

A Competency-Based Curriculum Framework for Qur'anic Recitation Education: The TAJDID-Q Model Integrating Talaqqi, Mastery Learning, and Ethical Digital Technology

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ABSTRACT

Qur'anic recitation education must preserve the authority of oral transmission while responding to learners with different entry levels, limited access to individual correction, and increasing dependence on digital environments. This conceptual study develops the TAJDID-Q competency-based curriculum framework from an integrative review of 37 purposively retained sources. Selection involved staged relevance screening, duplicate and alternate-version reconciliation, metadata checking, and a non-numerical appraisal of each source's evidentiary role. The corpus comprised 24 studies on Qur'anic education and related technologies, nine works on educational theory and review methodology, three international guidance documents, and one national policy document. Analysis across learning outcomes, content, pedagogy, assessment, technology, teacher competence, inclusion, and governance identified six recurring gaps: fragmented outcomes, theory-heavy coverage, uniform progression, episodic assessment, uneven teacher competence, and tool-centred innovation. Unlike method-specific or application-specific proposals, TAJDID-Q integrates epistemic authority, competency progression, authentic assessment, teacher development, inclusion, digital governance, and quality assurance within one curriculum architecture. The model comprises seven interdependent components, four developmental layers, and a six-phase instructional cycle of diagnosis, demonstration, discrimination, practice, tashih, and transfer. Technology is limited to representation, practice, preliminary screening, feedback, and evidence management under qualified human oversight. Six testable propositions are advanced to guide validation. Because the framework has not yet undergone expert validation or field testing, no claim of effectiveness is made. Future work should include Delphi validation, multi-site piloting, assessor-calibration studies, and fairness testing of automated tools.

Keywords: Qur'anic recitation education; curriculum design; mastery learning; educational technology; talaqqi

INTRODUCTION

Teaching tilawah, tajwid, and qira'at involves far more than explaining rules. Learners must listen carefully, observe how sounds are produced, imitate an accepted model, practise repeatedly, and receive direct correction. Qur'anic recitation is therefore unlike subjects in which achievement can be judged mainly through written

examinations. A learner may be able to define idgham, ikhfa', madd, or imalah and still struggle to apply those rules during live recitation. For this reason, the quality of a recitation curriculum should ultimately be seen and heard in the learner's performance, not only in the amount of material completed.

In the Qur'anic scholarly tradition, talaqqi and musyafahah serve at once as a method of transmission and a means of maintaining accuracy. The teacher presents an accepted recitation, listens to the learner's attempt, and corrects errors in articulation, phonetic attributes, duration, nasalisation, stopping, and resumption. This direct relationship remains important because written notation cannot capture every acoustic and articulatory detail. Zainal Abidin et al. (2019) identify direct reception and oral performance as central features of the method, while Moktar and Sharif (2021) draw attention to demonstration, repetition, and immediate correction in contemporary teaching. In practice, however, scheduling, teacher availability, and programme consistency can limit its implementation (Zahari & Yusof, 2022). Qira'at instruction also depends heavily on teachers who possess both sound subject knowledge and the ability to teach it effectively (Latif et al., 2023).

Protecting oral authority does not mean that the curriculum itself must remain rigid. Qur'anic programmes now serve learners with widely different backgrounds and operate in schools, tahfiz institutions, universities, and community settings. Recorded audio, video, online conferencing, and digital portfolios have become part of ordinary teaching, while speech recognition and artificial intelligence are beginning to support early error detection and independent practice. The challenge is to redesign outcomes, progression, assessment, teacher preparation, and technology use without weakening the epistemic foundations of recitation.

The need for such redesign is evident in Malaysia. Latif et al. (2023) found uneven levels of competence among teachers assigned to qira'at instruction, while Faris et al. (2023) reported moderate recitation proficiency among some public-university students. A focused intervention on madd and idgham improved engagement and confidence, suggesting that learner difficulties are tied not only to content but also to diagnosis, sequencing, correction, and the way mastery is verified (Sahmat & Zamri, 2024). Research on the Special Class for Quranic Recitation and Memorisation Skills (KKQ) likewise points to continuing issues in teacher competence and classroom implementation (Abd Mubi et al., 2024). A later study showed that the use of KKQ textbooks is also shaped by the conditions in which teachers work (Abd Mubi et al., 2026). These findings sit closely with national policy, which expects curriculum quality, teacher capacity, and educational technology to develop in a coordinated manner (Kementerian Pendidikan Malaysia, 2017).

Digital tools can contribute meaningfully when their role is clearly defined. Visual maps can help learners understand the relationships among imams, transmitters, paths, usul, and farsh. Recordings extend practice beyond class, portfolios make progress easier to review, and automated systems may draw attention to possible errors before a learner meets the teacher. Reviews of the field note benefits in access, guided practice, recognition, and feedback (Ahmad et al., 2025; Zainadun et al., 2025). The Tarteel application, for example, shows how a specific AI-supported tool may assist memorisation and independent practice (Mustapa et al., 2025). Yet recognising a sound pattern is not the same as certifying a recitation, granting an ijazah, or judging every aspect of fasahah. Current systems still lack the full pedagogical direction required for Qur'anic learning (Birgün, 2026), and their use raises questions of accuracy, context, privacy, dependence, spiritual formation, and the continuing role of the teacher (Almajdoub et al., 2026).

The issue, then, is not a contest between tradition and technology. It is a question of educational design: how can digital resources widen access and improve practice while qualified teachers and authenticated transmission retain their proper authority? In this article, curriculum rejuvenation refers to renewing the aims, structure, sequence, learning experience, assessment, professional capacity, and governance of recitation education. It does not imply replacing classical content with devices or treating qira'at as a narrow exercise in pronunciation.

Against this background, the study pursues three objectives. It first identifies recurring pedagogical and curricular weaknesses in the teaching of tilawah, tajwid, and qira'at. It then considers how talaqqi and musyafahah may be brought into conversation with constructive alignment, mastery learning, formative assessment, inclusive design, multimedia learning, and ethically governed technology. Finally, it proposes TAJDID-Q as a framework that can be adapted for schools, tahfiz institutions, universities, and community programmes. Three questions guide the discussion: Which structural weaknesses recur in current recitation curricula? How can oral authority be

combined with contemporary learning theory and digital support? Which components and implementation processes are needed for a coherent competency-based curriculum?

This is a conceptual study rather than an evaluation of a particular application or teaching intervention. The principal gap is not the absence of individual teaching methods or digital applications, but the absence of an integrated curriculum architecture that specifies authority, progression, evidence of mastery, teacher capacity, technological boundaries, inclusion, and certification governance. Existing studies demonstrate the value of intensive short-course arrangements for qira'at learning (Laila et al., 2026), Harakah-based media for articulation-focused instruction among children (Nurliadin et al., 2024), and deep-learning systems for detecting selected recitation-rule errors under controlled conditions (Al Harere & Al Jallad, 2023). Unlike these method-specific or tool-specific initiatives, TAJDID-Q connects the wider curriculum decisions that determine who enters each level, what counts as mastery, how assessors are calibrated, how learner data are protected, and how qualifications are governed. The framework is therefore offered as a testable curriculum architecture for subsequent expert review and field validation.

LITERATURE REVIEW

The review brings together four strands of scholarship: oral transmission and pedagogical authority, curriculum structure and teacher competence, contemporary theories of learning, and the use of digital technology and artificial intelligence. Reading these strands together is important. A reform agenda driven only by new technology risks losing sight of the nature of recitation, while a simple repetition of inherited classroom routines may not address present-day problems of access, progression, assessment, and scale.

Oral Transmission and Pedagogical Authority

Talaqqi and musyafahah depend on sustained interaction between teacher and learner. Recitation is demonstrated, heard, observed, attempted, and corrected. The teacher does more than convey information; he or she provides an accepted sound model and judges the nature of an error. Zainal Abidin et al. (2019) describe this process in terms of direct reception and performance, and Moktar and Sharif (2021) show why it remains relevant in contemporary learning settings. Its implementation is not always straightforward, as teacher availability, class size, scheduling, and programme consistency may limit the time available for individual correction (Zahari & Yusof, 2022). Even so, several educational principles remain clear: learners need an authentic model, purposeful imitation, frequent practice, specific feedback, and verified progression.

These demands become even more exacting in qira'at. Learners must distinguish the readings of imams and transmitters, connect *usul* with particular textual locations, avoid mixing paths incorrectly, and maintain a reading consistently across an extended passage. Visualisation can make the relationships among imams, transmitters, methods, and variant locations easier to grasp, especially when diagrams are paired with verified audio and teacher explanation (Hadi et al., 2018). Its purpose, however, is to make complex information more manageable, not to replace oral performance.

The rationale for this arrangement is not merely practical. Classical scholarship treats an accepted reading as transmitted performance, not as something that can be reconstructed from written symbols alone (Ibn al-Jazari, n.d.). Orthography cannot fully convey every detail of articulation, *imalah*, *ishmam*, duration, or stopping. Any renewed curriculum must therefore regard authenticated oral reference, accurate attribution, and qualified judgement as essential design conditions rather than optional cultural additions.

Curriculum Structure and Implementation Competence

In many programmes, *tajwid* and *qira'at* are arranged by chapter, semester, or available teaching time, but the evidence required for progression is left unclear. When learners enter with very different levels of preparation, a fixed timetable can move some of them into advanced material before their basic articulation is stable. Recent reviews show considerable growth in teaching methods and technologies, yet much less attention to how these elements form a coherent progression pathway (Ku Yaacob et al., 2025). A competency-based curriculum needs

clear entry diagnoses, stated mastery thresholds, routes for correction, and progression that follows demonstrated performance.

This problem is closely related to the gap between knowing a rule and performing it. Written tests can assess terminology or recognition, but they cannot by themselves establish fluency, accurate articulation, duration, or consistent application. A learner may memorise a qira'at table and still be unable to recite the corresponding variant reliably. Different outcomes therefore require different evidence. Explanation and analysis are suitable for cognitive outcomes, whereas psychomotor outcomes call for live recitation, recordings, and expert correction. When outcomes, teaching activities, and assessment are poorly matched, a course grade may say little about the learner's actual recitation competence.

No curriculum can be implemented well without capable teachers. Recitation teachers need sound content knowledge, pedagogical judgement, assessment literacy, and enough digital understanding to use technology without compromising accuracy. The TPACK framework helps explain why technology works best when technological, pedagogical, and content knowledge intersect rather than when technical skill is treated in isolation (Koehler & Mishra, 2009). In Qur'anic recitation, however, that framework must also take account of oral authority, transmission, and the limits of certification.

Learning-Theory Foundations for Curriculum Rejuvenation

Constructive alignment asks whether outcomes, learning activities, and assessment all lead towards the same intended performance (Biggs, 1996). If learners are expected to apply selected madd rules accurately, they must listen, discriminate between examples, recite, and receive correction; the assessment must also require them to perform. A lecture on definitions followed by an objective test cannot provide the same evidence. Alignment therefore shifts attention away from how much content has been presented and towards what learners can actually demonstrate.

Mastery learning rests on the view that most learners can reach an agreed standard when they are given enough time, useful feedback, and suitable support (Bloom, 1968). This logic is familiar to the practices of takrar, tasmi', and tashih, but mastery learning makes the conditions for progression and remediation more explicit. Learners should not move into complex qira'at variation while major weaknesses in articulation or tajwid remain unresolved. Progression based on evidence helps prevent errors from accumulating and allows learners to advance at a pace that reflects their needs.

Formative assessment uses evidence during learning to decide what the teacher and learner should do next (Black & Wiliam, 1998). Good feedback clarifies the intended goal, identifies the learner's present performance, and points towards the next step (Hattie & Timperley, 2007). In recitation lessons, this means naming the relevant letter, attribute, duration, stopping decision, or recurring pattern; modelling the corrected form; and setting focused practice. A broad comment such as 'your tajwid is weak' may be true, but it gives the learner little direction.

Multimedia can help learners build a clearer mental model when verbal, auditory, and visual information is coordinated carefully (Mayer, 2003). In qira'at, useful examples include colour-coded comparisons, maps of transmitters, aligned recordings, waveform displays, and marked farsh locations. More visual detail is not always better, however. Decorative or crowded materials may distract attention from the sound contrast that learners are meant to notice. The design should make an important distinction clearer, not simply make the material look modern.

Universal Design for Learning draws attention to differences in how learners engage with, perceive, and demonstrate learning, while maintaining a common standard (CAST, 2024). In recitation education, inclusion does not mean treating different levels of accuracy as equivalent. It means offering more than one route towards the same standard: slowed audio or articulation video for learners who struggle to distinguish sounds, private preliminary recordings for those with performance anxiety, and more demanding comparison tasks for advanced learners.

Digital Technology, Artificial Intelligence, and Pedagogical Gaps

Digital practice in Qur'anic education now includes audiovisual material, mobile applications, speech recognition, reinforcement learning, deep learning, and generative AI. Harakah-based media have been used to support articulation-related learning (Nurliadin et al., 2024), while deep-learning models have shown promising results in detecting selected recitation rules within defined datasets (Al Harere & Al Jallad, 2023). A reinforcement-learning environment also illustrates how non-native Arabic-speaking children may benefit from repeated, self-paced practice (Alsharbi et al., 2021). The Tarteel application offers another example of how a mobile platform can widen access and support independent memorisation (Mustapa et al., 2025). These systems remain limited, however, by the sound classes, rules, datasets, learner groups, and recording conditions for which they were designed.

Strong results on a selected dataset do not amount to a comprehensive judgement of recitation. Performance may change with microphone quality, dialect, age, gender, background noise, stopping patterns, or qira'at variation. Reviews of speech-recognition research distinguish the relatively narrow task of recognising a word or verse from the much harder task of diagnosing articulation, phonetic attributes, duration, stopping, and contextual correctness (Al Fadhli et al., 2023). Spectrographic analysis can provide useful acoustic evidence, but that evidence is better used to support teacher diagnosis than to make an automatic certification decision (Yasin et al., 2026).

Recent scholarship situates artificial intelligence within a wider educational and ethical environment. Reviews identify potential benefits in recognition, pattern detection, access, and feedback, while also reporting risks involving authenticity, cultural context, privacy, overdependence, and weak pedagogical direction (Ahmad et al., 2025; Almajdoub et al., 2026). Birgün (2026) further argues that technical assistance cannot reproduce the pedagogical guidance and spiritual transmission expected in complete Qur'anic learning. These findings support a bounded role for AI: it may extend practice and preliminary screening, but the teacher-learner relationship and qualified verification must remain deliberately protected (Zainadun et al., 2025).

Three gaps stand out across this literature. First, many studies evaluate one method or tool without explaining its place within the wider curriculum. Second, technology is often treated as an added teaching aid even though its educational value depends on how representation, practice, screening, feedback, evidence, and learner data are governed (Fadlillah et al., 2025). Third, few proposals integrate authoritative talaqqi, competency progression, authentic assessment, teacher development, inclusion, and quality assurance within one design. Reviews by Ku Yaacob et al. (2025) and Zahari and Syed Bidin (2024) show the breadth and methodological diversity of recent work, but not a curriculum architecture that connects these developments pedagogically and ethically. TAJDID-Q was developed to address that integrative gap.

METHODOLOGY

Review Design

The study used a qualitative integrative document review together with conceptual framework analysis. This approach was chosen because the problem cuts across several bodies of knowledge: empirical research on Qur'anic education, educational theory, classical recitation scholarship, policy, and emerging work on digital technology. Integrative reviews allow different forms of evidence to be read together when the purpose is to understand and frame a complex problem (Snyder, 2019). Conceptual framework analysis was then used to define the main concepts and clarify how they relate to one another, rather than to produce a simple list of recommendations (Jabareen, 2009). The aim was to build a curriculum framework, not to estimate the effectiveness of an intervention through meta-analysis.

Search Strategy, Eligibility, and Corpus

The search covered literature published from January 2018 to 16 July 2026 and drew on the QURANICA archive, MyJurnal, Google Scholar, publisher websites, institutional repositories, and official-document portals. Searches were conducted in English and Malay using combinations such as (tilawah OR tajwid OR qira'at OR talaqqi OR

musyafahah) AND (curriculum OR pedagogy OR assessment OR teacher competence), as well as (Qur'anic recitation) AND (digital learning OR speech recognition OR artificial intelligence OR authentic assessment). Backward reference checking was used to identify additional relevant works. Earlier educational works and classical recitation sources were retained when they were needed to establish foundational curriculum principles or the nature of oral authority.

A source was retained when full-text examination showed a direct contribution to at least one of the following areas: recitation performance, curriculum design, teacher competence, oral assessment, digital learning, speech recognition, or the ethical governance of AI in education. Promotional material, duplicate or alternate versions, highly technical reports with no clear educational relevance, and studies concerned only with tafsir or general memorisation were excluded. The final corpus comprised 37 unique works: 24 on Qur'anic education and related technologies, nine on educational theory or review methodology, three international guidance documents, and one national policy document. Each work was counted once in the corpus even when it informed several analytic codes.

Source Selection and Metadata Audit

Selection proceeded through four explicit decisions. First, potentially relevant records were identified through keyword searching and backward reference checking. Second, duplicate records and alternate publisher or repository versions were reconciled by comparing titles, authorship, publication year, and DOI or URL identifiers. Third, titles, abstracts, and, where required, full texts were screened against the eligibility criteria. Fourth, retained works were classified according to their principal contribution to the review corpus. Before finalising the manuscript, all 37 retained records were audited against publisher pages, DOI records, official institutional documents, or authoritative repositories. Author names, publication years, titles, volume and issue details, page ranges, and DOI or URL information were reconciled, and every in-text citation was matched to one reference-list entry.

Table 1. Review Protocol and Analytic Decisions

Protocol Element	Operational Decision	Quality Rationale
Review purpose	Develop an integrated curriculum framework for oral Qur'anic recitation education.	Maintains focus on curriculum architecture rather than ranking isolated tools.
Design	Qualitative integrative document review plus conceptual framework analysis.	Permits synthesis of empirical, theoretical, classical, and policy sources.
Search period	Search conducted from January 2018 to 16 July 2026; earlier foundational works retained when conceptually necessary.	Balances contemporary relevance with theoretical and epistemic foundations.
Information sources	QURANICA, MyJurnal, Google Scholar, publisher platforms, repositories, and official-document portals.	Captures both indexed scholarship and authoritative guidance.
Core search concepts	Recitation terms combined with curriculum, pedagogy, assessment, teacher competence, digital learning, speech recognition, and AI.	Links the domain of recitation to the educational functions under investigation.

Protocol Element	Operational Decision	Quality Rationale
Inclusion criteria	Direct relevance to recitation performance, curriculum, teaching competence, oral assessment, technology, or AI ethics in education.	Ensures each source can inform a design decision.
Exclusion criteria	Promotional material, duplicates, technical-only studies without educational implications, and unrelated tafsir or memorisation studies.	Reduces commercial claims and conceptual drift.
Extraction fields	Context, learners, educational problem, method, principal finding, limitation, and curriculum implication.	Creates a traceable problem-to-design audit trail.
Synthesis procedure	Deductive and inductive coding, concept grouping, negative-case analysis, and scenario testing.	Tests internal coherence and identifies boundary conditions.
Selection sequence	Identification, metadata reconciliation, eligibility screening, and corpus classification.	Shows how a candidate record became a retained source without implying unrecorded PRISMA counts.
Duplicate and version handling	Titles, author names, years, and DOI/URL identifiers were compared; one authoritative version of each work was retained.	Prevents double counting and resolves differences between repository and publisher copies.
Metadata and citation audit	All 37 records were checked against publisher, DOI, official-document, or authoritative-repository metadata; in-text citations were matched to the reference list.	Reduces errors in author names, year, title, volume/issue, pagination, and identifiers.
Final corpus	37 sources: 24 domain-specific, nine educational-theory/methodology, three international guidance, and one national policy source.	Makes the evidence base and source balance explicit.
Review status	Integrative and purposive, not a PRISMA systematic review or meta-analysis.	Prevents unsupported claims of exhaustiveness or effect estimation.

Source Quality and Relevance Appraisal

Because the corpus combined empirical studies, reviews, educational theories, classical scholarship, technical research, and policy guidance, a single numerical risk-of-bias instrument would not have been appropriate across all source types. A non-numerical appraisal was therefore applied during synthesis. Each source was examined for publication status, methodological or institutional authority, directness of relevance to the review questions, clarity of the evidence or argument, and the limitations attached to its use. The appraisal did not treat all sources as equivalent: empirical and review studies informed problem diagnosis, foundational works supplied curriculum

and epistemic principles, technical studies clarified the capabilities and limits of digital tools, and official guidance informed governance and ethics.

Table 2. Source Quality and Relevance Appraisal Categories

Principal appraisal role	n	Decision rule	Primary use in synthesis
Direct evidence domain	16	Empirical or review evidence directly addressing Qur'anic recitation pedagogy, competence, curriculum, or implementation.	Diagnosis of educational problems and justification of curriculum mechanisms.
Supporting technical/applied evidence	7	Technical, application-based, or intervention evidence relevant to selected functions or constraints.	Clarification of possible digital, audiovisual, diagnostic, and practice functions.
Foundational theoretical/epistemic evidence	10	Established educational theory, review methodology, or classical recitation authority.	Construction of alignment, mastery, assessment, feedback, multimedia, conceptual, and oral-authority principles.
Policy and international guidance	4	Official national or international guidance with direct implications for curriculum, inclusion, technology, or ethics.	Governance, teacher capacity, human oversight, privacy, and policy alignment.

These categories represent principal analytic roles rather than a ranking of intrinsic worth. A source could inform several codes, but it was assigned one principal role to make the weighting of evidence transparent. Claims about effectiveness were not derived from conceptual, policy, or technical sources alone; they were retained only as design implications or propositions for future testing.

The search was exploratory and purposive rather than a prospectively registered systematic review. Initial database hit counts, duplicate-removal totals, and exclusion totals were not preserved prospectively; therefore, a PRISMA-style numerical flow cannot be reconstructed without inventing data. The review instead reports the search boundaries, eligibility rules, selection sequence, retained-source composition, and source-level metadata audit. It does not claim exhaustive coverage, PRISMA compliance, or meta-analytic inference.

Data Extraction and Conceptual Synthesis

For each source, a structured matrix recorded the setting, learner group, educational problem, method, main finding, stated limitation, and possible curriculum implication. The synthesis unfolded in five stages. Evidence was first coded under learning outcomes, content, pedagogy, assessment, technology, teacher competence, inclusion, and governance, while new subthemes were allowed to emerge from the material (Braun & Clarke, 2021). The second stage identified principles that could not be compromised, including accuracy, authenticated reference readings, qualified teacher verification, correct attribution of qira'at, and educational adab. Contemporary strategies were then classified by what they actually did: represent content, provide practice, support diagnosis, offer feedback, assess learning, or manage data. Related ideas were grouped and refined until seven interdependent components became clear. Finally, the proposed relationships were considered against school, tahfiz, university, and community settings to expose overlaps, tensions, and practical requirements.

Trustworthiness and Framework Construction

Trustworthiness was strengthened through the use of a structured extraction matrix, comparison across different categories of sources, reflexive checking, negative-case analysis, and repeated examination of the relationships

between the identified problems, design principles, and proposed curriculum components. Claims concerning the benefits of digital technology were considered alongside evidence relating to limited accuracy, insufficient pedagogical direction, privacy risks, learner dependence, and the continuing need for qualified teacher verification. As the study employed an integrative conceptual review rather than a formal multi-coder content-analysis design, inter-coder reliability was not calculated. Instead, analytical transparency was supported through an explicit audit trail linking the reviewed evidence to the construction of the TAJDID-Q framework.

The framework was built on the assumption that a useful conceptual model must explain relationships, not merely produce a memorable acronym. Each TAJDID-Q component therefore needed a clear definition, a curriculum function, observable evidence of implementation, and an explicit link with the other components. An element was not retained if it named an activity but failed to clarify who held authority, what counted as evidence of learning, how learners progressed, or how quality would be reviewed.

ANALYSIS AND DISCUSSION

The analysis suggests that meaningful curriculum renewal begins with a change in the unit of planning. The central question is no longer, 'Which chapter must be completed?' but, 'Which recitation competence must the learner demonstrate?' Once that shift is made, decisions about sequence, time, teaching, assessment, teacher responsibilities, and technology take on a different shape.

Diagnosis of Six Structural Curriculum Gaps

Fragmented learning outcomes. Knowledge, performance, attribution, and adab are often listed separately, with little indication of how one leads to the next. A learner may pass the theoretical component while remaining inconsistent in recitation, or encounter qira'at variation before basic articulation is secure. A clearer progression would begin with listening and sound production, move towards contextual recitation and sustained accuracy, and only then develop qira'at variation and teaching competence.

Theory outweighing performance. Theory is easier to deliver to a large group than tashih, which requires time with individuals or small groups. When the syllabus is crowded, explanation can gradually replace recitation. The answer is not to discard theory, but to make it serve performance. Each rule should be connected to an accepted sound model, an auditory discrimination task, controlled recitation, correction, and application in a passage that the learner has not simply memorised.

Uniform progression. Learners do not enter a programme with the same history. One may still struggle with makhraj, another may recite Hafs fluently but know little of qira'at, and a third may already have experience of formal talaqqi. Semester or age alone is therefore a poor basis for progression. Diagnostic assessment should help place learners on remediation, standard, or enrichment pathways.

Episodic assessment. Mid-semester and final examinations may capture a well-rehearsed performance without showing whether accuracy is stable. Mastery needs to be observed over time and across more than one text. Longitudinal recordings, spontaneous checks, unfamiliar passages, and reflection on recurring errors provide a fuller picture than a single examination.

Uneven teacher competence. Even a well-designed curriculum will falter when teachers differ greatly in modelling recitation, diagnosing errors, applying rubrics, or evaluating digital tools. Teacher development therefore belongs inside the curriculum system. Minimum standards, continuing talaqqi, assessor calibration, moderation, and professional learning communities are not optional additions; they are part of implementation.

Tool-centred innovation. A new application, video, or AI system is sometimes described as innovation before its effect on learning is clear. Technology is useful only when it answers a defined educational need. Recordings can support repetition, visualisations can clarify complex comparisons, automated recognition may assist preliminary screening, and platforms can organise evidence. No single tool, however, is appropriate for every outcome.

Table 3. Structural Gaps and Curriculum-Rejuvenation Principles

Structural Gap	Educational Consequence	Rejuvenation Principle
Fragmented outcomes	Knowledge, performance, attribution, and adab do not develop as one competency chain.	Map progression from sound discrimination to recitation, qira'at, and teaching.
Theory exceeds performance	Learners can explain terms but apply them inconsistently.	Pair every theoretical construct with auditory and unfamiliar-passage evidence.
Uniform progression	Weaker learners fall behind while advanced learners lack enrichment.	Use diagnostic entry points and remediation, standard, and enrichment pathways.
Episodic assessment	Results depend on rehearsed passages and one-time performance.	Use longitudinal portfolios, spontaneous tasmi', and transfer assessment.
Uneven teacher competence	Correction and scoring standards vary across classes or institutions.	Provide teacher talaqqi, calibration, moderation, and continuing development.
Tool-centred innovation	Technology is adopted without a pedagogical need, validation, or data control.	Select tools by function and require epistemic audit and human oversight.

Table 4. Evidence-to-Component Mapping for the TAJDID-Q Framework

Structural gap	Indicative evidence	Educational consequence	Design principle	TAJDID-Q response
Fragmented outcomes	Ku Yaacob et al. (2025); Biggs (1996)	Knowledge, performance, attribution, and adab are planned as separate targets.	Align outcomes, activities, evidence, and certification boundaries.	Constructive alignment; Quality assurance
Theory exceeds performance	Zainal Abidin et al. (2019); Moktar & Sharif (2021); Sahmat & Zamri (2024)	Learners may explain rules without applying them consistently in live recitation.	Connect every theoretical construct to authentic modelling, practice, tashih, and transfer.	Authoritative talaqqi; Mastery pathways
Uniform progression	Faris et al. (2023); Bloom (1968); CAST (2024)	Fixed pacing overlooks differences in readiness and prior learning.	Use diagnostic placement, corrective cycles, adjusted pacing, and common mastery criteria.	Mastery pathways; Inclusion and individualisation
Episodic assessment	Black & Wiliam (1998); Hattie & Timperley (2007)	One-time examinations may reward rehearsal rather than stable competence.	Use formative evidence, reassessment, unfamiliar passages, and longitudinal portfolios.	Mastery pathways; Quality assurance; Ethical digital diagnostics
Uneven teacher	Latif et al. (2023); Abd Mubi et al. (2024, 2026);	Modelling, correction, scoring,	Embed continuing talaqqi, diagnostic	Teacher professional

Structural gap	Indicative evidence	Educational consequence	Design principle	TAJDID-Q response
competence	Koehler & Mishra (2009)	and technology use vary across teachers.	pedagogy, calibration, moderation, and digital literacy.	development; Quality assurance
Tool-centred innovation	Ahmad et al. (2025); Al Fadhli et al. (2023); Almajdoub et al. (2026); UNESCO (2023, 2024)	Technology may be adopted without validation, pedagogical purpose, or data safeguards.	Select tools by educational function, retain human validation, and apply risk-based governance.	Ethical digital diagnostics; Authoritative talaqqi; Quality assurance

Table 4 makes explicit the audit trail from reviewed evidence to curriculum design. The model was not generated by assigning one source to one component; rather, converging evidence was used to identify a problem, derive a design principle, and determine which combination of TAJDID-Q components was required to address it.

The TAJDID-Q Curriculum Model

TAJDID-Q brings seven curriculum elements into a single, interdependent framework. The term *tajdid* refers to renewal that restores the curriculum's purpose, while *Q* points both to the Qur'an and to quality assurance. The framework is not meant to be followed as a rigid sequence. *Talaqqi* establishes the accepted reference and validates performance; alignment connects outcomes with learning and assessment; mastery pathways and inclusive provision shape progression; digital diagnostics extend opportunities for practice and evidence; teacher development sustains implementation; and quality assurance protects consistency, data integrity, and the boundaries of certification.

Authoritative talaqqi. Qualified teachers retain responsibility for reference recitation, consequential *tashih*, and final verification. Digital resources may increase practice opportunities, but they cannot independently establish an accepted reading or confer authority. In practice, institutions need verified teachers, a clearly declared reference reading, sufficient time for correction, and decisions that can be reviewed.

Constructive alignment. Outcomes, learning activities, and assessment should point towards the same observable performance. Learners who are expected to distinguish *idgham bi-ghunnah* from *bila ghunnah* need auditory discrimination tasks; those expected to apply the rule must recite it. The assessment should therefore require the relevant performance rather than rely only on theoretical questions.

Mastery pathways. Content is organised into manageable competencies with stated criteria. Learners are diagnosed, given targeted practice and feedback, corrected, and reassessed. They move forward when the evidence shows sufficient mastery. Those who need more time receive further support instead of advancing simply because the teaching calendar has moved on.

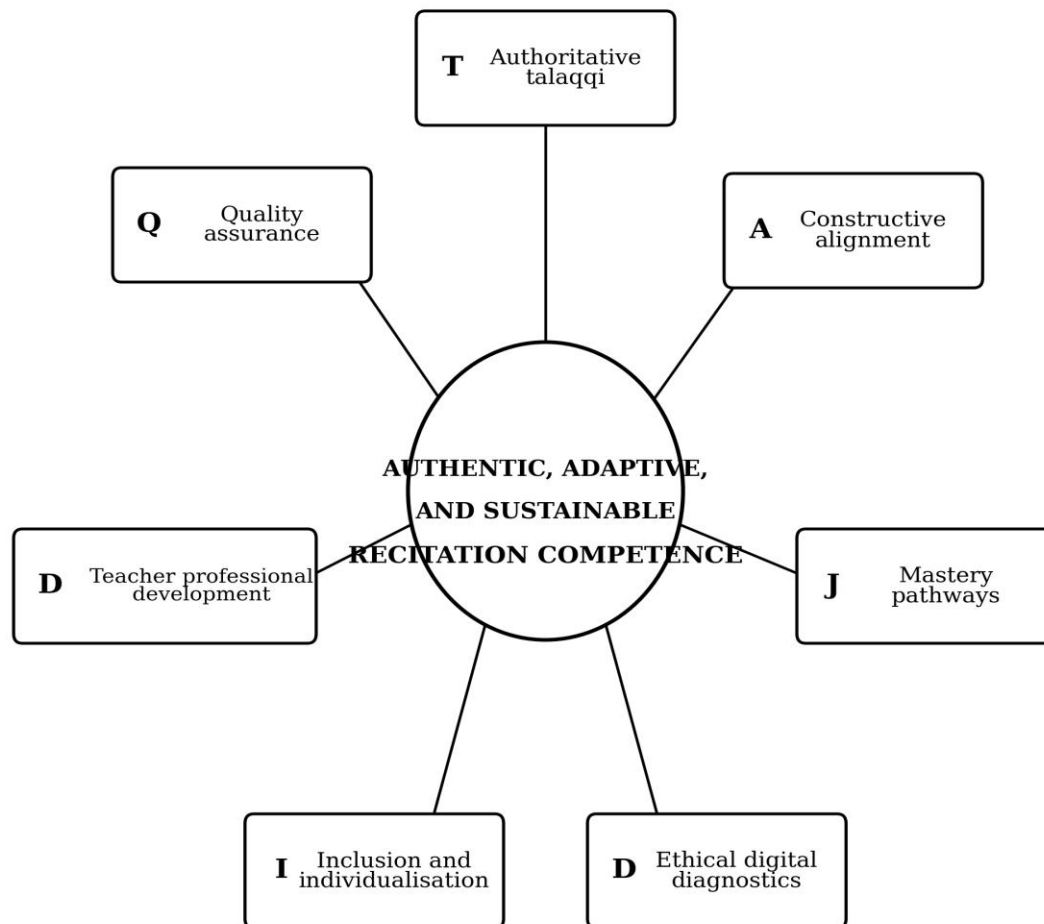
Ethical digital diagnostics. Technology may be used for repeated practice, portfolio storage, adaptive recommendations, and the early detection of possible patterns, provided that a teacher remains involved. Voice recordings require a clear purpose, informed consent, controlled access, retention limits, and a deletion process. An automated result should be presented as an indication for review, not as an unquestionable judgement.

Inclusion and individualisation. Learners differ in readiness, first language, age, disability, anxiety, and access to technology. The curriculum should respond to those differences without lowering the expected standard of accuracy. Support may take the form of alternative representations, adjusted pacing, private preliminary recordings, remediation, or enrichment.

Teacher professional development. Teachers need continuing growth in recitation competence, diagnostic teaching, assessment, and digital literacy. Calibration exercises, moderated scoring, peer observation, and

Carefully designed micro-credentials can improve consistency among assessors and help teachers use technology with greater judgement.

Quality assurance. Institutions require more than a written syllabus. They need outcome maps, shared rubrics, assessor moderation, audits of audio resources, complaints procedures, appropriate achievement data, and regular review. A participation certificate, a competency certificate, and an ijazah or sanad should never be treated as equivalent, because each rests on a different kind and level of evidence.



Technology extends representation, practice, screening, and evidence management; qualified teachers retain validation authority.

Figure 1. The seven interdependent components of the TAJDID-Q curriculum model

Figure 1 places recitation competence, not technology, at the centre of TAJDID-Q. The digital element cannot be adopted meaningfully on its own; it depends on teacher development, alignment, moderation, and the other parts of the framework. In turn, each component both supports and places limits on the others.

Table 5. Components of the TAJDID-Q Model

Code	Component	Curriculum function	Implementation evidence
T	Authoritative talaqqi	Qualified teachers model, correct, and validate recitation.	Talaqqi records, live performance, teacher verification.
A	Constructive alignment	Outcomes, activities, and assessment address the same performance.	Outcome maps, alignment matrices, analytic rubrics.
J	Mastery pathways (Jalur)	Progression follows defined mastery and corrective cycles.	Diagnosis, intervention, reassessment records.

Code	Component	Curriculum function	Implementation evidence
D	Ethical digital diagnostics	Technology supports screening, practice, and portfolios under oversight.	Screening reports, audio records, consent and data controls.
I	Inclusion and individualisation	Pacing and representation vary without lowering standards.	Remediation/enrichment plans and accessible materials.
D	Teacher professional development	Recitation, pedagogy, assessment, and digital competence are sustained.	Teacher talaqqi, calibration, peer review, micro-credentials.
Q	Quality assurance	Content, assessors, technology, and certification are audited.	Moderation, resource audit, achievement analytics.

Testable Propositions of the TAJDID-Q Framework

TAJDID-Q is intended to generate claims that can be examined rather than to function only as a descriptive acronym. The following propositions translate the framework into relationships that can be assessed through Delphi studies, pilot programmes, mixed-method evaluations, and assessor-calibration research. They do not constitute findings of the present conceptual review.

Table 6. Testable Propositions and Indicative Evidence

Code	Proposition	Possible design	Indicative outcomes
P1	Greater alignment among observable recitation outcomes, talaqqi-based activities, and performance assessment will be associated with stronger transfer to unfamiliar passages.	Quasi-experimental or multi-cohort curriculum comparison.	Accuracy on unfamiliar passages; alignment audit scores; error recurrence.
P2	Mastery-based progression with targeted correction and reassessment will reduce the persistence of critical articulation and tajwid errors compared with fixed-time progression.	Pilot with repeated-measures performance data.	Critical-error frequency; reassessment cycles; retention over time.
P3	Digital diagnostic feedback will be more educationally useful when it is treated as preliminary screening and verified by a qualified teacher.	Comparison of unsupervised, teacher-verified, and teacher-only feedback conditions.	Confirmed-error rate; false positives/negatives; feedback time; learner confidence.
P4	Continuing teacher talaqqi, assessment literacy, and assessor calibration will improve consistency in recitation judgement across teachers and institutions.	Inter-rater reliability and moderation study.	Agreement coefficients; scoring variance; moderation adjustments.
P5	Inclusive and individualised pathways will improve access and progression without lowering standards when all learners are assessed against common mastery criteria.	Mixed-method implementation study across learner groups.	Completion, engagement, time to mastery, and final performance equivalence.
P6	Certification that retains authoritative talaqqi and explicit quality assurance will produce more defensible judgements of attribution and sustained competence than certification based on automated or one-off evidence.	Comparative certification and longitudinal validation study.	Attribution accuracy; stability across occasions; appeal rates; expert agreement.

Operational definitions should be adapted to the programme level. For example, a critical error may be defined differently in foundational tilawah and advanced qira'at, while transfer evidence may range from an unfamiliar verse to sustained reading across randomly selected passages. The propositions therefore specify relationships, not universal thresholds.

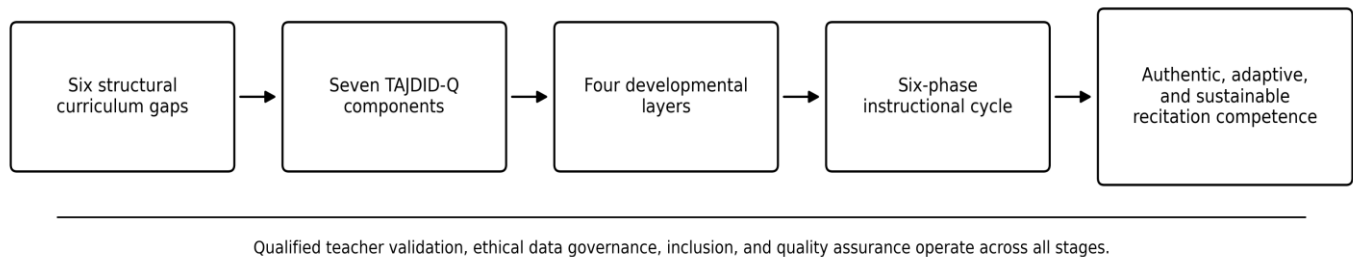


Figure 2. Integrated logic of the TAJDID-Q curriculum architecture

Figure 2 distinguishes the framework's levels of operation. The six gaps explain why renewal is needed; the seven components establish the curriculum conditions; the four layers organise developmental progression; and the six-phase cycle structures instruction within each competency unit. Authentic, adaptive, and sustainable recitation competence is the intended outcome, while qualified teacher validation, ethical data governance, inclusion, and quality assurance operate across the entire architecture.

A Four-Layer Curriculum Architecture

The first layer, foundational tilawah, concentrates on hearing distinctions, producing sounds, establishing essential makhraj and attributes, developing initial fluency, and learning basic stopping. Terminology should not overwhelm learners before they can hear and produce the distinction being named. Short passages that make a specific error easy to notice are especially useful at this stage.

The second layer is applied tajwid. Here, learners carry rules into longer Qur'anic passages, regulate duration and nasalisation, apply tafkhim and tarqiq, manage stopping and resumption, and begin to monitor their own recitation. Teaching may move in both directions: learners can first hear examples and notice a pattern, then receive a systematic explanation, or begin with the rule and test it in practice. A portfolio helps show how performance develops over time.

The third layer introduces qira'at variation only after foundational competence has been verified. Learners progress from the imams and transmitters to usul and farsh, followed by ifrad or jama' according to the level of the programme. Visual tools and databases can support comparison, but correction remains grounded in talaqqi. Learners must not only identify a variant; they must attribute it accurately and maintain it consistently while reciting.

The fourth layer prepares future teachers, assessors, and advanced sanad holders. It includes diagnostic pedagogy, management of mixed-ability classes, rubric design, ethical technology use, sensitive correction, talaqqi documentation, moderation, and supervised practice. Reciting well does not automatically mean teaching well, so pedagogical competence needs its own evidence.

Table 7. Developmental Layers of the TAJDID-Q Curriculum

Layer	Content Focus	Primary Competence	Required Evidence
1. Foundational tilawah	Makhraj, key attributes, initial fluency, basic stopping.	Hear, imitate, and produce target sounds accurately.	Short recitation and unfamiliar passages.
2. Applied tajwid	Madd, ghunnah, tafkhim, tarqiq, waqf and ibtida'.	Apply rules consistently in extended recitation.	Portfolio, tasmi', and oral examination.
3. Qira'at variation	Imams, transmitters, usul, farsh, and practical reading.	Relate attribution to valid and consistent performance.	Demonstration, oral questioning, random passages.
4. Professionalisation	Pedagogy, diagnosis, assessment, ethics, and practicum.	Teach, assess, and manage programmes responsibly.	Practicum, moderation, teaching portfolio.

A Six-Phase Instructional Cycle

A competency unit moves through six phases: diagnosis, demonstration, discrimination, practice, tashih, and transfer. Diagnosis identifies the learner's starting point and the error that needs attention. Demonstration provides an accepted model, either directly from the teacher or through an authenticated recording. During discrimination, learners distinguish accepted and non-accepted forms. Practice then moves from sounds or words to verses and longer passages. Tashih supplies precise correction and another opportunity to try. Finally, transfer asks the learner to apply the skill in an unfamiliar context, showing that mastery is not confined to rehearsed examples.

This cycle keeps talaqqi at its core while making room for active learning. Demonstration and auditory discrimination can be organised for the whole class, whereas important tashih may take place in small groups, rotating individual sessions, or verified online meetings. Recordings submitted before class can reveal common difficulties in advance. Contact time can then be used for correction that genuinely requires the teacher, rather than for explanations that learners could study beforehand.

Gamification can be helpful when it encourages regular practice, steady progress, and collaborative error detection. It becomes less helpful when public rankings embarrass learners or shift attention from tahsin to the accumulation of points. Rewards should recognise persistence, correction, and cooperation rather than speed alone. In qira'at, maps of imams, transmitters, and paths, parallel displays, layered authenticated audio, and verse filters can all support learning. Such resources must identify their sources and paths clearly so that learners do not mix readings improperly.

Table 8. Six-Phase Instructional Cycle

Phase	Purpose	Illustrative Implementation
Diagnosis	Identify entry level and target errors.	Short live reading, teacher screening, or preliminary recording.
Demonstration	Establish an authentic sound model.	Teacher recitation, verified audio, articulation video.
Discrimination	Differentiate accepted and non-accepted forms.	Audio comparison and classification tasks.
Practice	Build performance through structured repetition.	Segmented word, verse, passage, and adaptive practice.

Phase	Purpose	Illustrative Implementation
Tashih	Provide specific correction and a route to improvement.	Individual/small-group talaqqi and annotated recordings.
Transfer	Test application in a new context.	Random passages, spontaneous recitation, or variant examples.

Authentic Assessment and Digital Portfolios

Assessment in TAJDID-Q serves three different purposes: finding the learner's starting point, supporting improvement, and certifying final achievement. Diagnostic evidence should guide placement and should not carry a heavy penalty. Assessment for learning takes place repeatedly through feedback and reassessment, while certification asks whether the final standard has been met. Keeping these purposes separate helps learners see mistakes as part of learning rather than as a mark lost every time they practise.

An analytic rubric may distinguish letters and vowels, articulation and phonetic attributes, tajwid rules, fluency, stopping and resumption, and, where appropriate, attribution and consistency of qira'at paths. The weighting should change with the learner's level. Beginners first need to eliminate errors that alter wording, whereas advanced learners can be judged more finely on fasahah, stability, and consistency. Rubrics should make clear which errors prevent progression and which remain part of continuing refinement.

A digital portfolio may include a baseline recording, later corrected attempts, teacher comments, the learner's reflection, and final samples. It makes improvement easier to see and gives a second assessor material to review during moderation. Voice recordings, however, are personal data. Institutions need to state why they are collected, who can access them, how long they will be kept, where they are stored, and how they can be deleted. Learners should also know whether their recordings are being used for instruction, assessment, research, or the training of a system.

Certification should draw on more than one type of evidence. A prepared passage can show careful performance, while an unfamiliar or randomly selected passage reveals whether the skill transfers. Qira'at assessment may also require oral questioning on usul, attribution, and sources. When a qualification carries professional or sanad-related authority, stability should be observed across several occasions. One excellent performance on one day is too narrow a basis for a lasting claim of competence.

Alignment of Outcomes, Activities, Evidence, and Technology

Alignment is what separates a competency-based curriculum from a syllabus organised mainly around coverage. Outcomes need observable verbs and criteria that can be heard in performance. 'Understand tajwid' is too vague; 'apply selected madd rules at a consistent relative duration in an unfamiliar passage' states what the learner must actually do. Once the outcome is written in this way, teaching and assessment have to include demonstration and performance, not explanation alone.

Every outcome also needs a clear policy on errors. At the foundational level, an error that changes a letter, vowel, or meaning is critical and must be corrected before progression. Less serious refinement errors may be addressed gradually. In qira'at, incorrect attribution, the mixing of paths, and inconsistent usul require their own categories. A sensible hierarchy helps teachers focus their feedback and prevents learners from facing too many corrections at once.

Technology should never appear as a learning outcome simply because it is available. It should be chosen only when it gives learners more useful practice, makes evidence easier to review, or strengthens diagnosis. A popular recording platform, for example, is unsuitable for assessment if its sound quality prevents the teacher from hearing the relevant distinction.

Table 9. Example Alignment Matrix for the TAJDID-Q Curriculum

Competency Outcome	Core Learning Activity	Authentic Evidence	Appropriate Technology Support
Produce target makhraj and attributes.	Articulation demonstration, audio discrimination, segmented repetition.	Word and unfamiliar-passage recitation verified by a teacher.	Slow-motion articulation video and replayable recording.
Apply tajwid consistently.	Graded verse practice, small-group talaqqi, and error reflection.	Recording portfolio, spontaneous tasmi', analytic rubric.	Audio annotation, timestamps, and progress analytics.
Distinguish and perform qira'at variants.	Imam-transmitter-path mapping, audio comparison, ifrad/jama'.	Random reading, attribution questions, demonstration.	Parallel display, verse database, verified audio.
Teach and assess recitation.	Microteaching, peer diagnosis, and score moderation.	Practicum, expert review, inter-rater comparison.	Practicum video, rubric repository, e-portfolio.

Technology, AI, and the Limits of Authority

TAJDID-Q groups technology by educational function rather than novelty. Representational tools provide authenticated audio, articulation videos, and visualisations; practice tools support repetition and auditory discrimination; analytic tools flag possible patterns for review; and management tools organise portfolios, rubrics, and talaqqi schedules. This functional classification prevents a platform from being treated as educationally valuable merely because it is new or popular.

Automated systems are easiest to justify as preliminary screening aids. A flagged problem in duration, nasalisation, or pronunciation can focus practice before a learner meets the teacher, but technical performance on selected rules cannot be generalised to every aspect of tajwid or qira'at (Al Harere & Al Jallad, 2023). Automated feedback should therefore use cautious wording, disclose known limitations or confidence where feasible, and direct the learner to teacher confirmation.

Three levels of technology risk are proposed. Low-risk uses include presenting authenticated text or audio and managing schedules. Medium-risk uses include visualisation, adaptive practice, and error screening subject to teacher review. High-risk uses include automated pass-fail decisions, sanad certification, religious rulings, or large-scale voice-data processing. High-risk functions require expert validation, published error information, informed consent, clear appeal procedures, and continuing oversight; some should remain outside automation altogether.

Qualified teachers remain responsible for selecting the reference reading, interpreting errors in context, and validating qualifications. A machine has neither sanad nor moral responsibility and cannot reproduce the relational formation of adab, patience, intention, and disciplined practice. UNESCO's guidance likewise emphasises human oversight, transparency, privacy, and institution-level ethical competence in AI-supported education (UNESCO, 2023, 2024).

Before adopting an application, an institution should verify its audio sources and narration, terminology, validated error classes, accessibility, claims, and data practices. Procurement should involve qualified reciters, teachers, educational technologists, and personnel responsible for data protection. Cost or popularity does not establish pedagogical validity or religious authority.

Implementation, Teacher Capacity, and Governance

Implementation should start with the curriculum, not with the purchase of a platform. Institutions first need to

identify their learner groups, entry levels, intended qualifications, essential competencies, and gaps in the evidence they currently collect. A small pilot can then be run within one layer or competency cluster. This approach allows problems involving workload, infrastructure, teacher readiness, and data governance to emerge before the whole programme is affected.

Teacher development needs to address four connected areas: the teacher's own recitation, diagnostic pedagogy, assessment literacy, and digital literacy. Continuing talaqqi maintains performance. Diagnostic training helps teachers look for the cause of an error rather than only its surface form. Assessment literacy supports the use of rubrics, feedback, and moderation, while digital literacy enables teachers to examine tools, data practices, privacy, and algorithmic limits critically. Competence should be demonstrated in practice, not inferred from attendance at a workshop.

Quality assurance depends on both internal moderation and occasional external review. Institutions can sample portfolio evidence, compare assessor decisions, examine patterns in learner progression, and check the authenticity of teaching resources. Disagreement among assessors should lead to calibration, not be left unresolved. Learners also need a route for complaint or appeal when a human or digital judgement affects certification. Periodic review should ask whether technology is widening access or creating further disadvantage for learners with disabilities, weak connectivity, or limited devices.

TAJDID-Q is intended to be adaptable, not prescriptive. A community class may rely on simple recordings and direct teacher feedback, whereas a university may use a secure portfolio system and moderated oral examinations. Local adaptation is reasonable as long as the seven functions remain present. If teacher validation, mastery criteria, or quality assurance are removed, the educational logic of the framework changes rather than merely its local form.

EDUCATIONAL CONTRIBUTIONS AND IMPLICATIONS

Theoretical Contribution

TAJDID-Q's theoretical contribution lies in treating epistemic authority as part of curriculum design rather than as an assumption left outside it. Constructive alignment, mastery learning, Universal Design for Learning, multimedia learning, and TPACK help explain alignment, pacing, access, representation, and technology integration. None of them, on its own, determines who may validate a performance whose correctness depends on authenticated oral transmission. By placing reference recitation, qualified judgement, attribution, and certification boundaries inside the design of outcomes, activities, evidence, and governance, TAJDID-Q extends these theories for a specific educational domain rather than seeking to replace them.

Curriculum and Assessment

For curriculum and assessment, the framework separates three matters that are often blurred together: knowing about recitation, being able to recite, and having the authority to certify or teach others. The distinction leads to clearer competency statements, performance-based tasks, analytic rubrics, longitudinal portfolios, transfer tasks using unfamiliar passages, and more defensible certification. The four developmental layers and six-phase cycle also help curriculum developers map prerequisites, remediation, ordinary progression, and enrichment without equating achievement with topic completion.

Ethical Digital Technology

For educational technology, TAJDID-Q adopts a human-centred governance approach. Digital resources are useful when they provide authenticated models, repeated practice, preliminary screening, or organised evidence; they become problematic when their claims exceed validation or efficiency is used to remove qualified judgement. Procurement should therefore examine the embedded reading, detectable error classes, error rates, review and appeal processes, voice-data retention, accessibility, and non-digital alternatives. In this way, ethics becomes an operational part of curriculum design rather than a general declaration of good intention.

Teacher Education

For teacher education, continuing professional development is not an optional programme running beside the curriculum; it is one of the conditions for implementing the curriculum well. Recitation teachers need to maintain their own performance through talaqqi, diagnose errors pedagogically, assess and moderate consistently, and evaluate digital tools critically. Professional learning should therefore leave evidence in practice, such as calibrated scoring, examples of feedback, observed teaching, records of tool evaluation, and renewed verification of recitation, rather than being measured only by workshop attendance.

Institutional and Policy Implications

For institutions and policymakers, TAJDID-Q offers a common language for Qur'anic specialists, curriculum designers, administrators, assessors, and technology developers. A sensible implementation sequence begins with mapping competencies and evidence, then moves to a limited pilot, teacher preparation, moderation, accessibility review, and a data-governance audit. The framework can be adapted for community classes, tahfiz institutions, schools, and universities, but its central safeguards must remain visible: an authoritative reference, clear mastery criteria, human validation, inclusive provision, and quality assurance. Participation, competence, and ijazah represent different claims and should be reported as such.

LIMITATIONS AND FUTURE RESEARCH

This article is based on a purposive integrative review, not an exhaustive systematic review. Retrieval, duplicate-removal, and exclusion totals were not recorded prospectively for each database, so the study makes neither a PRISMA claim nor a meta-analytic inference. The heterogeneous corpus was subjected to a non-numerical relevance and evidentiary-role appraisal rather than a single formal risk-of-bias tool; consequently, the framework reflects conceptual weighting rather than an estimate of pooled effect. The corpus may also give too little attention to unpublished practice, non-indexed institutions, and work written in languages beyond those searched. Although the structured matrix, source comparison, reflexive checking, and negative-case analysis strengthened transparency, interpretive judgement remains an inherent limitation of the synthesis. The speed at which AI changes also means that technical observations will require regular review.

A coherent acronym does not establish that a model is valid or effective. TAJDID-Q is intended specifically for tilawah, tajwid, and qira'at education in which oral performance is a major form of evidence. It should not be read as a general model for tafsir, Qur'anic comprehension, or every form of memorisation. Its mastery thresholds, error categories, teacher standards, data practices, accessibility provisions, and quality indicators still require examination by qira'at experts, curriculum and assessment specialists, educational technologists, teachers, and learners. Costs, connectivity, legal duties, and institutional capacity will also vary from one setting to another.

The framework should now be examined in stages. A Delphi study could first assess its terminology, content validity, component relationships, and implementation indicators. Cognitive interviews and usability studies could then explore how teachers and learners understand the framework. Multi-site pilots in schools, tahfiz institutions, universities, and community programmes would provide evidence about feasibility. Later quasi-experimental or mixed-method studies could examine recitation accuracy, transfer, retention, feedback time, learner agency, and teacher workload. Assessor research is also needed to estimate consistency between raters. Evaluations of automated tools should report false positives, false negatives, and possible bias across age, gender, first language, dialect, voice quality, disability, device, and recording condition. Claims about sustained mastery or institutional effectiveness should wait for longitudinal evidence.

CONCLUSION

Qur'anic recitation is learned through listening, practice, correction, and validation by qualified teachers. A contemporary curriculum must protect this oral and relational foundation while responding to different levels of readiness, the need for visible evidence of progress, continuing teacher development, and the opportunities and risks introduced by digital technology.

The review identified six recurring weaknesses: fragmented outcomes, an imbalance between theory and performance, uniform progression, episodic assessment, uneven teacher competence, and innovation centred on tools rather than learning. TAJDID-Q responds through seven connected components expressed in four developmental layers and a six-phase instructional cycle. The evidence-to-component mapping and testable propositions clarify how the model was derived and how its claims may be examined empirically.

The framework's principal contribution is to place the epistemology of recitation within competency-based curriculum design. Technology is assigned bounded roles in representation, practice, preliminary screening, feedback, and evidence management under human oversight, allowing teacher time to focus on modelling, diagnosis, tashih, and validation. TAJDID-Q remains a proposed framework rather than a proven intervention; its value now depends on expert review, pilot implementation, assessor research, and longitudinal evidence.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

DATA AVAILABILITY STATEMENT

No primary dataset was generated for this conceptual study. The published sources analysed are identified in the reference list.

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