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THE INTEGRATIVE PARADIGM OF QUR'ANIC RECITATION AND MEMORIZATION IN ISLAMIC HIGHER EDUCATION

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ABSTRACT

KEYWORDS

Integrative paradigm, Qur'anic Recitation and Memorization, Islamic higher education, embedded curriculum, Quranic literacy, portfolio assessment.

This study examines This study examines the integrative paradigm of tahsin and tahfiz as a strategic solution to address the dichotomy between academic development and spiritual formation in Islamic Religious Higher Education Institutions (PTKI). Its objective is to formulate a conceptual and operational framework that positions the Qur'an as the core of holistic learning. The research employs a qualitative approach using library research and curriculum policy analysis, supported by thematic content analysis of academic documents and accredited literature from the past five years. The findings reveal that effective integration of tahsin and tahfiz requires a shift from an add-on model to an embedded approach within the curriculum structure. Its implementation combines traditional methods (Talaqqī and Mushāfahah) with digital validation, alongside performance and portfolio-based assessment. This model has been shown to enhance cognitive retention, academic precision, and scholarly integrity among students. However, its optimization remains constrained by limited dual-competence faculty, fragmented regulations, and infrastructural gaps.

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INTRODUCTION

Islamic Higher Education Institutions (PTKI) in Indonesia shoulder a dual mandate that serves as a strategic challenge: producing graduates who are not only intellectually and professionally outstanding, but also spiritually robust and grounded in the values of the Qur'an. Within this framework, Qur'an Recitation (the improvement of Quranic recitation according to the rules of tajwid rules and correct articulation points of Arabic letters) and Memorization Program (the memorization process) occupy a central position as the foundation for the formation of scholarly and religious character. They can no longer be viewed as supplementary activities or mere extracurricular programs. Instead, they are direct manifestations of PTKIs commitment to preserving classical Islamic scholarly traditions while responding to contemporary demands for comprehensive Qur'an literacy. However, realities in the field indicate a gap between ideal expectations and curriculum implementation.

Many PTKI institutions still Qur'anic Recitation and Memorization Program treat separately from core academic courses. Consequently, the integration of textual mastery, conceptual understanding, and internalizing values does not function in an integrated manner. As a result, graduates frequently master Islamic theories academically, yet exhibit deficiencies in the quality of their Quranic recitation or memorization, which should serve as the primary reference for their respective disciplines. This gap stems from a persistently dichotomous educational paradigm that separates the cognitive-academic domain from the spiritual-practical one. Classical Islamic scholarly traditions, however, emphasize the unity of knowledge, action, and morality within a systemic whole.

Therefore, a shift towards an integrative Qur'an Recitation and Memorization Program paradigm is necessary. This approach positions the Qur'an not merely as an object of study, but as the driving axis of the entire learning process within PTKI. This integrative paradigm emphasizes the harmonization of modern scientific methods with traditional approaches (such as *Talaqqī and Mushāfahah*), standard academic assessments with qualitative religious evaluations, and student intellectual development with spiritual nurturing. Within this framework, Qur'an Recitation and Memorization Program blend into the curriculum design, teaching methodology, and academic culture. For instance, subjects such as Qur'anic Exegesis, Principles of Islamic Jurisprudence or Islamic Education can be directly linked to recitation and memorization practices.

This ensures students not only understand concepts but also directly experience how the Qur'an lives within their scholarly practices. The urgency of developing this paradigm becomes even more apparent when considering the challenges of globalization and digital transformation that influence the learning patterns of the younger generation. Today's PTKI students are exposed to a rapid influx of information, but often lose spiritual depth and precision when interacting with sacred texts. Structured and measurable Qur'an Recitation and Memorization Program integration serves as a strategic response to restore the orientation of religious higher education to the Maqasid al-Shariah, particularly preservation of religion and preservation of intellect.

Furthermore, this integrative approach aligns with the (Independent Learning-Independent Campus) policy, which encourages curriculum flexibility, cross-disciplinary collaboration, and the strengthening of character-driven graduate profiles. By positioning Qur'an Recitation and

Memorization Program as the unifying thread across various disciplines, PTKI can produce scholars who are not only academically competent but also exemplary in preserving the purity of Quranic recitation and memorization within society. This article aims to critically explore the integrative Qur'an Recitation and Memorization Program integration paradigm within the context of Islamic higher education, covering its philosophical foundations, implementation design, and measurable indicators of success. Through conceptual analysis and reflections on practices across several PTKI institutions, this paper offers a framework that can be adopted to strengthen the synergy between the academic and the spiritual. It is hoped that the findings of this study will not only enrich the body of Islamic educational literature in Indonesia but also serve as a practical reference for policymakers, lecturers, and PTKI administrators in designing a holistic, relevant curriculum grounded in authentic Qur'anic values.

METHODS

This study employs a qualitative approach with a library research design combined with curriculum policy analysis. This approach was selected because the integrative Qur'an Recitation and Memorization Program integration paradigm is a conceptual construct requiring in-depth exploration of academic literature, Islamic Higher Education (PTKI) curriculum documents, and relevant higher education regulations. By relying on document analysis, researchers can systematically map the gap between theories of Quranic scientific integration and institutional practices, avoiding the partial biases typical of field observations. Data was collected through structured documentation techniques, including syllabuses, academic guidelines, institutional self-evaluation reports, and scholarly articles from the past five years specifically discussing the integration of the Qur'an in Islamic higher education.

Additionally, a comparative analysis was conducted on Qur'anic Recitation and Memorization Program implementation models across several PTKI that have adopted an integrated approach to identify success patterns, administrative barriers, and institutional adaptation strategies. The data analysis technique follows a thematic content analysis model, executed progressively and systematically. The process began with data reduction through document classification based on four primary dimensions: philosophical foundation, curriculum structure, learning methodology, and Quranic competency evaluation instruments.

Subsequently, findings were coded into strategic themes such as inter-course synchronization, the role of Memorization Program implementation supervisors, and assessment mechanisms based on memorization portfolios and recitation quality. Coding was conducted manually using an analytic matrix to ensure the traceability of logical reasoning. Data validity was maintained through source triangulation aligning official document findings with established academic perspectives in accredited journals and conceptual validation through focus group discussions with Quranic education experts. This study does not aim to generate statistical generalizations, but rather to formulate an operational framework that curriculum developers can replicate. Through this methodology, a holistic understanding is expected to emerge regarding the transformation of the Qur'anic Recitation and Memorization Program paradigm from a partial program into an integrative axis within the PTKI academic ecosystem.

RESULTS AND DISCUSSION

RESULTS

1. Curriculum Design and Pedagogical Implementation in PTKI

The realization of the integrative paradigm requires curriculum engineering that does not place Qur'anic Recitation and Memorization Program as separate courses, but rather as a core axis that merges with other academic disciplines. Review results of academic documents across several Islamic Religious Higher Education (PTKI) institutions reveal a shift from an add-on model to an embedded model. In this integrated model, every course cluster both normative fields like foundations of religion and jurisprudence, and applied ones like Islamic education management is equipped with practical recitation and memorization modules relevant to the lecture themes.

For instance, in thematic subjects such as Qur'anic Exegesis (exegesis) classes, students do not only analyse the historical context of a verse; they are also required to recite those verses before a supervising lecturer according to highly proficient Qur'an memorizers (proficient) tajwid standards, as well as memorize the specific verse segments under study (Hakim, 2024). The applied teaching methodology adopts the such as *Talaqqī* (face-to-face learning) and *Mushāfahah* (mouth-to-mouth articulation correction) systems, validated through integrated digital platforms. This enables lecturers to provide real-time corrections for mistakes in articulation points or vowel lengths.

Furthermore, a project-based learning approach is utilized to link memorization with scientific writing, ensuring students become accustomed to referencing verses from memory while understanding their relevance to academic arguments. This implementation demonstrates that integration does not mean reducing the academic workload, but rather transforming how that workload is managed. Students who previously viewed Qur'anic Recitation and Memorization Program as an additional burden now experience its direct benefits in improving discussion quality, sharpening textual analysis, and boosting confidence during scholarly presentations (Kartika and Syafie, 2023).

2. Competency Evaluation and Impact on Academic

Character Measuring the success of the integrative paradigm cannot rely solely on conventional written examinations, as Qur'anic competencies are multidimensional: encompassing cognitive, practical skills, and affective domains. Islamic Higher Education Institutions (PTKI) that have implemented this integrated model are shifting their evaluation instruments toward performance assessments and continuous portfolios. Every student has a reading record evaluated using national standard rubrics, supplemented by a memorization reflection journal that documents challenges, repetition strategies, and spiritual development (Hidayah and Fadli, 2024). Academic observations indicate a positive correlation between the consistency of formative Qur'anic Recitation and Memorization Program evaluations and improvements in the grade point average (GPA) for core religious courses.

This phenomenon can be pedagogically understood: structured memorization trains mental discipline, precision, and concentration, which directly transfer to the ability to read primary literature, construct theoretical frameworks, and avoid plagiarism in academic Additionally, the

affective dimension of this integration is evident in the formation of an academic character that is humble and open to correction. The reading correction (assessment) process teaches students that mistakes are not a disgrace, but rather a natural part of the learning process that must be faced with honesty and patience. This attitude then permeates the campus academic culture, where critical discussions are conducted with polite ethics and argumentation grounded in intellectual honesty (Sutrisno, 2022).

DISCUSSION

1. Philosophical and Theological Foundations of the Qur'anic Recitation and Memorization Program Integration

The integrative paradigm of Qur'anic Recitation (correct recitation) and Memorization Program (memorization) does not emerge from a methodological vacuum, but is rooted in Islamic epistemology, which views the Qur'an as a source of knowledge, a method of self-formation, and a guide for civilization. In the classical Islamic scholarly tradition, reading and memorizing the Qur'an have never been separated from the process of internalizing meaning, ethics, and spirituality. Allah SWT asserts in Surah Al-Muzzammil, verse 4: *وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً* (which means, "And recite the Qur'an with measured recitation" (Amanahra, M. Faizal 2023).

This verse conceptually serves as the foundation for Qur'anic Recitation, as measured Qur'an recitation requires precision in correct articulation of Arabic letters (articulatory points of letters), vowel lengths (mad), and the rules of tajwid in accordance with the principles revealed to the Messenger of Allah (SAW). On the other hand, the commitment to Memorization Program is based on the divine guarantee of preservation, as enshrined in chapter 15 of the Qur'an, verse 9: *إِنَّا نَحْنُ وَإِنَّا لَهُ لَحَافِظُونَ* (which means, "Indeed, it is We who sent down the Qur'an and indeed, we will be its guardian." These two verses harmoniously form a theological framework that rejects the dichotomy between intellectual understanding and textual mastery.

The integration of Qur'anic Recitation (correct recitation) and Memorization Program in Islamic Religious Higher Education (PTKI) must be understood as an effort to restore this epistemic unity, where students not only study the Qur'an as an object of academic analysis but also internalize it as a way of life through accurate recitation and proven memorization. This approach aligns with empirical findings indicating that PTKI students who participate in structured Qur'anic Recitation (correct recitation) and Memorization Program programs experience a significant increase in the depth of their Islamic conceptual understanding, as repeated interaction with the sacred text strengthens cognitive retention while enhancing moral sensitivity (Pratama and Abidin, 2023).

2. Structural Challenges and Optimization Strategies

Although the integrative paradigm offers measurable benefits, its implementation in the field still faces systemic structural obstacles. The primary constraint lies in the limited number of lecturers with dual competence: being experts in specific scientific fields while simultaneously holding isnad certification or Qur'an memorizers status in Qur'anic Recitation and Memorization Program. Many State Islamic Higher Education Institutions (PTKI) still rely on separate teaching staff, causing coordination between academic advisors and Al-Qur'an mentors to often run out of sync. To address this issue, institutional policies are required to mandate Qur'an competency certification for all

lecturers, accompanied by regular capacity-building programs that integrate modern pedagogy with traditional methods.

Furthermore, the allocation of resources for digital reading laboratories, centralized memorization management systems, and incentives for high-achieving students in Memorization Program must be prioritized in the annual budget. This transformation also demands a revision of academic regulations to recognize Quranic competency credits as equivalent to core courses, ensuring students are motivated both academically and administratively (Iqbal and Marlina, 2024). With these strategic steps, the integrative paradigm of Qur'anic Recitation and Memorization Program will not merely remain an ideal discourse, but become a sustainable institutional practice with a broad impact on the quality of PTKI graduates in Indonesia.

CONCLUSION

This study concludes that the integrative Qur'anic Recitation and Memorization Program paradigm is a strategic necessity for the transformation of Islamic Higher Education Institutions (PTKI) in Indonesia. This integration does not merely insert reading and memorization programs into the curriculum, but rather positions the Al-Qur'an as an epistemic axis that unifies the learning process, character building, and scholarly development. Grounded in the imperative of measured Qur'an recitation and the assurance of divine preservation, this approach effectively breaks down the dichotomy between the academic and spiritual realms, while simultaneously strengthening students' Qur'an literacy holistically.

The implementation of the embedded model, the reinforcement of digital validation-based *Talaqqī* methods, and portfolio-based assessments have proven to correlate positively with improvements in academic precision, concentration, and scientific integrity. However, the optimization of this paradigm still faces structural obstacles, particularly the limited number of dual-competence lecturers, fragmented academic regulations, and uneven supporting infrastructure.

Therefore, PTKI must strengthen institutional policies through Al-Qur'an competence certification for all teaching staff, equating Qur'anic Recitation and Memorization Program achievement credits with core courses, and developing a collaborative learning ecosystem. With these steps, the integration of Qur'anic Recitation and Memorization Program will become a sustainable foundation that produces globally competitive graduates while preserving the purity of Islamic scholarly traditions in the contemporary era.

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