

## TAJWEED-BASED ISLAMIC EDUCATION AND THE AUTHENTICITY OF QURANIC MEMORIZATION AT MTS TAHFIZH CENDIKIA PEKANBARU

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### ABSTRACT

Despite extensive research on Qur'anic memorization pedagogy, the mechanisms through which tajwid internalization constructs linguistic awareness and sustains long-term memorization authenticity remain theoretically underexplored. This study examines that phenomenon among students at MTs Tahfizh Cendikia Pekanbaru. Employing a qualitative case study design, data were collected through participatory observation, in-depth interviews with ten *tahfizh* students, and memorization evaluation records, analyzed using the Miles, Huberman, and Saldaña interactive model, with credibility ensured through source and technique triangulation. The findings reveal that tajwid internalization unfolds across three stages: sound recognition, structural comprehension, and full internalization, each progressively constructing a linguistic awareness that functions as a phonetic self-monitoring system, a mnemonic structure, and a spiritually grounded motivational force. Students who attained full internalization demonstrated autonomous self-correction, sustained memorization retention, and internalized spiritual responsibility toward recitation authenticity, independent of external evaluation. This study proposes that tajwid is not merely a set of phonetic rules, but a generative system constructing cognitive and spiritual architecture within the learner, a theoretical contribution largely absent from prior *tahfizh* scholarship.

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### INTRODUCTION

MTs Tahfizh Cendikia Pekanbaru is an Islamic educational institution that places the Qur'anic *tahfizh* program as the primary pillar of its learning system. The institution consistently implements the *talaqqi* method, wherein students submit their memorization directly to the teacher under strict recitation standards grounded in tajwid rules. The learning process demands not only quantitative memorization, but also phonetic precision at the level of *makhraj* and the distinctive characteristics of each letter. A conducive *pesantren* environment, a structured memorization

schedule, and intensive teacher supervision collectively form the foundation of an organically growing memorization ecosystem within this institution.

A particularly remarkable phenomenon has been observed in this setting: students who undergo deep tajwid internalization demonstrate significantly fewer phonetic errors during *murajaah*, even after extended periods of time. More notably, they are capable of identifying and self-correcting pronunciation errors without relying on teacher guidance. This suggests that something beyond mechanical memorization is occurring within the cognitive processes of these students, a form of linguistic awareness that functions as an anchor for phonetic memory, preserving the authenticity of their recitation in accordance with recognized *sanad* standards.

Ideally, cultivating deep linguistic awareness among students at the *madrasah tsanawiyah* level is not a straightforward undertaking, particularly given the phonetic complexity of Qur'anic recitation. Studies on *lahn* indicate that correct mastery of Arabic letter articulation requires prolonged and intensive practice before it becomes automatized within one's cognitive system (Mosankore & Ahmad, 2024). The internalization of tajwid rules within the *talaqqi* framework requires graduated stages that cannot be accelerated, as phonetic memory formation depends heavily on the precision of repeated and structured teacher-student interaction (Nesia et al., 2023). Research on cognitive load in foreign language learning further indicates that secondary-level students are generally still in the explicit phase of sound processing, meaning full automatization of correct pronunciation requires highly intensive pedagogical intervention (Krieglstein et al., 2023). Without strong social, affective, and spiritual contextual support, memorization tends to deteriorate even when tajwid rules have been formally taught, (Al Afghani & Fakhria, 2024), and achieving consistent memorization authenticity requires the synergy of a continuous evaluation system, intensive mentoring, and a well-structured learning environment (Sukman et al., 2024).

There is a significant gap between these theoretical expectations and the reality observed at MTs Tahfiz Cendikia Pekanbaru. Theoretically, forming linguistic awareness that functions as a phonetic memory anchor should be a difficult achievement for students at this level, given the cognitive complexity involved and the limited metacognitive maturity characteristic of this age group. In reality, students at this institution surpass those theoretical expectations, their linguistic awareness has not only been formed, but actively functions in preserving the authenticity and long-term durability of their memorization. It is precisely this tension between *das sein* and *das sollen* that constitutes the core research problem of the present study.

Scholarly inquiry into Qur'anic memorization and tajwid within Islamic education has attracted considerable attention in recent years. A substantial body of research has examined the effectiveness of the *talaqqi* method in improving memorization quality and tajwid accuracy across various educational levels (Parlaungan et al., 2022 ; Nesia et al., 2023), the role of teacher-student interaction in shaping recitation standards and emotional-spiritual bonds within the *tahfizh* process (Rustiana & Maarif, 2022 ; Bahrin, 2022), and the influence of the *pesantren* environment and social support on the resilience and consistency of *santri* memorization (Al Afghani & Fakhria, 2024 ; Sukman et al., 2024). Research into the cognitive dimensions of Qur'anic memorization has advanced through bibliometric studies on memory and cognition in *tahfizh*, studies on *murajaah* as a long-term memorization maintenance strategy (Yusup et al., 2025), and investigations into spiritual and professional practices in sustaining *mutqin* memorization quality. The linguistic dimensions of tajwid have also been explored through studies on stylistic variation and phonetic strategies in Qur'anic discourse (Tariq et al., 2022) and examinations of *lahn* as a recitation error threatening textual authenticity (Mosankore & Ahmad, 2024).

Despite these contributions, a significant gap remains. No prior study has specifically examined the formation of linguistic awareness as a product of tajwid internalization and its impact on the authenticity of Qur'anic memorization. The majority of existing research has treated tajwid as a technical learning instrument, rather than as a system capable of constructing the structure of students' linguistic awareness in a phenomenological sense (Asdlori, 2023). Critically, no study has employed Husserl's phenomenology as an analytical framework for dissecting students' lived experiences in the process of tajwid internalization toward the formation of linguistic awareness that functions as the foundation of memorization authenticity (Cudjoe, 2023 ; Mortari et al., 2023).

This study addresses that gap by offering a conceptual integration of the phenomenology of linguistic awareness and tajwid internalization as a unified analytical construct within Islamic education. As the first study to

employ Husserl's phenomenological framework in this context, it advances a new theoretical proposition: that tajwid is not merely a set of phonetic rules, but a generative system capable of constructing cognitive and spiritual architecture within the learner. These findings have the potential to serve as a conceptual reference for developing a more holistic *tahfizh* curriculum grounded in a deep understanding of linguistic memory mechanisms in Islamic education.

The urgency of this study is further linked to SDG 4 on quality education, which calls for effective and meaningful learning for all learners. In the context of Indonesia as the country with the largest population of Qur'an memorizers globally, understanding the mechanisms of linguistic awareness in tajwid internalization can serve as a scientific foundation for designing a more effective, equitable, and inclusive *tahfizh* learning system, one that is no longer dependent solely on individual talent, but systematically achievable across Islamic educational institutions throughout the country (Asdlori, 2023).

Based on this foundation, the present study addresses two complementary research questions: first, how does the phenomenon of tajwid internalization unfold in forming the linguistic awareness of students at MTs Tahfizh Cendikia Pekanbaru within the framework of Husserlian phenomenology; and second, how does the linguistic awareness formed through tajwid internalization function as the basis for preserving the authenticity and long-term durability of students' Qur'anic memorization.

## RESEARCH METHODS

This study employs a qualitative approach with a case study design (Creswell, 2016 ; Yin, 2018), treating MTs Tahfizh Cendikia Pekanbaru as a single, contextually bounded case to obtain a holistic understanding of how tajwid internalization shapes students' linguistic awareness. Data were collected through participatory observation of *talaqqi* and *murajaah* activities, in-depth interviews with ten selected *tahfizh* students, and documentation of memorization evaluation records. Data analysis followed the interactive model of Miles, Huberman, and Saldaña (2014), encompassing data condensation, data display, and conclusion drawing. Validity was ensured through source and technique triangulation (Creswell, J. W., & Poth, 2018), meeting the standards of credibility, transferability, dependability, and confirmability.

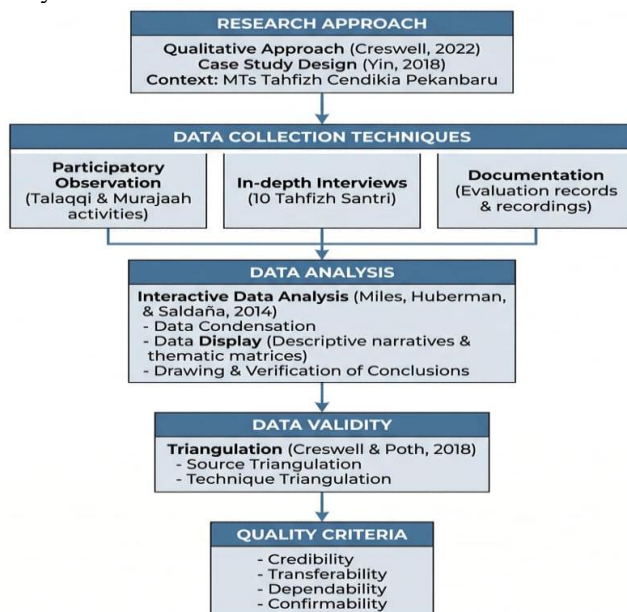


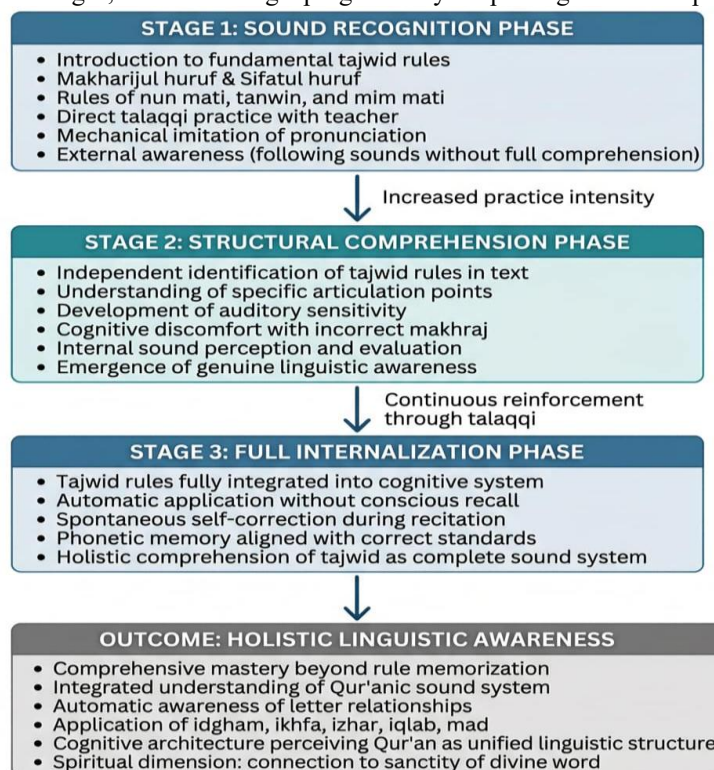
Figure 1. Research Framework

## RESULT AND DISCUSSION

### RESULT

#### The Phenomenon of Tajwid Rule Internalization in Forming Students' Linguistic Awareness at MTs Tahfizh Cendikia Pekanbaru

The findings reveal that tajwid internalization at MTs Tahfizh Cendikia Pekanbaru unfolds across three phenomenologically distinct stages, each reflecting a progressively deeper cognitive and spiritual transformation.



**Figure 2.** The Phenomenon of Tajwid Rule Internalization in Forming Students' Linguistic Awareness

In the initial stage of sound recognition, students are introduced to foundational tajwid rules, including *makharijul huruf*, *sifatul huruf*, and the rules governing *nun mati*, *tanwin*, and *mim mati*, through direct *talaqqi* practice. At this phase, students rely heavily on mechanical imitation, and their awareness of the Qur'anic sound system remains externally oriented. This aligns with Vygotsky's notion of the zone of proximal development, wherein learners depend on expert scaffolding before internalizing a skill independently. Awareness at this stage is behaviorally driven, not yet cognitively constructed.

As practice intensifies, students enter the second stage of structural comprehension, wherein they begin identifying tajwid rules independently within memorized text. More critically, they develop auditory sensitivity, a felt cognitive discomfort upon producing or hearing an incorrect *makhraj*. This represents the earliest emergence of genuine linguistic awareness: the capacity to evaluate sounds internally without external confirmation. This finding extends Anderson's (1983) distinction between declarative and procedural knowledge, suggesting that students are transitioning from knowing *about* rules to knowing *through* rules, a conceptual shift that existing *tahfizh* literature has not yet sufficiently theorized.

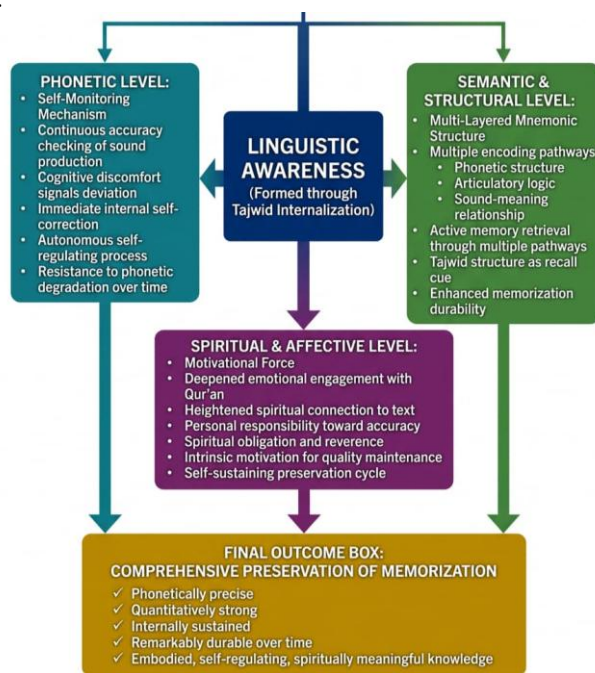
The third and most decisive stage is full internalization, in which tajwid rules are no longer consciously retrieved but are fully integrated into students' perceptual systems. Students reported reciting and reviewing

memorization without deliberate reference to any rule, as the rules had become constitutive of how they perceive and process the Qur'anic text. This was corroborated observationally: students at this stage demonstrated spontaneous self-correction mid-recitation without pausing to deliberate. Such automatization is consistent with Fitts and Posner's (1967) autonomous phase of motor learning, yet the present findings suggest an additional dimension, one that is not merely motoric but phenomenological, as students described their sound awareness as inseparable from a sense of spiritual responsibility toward the sanctity of the divine word.

Taken together, these three stages construct a linguistic awareness that operates simultaneously as a phonetic self-monitoring system, a multi-layered mnemonic structure, and a spiritually grounded motivational force. This holistic character distinguishes the present findings from prior studies that have treated tajwid primarily as a technical learning instrument. What emerges here is not a collection of rule-based knowledge, but a cognitive and spiritual architecture in which the Qur'anic sound system is perceived as a unified, living, and deeply internalized linguistic structure, a theoretical proposition that invites further critical engagement from scholars of Islamic education and cognitive linguistics alike.

### The Function of Linguistic Awareness as the Basis of Islamic Education in Preserving the Authenticity and Long-Term Durability of Students' Qur'anic Memorization

The second major finding concerns the functional role of linguistic awareness, formed through tajwid internalization, in preserving both the authenticity and long-term durability of Qur'anic memorization. Analysis of memorization evaluation records and interview data consistently shows that students who reached full tajwid internalization demonstrated markedly higher retention compared to those who had not, most visibly during *murajaah* sessions conducted after extended breaks, where phonetic error rates remained significantly lower even for passages unreviewed for several weeks.



**Figure 3.** The Function of Linguistic Awareness as the Basis of Islamic Education

This preservation mechanism operates on three simultaneous levels. At the phonetic level, internalized tajwid functions as an autonomous self-monitoring system: when articulation deviates from the correct *makhraj*, the cognitive

discomfort generated by heightened sound awareness serves as an immediate internal signal for self-correction. Memorization authenticity is thus no longer contingent on external teacher evaluation, but becomes a self-regulating process within the student. This finding challenges prior research that positions teacher feedback as the primary guarantor of recitation quality (Nesia et al., 2023), suggesting instead that sufficiently internalized tajwid transfers that regulatory function inward.

At the structural and semantic level, deep tajwid internalization produces multi-layered memory encoding. Rather than relying solely on visual or auditory repetition, students encode each verse simultaneously through its phonetic structure, articulatory logic, and sound-meaning relationship. Consistent with dual-coding theory (Paivio, 1986), this redundancy ensures that when one retrieval pathway weakens, others remain active. Students repeatedly reported that tajwid structure in surrounding text served as a mnemonic cue when a word or verse was momentarily forgotten, a phenomenon that existing *tahfizh* literature has not yet formally theorized.

At the spiritual and affective level, linguistic awareness deepens students' emotional engagement with the Qur'anic text, transforming memorization maintenance from an externally imposed obligation into an intrinsically motivated practice. Students who described full internalization consistently framed recitation accuracy not as an academic requirement but as a personal spiritual responsibility toward the divine word. This aligns with self-determination theory's concept of identified and integrated regulation (Deci & Ryan, 2000), wherein external values are progressively owned and internalized as part of one's identity, here, expressed through a distinctly Islamic spiritual framework.

Taken together, these three levels demonstrate that linguistic awareness formed through tajwid internalization functions as a comprehensive, multi-dimensional foundation for memorization quality in Islamic education. It operates simultaneously as a phonetic self-monitoring system, a multi-layered mnemonic structure, and a spiritually grounded motivational force. This integrated function advances a significant theoretical proposition: that authentic Qur'anic memorization quality is not solely a product of instructional intensity or environmental support, but can be cultivated as an embodied, self-regulating, and spiritually meaningful cognitive capacity — one that persists well beyond the formal boundaries of institutional learning.

## DISCUSSION

### The Phenomenon of Tajwid Rule Internalization in Forming Students' Linguistic Awareness

The findings of this study reveal that the process of tajwid internalization at MTs Tahfizh Cendikia Pekanbaru unfolds through three phenomenologically distinct stages, namely the sound recognition phase, the structural comprehension phase, and the phase of full internalization. This staged progression offers a nuanced counterpoint to the theoretical position advanced by (Mosankore & Ahmad, 2024), who assert that the correct mastery of Arabic letter articulation is a complex obligation requiring prolonged and intensive practice before it becomes automatized within one's cognitive system.

While this theoretical claim is not invalidated by the present findings, the study reveals that under the right pedagogical conditions, particularly the consistent application of the talaqqi method within a structured and spiritually supportive pesantren environment, the timeline and depth of automatization can be significantly accelerated beyond what theory would conventionally predict. This constitutes a meaningful extension of existing understanding rather than a simple reaffirmation of it.

### The Function of Linguistic Awareness as the Basis of Islamic Education in Preserving the Authenticity and Long-Term Durability of Qur'anic Memorization

The functional role of linguistic awareness in preserving memorization authenticity, as revealed by this study, both engages with and significantly extends the theoretical positions found in the existing literature. (Al Afghani & Fakhria, 2024) indicate that without strong social, affective, and spiritual contextual support, memorization tends to deteriorate even when tajwid rules have been formally taught. The present study does not contest this claim, but advances it substantially by demonstrating that when tajwid instruction reaches the level of full internalization, it

generates its own internal affective and cognitive support system that actively resists memorization degradation from within the learner.

In other words, the study reveals that deeply internalized linguistic awareness does not merely benefit from an external supportive environment, but itself becomes a form of internal environment that sustains memorization quality independently of fluctuating external conditions. This represents a theoretically new finding that reframes the relationship between tajwid mastery and memorization retention in a fundamentally more dynamic and agentic direction.

## CONCLUSION

This study concludes that the process of tajwid internalization at MTs Tahfizh Cendikia Pekanbaru unfolds through three phenomenologically distinct stages, sound recognition, structural comprehension, and full internalization, each of which contributes progressively to the formation of a robust linguistic awareness within students. This linguistic awareness does not function merely as a technical phonetic skill, but operates as an integrated cognitive, affective, and spiritual architecture that actively preserves the authenticity and long-term durability of Qur'anic memorization. Students who reached the stage of full internalization demonstrated the capacity for autonomous self-correction, multi-layered mnemonic encoding, and spiritually motivated memorization maintenance, all of which collectively produce a quality of hafalan that is phonetically precise, internally sustained, and resistant to degradation over time.

These findings carry significant implications for the advancement of quality Islamic education in alignment with the Sustainable Development Goals, particularly SDG 4, which calls for inclusive and equitable quality education that ensures effective and meaningful learning outcomes for all. By demonstrating that deep tajwid internalization through the talaqqi method can systematically cultivate linguistic awareness as a self-regulating and spiritually grounded foundation for memorization quality, this study offers a replicable and evidence-based model for tahfizh education that transcends individual talent and institutional privilege. The findings suggest that when Islamic educational institutions commit to depth over quantity, prioritizing the internalization of linguistic precision as a holistic educational value, they contribute directly to the production of learners who are not only academically competent but also cognitively empowered and spiritually formed, thereby advancing the broader human development agenda that the SDGs envision for education systems worldwide.

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