

QUR'ANIC RECITATION ETIQUETTE BASED ON HADITH: Contribution to Contemporary Islamic Education and Qur'anic Literacy

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Abstract: This study aims to identify themes in hadith regarding the etiquette of reading the Qur'an, analyze the ethical, spiritual, and pedagogical dimensions contained therein, and explain their contribution to contemporary Islamic education and Qur'anic literacy. This study is motivated by a trend in Qur'anic education that places greater emphasis on the technical aspects of recitation rather than on strengthening ethical and spiritual values. The research employs a thematic literature review method using a qualitative approach. Primary data sources consist of hadiths contained in authoritative hadith collections, while secondary sources are drawn from relevant scholarly articles and academic literature. The data were analyzed through a process of coding, categorization, and thematic synthesis. The results revealed four main themes: spiritual and physical preparation before recitation; engagement of the heart through tadabbur; recitation in a measured and balanced manner; and respect for the Qur'an in both personal and social contexts. These findings affirm that the etiquette of reciting the Qur'an based on hadith contributes to the strengthening of spiritual character, the development of reflective Qur'anic literacy, and the formation of a holistic and transformative Islamic pedagogy.

Keywords: Etiquette of Recitation, Qur'anic Literacy, Contemporary Islamic Education

Abstrak: Penelitian ini bertujuan mengidentifikasi tema-tema hadis tentang adab membaca Al-Qur'an, menganalisis dimensi etika, spiritual, dan pedagogis yang terkandung di dalamnya, serta menjelaskan kontribusinya terhadap pendidikan Islam kontemporer dan literasi Al-Qur'an. Kajian ini dilatarbelakangi oleh kecenderungan pembelajaran Al-Qur'an yang lebih menekankan aspek teknis membaca dibandingkan penguatan nilai etika dan spiritual. Penelitian menggunakan metode *thematic literature review* dengan pendekatan kualitatif. Sumber data primer berupa hadis-hadis yang termuat dalam kitab-kitab hadis otoritatif, sedangkan sumber sekunder berasal dari artikel ilmiah dan literatur akademik yang relevan. Data dianalisis melalui proses pengkodean, kategorisasi, dan sintesis tematik. Hasil penelitian menunjukkan empat tema utama, yaitu persiapan spiritual dan fisik sebelum tilawah, keterlibatan hati melalui tadabbur, pembacaan secara tartil dan proporsional, serta penghormatan terhadap Al-Qur'an dalam konteks personal dan sosial. Temuan ini menegaskan bahwa adab membaca Al-Qur'an berbasis hadis berkontribusi dalam penguatan karakter spiritual, pengembangan literasi Al-Qur'an yang reflektif, dan pembentukan pedagogi Islam yang holistik dan transformatif.

Kata Kunci: Adab Tilawah, Literasi Al-Qur'an, Pendidikan Islam Kontemporer

INTRODUCTION

The Qur'an occupies a central position in the lives of Muslims, functioning not only as a sacred scripture to be recited but also as a primary source of ethical values, spirituality, knowledge, and educational guidance. Throughout Islamic history, engagement with the Qur'an has been understood as a comprehensive process involving recitation, comprehension, reflection, and implementation. Nevertheless, contemporary Muslim societies continue to face significant challenges in Qur'anic literacy. Data published by the Ministry of Religious Affairs of the Republic of Indonesia indicate that the national Qur'anic Literacy Index reached 66.038 in 2023; however, only 44.57% of respondents were able to read the Qur'an fluently and in accordance with the rules of tajwīd, while 38.49% still lacked adequate Qur'anic reading literacy (Islam, 2023). These findings suggest that the issue of Qur'anic literacy extends beyond technical reading competence and encompasses broader dimensions related to awareness, ethical conduct, spiritual engagement, and proper manners in interacting with the Qur'an.

The urgency of this issue becomes increasingly evident in the context of modern Islamic education, where Qur'anic learning is frequently oriented toward technical proficiency, including fluency, correct pronunciation of letters, tajwīd accuracy, and melodic recitation. While these aspects are undoubtedly important, such an orientation may unintentionally

marginalize the ethical and spiritual dimensions that have historically accompanied Qur'anic learning. In classical Islamic scholarship, reciting the Qur'an was never perceived merely as a mechanical activity; rather, it was regarded as an act of worship requiring sincerity, reverence, humility, concentration, and moral discipline. Consequently, contemporary efforts to improve Qur'anic literacy should not be limited to cognitive and technical skills but should also address the cultivation of ethical dispositions and spiritual consciousness. Research on Qur'anic literacy has emphasized that improvements in reading competence require systematic pedagogical strategies grounded in values and character formation rather than repetitive mechanical exercises alone (Supriadi et al., 2022).

Within this framework, the Hadith plays a crucial role as the primary explanatory source for understanding the practical implementation of Qur'anic teachings. The Prophet Muhammad provided not only instructions regarding how the Qur'an should be recited but also guidance concerning the ethical attitudes, spiritual preparations, and behavioral norms that should accompany recitation. As a result, Hadith constitutes an indispensable foundation for developing a holistic understanding of Qur'anic literacy that integrates technical competence with ethical and spiritual formation (Saleh, 2025). This perspective aligns with broader discussions in Islamic educational thought, which emphasize the inseparable

relationship between knowledge acquisition, moral cultivation, and spiritual development (Halstead, 2004; Sahin, 2018).

Recent scholarship on Qur'anic learning has generated substantial contributions in several areas, including reading methods, tajwīd instruction, memorization practices, and the integration of digital technology into Islamic education. For example, an action research study involving 1,975 students in Bandung demonstrated that structured Qur'anic literacy learning strategies significantly improved students' reading abilities (Supriadi et al., 2022). Other studies have highlighted that the concept of *tartīl* extends beyond slow and clear recitation to encompass orderliness, rhythmic composure, attentiveness, and deeper engagement with meaning (Rohma et al., 2025). Contemporary research has also explored the use of digital platforms, mobile applications, and technology-assisted learning environments to support Qur'anic education and improve accessibility among younger generations (Huda et al., 2018; Hashim et al., 2022).

In addition, contemporary Hadith studies have increasingly emphasized the importance of contextual interpretation, arguing that normative teachings should be understood through the dynamic relationship between text and context to ensure their relevance in modern life (Santing, 2022; Yuslem et al., 2020). This approach has encouraged scholars to revisit prophetic traditions not merely as historical texts but as sources of ethical

guidance capable of informing contemporary educational practices. Within Islamic education, Hadith is therefore viewed as a foundational resource for constructing educational models that promote intellectual growth, moral responsibility, spiritual awareness, and practical application (Saleh, 2025). Furthermore, scholars have argued that religious literacy should involve the integration of knowledge, values, and lived experience, thereby transcending purely cognitive approaches to learning (Moore, 2007; Biesta, 2015).

Despite the growing body of literature on Qur'anic literacy and Islamic education, several important gaps remain. First, existing studies predominantly focus on technical aspects of Qur'anic learning, such as reading fluency, tajwīd mastery, memorization techniques, and instructional methods. Comparatively little attention has been devoted to systematically identifying and classifying the themes of Hadith related to the etiquette of Qur'anic recitation. Second, the ethical, spiritual, and pedagogical dimensions of Qur'anic literacy are often examined separately, resulting in fragmented understandings that fail to capture their interconnected nature. Third, although numerous studies discuss Qur'anic literacy and contemporary Islamic education, relatively few literature-based investigations explicitly connect prophetic teachings on the etiquette of reciting the Qur'an with present-day educational challenges, including character education, spiritual development, and value-based

literacy formation. Fourth, there remains limited scholarly effort to formulate a conceptual framework that integrates Hadith-based etiquette with contemporary educational discourse, particularly within the context of Qur'anic literacy development.

The present study seeks to address these gaps through a thematic analysis of Hadith concerning the etiquette of reciting the Qur'an. Unlike previous studies that primarily emphasize technical proficiency, this research positions Qur'anic literacy as a multidimensional construct encompassing ethical conduct, spiritual awareness, emotional engagement, and educational practice. The novelty of this study lies in its effort to synthesize prophetic traditions on Qur'anic etiquette into a comprehensive conceptual framework that can contribute to contemporary Islamic education. By identifying major themes within the relevant Hadith corpus and relating them to current educational needs, this study expands the discourse of Qur'anic literacy from a narrow focus on reading competence toward a broader understanding that incorporates moral and spiritual formation.

Furthermore, this study contributes to the state of the art by bridging three scholarly domains that have often developed independently: Hadith studies, Qur'anic literacy research, and contemporary Islamic education. Through this interdisciplinary approach, the research demonstrates how prophetic guidance regarding reverence, sincerity,

reflection, concentration, and disciplined recitation can serve as educational principles for strengthening character education and Qur'anic literacy initiatives. Accordingly, the objective of this article is to analyze the thematic content of Hadith related to the etiquette of reciting the Qur'an and to examine its relevance for contemporary Islamic education and Qur'anic literacy development. The scope of the study is limited to the analysis of Hadith themes concerning Qur'anic recitation etiquette and their educational implications, with particular emphasis on ethical formation, spiritual cultivation, and literacy enhancement within contemporary Muslim educational contexts.

METHOD

This study employed a qualitative literature review design using a thematic literature review approach to identify, analyze, and synthesize prophetic traditions concerning the etiquette of Qur'anic recitation and their relevance to contemporary Islamic education. The thematic literature review was selected because it enables researchers to systematically integrate findings from diverse textual and scholarly sources while generating broader conceptual interpretations and theoretical insights. Unlike traditional narrative reviews that primarily summarize previous studies, thematic literature reviews facilitate the identification of recurring patterns, conceptual categories, and emerging themes across multiple sources of evidence (Snyder, 2019). This approach is particularly suitable for Islamic educational research because it allows the integration of normative religious texts with contemporary educational scholarship.

The data sources consisted of primary and secondary materials. Primary sources included Hadith narrations related to the etiquette of Qur'anic recitation found in major canonical collections, namely *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abū Dāwūd*, *Jāmi' al-Tirmidhī*, *Sunan al-Nasā'ī*, *Sunan Ibn Mājah*, *Musnad Aḥmad*, *Sunan al-Dārimī*, and *Al-Muwaṭṭa'* of Imam Mālik. The selection of these collections was based on their authoritative status within Islamic scholarship and their extensive coverage of devotional, ethical, and educational traditions. Secondary sources comprised peer-reviewed journal articles, academic books, conference proceedings, and scholarly reports discussing Qur'anic literacy, Islamic pedagogy, spiritual education, character formation, and contemporary Hadith studies.

Literature retrieval was conducted through several academic databases, including Scopus, Web of Science, Dimensions, Crossref, and Google Scholar. The search process employed combinations of keywords such as "Qur'anic recitation etiquette," "adab of Qur'an recitation," "Hadith and Qur'anic literacy," "Islamic pedagogy," "spiritual pedagogy," and "Qur'anic literacy." To ensure relevance and quality, literature selection followed a systematic screening process. The inclusion criteria comprised: (1) publications issued between 2020 and 2025; (2) peer-reviewed scholarly publications; (3) studies directly related to Islamic education, Qur'anic literacy, Hadith studies, or educational ethics; and (4) availability of full-text access. Publications

that did not directly address the research focus, lacked academic rigor, or contained insufficient methodological information were excluded from the analysis. This procedure follows recommendations for transparency and replicability in review-based research (Xiao & Watson, 2019).

The collected data were analyzed using thematic analysis. The analytical process involved repeated reading of the selected literature and Hadith texts, open coding, categorization, theme development, and interpretation. Similar concepts were grouped into broader thematic categories representing ethical, spiritual, and pedagogical dimensions of Qur'anic recitation. In addition, Hadith texts were examined contextually by considering their meanings, educational implications, and relevance to contemporary Islamic educational challenges. This process enabled the identification of dominant themes and the development of a comprehensive conceptual framework concerning Qur'anic recitation etiquette.

To enhance the trustworthiness of the findings, the study employed source triangulation by comparing evidence derived from Hadith collections, classical Islamic scholarship, and contemporary academic literature. Analytical rigor was further strengthened through iterative coding, cross-source verification, and critical interpretation of the data. Through these procedures, the study seeks to provide a comprehensive thematic mapping of Hadith on the etiquette of Qur'anic recitation and to explain its contribution to strengthening Qur'anic

literacy, character education, and spiritual development within contemporary Islamic educational contexts.

RESULTS AND DISCUSSION

Themes of Etiquette in Reading the Qur'an Based on the Hadith

Discussions on the etiquette of reciting the Qur'an serve as a crucial foundation for fostering a proper relationship between a Muslim and the Word of Allah. These etiquettes are not limited to outward aspects alone but also encompass inner readiness and a prepared heart, ensuring that the recitation becomes an act of worship and contributes to the development of moral character. These etiquettes include:

1. Sincere Intention for the Sake of Allah

The Qur'an is the Word of Allah; its recitation should not merely be a worldly routine, but rather a means to draw closer to Allah and seek guidance from Him. Therefore, before beginning to recite the Qur'an, a Muslim is encouraged to first purify their intention so that the act of recitation is truly grounded in sincerity and devotion to Allah. The Prophet Muhammad said:

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ: أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصِ اللَّثَنِيِّ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ

هَجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ).

Al-Humaidi Abdullah bin Az-Zubair narrated to us from Sufyan, who said, 'Yahya bin Sa'id Al-An Shari narrated to us, saying: Muhammad bin Ibrahim At-Taimi narrated to us that he heard 'Alqamah bin Waqqash Al-Laitsi say: I heard 'Umar bin Al-Khattab, may Allah be pleased with him, say from the pulpit: 'I heard the Messenger of Allah, peace and blessings be upon him, say: "Indeed, every deed depends on its intention, and everyone will be rewarded according to their intention." Whoever migrates seeking worldly wealth or to marry a woman, his migration is limited to what he intended (Al-Bukhari, 1893.)'

Imam An-Nawawi, in his book *Syarah Sahih Muslim*, states that "an act is judged by its intention, and it is not counted unless accompanied by an intention." A person of sound mind who performs a deed certainly intends it first, and it is impossible for a person of sound mind to perform a deed without intending it. Therefore, some scholars have said, "If Allah the Almighty were to impose an act upon us without it being accompanied by an intention, that act would undoubtedly constitute a *taklif* (obligation) that we would be unable to fulfill."

Thus, it can be concluded that a sincere intention is the most fundamental etiquette before reciting the Qur'an. The act of reciting the Qur'an holds no value as worship unless it is grounded in a sincere intention for the sake of Allah the Almighty. The Prophet Muhammad's emphasis in the hadith above indicates that the recitation of the Qur'an is not judged by the quality or quantity of the verses we recite, but rather

by the sincerity of the reciter's heart. Therefore, rectifying one's intention is the foremost etiquette and serves as a crucial foundation so that our recitation is not merely a verbal activity, but truly becomes an act of worship that draws us closer to Allah SWT and has a positive influence on the formation of a Muslim's character and personality.

2. Purifying Oneself Before Reciting the Qur'an

The principle of purification as part of the etiquette of interacting with the Qur'an has been reinforced by the following hadith narrated by 'Aishah, may Allah be pleased with her:

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَإِبْرَاهِيمُ بْنُ مُوسَى .
قَالَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ أَبِيهِ، عَنْ خَالِدِ بْنِ سَلَمَةَ،
عَنِ الْبَهِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ
يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ

Abu Kuraib Muhammad ibn Al-'Ala' and Ibrahim ibn Musa narrated to us, saying: Ibn Abi Za'idah narrated to us from his father, from Khalid ibn Salamah, from Al-Bahiy, from 'Urwah, from 'Aishah (may Allah be pleased with her), who said: 'The Prophet Muhammad, peace be upon him, would constantly remember Allah in every situation (Muslim, 1955).

Based on this hadith, the majority of scholars hold that it is haram for both men and women to recite the Qur'an. It makes no difference whether they recite a single verse or only a portion of it. If a person in a state of junub recites "Bismillah" or "Alhamdulillah" or the like, and their intention is to recite the Qur'an, then it is haram.

However, they are permitted to recite the Qur'an silently in their hearts or to look at the mushaf. In another narration from Ibn 'Umar, the Prophet Muhammad (peace be upon him) said: "A menstruating woman and a person in a state of junub must not recite even a single verse of the Qur'an"

It can be concluded that purifying oneself before reciting the Qur'an holds a very important place in the etiquette of reciting the Qur'an. Although the Messenger of Allah (peace be upon him) would constantly engage in dhikr in every situation, the majority of scholars emphasize that reciting the Qur'an requires specific etiquette; thus, those in a state of junub or menstruation are not permitted to recite it with the intention of tilawah. This rule reflects reverence for the Words of Allah (Glory be to Him) and is part of the etiquette of worship that every Muslim must uphold.

3. Using a Miswak Before Reciting the Qur'an

The Messenger of Allah *Shallallahu 'alaihi wasallam* said:

أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ وَ مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى ، عَنْ
يَزِيدَ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي
عَتِيقٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ عَائِشَةَ، عَنِ النَّبِيِّ
صلى الله عليه وسلم قَالَ: السِّوَاكُ مَطَهْرَةٌ لِلْفَمِ، مَرْضَاةٌ
لِلرَّبِّ.

"It was narrated to us by Humaid bin Mas'adah and Muhammad bin Abd al-'Ala, from Yazid—that is, Ibn Zuray', who said: 'Abdurrahman bin Abi 'Atiq told me, saying: My father told me, saying: I heard 'Aishah, may Allah be pleased with her, narrate from

the Prophet Muhammad, peace and blessings be upon him, that he said: "Siwak cleanses the mouth and brings about the pleasure of Allah, the Exalted." (An-Nasa'i, 1930; Muslim, 2001)

Using the siwak before reciting the Qur'an is a matter of etiquette that goes beyond mere cleanliness; it also pertains to the ethical preparation of the tongue as the medium through which revelation is conveyed. As mentioned in the hadith above, using the siwak not only cleanses the mouth but also constitutes an act of worship because it brings about the pleasure of Allah the Almighty. In another hadith, the Prophet Muhammad (peace be upon him) nearly made using the siwak obligatory before every prayer, while prayer itself is inseparable from the recitation of the sacred verses of the Qur'an.

The Prophet Muhammad shallallahu 'alaihi wasallam said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ :
لَوْلَا أَنْ أَشَقَّ عَلَيَّ أُمَّتِي أَوْ عَلَى النَّاسِ ، لَأَمَرْتُهُمْ
بِالسِّوَاكِ مَعَ كُلِّ صَلَاةٍ

"From Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah, peace and blessings be upon him, said: 'Were it not a hardship for my ummah or for people, I would have commanded them to use the siwak every time they were about to perform prayer.'" (Al-Bukhari, 2002; Muslim, 2006)

In another hadith narrated by Imam Al-Bukhari, it is also mentioned that when the Prophet Muhammad, peace be upon him, woke up at night, he would use the siwak first before beginning his acts of

worship, which included reciting the Qur'an.

The recommendation to clean one's mouth before beginning acts of worship, including reciting the Qur'an, is deeply rooted in the hadith of the Prophet Muhammad (peace be upon him) regarding the practice of using the siwak upon waking at night and before performing prayer. Scholars understand this not as a condition for the validity of reciting the Qur'an, but rather as a matter of etiquette that affirms respect for the words of Allah (Swt). This is because cleansing the mouth before reciting the Qur'an fosters a sense of freshness and comfort during recitation, through the preparation of the tongue as the medium of its recitation. A number of thematic hadith studies indicate that oral hygiene before reciting the Qur'an serves to perfect the act of worship and support a state of devotion, particularly because the Qur'an is recited with a tongue that is physically and symbolically prepared—though the absence of such preparation does not invalidate the recitation itself.

4. Tartil and Beautifying the Voice

Tartil is reciting the Qur'an slowly and calmly, reflecting on the meaning of each verse recited, adhering to the rules of tajwid, maintaining proper and correct waqaf, intoning the verses, contemplating their meanings, and reciting the Qur'an letter by letter. The Messenger of Allah Shallallahu 'alaihi wasallam said:

حَدَّثَنَا مُسْلِمٌ بْنُ أَبِي إِسْرَاهِيمَ، حَدَّثَنَا جَرِيرٌ بْنُ حَازِمٍ الْأَزْدِيُّ ،
حَدَّثَنَا قَتَادَةُ قَالَ : سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنْ قِرَاءَةِ

النَّبِيِّ ﷺ فَقَالَ: كَانَ يَمُدُّ مَدًّا

"It was narrated to us by Muslim ibn Ibrahim, who narrated to us from Jarir ibn Hazim al-Azdi, who narrated to us from Qatadah, who said: I asked Anas ibn Malik about the Prophet's recitation, peace and blessings be upon him M and he replied: 'He would recite by lengthening the vowel sounds.'" (Al-Bukhari, 1993)

حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ قَالَ :
سُئِلَ أَنَسٌ: كَيْفَ كَانَتْ قِرَاءَةُ النَّبِيِّ ﷺ؟ فَقَالَ: كَانَتْ
مَدًّا، ثُمَّ قَرَأَ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ يَمُدُّ بِسْمِ اللَّهِ،
وَيَمُدُّ بِالرَّحْمَنِ، وَيَمُدُّ بِالرَّحِيمِ

Amru bin 'Ashim narrated to us; Hammam narrated to us, from Qatadah, who said: Anas was once asked, 'How did the Prophet Muhammad, peace and blessings be upon him, recite?' He replied, 'His recitation was prolonged.' Then he recited: (Bismillahir-Rahmanir-Rahim); he elongated the phrase "Bismillah," elongated "Ar-Rahman," and elongated "Ar-Rahim." (Al-Bukhari, 2001).

حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبِيدِ
اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ يَعْلَى بْنِ مَمْلَكٍ، أَنَّهُ سَأَلَ أُمَّ
سَلَمَةَ، زَوْجَةَ النَّبِيِّ ﷺ عَنْ قِرَاءَةِ النَّبِيِّ ﷺ وَصَلَاتِهِ،
فَقَالَتْ: مَا لَكُمْ وَصَلَاتِهِ، كَانَ يُصَلِّي، ثُمَّ يَنَامُ قَدْرَ مَا
صَلَّى، ثُمَّ يُصَلِّي قَدْرَ مَا نَامَ، ثُمَّ يَنَامُ قَدْرَ مَا صَلَّى حَتَّى
يُصْبِحَ، ثُمَّ نَعَنَتْ قِرَاءَتَهُ، فَإِذَا هِيَ تَنَعَتْ قِرَاءَةً مُفَسَّرَةً
حَرْفًا حَرْفًا

"Qutaibah narrated to us, saying: Al-Laits narrated to us, from 'Abdullah bin Ubaidillah bin Abi Mulaikah, from Ya'la bin Mamlak, that he asked Ummu Salamah, the wife of the Prophet Muhammad, peace be upon him, about his prayer recitation. Ummu Salamah said: 'Why are you asking about his prayer?' Then she explained: 'He would pray, then sleep for a duration equal

to that of his prayer; then he would pray again for a duration equal to his sleep; then he would sleep again for a duration equal to his prayer, until the time for Fajr prayer arrived.' After that, Ummu Salamah described the Prophet Muhammad's (peace be upon him) recitation, and it turned out that he recited clearly, in detail, letter by letter." (At-Tirmidhi, 1975; Abu Dawud, 2010)

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَذِنَ اللَّهُ
لِشَيْءٍ كَأَذْنِهِ لِنَبِيِّ يَتَعَنَّى بِالْقُرْآنِ يَجْهَرُ بِهِ

"From Abu Hurairah, may Allah be pleased with him, who said: The Messenger of Allah, peace be upon him, said, 'Allah has not granted permission for anything as He has granted permission to a Prophet who recites the Qur'an melodiously and aloud.'" (Narrated by al-Bukhari and Muslim).

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ :
يُقَالُ لِصَاحِبِ الْقُرْآنِ: اقْرَأْ، وَارْتَقِ، وَرَتِّلْ كَمَا كُنْتَ
تُرْتِّلُ فِي الدُّنْيَا، فَإِنَّ مَنْزِلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرؤها

"From 'Abdullah bin Amr, who said: The Messenger of Allah ﷺ said: It will be said to the one who has memorized the Qur'an: 'Recite, ascend to a higher rank, and recite with tartil just as you used to recite in this world. Indeed, your rank (in Paradise) will be at the level of the last verse you recited.'" (At-Tirmidhi, 1975; Abu Dawud, 2010).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ،
وَمُحَمَّدُ بْنُ جَعْفَرٍ، قَالَا: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ
طَلْحَةَ الْيَامِيَّ، قَالَ: سَمِعْتُ عَبْدِ الرَّحْمَنِ بْنَ عَوْسَجَةَ،
قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ، يُحَدِّثُ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: رَتِّلُوا الْقُرْآنَ بِأَصْوَاتِكُمْ

"It was narrated to us by Muhammad bin Basysyar, who said: It was narrated to us by Yahya bin Sa'id and Muhammad bin Ja'far,

both of whom said: It was narrated to us by Shu'bah, who said: I heard Talhah Al-Yamiyy say: I heard 'Abdurrahman bin Aswajah say: I heard Al-Bara'a bin Azib narrate that the Messenger of Allah, peace be upon him, said: 'Adorn the Qur'an with your voices.

Based on the hadiths cited above, it can be concluded that tartil is a fundamental etiquette in reciting the Qur'an, exemplified directly by the Messenger of Allah (peace be upon him) through a recitation that is prolonged, clear, and detailed, letter by letter.

Tartil is not limited to the aspects of tajwid alone, but also reflects an attitude of respect and contemplation toward the words of Allah (Swt). The emphasis on a detailed recitation, letter by letter, can be understood not merely as a technical aspect of tajwid, but rather as a means to preserve the space for reflection (tadabbur) so that the Qur'an is not reduced to mere sound.

On the other hand, the recommendation to embellish the recitation of the Qur'an with one's voice affirms that the element of beauty in recitation remains within the bounds of tartil, so that the aesthetics of the voice do not compromise the clarity of meaning or the proper etiquette toward the Qur'an. Thus, tartil—as a form of etiquette in reciting the Qur'an—not only preserves the authenticity of the recitation but also serves as a means of tadabbur and the cultivation of a Qur'anic character rooted in tranquility, mindfulness, and a deep appreciation of the Qur'an's meaning.

5. Contemplation, Devotion, and Tears When Reciting the Qur'an

Reciting the Qur'an demands more than mere fluency; it also requires the engagement of the heart and an awareness of meaning. Contemplation (tadabbur) is the gateway to khusyuk, for through reflecting on the verses of the Qur'an, one's heart is moved to submit to the majesty of the Words of Allah SWT. It is from this khusyuk that sincere emotional responses arise—such as a sense of awe, hope, and even tears—as a manifestation of a profound appreciation for the Words of Allah.

حَدَّثَنَا أَبُو عُبَيْدٍ قَالَ : حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ،
عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الْأَخْنَفِ، عَنْ
صَلَةَ بْنِ زُفَرٍ، عَنْ خَدِيفَةَ، قَالَ: صَلَّى مَعَ رَسُولِ اللَّهِ
ﷺ، ذَاتَ لَيْلَةٍ فَكَانَ إِذَا مَرَّ بِآيَةٍ رَحْمَةٍ سَأَلَ، وَإِذَا مَرَّ
بِآيَةٍ عَذَابٍ تَعَوَّذَ، وَإِذَا مَرَّ بِآيَةٍ فِيهَا تَنْزِيهُ اللَّهِ سَبَّحَ
وَتَعَالَى سَبَّحَ

"Abu 'Ubaid narrated to us, saying: Abu Mu'awiyah narrated to us from Al-A'masy, from Sa'd bin 'Ubaidah, from Al-Mustaurid bin Al-Ahnaf, from Shilah bin Zufar, from Huzaifah, who said: I once prayed with the Messenger of Allah, peace be upon him, one night. Whenever he passed a verse containing mercy, he would ask for mercy; whenever he passed a verse containing punishment, he would seek refuge; and whenever he passed a verse in which Allah, the Exalted and Glorious, is glorified, he would glorify Him."

حَدَّثَنَا مُحَمَّدُ بْنُ فَضَيْلٍ، حَدَّثَنِي فُلَيْتُ الْعَامِرِيُّ، عَنْ
جَسْرَةَ الْعَامِرِيَّةِ، عَنْ أَبِي ذَرٍّ، قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ
لَيْلَةً فَقَرَأَ بِآيَةٍ حَتَّى أَصْبَحَ، يَرْكَعُ بِهَا وَيَسْجُدُ بِهَا: ﴿إِنْ
تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ﴾ [المائدة: ١١٨]، فَلَمَّا أَصْبَحَ، قُلْتُ: يَا رَسُولَ

اللَّهِ، مَا زِلْتُ تَقْرَأُ هَذِهِ الْآيَةَ حَتَّى أَصْبَحْتُ، تَرْتَعُّ بِهَا
وَتَسْجُدُ بِهَا قَالَ: إِنِّي سَأَلْتُ رَبِّي الشَّفَاعَةَ لِأُمَّتِي
فَأَعْطَانِيهَا، وَهِيَ نَائِلَةٌ إِنْ شَاءَ اللَّهُ لِمَنْ لَا يُشْرِكُ بِاللَّهِ
شَيْئًا

"It was narrated to us by Muhammad ibn Fudhail; it was narrated to me by Fulait al-Amiriy, from Jasrah al-Amiriyah, from Abu Dharr, who said: The Messenger of Allah, peace be upon him, performed prayer one night. He recited a single verse until morning, bowing and prostrating with it—namely, the words of Allah: 'If You punish them, then indeed they are Your servants; and if You forgive them, then indeed You are the Almighty, the All-Wise.' (Surah Al-Ma'idah: 118). When morning came, I said: "O Messenger of Allah, you kept reciting this verse until morning; you bowed and prostrated with it." He said: "Indeed, I have asked my Lord for intercession on behalf of my ummah, and He has granted it to me. And that intercession will reach, insha'Allah, anyone who does not associate anything with Allah."

أَنَا أَبُو مُحَمَّدٍ، أَنَا ابْنُ جَامِعٍ، نَا عَلِيٍّ، نَا أَبُو نُعَيْمٍ، نَا
عَبْدُ الرَّحْمَنِ بْنِ عُبَيْدِ بْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ،
عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ السَّائِبِ بْنِ أَبِي هَبِيكٍ،
قَالَ: جِئْتُ إِلَى سَعْدِ فَقَالَ: مَنْ أَنْتَ يَا ابْنَ أَخِي؟
فَأَخْبَرْتُهُ، فَقَالَ: مَرْحَبًا، بُحَارًا كَسْبَةً، كَيْفَ قَرَأْتَهُكَ
الْقُرْآنَ؟ قُلْتُ: حَسَنَةً، قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: اقْرَأُوا الْقُرْآنَ وَابْكُوا، فَإِنْ لَمْ تَبْكُوا فَتَبَاكُوا، وَعَنُوا
بِالْقُرْآنِ، فَإِنَّهُ لَيْسَ مِنَّا مَنْ لَمْ يُعَنَّ أَوْ يَتَعَنَّ بِهِ

"I am Abu Muhammad; I am Ibn Jami'. 'Ali narrated to us, Abu Nu'aim narrated to us, 'Abdurrahman bin 'Ubaid bin Abi Mulaikah narrated to us from Ibn Abi Mulaikah, from 'Abdillah bin 'Abdillah bin As-Sa'ib bin Abi Nahik, who said: I went to see Sa'd, and he said, "Who are you, O son of my brother?" I told him who I was. He then said, "Welcome. You are merchants seeking a livelihood. How

is your recitation of the Qur'an?" I replied, "Good." He said: "Indeed, I heard the Messenger of Allah, peace be upon him, say: 'Recite the Qur'an and weep. If you do not weep, then strive to weep. And recite the Qur'an with a beautiful voice, for one who does not sing or beautify his recitation is not one of us.'"

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ،
عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ :
قَالَ لِي النَّبِيُّ ﷺ: اقْرَأْ عَلَيَّ، قُلْتُ: يَا رَسُولَ اللَّهِ، أَقْرَأُ
عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ: نَعَمْ، فَقَرَأْتُ سُورَةَ النَّسَاءِ،
حَتَّى أَتَيْتُ إِلَى هَذِهِ الْآيَةِ: (فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ
بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا) قَالَ: حَسْبُكَ
الآنَ، فَالْتَفَتُ إِلَيْهِ فَإِذَا عَيْنَاهُ تَدْرِفَانِ

"Muhammad ibn Yusuf narrated to us, Sufyan narrated to us, from Al-A'masy, from Ibrahim, from 'Ubaidah, from Abdullah ibn Mas'ud, who said: The Prophet Muhammad, peace be upon him, said to me, 'Recite the Qur'an to me.'" I said, "O Messenger of Allah, should I recite to you, even though the Qur'an was revealed to you?" He replied, "Yes." So I recited Surah An-Nisa until I reached the verse: "Then what will be their state when We bring forth a witness from every nation and bring you (Muhammad) as a witness against them?" He said, "That is enough." Then I turned to him and saw that both his eyes were brimming with tears.

Based on the hadith above, it can be concluded that reciting the Qur'an is not limited to a mere verbal activity but also requires the presence of a conscious and engaged heart. The tears that well up while reciting the Qur'an are not merely an emotional expression but rather the fruit of deep reflection that takes effect gradually. Umar bin Khattab, Abu Bakr, Ibn 'Abbas, and Muhammad bin Sirin were known for their tears when hearing or reciting the

sacred verses of the Qur'an. Imam Al-Ghazali emphasized that the effort to evoke inner sorrow through contemplation of Allah's warnings and promises is the path to authentic *khusyu'* (devotion). When that state has not yet emerged, the awareness of the heart's aridity itself becomes a valuable form of self-reflection

Therefore, *tadabbur*, *khusyuk*, and weeping form a unified code of conduct in reciting the Qur'an that is oriented toward the internalization of meaning, not merely outward appearance. The tradition of the Prophet Muhammad (peace be upon him) and the early generations of Islam demonstrates that a living recitation is one that touches the reader's deepest consciousness. In this regard, weeping is not the ultimate goal, but rather a sign that the interaction with the Qur'an has transcended the voice and reached the heart.

The Contribution of Hadith-Based Etiquette of Qur'anic Recitation to Contemporary Islamic Education and Qur'anic Literacy

The findings of this study indicate that Hadith-based etiquette of Qur'anic recitation makes a significant contribution to contemporary Islamic education and the development of Qur'anic literacy. The thematic analysis demonstrates that the prophetic traditions concerning the manners of reciting the Qur'an—such as maintaining ritual purity, reciting with *tartil*, beautifying the voice appropriately, listening attentively to Qur'anic recitation, reflecting upon its

meanings, and teaching the Qur'an to others—collectively establish a comprehensive educational framework that integrates cognitive, ethical, spiritual, and social dimensions. These findings suggest that the Qur'an should not be approached merely as a text to be read correctly, but as a divine source of guidance that shapes individual character, spiritual consciousness, and social responsibility. Consequently, the etiquette of Qur'anic recitation expands the concept of Qur'anic literacy beyond technical proficiency toward a holistic process involving reading, understanding, internalizing, and practicing Qur'anic values in everyday life.

From an educational perspective, the Hadiths examined in this study reveal that the process of engaging with the Qur'an is inseparable from moral cultivation. The emphasis on sincerity, humility, reverence, concentration, and respect for revelation reflects an educational philosophy that seeks to transform learners internally rather than merely improve their academic performance. This finding is particularly relevant to contemporary Islamic education, which increasingly faces the challenge of balancing measurable learning outcomes with the cultivation of moral and spiritual character. Modern educational systems often prioritize assessment, competency achievement, and technical mastery, whereas the Hadith-based framework of Qur'anic etiquette reminds educators that authentic learning should also foster ethical awareness and spiritual

maturity. In this regard, Qur'anic recitation becomes not only an instructional activity but also a means of character formation that nurtures discipline, responsibility, self-control, gratitude, and consciousness of God.

The first major contribution of Hadith-based Qur'anic etiquette is the strengthening of spiritual pedagogy within Islamic education. The analyzed traditions consistently portray Qur'anic recitation as an act of worship that engages both the heart and the intellect. Recitation is not limited to vocal articulation but involves reflection, emotional engagement, and spiritual contemplation. Such a perspective aligns with contemporary discussions on religious education, which argue that effective faith-based learning should cultivate spiritual awareness, self-reflection, and meaningful relationships with God rather than merely transmit doctrinal information (Agbaria, 2024). The findings suggest that Hadith-based pedagogical principles can provide a valuable framework for developing educational practices that encourage learners to approach the Qur'an with sincerity, devotion, and transformative intent. As a result, the classroom becomes a space not only for acquiring knowledge but also for nurturing spiritual growth and moral refinement.

The second contribution relates to the development of critical and reflective Qur'anic literacy. Contemporary discussions on literacy increasingly emphasize that literacy extends beyond decoding symbols and texts; it also

includes interpretation, critical reflection, contextual understanding, and meaningful application. Within the context of Islamic education, Qur'anic literacy should therefore encompass the ability to understand moral teachings, appreciate ethical values, and relate Qur'anic guidance to contemporary social realities. The Hadiths concerning the etiquette of recitation provide a normative foundation for such an expanded conception of literacy. By encouraging contemplation, attentiveness, and engagement with meaning, these traditions promote a form of literacy that is reflective rather than mechanical. This finding supports arguments advanced in studies of critical religious literacy, which emphasize the importance of enabling learners to understand religious traditions thoughtfully, fairly, and contextually rather than through simplistic or reductionist interpretations (Reid, 2024). Consequently, Hadith-based Qur'anic etiquette contributes to the formation of learners who are capable of interpreting religious teachings responsibly while maintaining fidelity to their spiritual foundations.

Furthermore, the findings indicate that the etiquette of Qur'anic recitation provides an important basis for addressing contemporary challenges associated with religious understanding. In many educational contexts, learners may possess the ability to recite Qur'anic verses accurately while lacking sufficient understanding of their ethical implications and practical relevance. This discrepancy highlights the limitations of approaches

that prioritize technical achievement without fostering reflective engagement. The prophetic traditions analyzed in this study encourage a deeper interaction with revelation by emphasizing attentiveness, contemplation, and moral application. Such principles support the development of learners who are not only literate in the technical sense but also capable of integrating Qur'anic values into personal decision-making, interpersonal relationships, and civic participation. Therefore, Qur'anic literacy becomes a transformative educational process that connects textual knowledge with lived experience.

The third contribution concerns the renewal of Qur'anic teaching methodologies. The well-known prophetic statement that "the best among you are those who learn the Qur'an and teach it" establishes a pedagogical vision grounded in continuous learning, knowledge transmission, and communal responsibility. This Hadith implies that Qur'anic education should not be restricted to the mastery of recitation skills but should foster ongoing engagement, dialogue, mentorship, and ethical development. Contemporary studies on strategies for improving Qur'anic reading skills in Islamic schools have similarly emphasized the importance of teacher competence, supportive learning environments, and systematic instructional approaches in enhancing student achievement (Basir, 2024). The present findings extend this discussion by demonstrating that Hadith-based etiquette

can enrich pedagogical practice through the integration of tajwīd instruction, moral education, spiritual habituation, and reflective learning. Such an approach encourages educators to move beyond fragmented teaching methods and adopt more holistic models of Qur'anic education.

Another significant finding concerns the relevance of Hadith-based etiquette in the digital era. Technological advancements have transformed the ways in which Muslims access and learn the Qur'an. Mobile applications, online learning platforms, digital Qur'ans, and social media have increased accessibility and facilitated broader participation in Qur'anic learning. However, these developments also raise concerns regarding the preservation of sacredness, the reliability of learning sources, and the quality of spiritual engagement. The findings suggest that the ethical principles embedded in the Hadiths of Qur'anic recitation can serve as an important pedagogical framework for navigating these challenges. By emphasizing reverence, proper intention, respect for scholarly authority, and disciplined engagement with revelation, Hadith-based etiquette helps ensure that technological convenience does not undermine the spiritual and educational objectives of Qur'anic learning. This observation is consistent with contemporary discussions arguing that Islamic education must integrate technological innovation with ethical guidance, authentic scholarship, and character formation (Herlambang et al., 2024).

Overall, the findings demonstrate that Hadith-based etiquette of Qur'anic recitation contributes to contemporary Islamic education through multiple interconnected pathways. It strengthens spiritual pedagogy by fostering deeper engagement with revelation, broadens the meaning of Qur'anic literacy from technical competence to reflective and contextual understanding, enriches pedagogical approaches by integrating ethical and spiritual dimensions into learning, and provides a normative framework for responsible Qur'anic education in digital environments. These findings further indicate that prophetic teachings concerning the etiquette of reciting the Qur'an should not be viewed merely as classical normative traditions but as dynamic educational resources capable of addressing contemporary challenges. Accordingly, the study affirms that Hadith-based Qur'anic etiquette offers a relevant conceptual foundation for developing Islamic educational practices that are spiritually meaningful, ethically grounded, pedagogically holistic, and responsive to the evolving realities of modern society.

CONCLUSION

This study concludes that the Hadiths concerning the etiquette of Qur'anic recitation present a holistic framework in which inner intention (*niyyah*) and outward practice are inseparable dimensions of engagement with the Qur'an. The findings indicate that sincere intention functions as the foundational element that directs the

purpose and meaning of recitation. Reading the Qur'an is therefore not merely a routine activity, a social obligation, or a technical exercise, but an act of worship aimed at seeking closeness to Allah. Without a proper intention, external practices such as reciting with *tartil*, maintaining purity, or beautifying one's recitation risk becoming mechanical rituals devoid of spiritual significance. The Hadiths consistently imply that all forms of Qur'anic etiquette derive their value from an inward orientation rooted in sincerity and devotion. Furthermore, the study demonstrates that outward etiquettes serve as practical mechanisms for preserving and strengthening spiritual intention. Practices such as maintaining cleanliness, reciting carefully and reflectively, and cultivating humility encourage deeper emotional and spiritual engagement with the Qur'an. In this sense, *tartil* represents not only a technique of correct pronunciation but also a means of harmonizing the tongue, mind, and heart during recitation. From an educational perspective, these findings suggest that Qur'anic instruction should extend beyond the development of reading proficiency and tajwīd mastery to include the cultivation of spiritual awareness, ethical character, and reflective engagement. Consequently, Hadith-based etiquette offers a valuable conceptual foundation for strengthening Qur'anic literacy and developing a more holistic model of contemporary Islamic education that integrates cognitive, moral, and spiritual dimensions.

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