



AUDITORY EPISTEMOLOGY IN QUR'ANIC MEMORIZATION: REINTERPRETING *BI AL-TAGHANNI* IN CONTEMPORARY TAHFIZ EDUCATION

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ABSTRACT

Qur'anic *tahfiz* learning has expanded significantly in response to the growing interest in Qur'an-based education. Although previous studies have demonstrated the effectiveness of repetition-based approaches such as *tikrar*, *muraja'ah*, and *sima'i*, the cognitive role of *bi al-taghanni* has received limited theoretical attention and has generally been discussed as an aesthetic practice of Qur'anic recitation rather than as a memorization strategy. This article argues that *bi al-taghanni* functions as an auditory memorization strategy operating through cognitive mechanisms that facilitate encoding, storage, and retrieval during Qur'anic memorization. To substantiate this argument, the study reconceptualizes *bi al-taghanni* by integrating memorization theory and auditory learning into a unified conceptual framework. A qualitative library research design was employed through the systematic examination of relevant books, peer-reviewed journal articles, and scholarly publications using conceptual content analysis and interpretive synthesis. The findings suggest that the rhythmic and melodic characteristics of *bi al-taghanni* may strengthen memory formation by providing structured auditory stimulation that enhances attention, repetition, and long-term retention. This conceptual integration extends the scholarship of Qur'anic education by repositioning *bi al-taghanni* beyond its conventional role as a recitation technique toward an auditory memorization strategy with cognitive and pedagogical significance. The proposed framework offers a theoretical foundation for future empirical studies investigating the effectiveness of auditory-based memorization strategies in contemporary Qur'anic *tahfiz* education.

Keywords: *Bi al-Taghanni, Auditory Memorization Strategy, Memory Encoding, Qur'anic Education*



A. Introduction

The Qur'an occupies a central position in the lives of Muslims as the primary source of religious guidance, moral values, and Islamic knowledge. Since the earliest period of Islam, preserving the authenticity of the Qur'an has been regarded as a collective religious responsibility, with *tahfiz* (Qur'anic memorization) serving as one of the principal means through which the revelation has been transmitted across generations (Al-Qaradawi, 2016). Alongside its religious significance, Qur'anic memorization has increasingly developed into a structured educational practice implemented in Islamic schools, *pesantren*, and specialized *tahfiz* institutions across many Muslim societies. This expansion has stimulated growing scholarly interest in identifying instructional approaches and cognitive processes that support effective and sustainable memorization (Al-Razi & Kusumasari, 2026).

Recent scholarship consistently indicates that successful Qur'anic memorization depends not only on intensive repetition but also on learning strategies that facilitate attention, cognitive processing, and long-term retention. Previous studies have demonstrated the educational value of repetition-based methods such as *tikrar*, *muraja'ah*, and *sima'i*, while more recent research has highlighted the contribution of auditory stimulation and structured repetition to memory formation and cognitive performance (Achmad et al., 2025; Kurniawan & Muthoifin, 2021). Collectively, these studies suggest that auditory experiences constitute an important component of Qur'anic memorization. Nevertheless, the existing literature has primarily focused on evaluating the effectiveness of particular instructional methods rather than explaining the cognitive mechanisms through which these approaches facilitate memorization.

Within this context, *bi al-taghammi* has traditionally been understood as the practice of reciting the Qur'an in a melodious voice while adhering to the principles of *tajwid* and the etiquette of *tilawah*. Most previous studies discuss *bi al-taghammi* as an artistic or devotional aspect of Qur'anic recitation intended to improve recitation quality and spiritual appreciation. Consequently, its educational function has largely been interpreted from the perspectives of recitation aesthetics and vocal performance rather than as a learning strategy that may contribute to memory formation. Although rhythmic recitation has been associated with improved concentration, attention, and pattern recognition, relatively limited attention has been devoted to explaining how these auditory characteristics influence cognitive processes such as encoding, storage, and retrieval (Baddeley et al., 2020).

This limitation reveals an important theoretical gap. Memorization theory explains how information progresses through the interconnected processes of encoding, storage, and retrieval (Schunk, 2020; Woolfolk, 2020), whereas auditory learning explains how sound, rhythm, and repeated listening facilitate cognitive

processing and memory retention (Mayer, 2020). However, these perspectives have generally been discussed independently. As a result, the literature has yet to provide an integrated explanation of why *bi al-taghanni* may function as an auditory memorization strategy rather than merely an artistic form of Qur'anic recitation. The absence of such a framework limits a comprehensive understanding of the relationship between rhythmic recitation and memory formation in *tahfiz* learning.

To address this gap, this article reconceptualizes *bi al-taghanni* as an auditory memorization strategy that operates through auditory cognitive mechanisms. By integrating memorization theory and auditory learning, this study develops a unified conceptual framework explaining how rhythmic Qur'anic recitation may facilitate encoding, strengthen long-term storage, and support retrieval during the memorization process. Rather than assessing the effectiveness of a particular instructional method, this article seeks to explain the cognitive processes through which *bi al-taghanni* may contribute to Qur'anic memorization and to position it within contemporary discussions of cognitive learning and Islamic education.

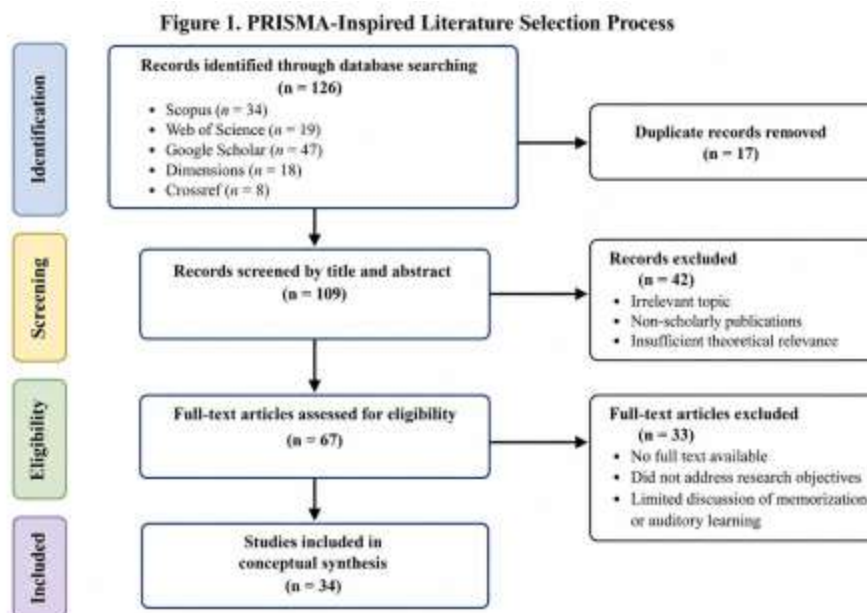
Accordingly, this study aims to analyze the role of *bi al-taghanni* as an auditory memorization strategy in Qur'anic *tahfiz* learning through the integration of memorization theory and auditory learning. The proposed framework contributes to the scholarship of Qur'anic education by extending the discussion of *bi al-taghanni* beyond its aesthetic and devotional dimensions toward its cognitive and pedagogical significance. It also provides a theoretical foundation for future empirical studies examining auditory-based memorization strategies in contemporary *tahfiz* education.

This study employed a qualitative library research design to reconceptualize *bi al-taghanni* as an auditory memorization strategy in Qur'anic *tahfiz* learning. Rather than collecting empirical field data, the study synthesized previous theoretical and empirical scholarship to develop an integrated conceptual framework linking memorization theory and auditory learning. A library research approach was considered appropriate because the objective of this study was to explain a conceptual phenomenon through the systematic interpretation and integration of existing literature (Snyder, 2019).

The literature search was conducted between January and May 2026 using Scopus, Web of Science, Google Scholar, Dimensions, and Crossref. The search strategy combined the keywords "*bi al-taghanni*", "*Qur'anic memorization*", "*tahfiz learning*", "*auditory learning*", "*memorization theory*", "*memory encoding*", "*Qur'anic education*", and "*cognitive learning*" using Boolean operators where appropriate. Priority was given to peer-reviewed journal articles published between 2020 and 2026, while seminal books and foundational works in

educational psychology, memory theory, and Qur'anic studies were retained because of their theoretical significance.

The literature was selected according to predefined inclusion and exclusion criteria. Publications were included if they (1) discussed Qur'anic memorization, *bi al-taghamni*, auditory learning, or cognitive memorization processes; (2) were published in peer-reviewed journals or scholarly books; (3) presented theoretical or empirical discussions relevant to the objectives of this study; and (4) were available in full text. Editorials, abstracts, duplicate records, conference summaries without complete manuscripts, and publications unrelated to Qur'anic education or memory-related learning were excluded.



Note. The process follows a simplified PRISMA-inspired workflow (Page et al., 2021).

The initial search identified 126 records. After duplicate removal and title–abstract screening, 67 publications were retained for full-text assessment. A further eligibility review based on the established inclusion criteria resulted in 34 publications being included in the final conceptual analysis. The overall literature selection process is presented in Figure 1, following a simplified PRISMA-inspired workflow to enhance methodological transparency and reproducibility (Page et al., 2021).

The selected literature was subsequently analyzed using conceptual content analysis and interpretive synthesis (Snyder, 2019). Relevant concepts related to memorization processes, auditory learning, and *bi al-taghamni* were first identified and coded into broader thematic categories. The relationships, similarities, and differences among the selected studies were then examined to identify converging and contrasting perspectives. When conflicting interpretations emerged, each study was evaluated according to its theoretical assumptions, methodological approach, and relevance to the objectives of this research rather than prioritizing a single viewpoint. Finally, the synthesized findings were integrated into a

conceptual framework explaining how *bi al-taghamni* may facilitate the cognitive processes of encoding, storage, and retrieval in Qur'anic memorization.

As a conceptual study, this research does not seek statistical generalization. Instead, it develops theoretically grounded propositions through the systematic synthesis of previous scholarship, providing a conceptual foundation for future empirical research on auditory-based memorization strategies in Qur'anic *tahfiz* learning.

B. Memorization Processes in Qur'anic Tahfiz Learning

Memorization constitutes a complex cognitive activity involving the acquisition, organization, retention, and retrieval of information rather than a mere process of rote repetition. Within educational psychology, memory is generally understood as a dynamic system through which information is encoded, stored, and later retrieved when required for learning or problem solving. These interconnected processes determine whether newly acquired knowledge becomes part of long-term memory or gradually disappears due to insufficient cognitive reinforcement (Schunk, 2020; Woolfolk, 2020).

The literature consistently suggests that successful memorization depends not only on the learner's cognitive capacity but also on the instructional conditions supporting memory formation. Repetition undoubtedly plays a central role; however, repetition alone cannot fully explain why some learning experiences produce stronger retention than others. Studies in educational psychology indicate that learners retain information more effectively when instructional strategies promote sustained attention, meaningful organization, and repeated cognitive activation throughout the learning process (Mayer, 2020; Baddeley et al., 2020). From this perspective, memorization should be understood as an active cognitive process rather than a mechanical accumulation of repeated information.

This understanding is particularly relevant to Qur'anic *tahfiz* learning. Unlike many forms of academic learning that emphasize conceptual understanding, Qur'anic memorization requires learners to preserve the exact wording, sequence, pronunciation, and recitation rules of every verse. Consequently, successful *tahfiz* depends upon maintaining both verbal accuracy and long-term retention through continuous interaction with the memorized text. Activities such as repeated recitation, listening to model recitations, oral revision (*muraja'ah*), and teacher supervision collectively support the gradual strengthening of memory traces throughout the memorization process (Sa'dulloh, 2018).

Previous studies have consistently demonstrated that repetition-based instructional strategies contribute positively to Qur'anic memorization. The *tikrar* method, for example, strengthens memory through systematic repetition that reinforces long-term retention, whereas *muraja'ah* functions to maintain

previously acquired memorization and reduce forgetting over time (Fauziah, 2020; Nisa & Muthoifin, 2022). Similarly, the *sima'i* approach emphasizes repeated listening before independent memorization, allowing learners to internalize pronunciation patterns and verse sequences through auditory exposure (Rahman et al., 2021). Collectively, these findings indicate that repetition and auditory exposure function together in supporting memorization rather than operating as entirely separate instructional components.

Despite this growing body of research, much of the existing literature primarily evaluates the effectiveness of particular memorization methods without adequately explaining the cognitive mechanisms underlying their success. Most studies conclude that *tikrar*, *muraja'ah*, or *sima'i* improve memorization outcomes, yet relatively few explain why these instructional approaches strengthen memory from the perspectives of encoding, storage, and retrieval. Consequently, instructional techniques are often treated as independent pedagogical practices rather than manifestations of broader cognitive processes governing human memory.

From the perspective of memorization theory, these instructional practices may be interpreted as complementary mechanisms operating at different stages of memory formation. Repeated exposure during *tikrar* contributes primarily to encoding and storage by strengthening initial memory traces, while *muraja'ah* repeatedly activates retrieval processes that simultaneously reinforce long-term retention. Likewise, repeated listening in *sima'i* provides structured auditory input that facilitates the formation of stable cognitive representations before learners attempt independent recall. Rather than functioning independently, these practices collectively illustrate how Qur'anic memorization develops through continuous interactions among encoding, storage, and retrieval processes.

This interpretation also provides an important theoretical transition toward the discussion of auditory learning. Since listening activities constitute an essential component of many *tahfiz* methods, auditory stimulation appears to play a more substantial cognitive role than is commonly acknowledged in previous studies. Understanding how sound, rhythm, and repeated auditory exposure influence memory formation therefore becomes essential for explaining why certain memorization strategies, including *bi al-taghanni*, may contribute to more effective Qur'anic memorization. The following section therefore examines auditory learning theory as the conceptual foundation for understanding these cognitive mechanisms.

C. Learning Theory and Qur'anic Memorization

The growing emphasis on cognitive perspectives in education has encouraged scholars to recognize that learning effectiveness depends not only on instructional content but also on how information is received and processed by

learners. Among the various learning perspectives, auditory learning provides an important theoretical foundation for understanding educational activities in which sound constitutes the primary medium of information acquisition. This perspective complements memorization theory by explaining how auditory stimuli facilitate the cognitive processes that precede successful memory formation.

Auditory learning refers to a learning orientation in which information is primarily acquired, processed, and retained through listening activities. Rather than functioning merely as a channel for receiving verbal information, hearing actively contributes to attention regulation, pattern recognition, and cognitive organization. Educational psychology suggests that structured auditory input enables learners to process information more efficiently because sounds are perceived sequentially, allowing cognitive resources to focus on manageable units of information (Woolfolk, 2020). Consequently, auditory learning has been widely applied in educational contexts that require verbal retention, language acquisition, and sequential memorization.

Within cognitive learning theory, auditory stimulation influences several stages of information processing. Sound patterns that are repeatedly perceived attract learners' attention, facilitate initial encoding, and contribute to the establishment of stronger memory traces. Mayer (2020) argues that learning becomes more effective when instructional materials are presented through forms that reduce unnecessary cognitive load while maintaining learners' attention throughout the learning process. Repeated auditory exposure may therefore support not only information acquisition but also subsequent consolidation into long-term memory.

An important characteristic of auditory learning is the cognitive role of rhythm. Rather than serving solely as an aesthetic element, rhythm organizes information into recognizable patterns that facilitate memory processing. Cognitive research indicates that rhythm assists learners in chunking information into meaningful units, thereby improving both storage and subsequent retrieval (Baddeley et al., 2020). Patterned auditory input also creates multiple retrieval cues, enabling previously learned information to be recalled more efficiently. These findings suggest that rhythm possesses an important cognitive function extending beyond its artistic characteristics.

The literature similarly indicates that repeated auditory exposure contributes positively to learning activities involving extensive verbal memorization. Learners who repeatedly listen to consistent verbal models generally demonstrate greater familiarity with pronunciation, sequence, and structural organization than learners relying exclusively on visual presentation. Nevertheless, existing studies also caution that auditory learning should not be interpreted as a universal learning preference applicable to every learner. Rather, its effectiveness depends upon instructional design, learner characteristics, and the

interaction between auditory input and other cognitive processes (DePorter & Hernacki, 2016).

These theoretical observations correspond closely with the characteristics of Qur'anic *tahfiz* learning. Memorizing the Qur'an rarely begins with silent reading alone. Instead, learners typically listen to teachers, *murattal* recordings, or senior students before attempting independent memorization. Listening therefore functions not merely as preparation for memorization but as an integral stage through which learners construct accurate phonological representations of Qur'anic verses. Teacher modeling, repeated listening, oral correction, and recitation assessment collectively illustrate the central role of auditory experiences throughout the memorization process (Sa'dulloh, 2018).

Previous research further supports the educational significance of auditory stimulation in Qur'anic memorization. Studies examining *sima'i* demonstrate that repeated listening helps learners internalize verse sequences and pronunciation patterns before verbal recall is attempted (Rahman et al., 2021). Likewise, research on digital audio media reports improvements in concentration, repetition frequency, and memorization consistency when learners regularly engage with recorded Qur'anic recitation (Kurniawan & Muthoifin, 2021). Other studies also indicate that rhythmic instructional approaches may contribute to learners' attention and retention during Qur'anic memorization (Hidayat & Nurhayati, 2021). Collectively, these findings suggest that auditory stimulation plays a meaningful role in supporting memorization, although its precise cognitive mechanisms remain insufficiently articulated.

At the same time, the reviewed literature reveals an important conceptual limitation. Most studies acknowledge the positive contribution of listening activities or rhythmic recitation but treat these elements primarily as instructional techniques rather than components of broader cognitive mechanisms. As a result, existing scholarship explains that auditory approaches improve memorization but provides less explanation of how auditory stimulation interacts with encoding, storage, and retrieval processes. This conceptual gap limits a comprehensive understanding of why certain forms of Qur'anic recitation appear more supportive of memorization than others.

Integrating auditory learning with memorization theory offers a more comprehensive explanation of this relationship. Memorization theory explains the cognitive stages through which information is encoded, retained, and retrieved, whereas auditory learning explains why sound, rhythm, and repeated listening facilitate those processes. Rather than functioning as competing perspectives, the two theories complement one another. Auditory learning identifies the characteristics of instructional stimuli, while memorization theory explains the cognitive mechanisms through which those stimuli influence memory formation. Their integration therefore provides a stronger conceptual foundation for

interpreting *bi al-taghamni* as an auditory memorization strategy rather than merely a stylistic form of Qur'anic recitation.

This theoretical integration serves as the basis for the following discussion. Having established the cognitive relationship between auditory stimulation and memorization processes, the next section examines how *bi al-taghamni* may be reconceptualized as an auditory memorization strategy operating through the interconnected processes of encoding, storage, and retrieval.

D. Reconceptualizing *Bi al-Taghamni* as an Auditory Memorization Strategy in Qur'anic *Tahfiz* Learning

The preceding discussions demonstrate that memorization theory and auditory learning explain different yet complementary dimensions of Qur'anic memorization. Memorization theory clarifies the cognitive stages through which information is encoded, stored, and retrieved, whereas auditory learning explains how sound, rhythm, and repeated listening facilitate these processes. Building upon this theoretical integration, *bi al-taghamni* may be understood not merely as an aesthetic practice of Qur'anic recitation but as an auditory memorization strategy that operates through identifiable cognitive mechanisms.

Within the Islamic tradition, *bi al-taghamni* refers to reciting the Qur'an in a beautiful and melodious voice while strictly observing the principles of *tajwid* and the etiquette of *tilawah*. The legitimacy of beautifying Qur'anic recitation is supported by Prophetic traditions encouraging Muslims to recite the Qur'an with a pleasant voice as an expression of reverence toward the divine revelation. Classical Muslim scholars likewise emphasized that melodic recitation is permissible provided that it preserves correct pronunciation, does not alter the meaning of the verses, and remains subordinate to the objectives of Qur'anic recitation rather than becoming an artistic performance in itself (Al-Qaradawi, 2016). Consequently, *bi al-taghamni* possesses both normative legitimacy within the Islamic intellectual tradition and pedagogical relevance within Qur'anic learning.

The normative foundation of *bi al-taghamni* is also reflected in classical Islamic scholarship on Qur'anic recitation. The Prophet Muhammad encouraged Muslims to beautify their recitation, a tradition later elaborated by scholars of *qira'at* and *tajwid*. Ibn al-Jazari emphasized that beautifying the voice should always preserve accurate pronunciation and conformity with the transmitted rules of recitation, while Al-Nawawi regarded melodious recitation as recommended insofar as it deepens reverence for the Qur'an without altering its wording (Al-Nawawi, 2003; Ibn al-Jazari, 2006). Contemporary discussions by Al-Qaradawi (2016) similarly maintain that aesthetic recitation serves educational and devotional purposes when practiced within these normative principles.

Despite this long-standing tradition, contemporary scholarship has predominantly examined *bi al-taghamni* from the perspectives of recitation

aesthetics, vocal performance, or the ethics of *tilawah*. Its educational function has generally been discussed in relation to improving recitation quality rather than explaining its contribution to memory formation. This tendency leaves an important conceptual gap because the defining characteristics of *bi al-taghamni*—melody, rhythm, structured repetition, and patterned auditory stimulation—correspond closely with mechanisms identified in memorization theory and auditory learning. Reconceptualizing *bi al-taghamni* from this perspective therefore extends existing scholarship by positioning it as an instructional strategy with identifiable cognitive functions rather than merely an artistic recitation technique.

From the perspective of memorization theory, the contribution of *bi al-taghamni* begins during the encoding stage. Rhythmic recitation enables learners to receive Qur'anic verses through structured auditory patterns instead of isolated verbal units. These rhythmic patterns may facilitate selective attention, improve the organization of incoming information, and create distinctive phonological representations that are more readily processed by working memory (Schunk, 2020; Mayer, 2020). The reviewed literature therefore suggests that the melodic characteristics of *bi al-taghamni* may contribute to stronger initial memory formation by providing auditory structures that organize information more systematically.

The role of *bi al-taghamni* becomes equally important during storage. Repeated recitation accompanied by relatively consistent melodic patterns provides multiple opportunities for memory consolidation. Rather than repeatedly processing disconnected verbal information, learners repeatedly encounter recognizable auditory structures that reinforce existing memory traces. Cognitive studies indicate that information associated with meaningful auditory patterns generally demonstrates greater stability in long-term memory because repeated exposure strengthens neural associations responsible for later recall (Baddeley et al., 2020). Within Qur'anic *tahfiz*, this process may contribute to maintaining memorized verses more consistently throughout continuous learning activities.

The retrieval stage further illustrates the potential cognitive value of *bi al-taghamni*. Learners frequently report recalling not only the wording of Qur'anic verses but also the accompanying melodic patterns that were repeatedly practiced during memorization. These rhythmic structures may function as retrieval cues that facilitate access to previously stored information. When temporary forgetting occurs, familiar melodic sequences may assist learners in reconstructing the subsequent portions of the memorized verses. From this perspective, rhythm does not replace verbal memorization but rather complements it by providing additional cognitive pathways that support successful recall.

The reviewed literature therefore suggests that *bi al-taghamni* operates through a continuous interaction between auditory stimulation and memorization processes. Rather than functioning independently from established *tahfiz* methods

such as *tikrar*, *muraja'ah*, or *sima'i*, *bi al-taghanni* may reinforce their effectiveness by enriching the auditory characteristics of repeated learning activities. This interpretation explains why rhythmic recitation may contribute to memorization while remaining fully compatible with established instructional practices in Qur'anic education.

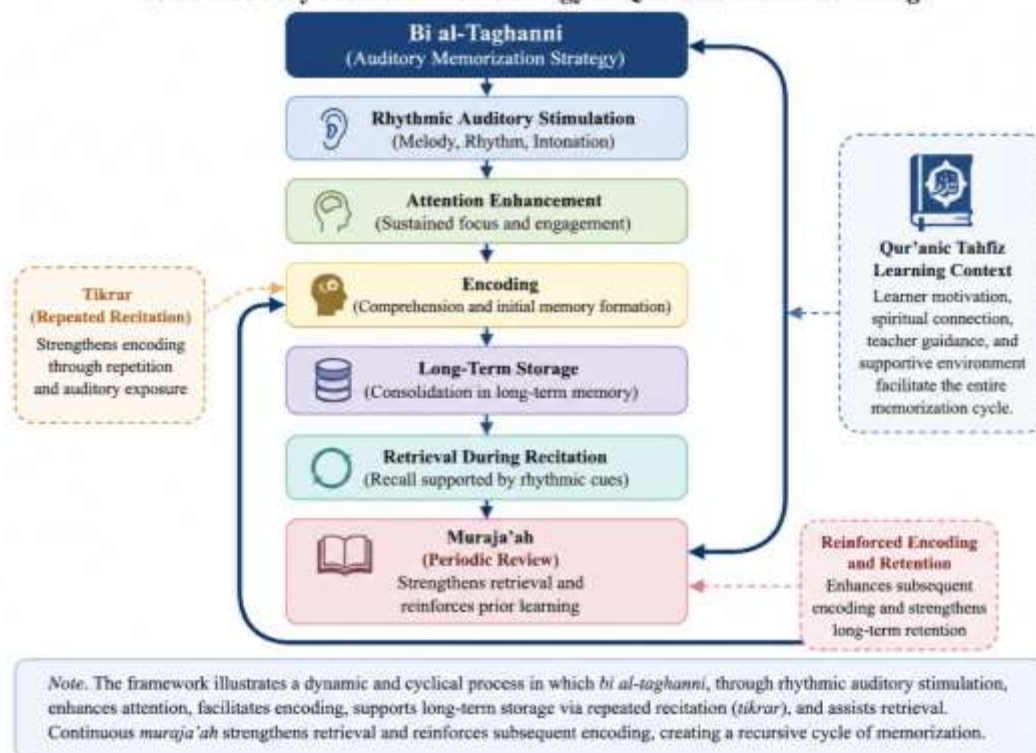
Nevertheless, the available literature also indicates that the effectiveness of *bi al-taghanni* should not be interpreted as universally applicable. Learners possess different cognitive characteristics, learning preferences, and levels of prior memorization experience. Excessive emphasis on melodic variation may also divert attention from accurate pronunciation, comprehension, or adherence to *tajwid* principles if instructional guidance is insufficient. Some educational perspectives further argue that overreliance on rhythm may encourage learners to remember melodic patterns more readily than the semantic content of the verses themselves. Although empirical evidence regarding these concerns remains limited, acknowledging these alternative perspectives provides a more balanced interpretation of the existing literature and highlights the importance of appropriate pedagogical implementation.

Accordingly, *bi al-taghanni* should be viewed as one component within a broader instructional framework rather than as a stand-alone solution for Qur'anic memorization. Its potential contribution depends upon appropriate teacher guidance, learners' readiness, consistent *muraja'ah*, and integration with other established memorization strategies. The reviewed literature therefore supports the view that *bi al-taghanni* may contribute to strengthening memorization when implemented under appropriate instructional conditions, rather than guaranteeing improved memorization outcomes in every educational context.

Based on the interpretive synthesis developed throughout this study, the relationship among *bi al-taghanni*, auditory learning, and memorization processes can be conceptualized as a dynamic and cyclical process rather than a linear sequence. As an auditory memorization strategy, *bi al-taghanni* provides rhythmic auditory stimulation that first enhances learners' attention, thereby facilitating the encoding of Qur'anic verses. Repeated recitation (*tikrar*) reinforces this encoding process and supports the consolidation of information into long-term memory. During recitation, retrieval is further facilitated by rhythmic auditory cues, while continuous *muraja'ah* strengthens previously stored memories and simultaneously reinforces subsequent encoding. Rather than functioning as isolated stages, these cognitive processes continuously interact throughout Qur'anic memorization. This cyclical relationship reflects the recursive nature of *tahfiz* learning more accurately than a one-directional model and represents the principal theoretical contribution of this study. Figure 2 illustrates the proposed conceptual framework derived from the interpretive synthesis of the reviewed

literature.

Figure 2. Proposed Conceptual Framework of *Bi al-Taghanni* as an Auditory Memorization Strategy in Qur'anic Tahfiz Learning



The framework proposes that *bi al-taghanni* functions as an auditory memorization strategy by providing rhythmic auditory stimulation that enhances attention and facilitates the encoding of Qur'anic verses. Through repeated recitation (*tikrar*), encoded information is consolidated into long-term memory, while retrieval during recitation is strengthened through continuous *muraja'ah*. Rather than representing independent stages, encoding, storage, and retrieval continuously reinforce one another, illustrating the recursive nature of Qur'anic memorization.

E. Conclusion

This study concludes that *bi al-taghanni* can be reconceptualized beyond its conventional function as an aesthetic mode of Qur'anic recitation into an auditory memorization strategy grounded in the cognitive processes of encoding, storage, and retrieval. The integration of memorization theory and auditory learning indicates that rhythmic and melodic recitation may enhance attentional engagement, strengthen memory encoding, facilitate long-term retention, and provide auditory cues that support retrieval. From this perspective, *bi al-taghanni* represents not merely a permissible form of Qur'anic recitation but also a pedagogical practice through which auditory experience can mediate the formation and preservation of memorized Qur'anic knowledge. The principal theoretical contribution of this study lies in positioning *bi al-taghanni* within an

integrated epistemological framework connecting Qur'anic recitation, auditory cognition, and memorization pedagogy.

Pedagogically, the framework provides a conceptual basis for integrating bi al-taghammi with established tahfiz practices such as tikkar, muraja'ah, and sima'i, while maintaining adherence to tajwid and the substantive objectives of Qur'anic memorization. Nevertheless, because this study is based on conceptual library research, its findings do not establish a causal relationship between bi al-taghammi and memorization outcomes. The proposed framework should therefore be regarded as a theoretical proposition requiring empirical validation. Future research should employ experimental, longitudinal, mixed-methods, and comparative designs to examine the relative effects of bi al-taghammi, tikkar, muraja'ah, and sima'i on encoding, retention, retrieval accuracy, and overall memorization quality. Such investigations may further refine an evidence-based model of auditory Qur'anic pedagogy that integrates traditional recitation practices with contemporary theories of learning and cognition.

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