018).

The need for such mapping is particularly significant in the context of Qirā'āt 'Asharah. The complexity of the ten canonical recitations, encompassing imams, transmitters, *ṭuruq*, and various forms of recitational differences, requires a learning system capable of organizing knowledge in a structured manner. Learners cannot rely solely on memorizing lists of recitational differences; they need to understand patterns, compare variants, listen to recitations, practice them, and obtain verification from qualified teachers. Accordingly qirā'āt education requires a pedagogical sequence that connects qirā'āt mapping → structured knowledge → direct exposure → guided practice → comparison of variants → teacher verification.

At the same time the existing literature on qirā'āt education remains relatively fragmented. Studies of traditional learning, direct learning, and digital learning have often developed within separate scholarly discourses. Few studies have specifically mapped these three approaches within a single comparative framework to examine their continuities, differences, strengths,

limitations, and possibilities for integration. This condition indicates an important research gap warranting investigation through a comparative literature review (Khotimah, 2023).

This study seeks to address this gap by mapping the literature related to qirā'āt education through three principal approaches: the traditional approach, Direct Method, and digital approach. The study does not seek to establish that one approach is categorically superior to the others. Rather, it aims to identify the pedagogical characteristics of each approach and explore possibilities for their synthesis as a conceptual basis for the development of contemporary qirā'āt education (Darmalaksana Wahyudin, 2025).

The novelty of this study lies in its attempt to construct a pedagogical map of qirā'āt education that connects the strengths of traditional transmission with direct learning experiences and the support of digital technology. Within this framework, modernization is not understood as replacing traditional methods with technology, but as developing an educational ecosystem preserving the authenticity of qirā'āt while enhancing accessibility, learner engagement, and pedagogical efficiency. Accordingly, the teacher retains a central role as both mentor and validator, while the Direct Method and digital technology function as complementary instruments for enriching the learning experience.

Based on these considerations, the study entitled "Mapping Qirā'āt Education: A Comparative Literature Review of Traditional, Direct, and Digital Approaches" is significant. It is expected to contribute theoretically to the development of qirā'āt pedagogy while providing a conceptual framework for more adaptive approaches to qirā'āt education. Furthermore, the findings may serve as a foundation for future empirical research examining an integrated model combining traditional transmission, the Direct Method, and digital technology, particularly in the teaching of Qirā'āt 'Asharah in Qur'anic educational institutions and higher education.

The fundamental questions guiding this study are: How does the literature map the characteristics of qirā'āt education through traditional, Direct Method, and digital approaches? What are the strengths and limitations of each approach? And how can these three approaches be integrated to develop a model of qirā'āt education remaining authentic in transmission, pedagogically effective, and adaptive to technological developments? These questions provide the basis for producing a literature mapping that is not merely descriptive but also critical and synthetic, thereby offering a new direction for the modernization of qirā'āt education in the contemporary era.

This study employs a qualitative approach using a library research method. The study focuses on mapping and comparing various approaches to qirā'āt education, particularly the traditional approach, the Direct Method, and the digital approach (Darmalaksana Wahyudin, 2025).

The data were drawn from classical literature on qirā'āt, contemporary academic books and scholarly works, scientific journal articles, and relevant digital sources concerning qirā'āt education. These sources were examined to identify the concepts, characteristics, pedagogical principles, and developments of approaches to qirā'āt learning (Kusumajanti et al., 2025).

Data were collected through documentation and a systematic review of literature relevant to the research focus. The collected data were subsequently analyzed using descriptive-comparative analysis, which involved describing the characteristics of each approach and then comparing their respective strengths, limitations, and pedagogical orientations. The comparison covered the *ifrād* and *jam'* methods, the theoretical-to-practical approach, the practical-to-theoretical approach represented by the Direct Method, and integrative approaches utilizing digital technology (Baidan & Aziz, 2012).

The analysis was conducted thematically by categorizing findings from the literature into several analytical dimensions, including learning structure, the relationship between theory and practice, the need for teacher guidance, the utilization of technology, and the relevance of each approach to contemporary qirā'āt education. The findings were subsequently synthesized to develop a conceptual mapping of the development of approaches to qirā'āt education (Sugiyono, 2018).

This study does not empirically test the effectiveness of any particular method through experimental procedures or field data. Rather, it produces a conceptual synthesis based on the available literature. This approach also enables the study to retain due consideration of *talaqqī*, *mushāfabah*, *sanad*, and teacher authority as essential elements in the transmission and preservation of qirā'āt knowledge.

## DISCUSSIONS

### 1. Challenges in Qirā'āt Education in the Contemporary Context

Qirā'āt education possesses distinctive characteristics that differentiate it from Qur'anic reading instruction in general. Qirā'āt is concerned not merely with the ability to read the Qur'anic text, but also with systems of recitational transmission, sanad-based authority, variant readings, *ṭarīq* (transmission pathways), and the ability to distinguish among recitational forms having been recognized as legitimate within the Islamic scholarly tradition. Accordingly, the study of qirā'āt requires an integration of conceptual knowledge and practical competence. Pedagogical challenges arise when these two dimensions are not developed in a balanced manner (Parlak & Mustafa, 2022).

In conventional instructional models, learners are generally introduced first to the theoretical foundations of qirā'āt, including the names of the imams, transmitters (*ruwāt*), methodological rules, technical terminology, and various forms of *ikhtilāf al-qirā'āt* (differences in Qur'anic readings). Such theoretical instruction is essential as a foundation for developing systematic knowledge; however, it may be less effective when it is not promptly followed by opportunities to listen to and practice the corresponding recitations. Knowledge of a particular qirā'āt variant does not automatically translate into the ability to perform that variant accurately. This condition creates a pedagogical knowledge–practice gap, namely, a discrepancy between knowing a recitational variant and being able to actualize it correctly in recitation practice (Fachiroh, 2025).

Another challenge concerns the structural complexity of the qirā'āt tradition. In *Qirā'at 'Asharah*, for example, learners encounter multiple imams, transmitters, transmission pathways, and forms of recitational variation. When such information is presented without a clear system of organization and mapping, learning may become a fragmented memorization-oriented activity. Learners may acquire substantial amounts of information about qirā'āt while still experiencing difficulties in understanding the relationships among its various components (Laili, 2024).

These challenges indicate that contemporary qirā'āt education requires an approach going beyond merely increasing the amount of instructional material and instead emphasizes the systematic organization of knowledge. Qirā'āt mapping is therefore important because it enables learners to visualize and understand the relationships among the imams, transmission traditions (*rimāyāt*), *ṭuruq* (transmission pathways), forms of recitational variation, and their practical applications within specific Qur'anic verses. In

other words, the fundamental challenge in qirā'āt education is not simply a lack of instructional content, but also the question of how such content can be systematically mapped into a coherent knowledge structure that is accessible, comprehensible, and applicable in actual recitation practice (Ustazdah & Nugroho, 2025).

## 2. Limitations of the Traditional Approach and the Strengths of *Talaqqī-Musyāfahah*

The traditional approach constitutes an essential foundation of qirā'āt education. The *talaqqī-musyāfahah* system enables learners to acquire Qur'anic recitations directly from a teacher through a process of listening, imitation, repetition, and corrective feedback. From the epistemological perspective of qirā'āt, this teacher–student relationship is particularly significant because recitation is not merely understood as written information, but also as an oral tradition transmitted from one generation to another (Uli Rifatul Millah et al., 2026).

A major strength of the traditional approach lies in teacher verification. The teacher functions not only as an instructor but also as an authoritative validator of the learner's recitation. Errors concerning *makhārij al-ḥurūf* (articulation points), *ṣifāt al-ḥurūf* (phonetic characteristics), *madd* (elongation), *waqf* and *ibtidā'* (pausing and resumption), as well as other specific characteristics of particular recitations, can be identified and corrected directly. This function represents an essential dimension of qirā'āt education difficult to fully replicate through digital learning resources (Hakim, 2018; Razali et al., 2014).

The traditional approach also encounters challenges when implemented within contemporary educational contexts. A learning system relying heavily on face-to-face interaction with qualified teachers may be constrained by limited instructional time, class size, the availability of teachers with specialized expertise in qirā'āt, and geographical accessibility. Moreover, because learning generally progresses incrementally and depends substantially on individual learner capacity, the process may require a relatively extended period to achieve adequate mastery (Nurdin et al., 2024).

These challenges do not imply that the traditional approach should be abandoned. Rather, the literature mapping indicates that its essential elements should be preserved as the epistemic core of qirā'āt education. What requires development is the pedagogical mechanism surrounding this core. Accordingly, the modernization of qirā'āt education should not be directed toward eliminating *talaqqī-musyāfahah*, but toward developing

complementary methods enabling learners to acquire structured preparation, engage in guided practice, and enrich their learning experience before and after teacher verification. In this model, technological and pedagogical innovations function as complementary instruments rather than substitutes for the authoritative role of the teacher (Rohman et al., 2024).

### 3. Digitalization of Qirā'āt Education: Opportunities and Epistemological Challenges

Digital transformation offers significant opportunities for the development of qirā'āt education. Digital resources enable learners to access electronic Qur'anic manuscripts, recordings of *qurrā'* (Qur'anic reciters), audio-visual materials, qirā'āt databases, and various other learning resources. Digitalization also facilitates the storage, classification, retrieval, and rapid access to instructional materials, thereby expanding the possibilities for flexible and learner-centered qirā'āt education (Abdelgelil et al., 2025; Sitorus, 2018).

In the context of qirā'āt learning, one of the most significant advantages of digital technology is its capacity to provide repeated exposure to recitational models. Learners can listen to a particular recitation repeatedly without having to wait for every learning session with a teacher. This provides greater opportunities for self-directed learning and the reinforcement of auditory memory. Digital technology also facilitates the comparative study of recitational variants, allowing learners to listen to and examine differences among readings more systematically (Ali et al., 2025).

Speech-recognition technology further opens possibilities for developing automated feedback systems for learners' recitations. Such systems may assist learners in identifying certain aspects of their performance and provide immediate preliminary feedback. Nevertheless, this technology should be positioned as a pedagogical support tool rather than a substitute for the teacher. Digital systems may assist in identifying particular features of a recitation, but the validation of a qirā'āt reading encompasses a broader scholarly dimension than merely determining whether a learner's vocal output corresponds to a digitally stored model (Khasanah et al., 2024).

The epistemological issue becomes particularly significant when learners obtain qirā'āt materials from the internet without possessing sufficient capacity to verify the authenticity and authority of the sources. Not all digital recordings, texts, or instructional

materials possess the same level of scholarly reliability. Consequently, digitalization must be accompanied by source authentication and teacher-mediated verification. This is particularly important in qirā'āt education, where the legitimacy of a reading is closely related not only to its audible form but also to its recognized transmission and scholarly tradition.

Digital learning should ideally be positioned as a supporting layer within the broader qirā'āt learning ecosystem. Technology can facilitate access, practice, repetition, auditory exposure, and comparison, while teachers retain their essential role in determining the validity of recitations, providing corrective guidance, and maintaining the continuity of scholarly transmission. The appropriate model, therefore, is not one of technological substitution but of pedagogical integration, in which digital resources strengthen the learning process while *talaqqī-musyāfahah* and teacher verification remain central to the epistemic integrity of qirā'āt education.

#### 4. Comparison of Three Approaches to Qirā'āt Education

Based on the synthesis of the literature, the traditional approach, Direct Method, and digital approach exhibit distinct characteristics while also offering complementary strengths. Their differences can be summarized as follows:

| Aspect              | Traditional Approach                | Direct Method                            | Digital Approach                          |
|---------------------|-------------------------------------|------------------------------------------|-------------------------------------------|
| Primary orientation | Transmission and verification       | Experience and practice                  | Accessibility and flexibility             |
| Primary medium      | Teacher and classical texts         | Teacher, recitation, and guided practice | Applications, audio, video, and databases |
| Key strength        | <i>Sanad</i> , <i>talaqqī</i> , and | Direct learner                           | Repeated exposure                         |

|                          |                                                       |                                               |                                        |
|--------------------------|-------------------------------------------------------|-----------------------------------------------|----------------------------------------|
|                          | <i>musyāfahah</i>                                     | engagement                                    | and accessibility                      |
| Key limitation           | Time constraints and dependence on qualified teachers | Requires careful instructional design         | Risk of exposure to unverified sources |
| Role of the teacher      | Highly central                                        | Facilitator, guide, and corrective instructor | Validator and epistemic mediator       |
| Learning characteristics | Teacher-guided                                        | Active and practice-oriented                  | Flexible and self-directed             |
| Verification             | Direct and authoritative                              | Direct and guided                             | Requires external verification         |

**Table 1.** The table compares the traditional, Direct Method, and digital approaches to qirā'āt education in terms of orientation, learning media, strengths, limitations, teacher roles, learning characteristics, and verification. It highlights the complementary potential of the three approaches in developing authentic, practical, and adaptive qirā'āt education.

The comparison demonstrates that these three approaches should not be positioned in opposition to one another. Rather, each addresses a different dimension of qirā'āt education. The traditional approach is particularly strong in maintaining authenticity, scholarly transmission, and recitational verification through *sanad*, *talaqqī*, and *musyāfahah*. The Direct Method is advantageous in facilitating direct learner engagement with recitational forms and strengthening the connection between theoretical knowledge and practical performance. Meanwhile, the digital approach offers significant advantages in terms of accessibility, flexibility, repeated exposure, and opportunities for comparative

learning (Khasanah et al., 2024).

The challenges of contemporary qirā'āt education cannot be adequately addressed by privileging one approach while disregarding the others. Instead, the literature synthesis suggests the need for an integrative pedagogical framework combining the epistemic authority of the traditional approach, the experiential orientation of the Direct Method, and the accessibility and repetition afforded by digital technology. Within such a framework, technology functions as a supporting mechanism, the Direct Method structures the transition from knowledge to practice, and *talaqqī-musyāfahah* provides the final layer of authoritative teacher verification. This complementary relationship provides a more coherent foundation for the modernization of qirā'āt education without compromising the epistemological integrity of its transmission tradition.

## 5. An Integrative Model of Qirā'āt Education

Based on the synthesis of the three approaches discussed above, this article proposes an integrative conceptual framework referred to as Integrated Qirā'āt Education Mapping. The framework positions knowledge mapping as the initial stage of learning and subsequently connects it with direct exposure, guided practice, comparison of recitational variants, and teacher verification. Rather than treating traditional, direct, and digital approaches as competing models, the framework integrates their respective strengths into a sequential and complementary learning process (Laila et al., 2024).

The model can be formulated as follows:



**The first stage**, Qirā'āt Mapping, functions to organize the knowledge structure of qirā'āt, including the imams, *rimāyāt* (transmission traditions), *ṭuruq* (transmission pathways), and various forms of recitational differences. This stage provides learners with a conceptual map that enables them to understand the relationships among the different components of qirā'āt rather than encountering them as isolated items of information (Onn, 2011).

**The second stage**, Structured Knowledge, transforms the mapped information into a systematic instructional structure. At this stage, complex information concerning

recitational authorities, transmission chains, and variants is organized into learning units that can be progressively understood and practiced. This organization is intended to reduce the cognitive burden associated with learning the complex structure of *Qirā'āt 'Asharab* (Ahamad Nzly et al., 2021).

**The third stage**, Direct Exposure, brings learners into direct contact with authentic examples of recitation through qualified teachers and/or validated audio resources. Direct exposure provides an auditory foundation that allows learners to encounter the actual phonetic and recitational characteristics of a variant before attempting to reproduce it.

**The fourth stage**, Guided Practice, provides learners with opportunities to reproduce and practice the recitation under appropriate guidance. At this stage, learners move from auditory recognition toward practical performance, while the teacher provides corrective feedback and guidance where necessary.

**The fifth stage**, Comparison of Variants, develops learners' ability to identify, distinguish, and compare the characteristics of different recitational variants. Through systematic comparison, learners can associate particular forms of *ikhtilaf al-qirā'āt* with their corresponding imams, *riwāyāt*, *ṭuruq*, and concrete examples in the Qur'anic text. This stage is particularly important for transforming fragmented information into interconnected and meaningful knowledge.

**The final stage**, Teacher Verification, ensures that the learning outcomes remain within the boundaries of recognized recitational validity and the established scholarly authority of *qirā'āt*. Teacher verification therefore represents more than ordinary corrective feedback; it functions as an epistemic safeguard that connects contemporary learning practices with the established tradition of *talaqqī-musyāfahah* and scholarly transmission (Ahamad Nzly et al., 2021).

The model demonstrates that digital technology should not be positioned as the center of *qirā'āt* education, but rather as a supporting layer that can strengthen several stages of the learning process, particularly mapping, direct exposure, practice, repetition, and comparison. Digital resources may facilitate access to recitational materials and provide opportunities for repeated auditory exposure, while the Direct Method structures the transition from knowledge to practical performance. The teacher, however, remains indispensable in the final verification process and in maintaining the epistemic continuity

of qirā'āt transmission (Zakaria et al., 2025).

Thus Integrated Qirā'āt Education Mapping offers a conceptual model in which modernization does not entail replacing the traditional transmission system. Instead, it reorganizes and complements existing pedagogical practices by connecting structured knowledge, experiential learning, digital support, and authoritative teacher verification within a coherent learning sequence. The model consequently provides a framework for modernizing qirā'āt education while preserving the authenticity and scholarly integrity of its transmission tradition.

## 6. Research Novelty

The novelty of this study lies in the conceptual synthesis of three approaches to qirā'āt education traditional, direct, and digital into an integrated pedagogical mapping framework. Previous studies have generally examined traditional transmission, instructional-method innovations, or the digitalization of Qur'anic learning as relatively separate domains. This article brings these three dimensions together and situates them within a coherent and sequential learning process.

The first dimension of novelty is the shift from method-centered learning to mapping-centered learning. Qirā'āt education is not viewed merely as a matter of selecting an appropriate instructional method, but as a process of systematically mapping the relationships among knowledge structures, recitational experience, guided practice, comparison, and verification. This perspective places the organization of qirā'āt knowledge at the foundation of pedagogical design.

The second novelty concerns the formulation of the knowledge–practice–verification relationship. This study argues that qirā'āt competence should be developed through three interconnected layers: structured knowledge, practical experience, and authoritative validation. These three layers provide a pedagogical bridge between theoretical learning and actual recitation performance. Knowledge provides the conceptual framework, practice transforms knowledge into procedural competence, and verification ensures that the resulting performance remains consistent with the established qirā'āt tradition.

The third novelty lies in positioning teacher verification as an epistemic safeguard

within digitally supported qirā'āt education. Digital technology is not conceptualized as a replacement for the teacher, but as a means of expanding access, facilitating repeated exposure, supporting practice, and enabling comparative learning. The validity of a qirā'āt recitation, however, remains connected to verification by teachers who possess appropriate qirā'āt competence and who can situate the learner's performance within the established scholarly tradition.

The fourth novelty is the formulation of the following pedagogical sequence:

Qirā'āt Mapping → Structured Knowledge → Direct Exposure → Guided Practice → Comparison of Variants → Teacher Verification



This sequence provides a conceptual framework for designing qirā'āt learning, particularly *Qirā'āt 'Asharah*, by integrating the strengths of traditional transmission with principles of direct experiential learning and the supporting capacities of digital technology. The sequence also clarifies the functional relationship among the three approaches rather than treating them as independent or competing instructional models (Rohman et al., 2024).

The principal contribution of this study is not merely the assertion that qirā'āt education requires modernization, but the proposal of a conceptual framework for how such modernization can be pursued without disrupting the principles of authenticity and continuity in qirā'āt transmission. Modernization is conceptualized as a process of integration: the traditional approach provides epistemic authority and transmission, the Direct Method provides direct experience and practical engagement, while digital technology provides accessibility, repetition, and opportunities for comparison.

The proposed framework therefore offers a theoretically grounded basis for rethinking contemporary qirā'āt education. Rather than replacing established transmission practices, modernization can reorganize and extend the learning environment around them, ensuring that technological innovation and pedagogical flexibility remain aligned with the authoritative foundations of qirā'āt scholarship.

## CONCLUSION

This study has examined the contemporary challenges of qirā'āt education through a synthesis of three pedagogical approaches: the traditional approach, the Direct Method, and the digital approach. The findings indicate that the principal challenge in contemporary qirā'āt education is not merely the complexity or volume of instructional content, but the difficulty of connecting structured theoretical knowledge with practical recitation and authoritative verification. This challenge is reflected in the knowledge–practice gap, particularly in the learning of *Qirā'āt 'Asharab*, which involves complex relationships among imams, *riwāyāt*, *ṭuruq*, and various forms of recitational differences.

The analysis demonstrates that each approach possesses distinctive strengths addressing different dimensions of qirā'āt education. The traditional approach remains essential for maintaining the authenticity and continuity of transmission through *sanad*, *talaqqī*, and *musyāfahah*. The Direct Method provides a pedagogical mechanism for connecting learners directly with recitational forms through exposure, imitation, guided practice, and comparison. Meanwhile, digital technology expands accessibility, enables repeated exposure, supports independent practice, and facilitates the organization and comparison of qirā'āt materials. However, none of these approaches is sufficient when implemented in isolation.

As its principal conceptual contribution, this study proposes Integrated Qirā'āt Education Mapping, formulated through the sequence:

Qirā'āt Mapping → Structured Knowledge → Direct Exposure → Guided Practice → Comparison of Variants → Teacher Verification.

The model positions qirā'āt mapping and structured knowledge as the foundation for organizing complex recitational information, while direct exposure and guided practice facilitate the transition from conceptual understanding to practical competence. Comparison of variants strengthens learners' ability to recognize and distinguish recitational differences, whereas teacher verification functions as an epistemic safeguard that maintains the validity and scholarly continuity of qirā'āt transmission.

The study therefore argues that modernization in qirā'āt education should not be understood as the replacement of traditional transmission by technological innovation. Rather, modernization should be conceived as an integrative pedagogical process in which traditional transmission provides epistemic authority, the Direct Method provides experiential and practice-oriented learning, and digital technology provides accessibility, repetition, and

comparative learning opportunities. This approach enables technological innovation to operate within, rather than outside, the established epistemological framework of qirā'āt scholarship.

The proposed framework offers a conceptual foundation for curriculum designers, qirā'āt educators, *pesantren*, higher education institutions, and developers of digital Qur'anic learning platforms. Nevertheless, because this study is based on a literature synthesis and conceptual analysis, the proposed model requires further empirical investigation to assess its pedagogical effectiveness, applicability across different learning environments, and impact on learners' qirā'āt competence. Future studies may, therefore examine the model through classroom-based implementation, experimental designs, or digital learning environments to determine how effectively the proposed integration can improve qirā'āt learning while preserving the authenticity of its transmission.

The future of qirā'āt education need not be framed as a choice between tradition and technology. Its more sustainable direction lies in an integrated model that is authentic in transmission, structured in knowledge, direct in practice, comparative in learning, and adaptive in technology.

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