



## Toward a Holistic Pedagogy of Qur'anic Tilāwah: Insights from Fushûl fî Tadrîs al-Tarbiyah al-Islâmiyyah

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### Abstract

*This article examines the Qur'anic tilāwah learning model presented in Fushûl fî Tadrîs al-Tarbiyah al-Islâmiyyah by Hasan Ja'far al-Khalîfah and Kamâl al-Dîn Muhammad Hâsyim. The study employs library research and qualitative content analysis of one primary source and selected secondary literature on tilāwah instruction, Islamic pedagogy, and contextual education. The findings show that the model is organized into three interrelated components: learning objectives, foundational pedagogical principles, and methodological steps. The objectives cover recitational accuracy, adab formation, spiritual cultivation, lexical enrichment, and aesthetic sensitivity. The principles emphasize cognitive preparation, teacher modelling, continuous supervision, motivation, contextualization of verses, variation in practice, and training in tajwîd and vocal delivery. Its implementation proceeds through opening, demonstration, explanation, practice, and evaluation. These findings indicate that the model in Fushûl represents a form of holistic tilāwah pedagogy, in which technical, spiritual, and contextual dimensions are arranged within a coherent instructional design. Conceptually, the model remains relevant to contemporary Qur'anic learning, although its application still requires empirical validation.*

**Keywords:** Qur'anic tilāwah learning; content analysis; holistic tilāwah pedagogy; learning objectives; methodological sequence.

### Abstrak

Artikel ini menganalisis model pembelajaran tilāwah Al-Qur'an dalam Fushûl fî Tadrîs al-Tarbiyah al-Islâmiyyah karya Hasan Ja'far al-Khalîfah dan Kamâl al-Dîn Muhammad Hâsyim. Penelitian ini menggunakan library research dan content analysis kualitatif terhadap satu sumber primer serta sumber-sumber sekunder terpilih tentang pembelajaran tilāwah, pedagogi Islam, dan pendidikan kontekstual. Hasil analisis menunjukkan bahwa model tersebut tersusun atas tiga

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komponen yang saling terkait, yaitu tujuan pembelajaran, prinsip-prinsip pedagogis dasar, dan langkah-langkah metodologis. Tujuan pembelajaran mencakup akurasi bacaan, pembentukan adab, penguatan spiritual, pengayaan kosakata, dan sensibilitas estetis. Prinsip-prinsipnya menekankan kesiapan kognitif, keteladanan guru, supervisi berkelanjutan, motivasi, kontekstualisasi ayat, variasi latihan, serta pelatihan tajwīd dan vokal. Implementasinya berlangsung melalui tahapan pembukaan, demonstrasi, penjelasan, praktik, dan evaluasi. Temuan ini menunjukkan bahwa model dalam Fushūl merepresentasikan pedagogi tilāwah yang holistik, dengan keterpaduan dimensi teknis, spiritual, dan kontekstual. Secara konseptual, model ini relevan bagi pengembangan pembelajaran Al-Qur'an kontemporer, meskipun penerapannya masih memerlukan pengujian empiris.

**Kata kunci** : Pembelajaran tilāwah Al-Qur'ān; analisis isi; pedagogi tilāwah holistik; tujuan pembelajaran; langkah metodologis.

## I. Introduction

Learners' competency achievement is not solely marked by intellectual maturity but must also be accompanied by spiritual steadfastness. Qur'anic learning serves as a strategic instrument to achieve spiritual stability. Shihab emphasises that Qur'anic knowledge embodies a balance among the theological, rational, and empirical domains, each complementing the other (Shihab, 2007, p. 198). As stated by the Prophet Muhammad in one of his hadiths, "The best among you are those who learn the Qur'an and teach it" (al-Bukhārī, 1993, p. 1919). Imam al-Suyūṭhī classifies the general implementation of Qur'anic learning into several methods: listening directly from the teacher's recitation, reading and presenting before the teacher, munāwalah (the handing over of a text), ijāzah (authorization), mukātabah (correspondence), washiyyah (bequest), i'lām (notification), and wijādah (discovery) (al-Suyūṭī, 2008, p. 398). Based on this foundation, the implementation of Qur'anic learning is considered essential, especially given the current educational reality that tends to marginalize spiritual education as a well-established and strategic component of human development.

Recent studies, however, indicate that Qur'anic learning continues to face pedagogical challenges in contemporary settings. Sinaga (2023, p. 127) links the quality of recitation to limited basic knowledge and weak learning discipline, whereas Pasaleron et al. (2023, p. 5) report that inadequate instructional variation may reduce student engagement. Anshori (2021) further argues that Islamic learning becomes pedagogically weaker when technical instruction is detached from wider social and value-oriented dimensions. In studies of Qur'anic reading, teacher support, modelling, and correction remain important concerns, as reflected in Zahroh (2022), Rifa'i and Marhamah (2020), and Hikmah (2022). Taken together, these studies show that the discussion of Qur'anic literacy involves more than reading accuracy alone; it also concerns instructional design, moral orientation, and the relation between recitation and meaningful learning.

Existing scholarship has examined several parts of this issue, yet it often addresses them separately. Some studies concentrate on recitational quality and teacher assistance (Hermawan & Asnawi, 2023; Zahroh, 2022), some focus on specific methods and

*Toward a Holistic Pedagogy of Qur'anic Tilawah: Insights from Fushûl fî Tadrîs al-Tarbiyah al-Islâmiyyah* classroom practices such as cooperative tilawah, sorogan, and demonstration-based instruction (Jaeni, Basuki, & Moedjiarto, 2020; Nabilla, Mahruzah, Masruroh, & Arista, 2022; Nur, 2025), while others emphasize value internalization, character education, or integrative Islamic education more broadly (Abrori, Tobroni, Romelah, & Ikhwan, 2024; Nurani, Maulana, & Purwati, 2022; Yusuf, Luthfan, & Baharudin, 2019). These studies are valuable for mapping the field, but they do not yet provide a focused reconstruction of how a classical Islamic education text organizes tilawah learning through objectives, pedagogical principles, and classroom procedures within one coherent instructional design.

The need for such reconstruction becomes clearer when tilawah is viewed as part of moral and spiritual formation. Ngadhimah (2017), for example, shows that the cultivation of ikhlas in Islamic moral education is connected with tawâḍu', compassion, cooperation, social care, tolerance, and mutual respect. This perspective is relevant to Qur'anic learning because recitation practices in Islamic education are expected to shape disposition and conduct, rather than function as mechanical reading drills. In another context, Muafiah, Sofiana, and Khasanah (2022) argue that pesantren education requires a safe, supportive, and child-friendly learning environment in which religious authority, institutional management, and learner welfare are connected. Their findings remind Qur'anic learning researchers that instructional models must be assessed through ethical and pedagogical considerations at the same time.

A further line of scholarship strengthens the need to read tilawah through a holistic lens. Yahuda, Susanto, Widodo, Syahrudin, and Kolis (2024) argue that holistic Islamic education should balance remembrance, thinking, behaviour, multidisciplinary, and moral-intellectual formation. Although their study concerns postgraduate education, its conceptual emphasis is relevant to this article because tilawah learning also involves cognitive understanding, devotional awareness, disciplined practice, and ethical orientation. This body of literature helps refine the research gap of the present study: previous works have discussed Qur'anic reading quality, particular learning methods, moral formation, inclusive learning environments, and holistic Islamic education, yet the specific model of tilawah learning in *Fushûl fî Tadrîs al-Tarbiyah al-Islâmiyyah* has not been sufficiently reconstructed as a pedagogical system.

Accordingly, this article addresses one research question: How is the Qur'anic tilawah learning model in *Fushûl fî Tadrîs al-Tarbiyah al-Islâmiyyah* conceptually structured in terms of its objectives, foundational principles, and methodological steps? The study aims to reconstruct and analyse that model through content analysis of the text and to clarify its pedagogical position within contemporary discussions of Qur'anic learning. Rather than claiming direct instructional effectiveness, the article offers a conceptual contribution by identifying the internal coherence of the model and by explaining how its

technical, spiritual, and contextual dimensions may inform contemporary Qur'anic learning scholarship.

## **II. Research Method**

This study employed library research combined with qualitative content analysis to reconstruct the Qur'anic tilāwah learning model presented in *Fushûl fî Tadrîs al-Tarbiyah al-Islâmiyyah*. Library research was used to identify and review written sources relevant to Qur'anic recitation pedagogy, while content analysis was used to examine the conceptual structure of the primary text (Zed, 2014; Krippendorff, 2013). The unit of analysis comprised textual passages in *Fushûl* that discuss learning objectives, foundational principles, and methodological steps.

The source corpus consisted of one primary source and a focused set of secondary scholarly works. The primary source was *Fushûl fî Tadrîs al-Tarbiyah al-Islâmiyyah* by Hasan Ja'far al-Khalîfah and Kamâl al-Dîn Muhammad Hâsyim (2005). Secondary literature was identified through Google Scholar and Scopus using combinations of the keywords "Qur'anic tilāwah learning," "Qur'anic reading pedagogy," "tajwîd instruction," "teacher modelling in Qur'anic learning," "adab in Qur'anic education," and "contextual Islamic pedagogy." The search was limited to publications from 2014 to 2025 in order to capture recent discussions, while earlier foundational works were retained when they functioned as methodological or conceptual references.

The inclusion criteria were: (1) direct relevance to Qur'anic tilāwah learning, Qur'anic reading instruction, teacher guidance, adab formation, or contextual Islamic education; (2) publication in scholarly books or peer-reviewed journals; and (3) conceptual usefulness for interpreting the model in *Fushûl*. The exclusion criteria were: (1) duplicate search results across databases; (2) studies centred on Qur'anic memorization without substantial discussion of tilāwah pedagogy; (3) publications whose discussion remained peripheral to the three analytical categories of objectives, principles, and methodological steps; and (4) sources lacking adequate bibliographic information or analytical relevance. After title screening, abstract review, and full-text reading, a focused corpus of 25 secondary sources was retained for interpretation.

The analysis followed four stages: source identification, screening, coding, and interpretation. Textual segments from the primary source were first unitised and coded under recurring categories such as recitational competence, spiritual formation, teacher guidance, contextualization, motivation, adab, and evaluation. These codes were then grouped into the three main components of the model and interpreted in dialogue with the selected secondary literature. This analytical procedure follows the principles of qualitative content analysis outlined by Krippendorff (2013), Bengtsson (2016), and Erlingsson and Brysiewicz (2017), with emphasis on thematic consistency, contextual reading, and conceptual reconstruction. In accordance with the reviewer's concern

*Toward a Holistic Pedagogy of Qur'anic Tilāwah: Insights from Fushûl fî Tadrîs al-Tarbiyah al-Islâmiyyah* regarding analytical value, the illustrative images of the book cover and opening page are omitted from the main text because they do not contribute directly to methodological explanation or interpretation.

The retained secondary sources were used for interpretive comparison rather than for statistical synthesis. Priority was given to studies published in indexed journals or reputable scholarly outlets, especially those discussing Qur'anic reading instruction, Islamic pedagogy, value formation, teacher guidance, contextual learning, educational technology, and holistic Islamic education. Sources that addressed Islamic education in general were included only when their concepts helped explain one of the analytical categories in the primary text. This procedure was intended to avoid an overly broad literature review and to ensure that each secondary reference served a clear analytical function in the discussion.

### III. Result and Discussion

The content analysis of *Fushûl fî Tadrîs al-Tarbiyah al-Islâmiyyah* reconstructs the Qur'anic tilāwah learning model into three interrelated components: learning objectives, foundational principles, and methodological steps (al-Khalîfah & Hâsyim, 2005, pp. 100–109). This reconstruction is presented to clarify the internal structure of the model before further discussion

#### A. Reconstruction of The Qur'anic Tilāwah Learning Model in *Fushûl fî Tadrîs al-Tarbiyah al-Islâmiyyah*

The first component concerns the intended outcomes of instruction. As summarised in Table 1, the model formulates seven learning objectives covering correct recitation, religious disposition, moral formation, lexical enrichment, awareness of the Qur'an's miraculous character, spiritual cultivation, and aesthetic sensitivity (al-Khalîfah & Hâsyim, 2005, pp. 100–102).

**Table 1.** Learning Objectives of the Qur'anic *Tilāwah* Model

Learning Component	Substance
Objectives	1. To train students to recite the Qur'an correctly and fluently in accordance with <i>tajwîd</i> rules at the levels of letters, words, and sentences.
	2. To cultivate a religious attitude through <i>tilāwah</i> and <i>tadabbur</i> (reflection) on Qur'anic verses.
	3. To nurture moral character and refine students' behaviour in alignment with Qur'anic values.
	4. To enrich students' Arabic vocabulary through Qur'anic reading,
	5. To foster awareness of the Qur'an's miraculous nature, thereby nurturing admiration, inner consciousness, and faith in it'.
	6. <i>Tilāwah</i> is regarded as a means of worship and spiritual cultivation.
	7. To develop linguistic sensitivity ( <i>dzauq lughawî</i> ), aesthetic appreciation ( <i>dzauq jamalî</i> ), and rhetorical beauty ( <i>dzauq bayanî</i> ) among students.

Source: *Fushûl fî Tadrîs al-Tarbiyah al-Islâmiyyah*

Taken together, these objectives position *tilāwah* as a pedagogical activity oriented to recitational accuracy, ethical formation, devotional awareness, and cultivated appreciation of Qur’anic language. The second component consists of the foundational principles that regulate instructional orientation. Table 2 presents seven principles: cognitive preparation, teacher modelling, continuous monitoring, motivation and adab, contextualisation of verses, variation in practice, and training in vocal aesthetics and *tajwid* (al-Khalīfah & Hāsylim, 2005, pp. 102–103).

**Table 2.** Foundational Principles of the Qur’anic *Tilāwah* Model

<b>Fundamental Principle</b>	<b>Description</b>
Students’ cognitive preparation	Preparing students mentally and cognitively before recitation, including fostering awareness that <i>tilāwah</i> is an act of worship ( <i>‘ibādah</i> ).
Teacher’s exemplary recitation	The teacher demonstrates correct, fluent, and reverent recitation as a model for students to follow.
Monitoring and evaluation of students’ reading	Continuous assessment and correction of students’ recitation accuracy and fluency.
Cultivation of motivation and proper etiquette ( <i>adab</i> )	Building students’ intrinsic motivation and instilling respectful manners during <i>tilāwah</i> .
Contextualization of Qur’anic verses with real-life situations	Linking verses to students’ daily experiences to make learning meaningful and relevant.
Variation in practice methods	Employing diverse exercises (individual, group, imitation, etc.) to reinforce skills.
Training in vocal aesthetics and <i>tajwid</i>	Developing beautiful voice modulation and precise application of <i>tajwid</i> rules for aesthetic and spiritual depth.

Source: *Fushûl fî Tadrîs al-Tarbiyah al-Islâmiyyah*

These principles frame *tilāwah* learning as a guided process in which technical discipline is shaped through pedagogical intentionality, devotional awareness, and meaningful relation to learners’ lived contexts. The third component is the methodological sequence through which the model is enacted in classroom practice. As presented in Table 3, instruction proceeds through five stages: opening, demonstration, discussion and explanation of verses, practice, and evaluation (al-Khalīfah & Hāsylim, 2005, pp. 103–107).

**Table 3.** Methodological Sequence of the Qur’anic *Tilāwah* Model

<b>Stage</b>	<b>Steps</b>
Opening	<p>The teacher seeks to attract students’ attention and interest in the verses to be recited through various methods.</p> <ol style="list-style-type: none"> <li>1. Speaking about the <i>Qur’an al-Karim</i>, its greatness, and its miraculous nature; or</li> <li>2. Narrating an engaging story related to the Qur’anic verses and lesson topic; or</li> <li>3. Explaining the reasons for the revelation (<i>asbāb al-nuzūl</i>) of the verses; or</li> <li>4. Connecting the current lesson to the previous one; or</li> <li>5. Asking thought-provoking questions related to the topic to guide students toward <i>tilāwah</i> activity.</li> </ol>

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Demonstration	<ol style="list-style-type: none"> <li>1. The teacher reminds students of the importance of inner devotion during <i>tilāwāh</i>.</li> <li>2. The teacher instructs the students to pay close attention and follow the recitation carefully.</li> <li>3. The teacher begins demonstrating the recitation of the selected Qur'anic verses according to the lesson's topic.</li> <li>4. Students follow the teacher's recitation.</li> <li>5. While demonstrating, the teacher should observe the following:               <ol style="list-style-type: none"> <li>a. Stand in front of the class so that all the students can see clearly.</li> <li>b. Instructional media were used to facilitate students' participation.</li> <li>c. Adhere to the rules of <i>tajwîd</i>, articulation points (<i>makhârij al-ḥurūf</i>), and <i>waqf</i>.</li> <li>d. Convey the beauty of recitation through voice modulation (<i>tartîl</i>) and expressive delivery to maintain students' engagement.</li> </ol> </li> </ol>
Discussion and Explanation of Verses	<ol style="list-style-type: none"> <li>1. The teacher poses general and simple questions that students can easily respond to.</li> <li>2. The teacher provides a brief and general explanation of recited verses.</li> <li>3. The explanation may include general ideas, word meanings, or sentence structures that students find unclear.</li> <li>4. When presenting explanations, teachers must maintain appropriate pacing and accuracy.</li> </ol>
Practice	<ol style="list-style-type: none"> <li>1. Students who are proficient in Qur'anic recitation are invited to read first, followed by other students.</li> <li>2. If the verses are lengthy, the teacher divides them according to the <i>waqf</i> rules.</li> <li>3. The teacher closely supervises each student's recitation.</li> <li>4. When errors occur, three corrective steps can be taken:               <ol style="list-style-type: none"> <li>a. Allowing the student to self-correct mistakes.</li> <li>b. Giving other students the opportunity to correct their peers' reading.</li> <li>c. The teacher directly corrected the recitations.</li> </ol> </li> <li>5. Corrections can be made orally, written on the board, or noted in students' notebooks for reinforcement.</li> </ol>
Evaluation	<ol style="list-style-type: none"> <li>1. The teacher introduces the next lesson topic and the verses to be studied in the following session; or</li> <li>2. The teacher revisits material or verses that have not been fully mastered, either in terms of understanding their meaning or achieving proper and accurate recitation of them.</li> </ol>

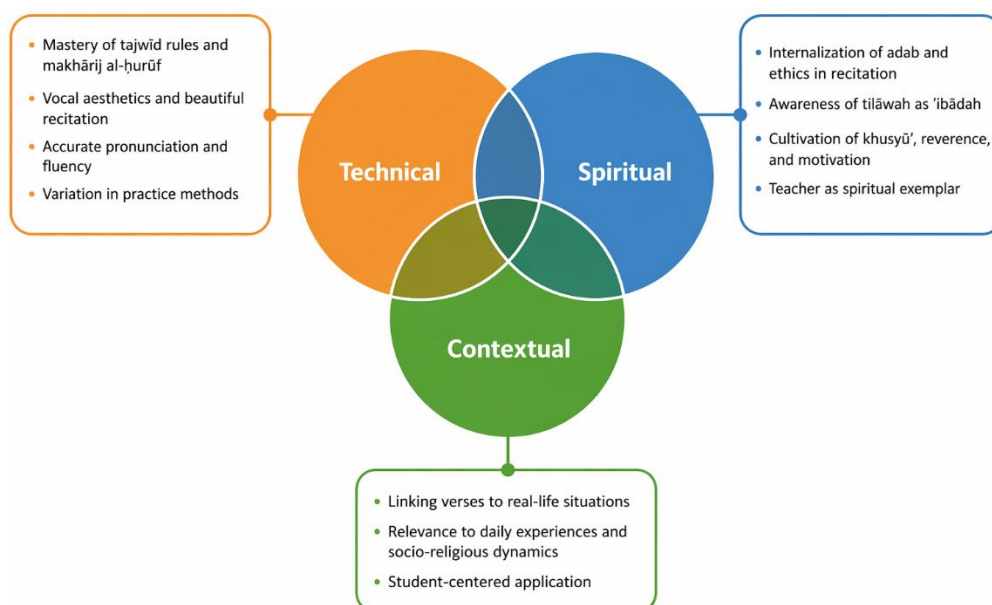
Source: *Fushûl fî Tadrîs al-Tarbiyah al-Islâmiyyah*

In this sequence, the opening stage establishes readiness and attention; demonstration provides an authoritative recitational model; discussion clarifies general meanings; practice enables supervised performance; and evaluation consolidates mastery and prepares subsequent learning. Considered together, the three components form a coherent conceptual model in which objectives define the direction of learning, principles regulate its pedagogical orientation, and methodological steps organise its

Agustia1\*, Mastiyah2, Basuki3, Muafiah4, Khafidhoh5 implementation. The reconstructed model presents *tilāwah* as a structured educational process shaped by technical precision, spiritual discipline, and contextual understanding.

### B. Pedagogical Dimensions of The Model

To clarify the pedagogical orientation of the model, Figure 3 presents the conceptual relation among technical competence, spiritual formation, and contextual engagement. This scheme is derived from the seven foundational principles identified in *Fushûl fî Tadrîs al-Tarbiyah al-Islâmiyyah* (al-Khalîfah & Hâsyim, 2005, pp. 102–103), particularly students' cognitive preparation, exemplary recitation, continuous supervision, cultivation of motivation and adab, contextualization of verses, variation in practice, and training in vocal aesthetics and tajwîd. As an analytical synthesis, the figure clarifies how these principles organize *tilāwah* learning into a coherent pedagogical framework rather than a collection of isolated techniques.



Source: Author's synthesis based on Al-Khalîfah and Hâsyim (2005)

Figure 3. Pedagogical Dimensions of the *Tilāwah* Learning Model in *Fushûl fî Tadrîs al-Tarbiyah al-Islâmiyyah*

Figure 3 indicates that the model is best understood as a form of holistic *tilāwah* pedagogy. The teacher retains a central role in modelling, correction, and moral direction, while students participate through guided practice, reflective understanding, and the relation of Qur'anic meanings to lived experience. This configuration links the cognitive, affective, and psychomotor domains formulated by Bloom (1956) and later discussed in Islamic educational instruction by Gyagenda (2023). In typological terms, the model is closer to integrative Islamic pedagogy than to a narrowly procedural instructional model. Its pedagogical architecture combines recitational competence, devotional discipline,

*Toward a Holistic Pedagogy of Qur'anic Tilāwah: Insights from Fushûl fî Tadrîs al-Tarbiyah al-Islâmiyyah* moral cultivation, and sensitivity to the rhetorical beauty of the Qur'an. Such a multidimensional orientation resonates with integrative paradigms in Islamic education described by Yusuf et al. (2019) and with recent discussions of character-oriented Islamic pedagogy by Abrori et al. (2024).

This structure also clarifies the use of the term integration. In the present study, integration refers to the internal coherence of the *tilāwah* process, where technical precision, devotional orientation, and contextual understanding are arranged within one pedagogical design. From this perspective, the expression holistic *tilāwah* pedagogy is more precise than the broader label integration model. This reading is consistent with contextual and value-oriented approaches in Qur'anic education, as Saeed (2014) and Sobirin and Djubaedi (2024) argue, because recitation, meaning, and conduct are treated as interconnected educational concerns.

The spiritual dimension of the model therefore requires closer attention. The principles of cognitive preparation, motivation, and adab show that *tilāwah* learning begins with the formation of inner readiness before the act of recitation itself. This feature resonates with Ngadhimah's (2017) discussion of ikhlas as a moral-educational value that shapes humility, care, tolerance, and social responsibility. When this perspective is applied to *tilāwah* pedagogy, the teacher's role is expanded from recitational correction to the cultivation of religious consciousness and ethical disposition. The model in Fushûl consequently treats the voice, body, attention, and intention of the learner as parts of the same educational process. This makes the spiritual dimension pedagogically active: it guides preparation, regulates practice, and gives meaning to evaluation.

Compared with technically centered approaches to Qur'anic reading, the model in Fushûl assigns a wider educational function to recitation. Studies on *tilāwah* instruction often foreground tajwîd correction, reading fluency, and teacher supervision, as seen in Zahroh (2022), Hermawan and Asnawi (2023), and Rifa'i and Marhamah (2020). In Fushûl these elements remain significant, yet they are arranged together with adab, spiritual attentiveness, and contextual understanding. The teacher therefore appears as recitational exemplar, moral guide, and mediator of meaning, whereas students engage the Qur'an through disciplined performance, reflection, and situated understanding. This broader orientation places *tilāwah* within a process of religious formation and pedagogically guided experience, which distinguishes the model from narrowly corrective frameworks.

### **C. Scholarly Positioning of The Model**

In relation to contemporary Qur'anic learning scholarship, the model reconstructed from Fushûl occupies a broader pedagogical position than studies that frame *tilāwah* primarily in terms of tajwîd correction, recitational fluency, and teacher assistance. Zahroh (2022) emphasizes teacher accompaniment in improving students' reading quality, while Hermawan and Asnawi (2023) focus on the teacher's role in raising

recitational competence. By contrast, the objectives formulated by al-Khalîfah and Hâsyim extend *tilāwah* toward *tadabbur*, *adab* formation, awareness of the Qur'an's miraculous character, spiritual cultivation, and aesthetic sensitivity. This comparison shows that the model defines learning outcomes across technical, spiritual, ethical, and linguistic-aesthetic domains rather than within a narrowly corrective framework.

At the level of foundational principles, the model converges with scholarship that stresses students' readiness, exemplary teachers, and the moral atmosphere of learning. Kurnia, Suresman, Jenuri, and Zaman (2024) associate Qur'anic recitation habits with mental readiness for learning, Wulandari, Putri, Ramadhany, and Yakub Iskandar (2022) underline teachers' efforts in improving recitation, and Hikmah (2022) highlights the relevance of Qur'anic learning to ethical formation. The distinctive contribution of the model in *Fushûl* lies in the way these pedagogical elements are organised within one principled structure that links cognitive preparation, recitational modelling, supervision, motivation, *adab*, contextualization, and vocal aesthetics. As a result, these principles function as an integrated pedagogical architecture rather than as separate instructional recommendations.

In methodological terms, the model also differs from studies centred on a single technique. Nabilla et al. (2022) discuss the development of the *sorogan* method, Jaeni et al. (2020) analyse cooperative *tilāwah* for character cultivation, and Nur (2025) examines demonstration methods in Qur'anic and Hadith learning. The sequence in *Fushûl* incorporates elements that resonate with these approaches, yet it arranges them within a five-stage progression of opening, demonstration, explanation, practice, and evaluation. This structure gives the model a higher degree of pedagogical coherence because motivation, modelling, comprehension, supervised performance, and reflection are treated as consecutive and mutually reinforcing parts of instruction.

The model further aligns with contextual and value-oriented scholarship in Islamic education. Saeed (2014) argues that Qur'anic engagement requires contextual reading, and Sobirin and Djubaedi (2024) emphasize the importance of contextualizing Islamic education within social transformation. Yusuf et al. (2019) likewise describe integrative knowledge as multidimensional, while Abrori et al. (2024) relate Islamic pedagogy to character formation. The model of al-Khalîfah and Hâsyim shares these orientations, yet its contribution is more specific: it translates them into a *tilāwah* pedagogy in which recitation, *adab*, spiritual awareness, and lived relevance are pedagogically arranged within the same instructional design.

The model also intersects with recent Indonesian scholarship on holistic Islamic education and learner-centred religious formation. Yahuda et al. (2024) describe holistic Islamic education as a formation process that connects *dhikr*, thinking, behaviour, multidisciplinary, nobility, novelty, and problem-solving. The *tilāwah* model in *Fushûl* shares the same formative concern, although it operates at the more specific level of

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Qur'anic recitation pedagogy. Its distinctive contribution lies in translating holistic ideals into a sequence of classroom actions: preparing learners, modelling recitation, explaining meanings, guiding practice, correcting performance, and evaluating progress. In this respect, the model offers a more concrete pedagogical articulation of holistic Islamic education within the field of Qur'anic learning.

From this comparative position, the model may be read as a conceptual bridge between technically oriented Qur'anic instruction and broader Islamic educational theory. Its scholarly value lies in presenting tilāwah as a structured pedagogical system that integrates recitational discipline, moral formation, and contextual meaning-making. This positioning distinguishes the model from approaches that privilege isolated skills or single methods and clarifies the specific contribution of al-Khalîfah and Hâsyim to contemporary discussions of Qur'anic learning.

#### **D. Strengths, Limitations and Contemporary Relevance of The Model**

From a critical pedagogical perspective, the model presented in *Fushûl* offers several important strengths. Its first strength lies in its internal coherence, since learning objectives, foundational principles, and methodological steps are arranged within one structured sequence (al-Khalîfah & Hâsyim, 2005, pp. 100–107). A second strength appears in its pedagogical breadth. Recitation is framed as an educational process that includes devotional discipline, moral cultivation, and contextual understanding, a pattern that resonates with multidimensional perspectives in Islamic education discussed by Yusuf et al. (2019) and with the character-oriented orientation highlighted by Abrori et al. (2024). A third strength lies in its sustained emphasis on modelling, supervision, and guided practice. This orientation remains relevant to studies showing that teacher support, communication, and structured assistance continue to shape the quality of Qur'anic learning environments (Hanafi et al., 2021; Hermawan & Asnawi, 2023; Wulandari et al., 2022).

Several limitations, however, need to be stated explicitly. The model is reconstructed from a single primary source published in 2005, so its pedagogical claims remain conceptual and text-based rather than empirically validated across contemporary institutional settings. Its strong reliance on teacher modelling and correction provides instructional clarity, yet this same feature may restrict learner autonomy when applied without adaptation, especially in contexts that require greater self-regulation, differentiated participation, and sustained peer interaction, as suggested by Hanafi et al. (2021). The source text also offers limited discussion of measurable assessment indicators, institutional constraints, or implementation across diverse learner populations. For that reason, the model is better treated as a normative pedagogical framework than as a fully validated instructional solution for every educational context.

Another limitation concerns the institutional conditions required for implementation. The model presumes the presence of teachers who are competent in tajwîd, able to model

recitation, sensitive to students' affective conditions, and capable of linking Qur'anic verses with everyday realities. In many educational settings, such teacher competence cannot be assumed automatically. The model also needs clearer adaptation for classrooms with diverse learners, including students with different reading abilities, ages, disabilities, and socio-cultural backgrounds. Muafiah et al. (2022) show that pesantren efforts to become child-friendly require attention to subjects, management, infrastructure, and the concrete characteristics of each institution. This insight is relevant because a holistic tilāwah model also needs institutional support, learner protection, and pedagogical flexibility if it is to be implemented responsibly.

The model nevertheless retains clear contemporary relevance. Current studies continue to show that Qur'anic learning is often centred on tajwīd correction, reading fluency, and teacher-led supervision, while students still require stronger support in motivation, feedback, and learning management (Zahroh, 2022; Hanafi et al., 2021; Hermawan & Asnawi, 2023). Within this context, the framework in Fushūl contributes a broader pedagogical vocabulary that links recitation to adab, spiritual awareness, and contextual meaning. This wider orientation is relevant to institutions that seek a more ordered and formative approach to Qur'anic literacy, particularly when contextual engagement is considered integral to Islamic education, as argued by Saeed (2014) and Sobirin and Djubaedi (2024).

For contemporary Qur'anic learning, the model is useful because it offers a framework for designing instruction that connects accuracy, meaning, and formation. Teachers may use its five-stage sequence to organize lesson plans, while institutions may use its foundational principles to formulate learning standards that cover technical, affective, and contextual outcomes. The model also provides a basis for developing assessment rubrics that evaluate recitation accuracy, attention to adab, participation in guided practice, and basic understanding of verse meaning. Such rubrics would make the model more measurable without reducing tilāwah to a purely technical skill. In teacher education, the model can inform training modules that combine tajwīd mastery, demonstrative pedagogy, feedback strategies, and ethical classroom interaction. These applications should be treated as researchable possibilities, since their effectiveness still depends on empirical testing in schools, madrasas, pesantrens, and community-based Qur'anic learning programs.

Digital adaptation should also be framed carefully within this pedagogical structure. Technology may support recording, repetition, feedback, and access to Qur'anic learning resources, but it cannot replace the teacher's interpretive and ethical role in the model. Hanafi, Murtadho, Ikhsan, Diyana, and Sultoni (2019) show that technology-supported Qur'anic learning can improve students' reading ability when learners and instructors perceive the system as useful and supportive. Susanto, Muafiah, Desrani, Ritonga, and Hakim (2022) likewise indicate that educational technology contributes to Islamic higher

*Toward a Holistic Pedagogy of Qur'anic Tilāwah: Insights from Fushûl fî Tadrîs al-Tarbiyah al-Islâmiyyah* education when it is integrated with clear learning purposes and institutional readiness. These findings suggest that the contemporary use of the Fushûl model should avoid treating digital platforms as neutral tools. They need to be embedded within staged guidance, recitational modelling, adab formation, and meaningful feedback. In this way, technology can strengthen access and practice while the pedagogical responsibility of the teacher remains central.

Its contemporary value also lies in its adaptability to guided innovation, although such adaptation should remain evidence-based. Research on technology-supported Qur'anic instruction indicates that digital learning environments can strengthen accessibility, feedback, and learning support when they are pedagogically structured rather than merely appended to traditional recitation routines (Hanafi et al., 2019; Istriana, Rahman, & Indra, 2024). In this respect, the model of al-Khalîfah and Hâsyim provides a stable conceptual foundation for contemporary development because it preserves teacher guidance, moral orientation, and staged practice while still allowing pedagogical redesign in response to present educational needs. Its relevance, therefore, lies less in direct transfer than in its capacity to inform a critically adapted model of holistic tilāwah pedagogy.

#### **IV. Conclusion**

This study reconstructs the tilāwah learning model in *Fushûl fî Tadrîs al-Tarbiyah al-Islâmiyyah* into three interrelated components: learning objectives, foundational principles, and methodological steps. The reconstructed model indicates that tilāwah is conceptualized as a structured pedagogical process oriented toward recitational accuracy, devotional awareness, moral formation, and contextual understanding. In this respect, the contribution of al-Khalîfah and Hâsyim lies in presenting tilāwah as a holistic pedagogical design rather than as a narrowly technical exercise in tajwîd and fluency.

These findings suggest that the model is most useful when read as a conceptual framework for pedagogical design. Its value does not rest on novelty in every single component, since teacher modelling, supervised practice, adab, and contextual explanation have also appeared in other Qur'anic learning studies. Its contribution lies in the arrangement of those components into a coherent structure that connects aims, principles, and method. This arrangement allows future researchers and practitioners to examine tilāwah as an educational process that involves the learner's reading performance, inner orientation, moral disposition, and engagement with Qur'anic meaning.

At the same time, the conclusions of this study should be read within clear limitations. The analysis is based on a single primary source published in 2005, and the model examined here has not been empirically validated through classroom observation, intervention, or comparative field-based research. For that reason, the present article

does not claim direct instructional effectiveness in contemporary settings. Its contribution remains conceptual, namely in clarifying the pedagogical structure, internal coherence, and scholarly significance of the model.

Future research may extend this study in several directions. Empirical studies are needed to examine how the model operates in actual Qur'anic learning environments across schools, pesantrens, and community-based settings. Comparative research with other *tilawah* approaches, including sorogan, *talaqqī*, demonstration-based instruction, and cooperative recitation models, would help identify its distinctive strengths and practical limits. Longitudinal and design-based studies may also assess how the model can be adapted to contemporary contexts, including digital learning, inclusive education, and teacher training, while preserving its ethical and spiritual orientation.

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