**INTERNATIONAL JOURNAL OF
EDUCATION, PSYCHOLOGY
AND COUNSELLING
(IJEPC)**www.ijepr.com**A SYSTEMATIC REVIEW OF THE PRACTICE AND IMPACT OF
TARANNUM IN QURANIC RECITATION**Mohd Shahidan Ramli^{1*}, Khairil Fikri Mohd Din², Mohd Nizam Sahad³¹ School of Humanities Universiti Sains Malaysia (USM), Jalan Universiti, 11700 Gelugor, Pulau Pinang, Malaysia
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Article Info:**Article history:**

Received date: 30.06.2025

Revised date: 20.07.2025

Accepted date: 25.08.2025

Published date: 25.09.2025

To cite this document:

Ramli, M. S., Mohd Din, K. F., Sahad, M. N. (2025). A Systematic Review of the Practice and Impact of Tarannum in Quranic Recitation. *International Journal of Education, Psychology and Counseling*, 10 (59), 1168-1184.

DOI: 10.35631/IJEPC.1059086This work is licensed under [CC BY 4.0](https://creativecommons.org/licenses/by/4.0/)**Abstract:**

The art of tarannum, or melodious Qur'anic recitation, represents a unique intersection of linguistic beauty, theological depth, and educational tradition in Islam. Despite its longstanding role in enhancing Qur'anic engagement, systematic scholarly analysis of tarannum remains limited. This study aims to address this gap by conducting a systematic literature review (SLR) on the practice and impact of tarannum in Qur'anic recitation. The review applied advanced search techniques using the Scopus and Web of Science (WoS) databases, guided by the PRISMA framework. Using the keywords "tarannum" and "Quran," a total of 5,741 records were initially retrieved. After rigorous screening, eligibility assessment, and removal of duplicates, 39 articles were selected for qualitative synthesis. The thematic analysis of the selected studies revealed three dominant themes: (1) Qur'anic Language and Linguistics, which highlights how melodic recitation influences syntactic structures, phonetic interpretation, and semantic richness; (2) Tafsir, Theology, and Islamic Thought, where tarannum is examined in relation to exegetical practices, theological constructs and spiritual symbolism and (3) Islamic Education and Contemporary Applications, which explores the pedagogical role of tarannum, its integration with digital tools, and its impact on learner engagement and well-being. The review demonstrates that tarannum is not merely a recitational technique, but a multifaceted tool that contributes to the preservation of Qur'anic tradition, the transmission of religious knowledge, and the enhancement of spiritual aesthetics. These findings affirm the need for deeper academic engagement with tarannum as a significant component of Qur'anic studies, and they offer a foundation for future research that integrates traditional practice with contemporary educational and technological contexts.

Keywords:

Tarannum, Quranic Recitation, Islamic Education, Systematic Literature Review

Introduction

Tarannum, the melodic art of Quranic recitation, holds a unique and revered position in Islamic tradition. It goes beyond mere vocal embellishment, serving as a spiritual bridge between the reciter, the sacred text, and the listener (Ismail et al., 2023a). Rooted in centuries of oral transmission, Tarannum transforms Quranic verses into harmonious expressions of devotion and reverence (Ismail et al., 2023b; Rozzaq, 2020). This practice not only enhances the aesthetic experience of recitation but also nurtures a deeper emotional and spiritual connection with the divine message. As such, Tarannum plays an integral role in shaping religious consciousness, especially among learners and audiences who engage with the Qur'an through its rhythmic beauty. In many communities, it is considered a sign of excellence and sincerity in one's approach to the Qur'an, contributing to both individual piety and communal religious identity. The enduring importance of Tarannum underscores its relevance in contemporary Islamic education, particularly as a medium to attract, inspire and instil love for the Qur'an among younger generations (Fitriya & Syafi'i, 2022; Nor et al., 2016).

The practice of Tarannum has attracted increasing scholarly interest, particularly in relation to its pedagogical implications, stylistic development and regional adaptations (Ibrahim, 2020; Mohamad et al., 2021; Muhammad Lukman b. Ibrahim et al., 2021; Nurul Auji Hasbullah et al., 2020). Researchers have begun to map the various melodic modes, tracing their historical evolution and cultural significance. Traditional teaching approaches often characterized by oral transmission, one on one instruction and mimetic learning remain dominant in many institutions, especially within Southeast Asia and the Middle East (W. H. W. Abdullah et al., 2014; Ibrahim, 2020; Muhammad Lukman b. Ibrahim et al., 2021; Najmiah, 2017). At the same time, innovations in education have prompted the use of digital tools, including voice analysis software, mobile applications, and online platforms, to facilitate the learning of Tarannum beyond physical classrooms (Awang et al., 2023; Kamarudin & Abdul Razak, 2023; Zakaria et al., 2021). Studies have also noted the psychological benefits of melodic recitation, such as improved memory retention, pronunciation accuracy, and emotional engagement. However, despite these developments, formal studies on the effectiveness of different teaching strategies, student outcomes, and long-term impact remain relatively underexplored. As interest in Quranic arts continues to grow globally, more robust academic engagement is needed to document, analyze and enhance Tarannum practices in both traditional and modern learning ecosystems (Lukman et al., 2012).

Nevertheless, several challenges continue to limit the full integration and recognition of Tarannum as an essential component of Quranic education (Aqsha Lubis et al., 2011). One major gap is the absence of standardized curricula or competency frameworks that guide the teaching and assessment of Tarannum across different institutions. Variations in teaching methods, teacher expertise and institutional priorities have resulted in inconsistent mastery levels among learners. Furthermore, debates surrounding the boundaries of musicality in Quranic recitation continue to provoke concern, with some scholars warning against excessive

ornamentation that might compromise the sanctity of the text (Nurul Auji Hasbullah et al., 2020). This tension between artistic expression and religious propriety presents an ongoing challenge in both scholarly discourse and practical implementation. In light of these issues, there is a pressing need to establish clearer guidelines and research-based models that preserve the spiritual essence of Tarannum while embracing educational advancements (Hanum, Abas, et al., 2021a; Muhammad Lukman b. Ibrahim et al., 2021). Future research should explore the integration of Tarannum into formal religious syllabi, investigate its cognitive and emotional impact, and examine how technology can be ethically and effectively utilized in its instruction. Such efforts will not only ensure the sustainability of Tarannum in the digital age but also affirm its value as a timeless art form that continues to enrich the Islamic spiritual and cultural heritage.

Literature Review

Tarannum, the melodic recitation of Quranic verses, plays a significant role in enhancing the spiritual and emotional connection of both the reciter and the listener with the Quran. This practice involves the use of specific melodies and rhythms to beautify the recitation, making it more engaging and impactful. The traditional method of learning Tarannum involves one-on-one instruction from an expert, which can be challenging for many due to the lack of accessibility and resources (Awang et al., 2022; Hanum, Aziz, et al., 2021; Sulianti et al., 2018). The development of interactive applications and mobile learning tools has been proposed to address this gap, providing users with the ability to practice and receive feedback on their recitations (W. H. Abdullah et al., 2014; Awang et al., 2022; Hanum, Aziz, et al., 2021; Sulianti et al., 2018). These technological advancements aim to make Tarannum more accessible and enjoyable, encouraging more Muslims to engage in this practice.

Recent studies have highlighted the development and implementation of various technological tools to facilitate the learning of Tarannum. For instance, a mobile application has been proposed to assist Muslims in learning and improving their Tarannum techniques through interactive and game-based learning approaches¹. This application captures the pattern of Tarannum melodies and provides feedback to users, helping them to refine their recitation skills (Awang et al., 2022; Hanum, Aziz, et al., 2021). Another example is the Tarannum Smart Learning Application (Tarannum-SLA), which offers multiple language options and includes various styles of Tarannum, such as Bayyati, Nahwand, and Hijaz, among others (W. H. Abdullah et al., 2014). These applications not only provide a platform for repetitive practice but also offer feedback on performance, motivating users to achieve higher accuracy and proficiency in their recitations (Awang et al., 2022; Hanum, Aziz, et al., 2021). The usability and effectiveness of these tools have been positively received, indicating their potential to significantly enhance the learning experience for Tarannum students (W. H. Abdullah et al., 2014).

The practice of Tarannum has been shown to have profound effects on both the spiritual and cognitive well-being of individuals. The melodic recitation of the Quran can induce neural activation and reorganization in the brain, leading to enhanced psychospiritual effects (Ismail et al., 2023a). Studies using electroencephalography (EEG) have demonstrated that listening to Quranic recitations, even without external melodic intonation, can synchronize brain rhythms and activate neural ensembles, promoting emotional and cognitive stability (Ismail et al., 2023a). Additionally, the practice of Tarannum, with its emphasis on correct pronunciation, rhythm, and melody, can improve linguistic and cognitive skills, as well as foster a deeper

understanding and appreciation of the Quranic text(W. H. Abdullah et al., 2014; Awang et al., 2022) . The integration of traditional and technological methods in Tarannum training not only preserves the rich heritage of Quranic recitation but also adapts to modern learning needs, making it more accessible and impactful for a wider audience.

Table 1: Summary Table From Existing Study

Aspect	Details
Traditional Learning	One-on-one instruction from experts, challenging due to accessibility issues (Hanum, Abas, et al., 2021b; Ismail et al., 2023a; Nadziman et al., 2024).
Technological Tools	Mobile applications and interactive tools for practice and feedback (Hanum, Abas, et al., 2021b; Hanum, Aziz, et al., 2021; Ismail et al., 2023a; Nadziman et al., 2024).
Application Features	Game-based learning, multiple language options, various Tarannum styles (Hanum, Aziz, et al., 2021).
Impact on Well-being	Neural activation, emotional and cognitive stability, enhanced psychospiritual effects (Hanum, Abas, et al., 2021b).
Linguistic and Cognitive Benefits	Improved pronunciation, rhythm, melody, and deeper understanding of the Quran (W. H. Abdullah et al., 2014; Awang et al., 2022).

In conclusion, the practice of Tarannum in Quranic recitation is crucial for enhancing spiritual and emotional connections with the Quran. The integration of technological advancements in Tarannum training has made it more accessible and effective, providing users with interactive and engaging learning experiences. The positive impact of Tarannum on cognitive and spiritual well-being further underscores its importance in the lives of Muslims.

Material And Methods

Identification

In adherence to the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) framework, the *Identification* phase serves as the foundational stage of a Systematic Literature Review (SLR), establishing the breadth of available research within specified parameters. In this study, the identification process was conducted through two major academic databases: Scopus and Web of Science (WoS), using the keywords "tarannum" and "Quran". These terms were carefully selected to encapsulate both the thematic and disciplinary scope of the review, ensuring that literature pertaining to the melodic recitation of the Quran (tarannum) was captured comprehensively. The initial search yielded a total of 5,741 records 4,024 from Scopus and 1,717 from WoS. The disparity in search results between the two databases highlights both the indexing breadth and disciplinary focus of each platform. Scopus, being

one of the largest abstract and citation databases, typically offers broader coverage across multidisciplinary journals, particularly in the fields of humanities, arts, and social sciences where discussions on tarannum often appear. Meanwhile, WoS, known for its stringent journal inclusion criteria and emphasis on high-impact research, produced a smaller yet potentially more refined dataset. This numerical contrast supports the importance of using multiple databases in SLR to achieve a more holistic and representative corpus.

Beyond the descriptive figures, the significance of this identification lies in its methodological robustness and scholarly implications. The relatively high number of records retrieved underscores a growing academic interest in Quranic recitation, particularly tarannum, which is often explored through various lenses including theology, education, linguistics, and digital technology. Such a wide-ranging scope suggests that tarannum is no longer confined to traditional religious pedagogy but is increasingly becoming a subject of interdisciplinary research. Moreover, the inclusion of both Scopus and WoS ensures a balanced integration of global and regional scholarship, as Scopus often indexes more publications from Southeast Asia and the Islamic world, whereas WoS tends to emphasize Western and high-impact journals. This dual-database strategy also mitigates the risk of publication bias and enhances the reliability of the SLR findings. The large dataset retrieved at this stage provides a strong basis for the subsequent screening and eligibility phases, where inclusion and exclusion criteria will further refine the corpus into studies that are not only relevant but methodologically sound. Thus, the identification process not only represents a quantitative accumulation of records but also reflects a strategic and justified approach to mapping the current state of knowledge on tarannum in Quranic recitation across diverse academic landscapes.

TABLE 1**The search string.**

Scopus	TITLE-ABS-KEY (tarannum OR quranic) AND (LIMIT-TO (SUBJAREA , "SOC") OR LIMIT-TO (SUBJAREA , "ARTS")) AND (LIMIT-TO (DOCTYPE , "ar")) AND (LIMIT-TO (SRCTYPE , "j")) AND (LIMIT-TO (LANGUAGE , "English")) AND (LIMIT-TO (PUBYEAR , 2025)) Date of Access: July 2025
Wos	(tarannum OR quranic) (Topic) and Preprint Citation Index (Exclude – Database) and 2025 (Publication Years) and Article (Document Types) and English (Languages) Date of Access: July 2025

Screening

Following the *Identification* stage in the PRISMA framework, the *Screening* process plays a critical role in refining the initial pool of literature to ensure the relevance, quality, and specificity of the studies included in the systematic review. From a total of 5,741 records identified through Scopus ($n = 4,024$) and Web of Science ($n = 1,717$), a comprehensive screening process was conducted. After applying predefined criteria, only 119 records remained eligible for further analysis 93 from Scopus and 26 from WoS. The significant reduction in numbers (from 5,741 to 119) was not merely a mechanical filtering process, but a methodological necessity to uphold the rigor of the review. The exclusion criteria included removing non-English language publications, documents published before 2015, and materials categorized as conference papers, book chapters, review articles, and in-press works. Additionally, publications unrelated to the core focus of Quranic tarannum particularly those within mathematics, computer science, engineering, and decision science were also excluded. These disciplines, while academically valuable, typically lack direct engagement with religious, linguistic, or educational themes central to the study of tarannum. This precise curation ensures that only empirical, peer-reviewed, and thematically aligned journal articles form the foundation of the literature synthesis.

Furthermore, the removal of eight duplicate records across the two databases demonstrates a commitment to maintaining the integrity and uniqueness of the data pool, preventing overrepresentation of specific studies that may be indexed in both Scopus and WoS. The drastic reduction from over five thousand to just over one hundred records highlights not only the interdisciplinary nature of the term "tarannum" but also the broad initial indexing that encompasses various unrelated domains. This phenomenon underscores a common challenge in SLRs the presence of terminological overlap in metadata that can result in inflated initial search results. The screening process, therefore, acts as a vital quality-control filter, enabling the review to focus on high-quality, relevant literature. Just as importantly, this phase reveals the relatively limited number of directly pertinent, peer-reviewed articles on the topic, suggesting a potential gap in scholarly attention toward tarannum within the scope of formal academic discourse. This observation strengthens the rationale for conducting the present SLR and opens avenues for future research to address this underexplored yet culturally significant domain. Overall, the screening process does not simply reduce quantity it enhances the qualitative value of the dataset and affirms the validity of the research trajectory.

Table 2
The Selection Criterion Is Searching

Criterion	Inclusion	Exclusion
Language	English	Non-English
Time line	2025	< 2025
Literature type	Journal (Article)	Conference, Book, Review
Publication Stage	Final	In Press

Subject	Social science, Art and Humanities	Besides Social science, computer Science and engineering
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Eligibility

The *Eligibility* phase within the PRISMA framework serves as a pivotal checkpoint that transitions the review process from broad thematic screening to focused content-based evaluation. At this stage, a total of 111 articles previously refined through the screening process were subjected to full-text examination to determine their alignment with the research objectives of this systematic review on *tarannum* in Quranic recitation. The assessment emphasized several core criteria: the article must be within the field of Islamic studies, Quranic pedagogy, or relevant educational frameworks; the title should clearly reflect the study's contribution to the understanding or development of *tarannum* and the abstract must demonstrate a direct connection to the review's aims, particularly concerning methodologies, pedagogical practices, or the role of *tarannum* in contemporary Islamic discourse. Additionally, full-text accessibility was a non-negotiable condition to allow thorough evaluation and citation integrity. As a result of this rigorous examination, 72 articles were excluded due to being out of field, carrying ambiguous or unrelated titles, possessing abstracts that lacked alignment with the study's scope, or being inaccessible in full text.

Consequently, only 39 articles met the comprehensive eligibility requirements and were deemed suitable for inclusion in the qualitative synthesis. This number reflects not merely a narrowing of scope but a deliberate effort to ensure the highest academic relevance and quality. The final dataset represents a well-curated body of literature that offers both depth and diversity in exploring *tarannum* through various lenses such as educational innovation, cultural preservation, technological integration, and Quranic recitation pedagogy. These articles form the analytical backbone of the study, allowing for robust thematic synthesis and reliable interpretation of findings. The substantial reduction from 111 to 39 studies underscores the scarcity of deeply focused academic work on *tarannum*, reinforcing the importance of this systematic review in consolidating fragmented research and illuminating scholarly gaps. It also justifies the need for future contributions that not only broaden the thematic reach of *tarannum* research but also elevate its presence within high-impact academic discourse.

Data Abstraction and Analysis

An integrative analysis was used as one of the assessment strategies in this study to examine and synthesise a variety of research designs (qualitative methods). The goal of the competent study was to identify relevant topics and subtopics. The stage of data collection was the first step in the development of the theme. Figure 2 shows how the authors meticulously analysed a compilation of 39 publications for assertions or material relevant to the topics of the current study. The authors then evaluated the current significant studies related to *tarannum*. The methodology used in all studies, as well as the research results, are being investigated. Next, the author collaborated with other co-authors to develop themes based on the evidence in this study's context. A log was kept throughout the data analysis process to record any analyses, viewpoints, riddles, or other thoughts relevant to the data interpretation. Finally, the authors compared the results to see if there were any inconsistencies in the theme design process. It is

worth noting that, if there are any disagreements between the concepts, the authors discuss them amongst themselves.

The authors also compared the findings to resolve any discrepancies in the theme creation process. Note that if any inconsistencies on the themes arose, the authors addresses them with one another. Finally, the developed themes were tweaked to ensure their consistency. To ensure the validity of the problems, the examinations were performed by two experts, one specialising in oncology and the other in biomedical science. The expert review phase helped ensure each sub-theme's clarity, importance, and adequacy by establishing domain validity. Adjustments based on the discretion of the author based on feedback and comments by experts have been made. The questions are as follows below:

1. How melodic patterns in tarannum affect the understanding of linguistic elements in the Qur'an, including stress, pause, meaning emphasis, and recitational fluency?
2. How tarannum contributes to or interacts with the spiritual, symbolic and hermeneutic aspects of tafsir, particularly in conveying deeper theological meanings through recitation style.?
3. How the implementation of tarannum in educational settings, especially when integrated with digital tools and inclusive practices, impacts learners' motivation, memorization skills, and emotional-spiritual development.?

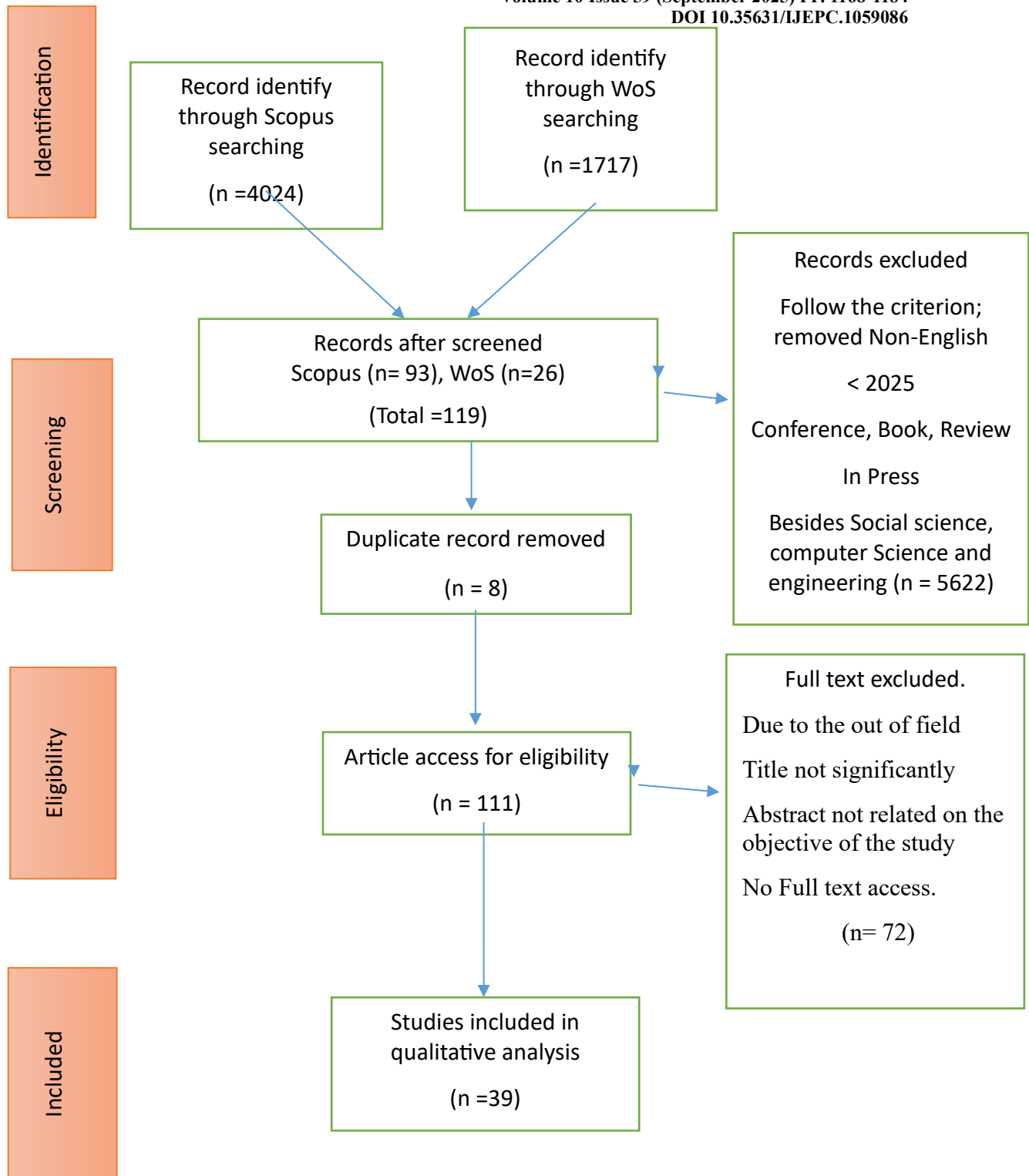


Figure 2. Flow Diagram Of The Proposed Searching Study [1]

Result and Discussion

Qur'anic Language and Linguistics

Based on the findings and discussions extracted from the analyzed abstracts, the theme of *Qur'anic Language and Linguistics* reveals diverse scholarly engagements with specific linguistic features in the Qur'an, such as particles, voice, semantics, and syntax. Several studies focus on exploring under-examined elements that contribute to the richness and interpretative depth of Qur'anic Arabic. For instance, Moqbel (Moqbel, 2025) delves into the function of the apodotic waw in Quranic Arabic, arguing against classical grammar traditions by showing how this particle opens space for hermeneutical ambiguity and interpretative expansion. Similarly, Tajabadi (Tajabadi, 2025) investigates Persian loanwords in the Qur'an, highlighting their historical presence and semantic integration, suggesting that these terms were not simply adopted but underwent structural adaptation. These findings underscore a recurring theme: the Qur'an employs nuanced linguistic devices, often overlooked in early grammatical discourse, to convey layered meanings. Shakouri (Shakouri, 2025) contributes further by analyzing cognitive errors of unbelievers as represented in the Qur'an, linking linguistic formulations with psychological patterns of disbelief. These three works collectively suggest that linguistic structures in the Qur'an are not merely grammatical features but convey deep theological and cognitive implications.

Further insights are derived from studies that approach the Qur'anic text through metaphor, translation challenges, and phonological interpretation. Suri and Tanjung (Suri & Tanjung, 2025) investigate metaphors and symbolism in the Qur'anic discourse on *tauhid*, particularly in Surah al-Fatihah, showing that metaphors are not decorative language but carry core doctrinal meanings. Similarly, cognitive and phonetic interpretations are examined by Arifianto et al. (Arifianto et al., 2025), who explore how the Arabic language in Malang shapes religious identity through linguistic landscape exposure. The research indicates that regional Arabic influences foster unique Qur'anic receptions, suggesting a socio-linguistic impact on Qur'anic comprehension. Meanwhile, Saeed and Yusuf (Ahmad Yusoff et al., 2025) highlight how phonetic effects influence semantic understanding in interpreting Surah al-Baqarah, stressing that auditory and phonological elements play a pivotal role in meaning construction. These studies reflect a unifying perspective that Qur'anic linguistics must consider both structural and contextual elements syntax, phonetics and cultural adaptation to understand the interpretive richness of the Qur'an.

Additionally, the theme extends to grammatical classifications and the function of syntactic forms. For example, Qub'a et al. (Qub'a et al., 2025) examine the use of passive voice in the Qur'an and identify 1,107 passive verbs, noting that their infrequent yet purposeful use aims to emphasize objects and de-emphasize agents. The research demonstrates how passive structures provide theological subtlety, often centering divine will or moral agency without directly naming the actor. This aligns with the observations of Fadhilah and Musa (Zahir & Qoronfleh, 2025), who study semantic prosody in Qur'anic verbs and argue that the emotional and evaluative color of verbs enhances the thematic intensity of key Qur'anic narratives. Finally, Yusoff and Rashid (Ahmad Yusoff et al., 2025) analyze challenges in translating *majaz mursal* in the Qur'an, revealing how figurative speech often eludes direct translation and requires interpretive strategies to retain its intended meaning. These findings collectively affirm that Qur'anic linguistic analysis, when approached systematically, unveils a complex web of

grammatical strategies and rhetorical devices that enrich the theological and pedagogical value of the text.

Tafsir, Theology, and Islamic Thought

Thematic analysis of the selected abstracts under the theme *Tafsir, Theology, and Islamic Thought* reveals critical developments in how Qur'anic interpretation addresses contemporary and classical challenges through theological re-evaluation, historical reconstruction, and reformist discourse. Multiple studies highlight the dynamic re-engagement of traditional tafsir with modern ethical and societal issues. Salamuddin and Sebayang (Sebayang, 2025), for instance, confront the longstanding theological association between disability and divine punishment by promoting a reformed paradigm grounded in Qur'anic justice and compassion. Their findings challenge inherited cultural narratives and encourage inclusive theological interpretations. In parallel, Von Schöneman (Von Schöneman, 2025) examines the exegetical treatment of Adam's creation in both Jewish and Islamic traditions, emphasizing how gendered narratives have historically reinforced patriarchal ideologies. By analyzing inter-religious texts and commentaries, the study underscores the influence of theological interpretation on societal gender structures. Similarly, Abdullah et al. (M. Abdullah et al., 2025) provide a detailed account of the development of Quranic exegesis in Malaysia, identifying a dual challenge: balancing respect for classical methodologies while adapting to contemporary epistemological and socio-political needs. Together, these studies illustrate a recurring scholarly effort to realign tafsir with universal Islamic values such as equity, human dignity, and moral responsibility.

Further contributions to the theme focus on postcolonial, regional, and historical reinterpretations of tafsir literature. Ali (Ali, 2025) examines the Indonesian post-Orientalist perspective, identifying how local scholars have attempted to deconstruct Western scholarly frameworks while reaffirming indigenous Islamic epistemologies. The findings suggest that localized tafsir not only resists foreign academic dominance but also revitalizes Islamic intellectual independence. Amin et al. (Amin et al., 2025) revisit the historical significance of *Tarjumān al-Mustafid*, the first tafsir in the Malay archipelago, originally compiled by Dāūd al-Rūmī. Their analysis critiques Western skepticism regarding the originality of this work and affirms its scholarly and cultural importance within the Southeast Asian Islamic tradition. Similarly, Gani et al. (Marotta et al., 2025) trace the hermeneutical contributions of the *Tabaqāt al-Mufasssīrīn*, focusing on the scholarly lineage of Ibn 'Aqīlah al-Makkī. The study reveals how biographical literature enhances the transmission and continuity of tafsir across generations. These perspectives collectively demonstrate how regional scholarship plays a crucial role in shaping the historical and epistemological dimensions of Islamic thought, offering alternatives to Eurocentric interpretations and enriching the diversity of Qur'anic hermeneutics.

Theological engagement with contemporary societal narratives and media interpretations also emerges as a focal point. Huda et al. (Hanum, Aziz, et al., 2021) explore how Quraish Shihab utilized digital media, particularly YouTube, to contextualize Qur'anic messages during the COVID-19 pandemic. This analysis reveals the adaptive capacity of tafsir in responding to real-world crises through accessible platforms. Meanwhile, Sulaiman and Kamal (Alnajashi et al., 2025) analyze the impact of Sufi philosophical themes on modern tafsir literature, especially in relation to sustainability ethics. The study illustrates how mystical interpretations contribute to framing Islamic environmental responsibility, linking spirituality with ecological awareness. Additionally, Jaafar and Mansor (Ahmad Yusoff et al., 2025) address the

interpretative complexity of theological constructs such as *al-walā' wa-l-barā'*, showing how their misapplication has contributed to Islamophobic misrepresentations. These studies reflect a growing trend in tafsir scholarship that bridges classical textual fidelity with pressing moral, political, and environmental concerns, thereby reaffirming the Qur'an's relevance in the modern world.

Islamic Education and Contemporary Applications

The abstracts under the theme Islamic Education and Contemporary Applications emphasize innovative educational practices, the integration of technology, and holistic well-being within Islamic learning contexts. Several studies demonstrate how Qur'anic principles are being adapted to address present-day challenges in education. Fatah and Waro (Fatah & Waro, 2025) propose a Qur'anic Green Campus model based on ecological values derived from Islamic teachings. Their study on two Indonesian Islamic universities suggests that ecological sustainability initiatives, when rooted in Qur'anic ethics, contribute to the development of environmentally responsible institutional cultures. This aligns with the findings of Andri Nirwana et al. (Andri Nirwana et al., 2025), who conducted a SWOT analysis on the integration of artificial intelligence (AI) in Islamic education. The study identifies cognitive, affective, and psychomotor impacts of AI, offering a structured approach to align technological advancement with Islamic ethical principles. Likewise, Zafar and Malik (Zafar & Malik, 2025) develop and validate the Istiqamah scale to measure personal commitment among Pakistani Muslim adults, reflecting a shift toward psychospiritual frameworks in evaluating learning outcomes. These studies collectively highlight the adaptive capacity of Islamic education when informed by Qur'anic ethics, emerging technologies, and contemporary social values.

In the context of pedagogical innovation and learner engagement, other studies provide insights into curriculum reform, inclusive education, and digital pedagogy. Nawas et al. (Nawas, 2025) examine how English language learning can be enhanced through Qur'anic and Hadith references, promoting both linguistic skills and religious literacy. This pedagogical model encourages the dual development of communication competence and moral formation. Similarly, Biranvand et al. (Biranvand et al., 2025) analyze the relationship between altmetric scores of ResearchGate authors and Qur'anic research visibility, suggesting that Islamic scholarly impact may increasingly be shaped by digital platforms. The implications for Islamic education are profound, as metrics-based systems begin to influence research trends and academic evaluation. Additionally, Kamal et al. (Abubakar-Abdullateef et al., 2025) assess the use of the Fuzzy Delphi method to design a Tadabbur al-Qur'an model for hearing-impaired Muslim learners, integrating augmented reality (AR) technology. Their results point to the transformative potential of inclusive digital pedagogy in making Qur'anic education more accessible. These contributions emphasize how Islamic education is embracing modern educational psychology, technological inclusion, and digital transformation while maintaining its epistemological roots.

The psychosocial dimension of Qur'anic learning is also a focal point of contemporary educational research. Rauf et al. (Afzal et al., 2025) explore the psychological well-being of adult females who attend Qur'an memorization programs, revealing improved emotional stability and spiritual resilience. Their findings are supported by Sani et al. (W. H. Abdullah et al., 2014), who demonstrate that Qur'anic test-taking paradigms can reduce anxiety among Saudi EFL students, especially when assessments are designed to align with religious motivation and identity. Furthermore, Nasir and Hasan (Rosy, 2019) address the intersection

of postmodern deconstruction and religious drama in Balkan literature, revealing how Islamic themes remain influential in culturally plural settings. These studies confirm that Islamic education, when contextualized in contemporary frameworks, offers profound contributions not only to cognitive development but also to emotional, cultural, and moral well-being.

Conclusion

This systematic literature review was undertaken to explore the practice and impact of *tarannum* in Qur'anic recitation, with a specific focus on literature published in 2025 across Scopus and Web of Science databases. Guided by the PRISMA framework, the review employed a rigorous screening process using the keywords "tarannum" and "Quran," ultimately identifying 39 peer-reviewed journal articles that met the inclusion criteria. The review sought to address how *tarannum* has been practiced, perceived, and studied in modern scholarly discourse, and to identify thematic patterns, theoretical insights, and applied implications arising from the selected body of research.

The thematic synthesis of the literature revealed three core areas of scholarly attention. The first theme, *Qur'anic Language and Linguistics*, identified how *tarannum* contributes to phonological clarity, semantic depth, and interpretative engagement in Qur'anic Arabic. The second theme, *Tafsir, Theology, and Islamic Thought*, demonstrated how *tarannum* is integrated into theological interpretations and religious symbolism, particularly through its influence on exegetical traditions and spiritual discourse. The third theme, *Islamic Education and Contemporary Applications*, focused on the pedagogical relevance of *tarannum*, including its use in digital learning environments, its impact on student motivation and well-being, and its role in inclusive religious education.

The findings of this review contribute meaningfully to the field by synthesizing fragmented insights across linguistic, theological, and educational domains. The identification of novel thematic categories and the mapping of interconnections between traditional practices and digital innovations offer a foundation for more integrated future studies. Furthermore, this review highlights the growing interest in treating *tarannum* not merely as an artistic or ritual form, but as a multifaceted educational and cognitive tool with broad social and spiritual significance.

The implications of this review are far-reaching, particularly for curriculum developers, Islamic educators, and digital content designers. The incorporation of *tarannum* into structured religious education supported by pedagogical technologies may enhance students' engagement with the Qur'an while nurturing spiritual sensitivity and emotional well-being. This synthesis also supports policy recommendations that advocate for the development of formal training modules and ethical frameworks surrounding Qur'anic recitation arts in institutional settings.

Nonetheless, several limitations must be acknowledged. The review focused solely on English-language journal articles published in 2025, potentially excluding relevant contributions in other languages or publication formats. In addition, the reliance on only two databases, though comprehensive, may limit access to regionally significant research. Future research is encouraged to include broader database coverage, multilingual sources, and empirical validation of *tarannum*'s impact across educational and cultural settings. There is also potential for interdisciplinary studies to examine the neurological, psychological, and technological dimensions of *tarannum* more deeply.

In conclusion, this review affirms the critical importance of conducting systematic syntheses on specialized religious practices such as *tarannum*. The process not only consolidates academic understanding but also strengthens the theoretical and practical frameworks through which Qur'anic recitation can be preserved, enhanced, and transmitted across generations in diverse and evolving contexts.

Acknowledgment

The author expresses the highest appreciation to Associate Professor Dr. Mohd Nizam bin Sahad from the School of Humanities, Universiti Sains Malaysia, for his scholarly guidance, critical insights and continuous support throughout the process of writing this study.

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