

Qirā'āt Mujawwad as a Space for Qirā'āt Transmission in the Samarinda MTQ

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Abstract	Qirā'āt Mujawwad is a branch of the Musabaqah Tilawatil Qur'an (MTQ) that brings together oral performance and the disciplined transmission of Qur'anic readings. However, previous studies on MTQ have largely focused on competition, institutional development, coaching, and recitational aesthetics, while direct analysis of participants' performed readings in relation to qirā'āt transmission remains limited. This study examines Qirā'āt Mujawwad at the 2025 Samarinda City MTQ as a public site for the actualization and verification of <i>qirā'āt mu'tabarah</i>. Using a qualitative descriptive-analytical approach, the study analyzed three finalists through their assigned <i>maqra'</i>, performance videos accessed via YouTube, recitation transcripts, participant interviews, primary qirā'āt texts, and validation by a qirā'āt expert. The analysis identified 16 lexical items representing six forms of variation: <i>idghām kabīr</i>, <i>imālah</i>, <i>taqlīl</i>, <i>ibdāl/takhfīf al-hamzah</i>, hamzah variation, and vowel variation. These readings were traced to Imam Abū 'Amr al-Baṣrī through al-Dūrī and al-Sūsī within <i>ṭarīq al-Shāṭibiyyah</i>. The participants demonstrated stronger performative competence than transmission literacy, particularly regarding sanad, ṭarīq, and primary textual references. The findings position Qirā'āt Mujawwad not merely as a competition, but as a publicly verifiable arena for the actualization, preservation, and continued visibility of transmitted qirā'āt traditions.	
Keywords	Mujawwad; qirā'āt transmission; Abū 'Amr al-Baṣrī; qirā'āt mu'tabarah	
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1. INTRODUCTION

Qirā'āt constitutes a fundamental discipline within *'Ulūm al-Qur'ān* because it examines the recognized modes of Qur'anic recitation transmitted through established chains of authority. The diversity of qirā'āt should therefore not be understood as unrestricted variation in pronunciation, but as a structured scholarly tradition involving the imam of a reading, its *rāwī*, *ṭarīq*, *sanad*, and particular *wajh al-qirā'ah*. Classical scholarship demonstrates that the legitimacy of a reading is grounded in transmission, scholarly recognition, and its relationship to established communities of *qurrā'*. Ibn Mujāhid played a decisive role in systematizing the seven canonical imams in *Kitāb al-Sab'ah fī al-Qirā'āt*; al-Dānī organized their readings and transmission routes in *Al-Taysīr fī al-Qirā'āt al-Sab'*; al-Shāṭibī rendered these traditions into the mnemonic poem *Ḥirz al-Amānī wa Wajh al-Tahānī*; and Ibn al-Jazarī



further systematized the transmission of the ten readings in *Al-Nashr fī al-Qirā'āt al-'Ashr* (Ibn Mujāhid, 1980; al-Dānī, 1984; al-Shāṭibī, 2004; Ibn al-Jazarī, 2002). Contemporary scholarship likewise emphasizes that Qur'anic reading variants possess identifiable genealogies, criteria of acceptance, and structures of oral transmission rather than representing arbitrary phonetic differences (Masruroh & Syuhada, 2024; Nawawi, 2024; Soim & Aziz, 2024). Accordingly, the analysis of qirā'āt should address not only how a particular word is pronounced, but also to whom the reading is attributed, through whom it is transmitted, and through which recognized route it is preserved.

This issue is particularly significant in Indonesia, where Qur'anic recitation is predominantly associated with the transmission of Ḥafṣ 'an 'Āṣim. The widespread use of this reading has created a strong practical norm, with the result that other transmitted forms may sound unfamiliar to listeners who have limited exposure to the science of qirā'āt. Yet the categories of *qirā'ah*, *riwāyah*, *ṭarīq*, and *wajh* represent distinct levels within the transmission system and cannot be treated interchangeably (Salim, 2022). The prevalence of the Ḥafṣ tradition does not negate the legitimacy of other established readings that possess recognized transmission bases (Thobroni & Rohmani, 2022). Consequently, forms such as *idghām kabīr*, *imālah*, *taqlīl*, *ibdāl al-hamzah*, *takhfīf al-hamzah*, and vowel variation may be mistakenly perceived as incorrect recitation when their qirā'āt foundations are not understood. The central problem, therefore, lies not in the existence of reading diversity itself, but in the gap between the richness of the qirā'āt tradition and public literacy concerning the transmission structures that authorize such diversity. Recent studies of qirā'āt genealogy similarly indicate that unfamiliarity with variant readings continues to affect the reception and understanding of qirā'āt in contemporary Muslim contexts (Masruroh & Syuhada, 2024).

The Musabaqah Tilawatil Qur'an (MTQ) provides one of the most visible public contexts in Indonesia in which the plurality of Qur'anic reading traditions can be performed. Previous research has shown that MTQ functions not only as a competition but also as a medium of da'wah, religious education, institutional development, and the cultivation of Qur'anic culture. Ronaldi et al. (2023), for example, highlight the role of MTQ in promoting Qur'anic values within society, while Sesaray et al. (2025) demonstrate the strategic contribution of the Lembaga Pengembangan Tilawatil Qur'an (LPTQ) to Qur'anic education and institutionalized recitation training. The Qirā'āt Mujawwad branch is especially significant because its participants are required to combine aesthetic recitation with fidelity to the transmitted reading being performed. Their performance therefore involves more than vocal quality or melodic presentation; it also requires consistency with the relevant imam, *rāwī*, and transmission route. Qirā'āt Mujawwad thus occupies an intersection between recitational artistry and the disciplined realization of transmitted Qur'anic readings. This makes the competition valuable not

merely as a venue for ranking participants, but as an empirical site for examining how qirā'āt knowledge acquired through prior instruction is actualized in publicly observable performance.

Recent studies of qirā'āt in Indonesia have developed along several important trajectories. First, studies on transmission and *sanad* emphasize that the continuity of qirā'āt depends not only on textual documentation but also on teachers, scholarly authority, institutional networks, and pedagogical relationships. Badriyah and Miski (2025) demonstrate that the transmission of the seven readings in Malang is sustained through scholarly genealogy, interpersonal networks, and institutional structures, while Nurdin et al. (2024) show that Qur'anic *sanad* continues to play a significant role in maintaining continuity within Qur'anic learning traditions. Second, technological development has expanded the pedagogical environment of qirā'āt. Himmad et al. (2024) examine online *maqra'ah* as an alternative space for qirā'āt learning and preservation, whereas Darwis et al. (2026) specifically identify the use of digital media among MTQ qirā'āt participants while continuing to emphasize the importance of direct scholarly authority. Third, Artha et al. (2025) propose a broader conception of Qur'anic literacy in which technical recitation competence should develop into more substantive understanding. Taken together, these studies reveal that contemporary qirā'āt operates within a complex relationship among transmission, authority, pedagogy, institutional support, and digital technology.

Qirā'āt scholarship has also expanded into historical, linguistic, exegetical, and legal domains. Prayitna et al. (2024) situate the codification of qirā'āt within the broader history of preserving transmitted Qur'anic readings. Widayati (2022) demonstrates that differences in qirā'āt may affect Qur'anic interpretation, while Kumullah et al. (2024) show that reading variants in legal verses may contribute to different exegetical and juridical understandings. In the linguistic-exegetical domain, Dahmah et al. (2023) examine the use of grammatical and poetic argumentation in explaining qirā'āt within Fakhr al-Dīn al-Rāzī's *Mafātīḥ al-Ghayb*. These studies confirm the wide-ranging significance of qirā'āt for Qur'anic text, language, interpretation, law, history, and education. Nevertheless, the literature remains more strongly oriented toward textual analysis, historical development, pedagogy, institutional practice, or reception than toward the systematic analysis of an actual reciter's performed reading as primary qirā'āt data and its subsequent reconstruction through the structures of transmission and classical textual authority.

This study addresses that gap by treating the performed readings of Qirā'āt Mujawwad participants as the central analytical material. The research gap does not simply arise from the limited number of studies conducted in Samarinda; rather, it concerns the limited integration of several dimensions within a single analytical design. Previous scholarship has separately examined *sanad* and transmission, pedagogical practice, digitalization, LPTQ, MTQ as *da'wah*, Qur'anic interpretation, and the implications of qirā'āt. Far fewer studies have directly connected the assigned *maqra'*, audiovisual

performance, identified reading variants, imam, *rāwī*, *ṭarīq*, primary qirā'āt texts, participants' understanding, and expert validation within one study. The originality of the present article therefore lies not in making a geographical claim that qirā'āt has never been studied in Samarinda, but in analyzing performed recitation as an observable trace of an established transmission tradition and verifying that performance through textual authority and qirā'āt expertise.

Building on this gap, the article advances two interrelated analytical contributions. First, Qirā'āt Mujawwad is conceptualized not merely as a competitive or aesthetic event, but as a publicly verifiable site in which transmitted qirā'āt traditions are actualized and sustained. This argument is deliberately limited: MTQ does not replace *talaqqī*, *musyāfahah*, teacher–student transmission, pesantren-based learning, or other traditional settings in which qirā'āt is primarily acquired. Rather, it represents a downstream public arena in which previously acquired qirā'āt knowledge is performed, examined, and made visible. Second, this study proposes an analytical distinction between performative competence and qirā'āt transmission literacy. Performative competence refers to the ability to realize a transmitted reading accurately in oral performance, whereas qirā'āt transmission literacy refers to the ability to explain the imam, *rāwī*, *ṭarīq*, *sanad*, relevant rules, and primary textual sources underlying that reading. This distinction is not proposed as a standardized psychometric construct, but as an analytical category derived from the empirical pattern found in the data.

Accordingly, this article aims to analyze Qirā'āt Mujawwad at the 2025 Samarinda City MTQ as a site for the actualization, transmission, and scholarly validation of *qirā'āt mu'tabarah*. It does so by identifying performed reading variations, tracing their attribution to the relevant imam, *rāwī*, and *ṭarīq*, verifying them against primary qirā'āt sources, examining participants' understanding, and incorporating expert validation. The study is guided by the following research question: How does the practice of Qirā'āt Mujawwad in the Samarinda MTQ represent the transmission and validation of qirā'āt mu'tabarah?

2. METHOD

2.1. Research Design

This study employed a qualitative descriptive-analytical approach within the field of *'Ulūm al-Qur'ān*, particularly qirā'āt studies. A qualitative approach was appropriate because the data consisted of performed Qur'anic readings, assigned *maqrā'*, audiovisual recordings, recitation transcripts, participant interviews, expert validation, and explanations contained in primary qirā'āt sources. These materials required contextual identification, classification, comparison, and interpretation rather than statistical measurement (Creswell & Creswell, 2023). The descriptive dimension was used to identify and document the forms of qirā'āt variation actually realized by the participants, whereas the analytical

dimension was used to trace each reading to its relevant qirā'āt rule, imam, *rāwī*, *ṭarīq*, *sanad/riwāyah*, and primary textual basis. The study did not assess vocal quality, melodic performance, competition ranking, or stage presentation. Instead, the principal unit of analysis was the lexical item or recitational segment within the participants' *maqra'* that exhibited an identifiable qirā'āt variation.

2.2. Research Context and Participants

The research was conducted in the context of the Qirā'āt Mujawwad branch of the 2025 Samarinda City Musabaqah Tilawatil Qur'an (MTQ). The analysis focused on three finalists, whose identities were anonymized as Participant 1 (P1), Participant 2 (P2), and Participant 3 (P3). P1 recited QS. al-An'ām 6:59–61, P2 recited QS. Fuṣṣilat 41:39–41, and P3 recited QS. al-Anbiyā' 21:29–37. The three participants were selected purposively because their performances met the analytical requirements of the study. Their recitations were documented in video form, their assigned *maqra'* could be clearly identified, the relevant readings were sufficiently audible for transcription, the performances contained analyzable qirā'āt variations, and the identified variants could be traced to primary qirā'āt literature. The study therefore did not seek to compare the participants' competitive achievement or overall recitational quality; rather, it selected data that were sufficiently clear and verifiable for qirā'āt analysis.

2.3. Data Sources

The study drew on six interrelated sources of data: the participants' assigned *maqra'*, performance videos accessed via YouTube, recitation transcripts, interviews with P1–P3, primary qirā'āt texts, and validation by a qirā'āt expert who served as the validator of the analysis. The *maqra'* provided the textual location of the verses and lexical items under investigation. The videos functioned as the principal audiovisual source for observing the participants' actual oral realization, while the transcripts converted the oral performances into written analytical data. Participant interviews were used to examine their understanding of the readings they performed, including their knowledge of the imam, *rāwī*, *ṭarīq*, transmission basis, and relevant qirā'āt rules. Document analysis was used systematically to compare performed readings with textual evidence in recognized qirā'āt sources (Bowen, 2009).

The primary textual corpus consisted principally of Ibn Mujāhid's *Kitāb al-Sab'ah fī al-Qirā'āt*, al-Dānī's *Al-Taysīr fī al-Qirā'āt al-Sab'*, al-Shāṭibī's *Ḥirz al-Amānī wa Wajh al-Tahānī*, Ibn al-Jazarī's *Al-Nashr fī al-Qirā'āt al-'Ashr*, and *Ghāyat al-Nihāyah fī Ṭabaqāt al-Qurrā'*. These works served complementary functions in identifying the relevant imam, *rāwī*, *ṭarīq*, transmission structure, qirā'āt rules, and scholarly basis of the variants found in the participants' performances.

2.4. Data Collection Procedures

Data collection proceeded through several stages. First, the *maqra'* of P1–P3 were identified and mapped according to surah and verse. Second, the performance videos were repeatedly reviewed in order to establish correspondence between the recorded sound and the assigned *maqra'*. Third, the

relevant recitations were transcribed, with particular attention to lexical items showing possible qirā'āt variation. Fourth, the identified lexical items were coded according to participant, surah and verse, form of reading, and preliminary qirā'āt category. Fifth, interviews with P1–P3 were used to clarify their understanding of the readings performed, including the relevant imam, *rāwī*, rules, and transmission basis. Sixth, each variation was examined against primary qirā'āt texts. Finally, the resulting analysis was submitted to the qirā'āt expert for validation. The interviews with participants were deliberately focused rather than biographical. They were intended to clarify participants' understanding of the recitations they performed, not to reconstruct their personal histories or evaluate their achievements in MTQ.

2.5. Data Analysis

Data analysis followed an iterative sequence of identification, classification, attribution, verification, interpretation, and validation. This procedure was informed by the qualitative processes of data condensation, data display, and conclusion drawing described by Miles et al. (2020), while coding was used to organize recurring analytical features systematically (Saldaña, 2021). At the identification stage, the performance videos and transcripts were examined repeatedly to locate lexical items that exhibited qirā'āt variation. At the classification stage, each item was grouped according to the form of variation found in the data, including *idghām kabīr*, *imālah*, *taqlīl*, *ibdāl/takhfīf al-hamzah*, hamzah variation, and vowel variation. At the attribution stage, the identified reading was traced to its relevant imam, *rāwī*, and *ṭarīq*.

At the verification stage, these attributions were compared with the primary qirā'āt texts. The interpretation stage connected the verified recitational data with the participants' explanations of their readings. Importantly, participant interviews were not used to determine whether a reading was scientifically valid; rather, they were used to assess the participants' level of understanding of the reading they performed. The final stage involved expert validation of the identification, classification, transmission attribution, and use of textual references.

2.6. Trustworthiness and Research Ethics

The trustworthiness of the findings was strengthened through source and technique triangulation, repeated observation of the audiovisual data, cross-checking with primary qirā'āt texts, limited member checking, expert validation, and an audit trail. Source triangulation involved comparison among the *maqra'*, performance videos, transcripts, participant interviews, primary textual sources, and expert assessment. Repeated listening was particularly important because several qirā'āt features, such as *imālah*, *taqlīl*, and forms of hamzah treatment, depend on subtle phonetic distinctions that cannot be established from written text alone.

Limited member checking was used to confirm technical information provided by the participants, such as the *maqra'*, the reading they intended to perform, and their understanding of particular qirā'āt forms. It was not used to establish the scholarly validity of a reading. Scientific verification remained dependent on primary qirā'āt sources and expert assessment. An audit trail was maintained through recitation transcripts, analytical tables, reference notes, interview records, and validation documents. Consent for participation in the research was obtained from the informants. To protect confidentiality in publication, the identities of the three participants were anonymized as P1, P2, and P3, while the identity of the qirā'āt expert was not disclosed.

3. FINDINGS AND DISCUSSION

3.1. Patterns of Qirā'āt Variation in Qirā'āt Mujawwad

The analysis identified 16 recitational items containing qirā'āt variation across the performances of P1, P2, and P3. P1 contributed five items from QS. al-An'ām 6:59–61, P2 contributed seven items from QS. Fuṣṣilat 41:39–41, and P3 contributed four items from QS. al-Anbiyā' 21:29–37. The variations were grouped into six categories: *idghām kabīr*, *imālah*, *taqlīl*, *ibdāl/takhfīf al-hamzah*, hamzah variation, and vowel variation. These findings indicate that the participants' readings did not consist of isolated phonetic deviations, but reflected identifiable qirā'āt patterns that could be classified within the established tradition of Qur'anic readings.

Table 1. Distribution of Qirā'āt Variations across P1–P3

Participant	Maqra'	Number of Identified Items	Main Forms of Variation
P1	QS. al-An'ām 6:59–61	5	<i>Idghām kabīr</i> , hamzah treatment, vowel variation
P2	QS. Fuṣṣilat 41:39–41	7	<i>Imālah</i> , <i>taqlīl</i> , hamzah variation, <i>idghām kabīr</i>
P3	QS. al-Anbiyā' 21:29–37	4	<i>Idghām kabīr</i> , vowel variation, hamzah variation
Total	—	16	Six forms of variation

The distribution shows that P2 contained the largest number of analyzable variations, followed by P1 and P3. This numerical difference, however, should not be interpreted as a measure of recitational quality or participant competence. The number of variations depended primarily on the assigned *maqra'* and the qirā'āt features occurring in the relevant verses. Accordingly, the analytical significance lies in the type and transmission basis of each reading rather than in the number of variants performed by an individual participant.

When the 16 items were classified by type, *idghām kabīr* emerged as the most frequent category, with five occurrences. It was followed by *ibdāl/takhfīf al-hamzah* with three occurrences, while *imālah*, *taqlīl*, hamzah variation, and vowel variation each appeared twice.

Table 2. Classification of the Identified Qirā'āt Variations

No.	Form of Variation	Frequency	Participant(s)
1	<i>Idghām kabīr</i>	5	P1, P2, P3
2	<i>Imālah</i>	2	P2
3	<i>Taqlīl</i>	2	P2
4	<i>Ibdāl/takhfīf al-hamzah</i>	3	P1, P2, P3
5	Hamzah variation	2	P2, P3
6	Vowel variation	2	P1, P3
Total		16	

The dominance of *idghām kabīr* is particularly significant because this feature is strongly associated with the qirā'āt of Abū 'Amr al-Baṣrī, especially through the transmission of al-Sūsī. In qirā'āt literature, *idghām kabīr* represents more than an ordinary tajwīd process because its application is governed by specific transmission-based rules and lexical conditions (al-Dānī, 1984; al-Shāṭibī, 2004; Ibn al-Jazarī, 2002). Its repeated occurrence in the performances therefore provides an important analytical indicator linking the observed recitations to a recognized qirā'āt tradition. The prominence of *idghām kabīr* also demonstrates why qirā'āt analysis cannot rely solely on general tajwīd categories. Although *idghām* is familiar within tajwīd instruction, *idghām kabīr* in the qirā'āt of Abū 'Amr is embedded within a particular system of transmission and cannot be attributed merely on the basis of acoustic similarity. The performance must be examined in relation to the lexical context, the relevant rule, the attributed *rāwī*, and the textual record of the reading. This distinction is essential because qirā'āt variants are transmitted forms, not independent pronunciation options chosen by individual reciters.

The occurrence of *imālah* and *taqlīl* in P2's performance further illustrates the importance of audiovisual evidence in qirā'āt research. Both features involve subtle modifications in vowel quality and are not adequately captured through a written transcription alone. *Imālah* generally involves a stronger inclination of the vowel toward an /i/-like quality, whereas *taqlīl* represents an intermediate realization between full *faṭḥ* and full *imālah*. Because the acoustic distinction can be subtle, repeated listening to the performance was necessary before the forms could be classified and subsequently checked against the primary qirā'āt sources. Classical scholarship treats such vowel realizations as established components of transmitted readings rather than stylistic vocal embellishments (al-Dānī, 1984; Ibn al-Jazarī, 2002).

Variations involving hamzah formed another substantial group within the dataset. The analysis identified *ibdāl/takhfif al-hamzah* as well as other forms of hamzah variation. The treatment of hamzah is a major topic in *qirā'āt* because different transmission traditions preserve different strategies for realizing, facilitating, replacing, or otherwise modifying the articulation of the glottal stop. The presence of such variation in the three performances therefore confirms that the participants were not simply changing pronunciation for ease or melodic effect. Rather, their recitations reflected rules that can be located within the transmission systems documented in *qirā'āt* literature.

The two cases of vowel variation likewise demonstrate that *qirā'āt* differences may occur at a relatively small phonological or morphological level while remaining significant from the perspective of transmission. Such variations may belong to what *qirā'āt* scholarship discusses under *farsh al-ḥurūf*, where differences are attached to particular lexical items rather than functioning as general rules applied throughout the Qur'an. This reinforces the need to distinguish between *uṣūl al-qirā'āt*, which concerns recurring principles associated with a particular reading tradition, and *farsh al-ḥurūf*, which concerns specific word-level differences. The findings therefore show that the analyzed performances contain both systematic and item-specific dimensions of *qirā'āt*.

These patterns are consistent with contemporary studies emphasizing that *qirā'āt* diversity represents a structured system of transmitted Qur'anic readings rather than unsystematic pronunciation differences. Masruroh and Syuhada (2024) emphasize the historical and genealogical character of *qirā'āt* diversity, while Salim (2022) distinguishes among the hierarchical categories of *qirā'ah*, *riwāyah*, *ṭarīq*, and *wajh*. The present findings extend this discussion by demonstrating how such distinctions become observable in actual MTQ performance. In other words, the participants' recitations provide empirical material through which classical transmission categories can be examined in a contemporary public setting.

Taken together, the 16 identified items demonstrate that *Qirā'āt Mujawwad* performances contain a recognizable and analyzable system of *qirā'āt* variation. The most important finding is not simply that six forms of variation occurred, but that these forms can be connected to a coherent transmission structure. The next section therefore moves from the classification of the variants themselves to the more specific question of how these readings are traced to Abū 'Amr al-Baṣrī through al-Dūrī and al-Sūsī within *ṭarīq al-Shāṭibiyyah*.

3.2. Transmission of Abū 'Amr al-Baṣrī through al-Dūrī and al-Sūsī

The classification of the 16 recitational items becomes analytically meaningful only when the observed variations are connected to their transmission structure. The analysis shows that the variants performed by P1–P3 can be traced to the *qirā'āt* of Imam Abū 'Amr al-Baṣrī, principally through his two recognized transmitters, al-Dūrī and al-Sūsī, within the transmission framework represented by *ṭarīq*

al-Shāṭibiyyah. This finding is significant because it demonstrates that the differences heard in the participants' performances were not isolated phonetic choices. Rather, they belonged to an identifiable system of transmission in which the imam, *rāwī*, *ṭarīq*, and textual authorities function together to establish the scholarly basis of a reading.

In qirā'āt terminology, these levels of transmission should be carefully distinguished. A *qirā'ah* refers to a reading attributed to a recognized imam, a *riwāyah* refers to the transmission of that reading through a particular *rāwī*, and a *ṭarīq* denotes a further transmission route through which that *riwāyah* is conveyed (Salim, 2022). This hierarchy is essential for interpreting the Samarinda data because acoustic similarity alone is insufficient to establish the attribution of a particular form. A reading cannot be assigned to Abū 'Amr, al-Dūrī, or al-Sūsī merely because it resembles a feature associated with them. Attribution requires correspondence among the observed form, its lexical context, the relevant rule, the transmitted reading, and the evidence contained in recognized qirā'āt sources.

Abū 'Amr al-Baṣrī occupies the central position in the transmission structure reconstructed from the data. The patterns identified in the participants' performances-particularly *idghām kabīr*, forms of hamzah treatment, *imālah*, *taqlīl*, and certain vowel differences-are consistent with features documented within the Abū 'Amr tradition (al-Dānī, 1984; al-Shāṭibī, 2004; Ibn al-Jazarī, 2002). The predominance of *idghām kabīr* is especially important because this feature constitutes one of the most recognizable characteristics associated with Abū 'Amr's qirā'āt. Its repeated occurrence in the data provides a strong indication that the performances were situated within this transmission tradition rather than representing incidental phonetic assimilation.

Within the Abū 'Amr tradition, al-Sūsī appears particularly prominent in relation to *idghām kabīr*. The analysis found that the most frequently occurring form of variation was closely associated with the transmission of al-Sūsī. Classical sources discuss *idghām kabīr* extensively within this *riwāyah*, making it an important marker in the attribution process (al-Dānī, 1984; al-Shāṭibī, 2004; Ibn al-Jazarī, 2002). The Samarinda performances therefore provide a contemporary oral manifestation of a recitational feature that has long been documented in the classical qirā'āt tradition. Nevertheless, the attribution to al-Sūsī was not made solely on the basis of *idghām kabīr*. The analysis also considered the assigned *maqrā'*, the specific lexical environment, the rule governing the reading, and its correspondence with the primary sources. This methodological caution is essential because a phonetic feature that resembles *idghām* may occur for different reasons. In qirā'āt analysis, the relationship between the sound produced and the transmission through which it is authorized must therefore be established before the reading can be identified with confidence.

The role of al-Dūrī is more visible in the analyzed data through several vocalic features, particularly *imālah*, *taqlīl*, and certain reading differences involving vowel realization. These forms illustrate a

different dimension of the Abū 'Amr tradition. Whereas al-Sūsī is especially prominent in the dataset through *idghām kabīr*, al-Dūrī contributes to the identification of variants involving subtle vocalic realization. The occurrence of these features confirms that the analyzed performances cannot be reduced to a single recitational rule; rather, they reflect multiple components of a broader transmission system associated with Abū 'Amr. The relationship between Abū 'Amr, al-Dūrī, and al-Sūsī also illustrates why the concept of *riwāyah* is indispensable in qirā'āt research. Referring only to "the reading of Abū 'Amr" would be too general because the practical realization of a qirā'āt is transmitted through particular *ruwāt*. The two transmitters preserve recognizable aspects of the imam's reading, and their respective transmission profiles provide a more precise analytical basis for interpreting performed recitation. Thus, the findings reinforce the importance of moving beyond the identification of an imam toward a layered reconstruction of imam → rāwī → ṭarīq.

The analysis further identified ṭarīq al-Shāṭibiyyah as the principal transmission route used to verify the readings. In this study, al-Shāṭibiyyah refers to the transmission framework represented in al-Shāṭibī's *Ḥirz al-Amānī wa Wajh al-Tahānī*, a foundational mnemonic work for the seven canonical readings. Its importance lies not merely in its poetic form, but in its systematic preservation of transmission distinctions that allow particular reading variants to be related to their recognized imams and transmitters (al-Shāṭibī, 2004). The variants identified in the Samarinda performances remained within the range of readings documented through this route, thereby providing an important textual basis for the reconstruction of their transmission structure.

The primary sources used in this study performed different but complementary functions. Ibn Mujāhid's *Kitāb al-Sab'ah fī al-Qirā'āt* provided an important foundation for the canonical identification of the seven imams and their reading traditions (Ibn Mujāhid, 1980). Al-Dānī's *Al-Taysīr fī al-Qirā'āt al-Sab'* was particularly useful for examining the transmission and application of specific qirā'āt rules (al-Dānī, 1984). Al-Shāṭibī's *Ḥirz al-Amānī* provided the principal framework for *ṭarīq al-Shāṭibiyyah* (al-Shāṭibī, 2004), while Ibn al-Jazarī's *Al-Nashr fī al-Qirā'āt al-'Ashr* enabled broader verification of transmitted readings and routes (Ibn al-Jazarī, 2002). *Ghāyat al-Nihāyah fī Ṭabaqāt al-Qurrā'* complemented these works by providing biographical and scholarly information concerning *qurrā'* and their transmission networks (Ibn al-Jazarī, 2006). The combined use of these sources ensured that the performed readings were not interpreted through a single textual reference. This transmission-based analysis also connects the study to recent scholarship on qirā'āt continuity in Indonesia. Badriyah and Miski (2025) demonstrate that the preservation of the seven readings is inseparable from scholarly genealogy, teachers, institutions, and pedagogical networks. Similarly, Nurdin et al. (2024) emphasize that *sanad* functions as an important mechanism for maintaining continuity and authority in Qur'anic learning. The present study complements these approaches from a different analytical direction. Rather

than reconstructing an entire teacher–student genealogy, it begins with performed recitation and traces the observed variants backward through their *rāwī*, imam, transmission route, and primary textual documentation.

Accordingly, the analytical sequence developed in this study may be expressed as follows: performance → recitational variation → *rāwī* attribution → qirā'āt imam → *ṭarīq* → primary-text verification. This sequence does not constitute a replacement for traditional *sanad* analysis. Nor does it establish the complete personal chain of transmission of each participant. Instead, it provides a method for determining whether an observed performance is consistent with a recognized transmitted reading. The distinction is methodologically important: the study verifies the transmission identity of the reading, rather than claiming to reconstruct the complete personal *sanad* of the individual reciter.

The findings therefore show that Qirā'āt Mujawwad performance can function as an empirical entry point into the study of qirā'āt transmission. What is heard in the competition can be analytically connected to a much older scholarly structure through the relationship among Abū 'Amr al-Baṣrī, al-Dūrī, al-Sūsī, *ṭarīq al-Shāṭibiyyah*, and the primary qirā'āt corpus. At the same time, the ability to perform a transmitted reading raises a further question: to what extent are participants able to explain the transmission structure underlying what they recite? This issue forms the focus of the following section.

3.3. Scholarly Validation and Participants' Qirā'āt Transmission Literacy

The participant interviews revealed an important distinction between the ability to perform a transmitted qirā'āt reading and the ability to explain the scholarly structure underlying that reading. P1, P2, and P3 demonstrated a basic understanding that the forms they performed differed from the Ḥafṣ 'an 'Aṣim reading commonly used in Indonesia. They were also able to recognize several of the qirā'āt features represented in their respective *maqra'*. However, their practical familiarity with the readings was generally stronger than their ability to explain in detail the associated imam, *rāwī*, *ṭarīq*, *sanad*, and primary textual references. This pattern indicates that accurate oral performance and explicit knowledge of transmission are related but analytically distinct dimensions of qirā'āt competence.

P1 demonstrated familiarity with the qirā'āt features occurring in QS. al-An'ām 6:59–61, particularly *idghām kabīr* and forms of hamzah treatment. P1 also recognized that several features of the recitation were associated with the reading of Abū 'Amr al-Baṣrī through al-Sūsī. Nevertheless, the ability to explain the transmission route in greater detail was less developed than the practical ability to realize the reading. P1 could therefore identify and perform several relevant features, while the more technical dimensions of *ṭarīq*, *sanad*, and textual attribution required further strengthening.

P2 showed comparatively strong awareness of the phonetic dimensions of the assigned reading in QS. Fuṣṣilat 41:39–41, particularly the distinction among *imālah*, *taqlīl*, hamzah variation, and *idghām kabīr*. An important aspect of P2's understanding was the recognition that these vocalic realizations

could not be produced merely according to personal vocal preference. Their realization had to remain consistent with the transmitted reading being performed. This suggests an awareness that phonetic variation in qirā'āt is governed by *riwāyah*, not by individual aesthetic choice.

P3 similarly recognized several qirā'āt features in QS. al-Anbiyā' 21:29–37, including *idghām kabīr*, vowel differences, and hamzah-related variation. P3 understood that these differences were not ordinary changes in pronunciation but were connected to particular qirā'āt rules and transmission traditions. However, as with the other participants, detailed explanation of the imam–*rāwī*–*ṭarīq* structure was less developed than the ability to recognize and perform the relevant reading.

To interpret this recurring pattern, this article distinguishes between performative competence and qirā'āt transmission literacy. Performative competence refers to the ability to realize a transmitted reading appropriately in oral performance. Qirā'āt transmission literacy, by contrast, refers to the ability to explain the scholarly basis of that performance, including its imam, *rāwī*, *ṭarīq*, *sanad*/*riwāyah*, relevant rules, and primary textual sources. These terms are employed here as analytical categories derived from the empirical findings rather than as standardized psychometric constructs.

The distinction is important because competence in qirā'āt has traditionally been formed through oral practice as well as scholarly transmission. Repeated listening, *talaqqī*, *musyāfahah*, memorization, and guided correction may enable a student to internalize a reading with considerable practical accuracy before acquiring the ability to articulate every level of its transmission structure. The findings therefore should not be interpreted as evidence that the participants lacked qirā'āt knowledge. Rather, they indicate an asymmetry between procedural mastery and explicit transmission literacy. This pattern suggests that qirā'āt training may become academically stronger when practical recitation is systematically integrated with knowledge of the authorities and textual sources that legitimate the reading. This interpretation is consistent with recent scholarship emphasizing the importance of scholarly genealogy in the continuity of Qur'anic reading traditions. Badriyah and Miski (2025) show that the transmission of the seven readings in Indonesia depends on interconnected networks of teachers, institutions, and scholarly authority. Nurdin et al. (2024) similarly emphasize the role of *sanad* in preserving continuity and legitimacy in Qur'anic learning. The present study adds a performance-based dimension to this discussion: the continuity of qirā'āt is visible not only in the existence of teacher–student genealogies, but also in the extent to which transmitted knowledge can be accurately actualized and consciously explained by contemporary reciters.

The analysis of participant understanding was strengthened through validation by a qirā'āt expert who served as the validator of the analysis. The expert reviewed the analytical focus, the three assigned *maqrā'*, the identification of lexical items, the classification of recitational variants, the attribution to Abū 'Amr al-Baṣrī, the determination of al-Dūrī and al-Sūsī as the relevant *ruwāt*, the use of *ṭarīq al-*

Shāṭibiyyah, the transmission basis, and the primary textual references employed in the study. The expert confirmed that the overall analytical framework was consistent with the principles of qirā'āt studies and that the identified variants could be traced within the recognized Abū 'Amr tradition.

The expert also independently highlighted the same issue that emerged from the participant interviews: practical ability was stronger than detailed theoretical knowledge. In particular, participants' understanding of the imam, *rāwī*, *ṭarīq*, *sanad*, and primary qirā'āt sources required further strengthening. The expert therefore recommended that Qirā'āt Mujawwad training should combine *talaqqī*, *musyāfahah*, intensive recitation practice, systematic differentiation among transmitted readings, and greater familiarity with classical qirā'āt texts. Such training would enable participants not only to reproduce a reading accurately but also to understand the scholarly basis of what they perform.

The validation process was not treated as a ceremonial confirmation of the researcher's conclusions. Thirteen analytical aspects were examined, including the appropriateness of the *maqrā'*, the accuracy of transcription, the identification of qirā'āt items, the classification of variation, the relevant qirā'āt rules, the determination of imam, *rāwī*, and *ṭarīq*, the tracing of *sanad/riwāyah*, the appropriateness of primary references, the use of qirā'āt scholarship, the analytical conclusions, and the overall suitability of the results. The analysis was judged suitable for use with minor revisions, particularly regarding terminological consistency, transliteration, and precision in citing primary qirā'āt sources. This qualification is methodologically important because it demonstrates that expert validation functioned as a form of analytical quality control rather than uncritical endorsement.

A further distinction must be made between textual verification and expert validation. Primary qirā'āt sources were used to determine whether a particular recitational form could be traced to an established transmission tradition. The qirā'āt expert, by contrast, assessed whether the researcher had correctly applied that transmission framework to the performances under analysis. The two processes therefore served different but complementary functions: textual verification tested the traceability of the reading within the qirā'āt tradition, while expert validation tested the accuracy of the researcher's interpretation of the empirical performance data.

This distinction also requires caution in the use of the category *qirā'āt mu'tabarah*. Ibn al-Jazārī's classical framework emphasizes three major criteria for an acceptable reading: a sound transmission basis, compatibility with the 'Uthmānic *rasm*, and conformity with an accepted form of Arabic language (Ibn al-Jazārī, 2002). The present study does not claim to have independently reconstructed or authenticated the complete personal *sanad* of each participant back through every generation of transmission. Rather, the status of the analyzed forms as belonging to *qirā'āt mu'tabarah* was established at the level of the reading and *riwāyah*: the variants were traceable to the recognized reading of Abū

'Amr through al-Dūrī and al-Sūsī, documented in primary qirā'āt sources, and confirmed by the qirā'āt expert. This distinction prevents the analysis from extending beyond the evidence actually available.

The findings have direct implications for the pedagogical development of Qirā'āt Mujawwad. Training should not be limited to producing technically accurate performances for competition. It should also enable participants to explain why a particular form is read, to whom it is attributed, through which *rāwī* and *ṭarīq* it is transmitted, and in which authoritative sources it is documented. The increasing use of digital media may facilitate repeated listening, documentation, and access to learning materials, as shown by Himmad et al. (2024) and Darwis et al. (2026). Nevertheless, technological access does not eliminate the role of transmitted authority, primary texts, and expert correction. Digital media can preserve and circulate a performance; they cannot independently establish the scholarly legitimacy of a qirā'āt form. The central implication of this section is therefore that Qirā'āt Mujawwad training should move beyond a model of "being able to recite" toward one of "being able to recite and explain the transmission basis of the recitation." The participants in this study demonstrated that transmitted qirā'āt can be realized effectively in public performance, while the interviews and expert validation revealed the need for stronger explicit literacy concerning *sanad*, *ṭarīq*, and primary textual authorities. Bringing performative competence and qirā'āt transmission literacy into closer alignment would strengthen both the practical and scholarly dimensions of contemporary qirā'āt transmission.

3.4. MTQ as a Contemporary Space for Qirā'āt Transmission

The findings indicate that Qirā'āt Mujawwad at the 2025 Samarinda City MTQ performs a function that extends beyond the aesthetic presentation of Qur'anic recitation. The 16 analyzed recitational items were traceable to the qirā'āt of Imam Abū 'Amr al-Baṣrī through al-Dūrī and al-Sūsī within *ṭarīq al-Shāṭibiyyah*, were verified against primary qirā'āt texts, and were subsequently confirmed by the qirā'āt expert. The convergence of oral performance, transmitted reading, textual authority, and scholarly validation suggests that the MTQ stage can be understood as a public site in which previously acquired qirā'āt knowledge is actualized, examined, and made visible. In this sense, Qirā'āt Mujawwad is not merely a competitive category but a contemporary setting in which established reading traditions continue to be publicly performed. Nevertheless, the role of MTQ in qirā'āt transmission must be formulated with methodological caution. This study did not reconstruct the complete personal *sanad* of each participant, trace their teachers across multiple generations, or conduct longitudinal observation of their *talaqqī* processes. It therefore does not claim that MTQ independently produces intergenerational transmission or creates new chains of qirā'āt authority. Rather, the evidence supports a more precise interpretation: MTQ functions as a downstream site for the actualization and verification of transmission processes that have taken place through prior learning, *talaqqī*, *musyāfahah*, training, and coaching. The competition should therefore be understood as complementary to, rather than a

substitute for, the pedagogical and scholarly institutions through which qirā'āt is traditionally transmitted. From this perspective, Qirā'āt Mujawwad can be conceptualized through a sequence of learning → performance → verification → reinforcement. The first stage occurs before the competition, when participants acquire and practice transmitted readings through structured instruction.

Qirā'āt Mujawwad requires more than general tajwīd competence because participants must negotiate the relationship among the qirā'āt imam, *rāwī*, *ṭarīq*, *uṣūl al-qirā'āt*, and the lexical application of particular variants. The second stage occurs in public performance, where previously learned recitational knowledge is orally realized. The third stage involves verification through judging, expert assessment, and comparison with authoritative qirā'āt sources. The fourth stage consists of subsequent correction, reinforcement, and further training. Viewed in this way, MTQ becomes part of a broader pedagogical cycle rather than an isolated competition.

This framework also explains why Qirā'āt Mujawwad cannot be reduced to a form of artistic Qur'anic recitation. Vocal quality and melody remain relevant to the performative character of *mujawwad* recitation, but the legitimacy of the reading itself is constrained by *riwāyah*. A form that differs acoustically from the widely familiar Ḥaṣṣ 'an 'Āṣim tradition cannot automatically be classified as an error. It must first be evaluated within the transmission system from which it derives. This places a substantial scholarly responsibility on judges and qirā'āt specialists, who must distinguish between genuine recitational error and a valid transmitted variant. The evaluative dimension of Qirā'āt Mujawwad therefore functions not only competitively but also as a form of scholarly control over publicly performed recitation.

The validation conducted in this study illustrates this function. The qirā'āt expert confirmed that the analyzed performances could be related to Abū 'Amr al-Baṣrī through al-Dūrī and al-Sūsī and situated within *ṭarīq al-Shāṭibiyyah*. This process brought together the participants' oral performances and the normative structures used to evaluate their scholarly legitimacy. The present article describes this relationship as verified actualization: qirā'āt is not preserved only as information contained in classical books or transmitted within private teaching circles, but is also realized in public performance while remaining accountable to recognized *riwāyah*, textual evidence, and scholarly authority.

This interpretation extends previous scholarship on the social and institutional functions of MTQS. Ronaldi et al. (2023) emphasize the role of MTQ as a medium of da'wah and Qur'anic social development, while Seseray et al. (2025) highlight the role of LPTQ in institutionalized Qur'anic education and religious outreach. The present study adds a more specific qirā'āt dimension to these discussions. In Qirā'āt Mujawwad, the educational significance of MTQ does not concern only general recitational proficiency; it also concerns the maintenance and public visibility of transmitted reading

diversity. The competition therefore brings together pedagogical tradition, performative competence, scholarly evaluation, and public exposure within a single institutional setting.

The findings also complement studies of qirā'āt transmission outside the MTQ environment. Badriyah and Miski (2025) show that the continuity of the seven readings is supported by scholarly genealogy, teachers, institutions, and pedagogical networks, while Nurdin et al. (2024) demonstrate the importance of *sanad* in preserving continuity and authority in Qur'anic learning. Unlike those studies, the present research does not reconstruct a complete institutional or teacher–student genealogy. Instead, it identifies transmission traces in performed recitation: observable variants are traced through *rāwī*, imam, *ṭarīq*, and authoritative textual documentation. This distinction is important because it suggests that performance itself can serve as an empirical entry point into transmission studies, provided that the analytical claim remains limited to what can actually be verified. Digital documentation further expands the contemporary significance of this process. The YouTube videos used in this study enabled the participants' recitations to be replayed, transcribed, compared, and subjected to repeated analysis beyond the temporal boundaries of the competition itself. In this respect, digital media extend the analytical and pedagogical life of a performance. Darwis et al. (2026) similarly show that digital technology can broaden access to qirā'āt learning and practice. However, digital documentation should not be confused with scholarly authorization. A recording can preserve what was recited, but determining why the recitation is valid and through which transmission route it is recognized continues to require primary qirā'āt texts and qualified scholarly expertise. The relationship identified in this study may therefore be represented analytically as follows: talaqqī and structured training → mastery of transmitted readings → Qirā'āt Mujawwad performance → evaluation and scholarly validation → digital documentation and public visibility → further learning and reinforcement

This sequence should not be interpreted as a formal *sanad* diagram. Rather, it represents an analytical model derived from the findings to clarify the position of MTQ within a broader qirā'āt ecosystem. It shows how knowledge acquired before a competition can be publicly realized, examined, documented, and subsequently reinforced. The continuing relationship between classical texts and contemporary performance is especially important from the perspective of intellectual heritage. *Al-Taysīr*, *Ḥirz al-Amānī*, *Al-Nashr*, *Kitāb al-Sab'ah*, and *Ghāyat al-Nihāyah* functioned in this study not merely as historical documents but as operative sources for interpreting present-day recitation. Their continuing analytical relevance demonstrates that the preservation of qirā'āt does not occur solely through the physical survival of texts. It depends on an active relationship among textual traditions, teachers, reciters, oral performance, and scholarly verification. Contemporary Qirā'āt Mujawwad therefore provides one setting in which a classical intellectual tradition remains practically intelligible.

This finding has implications for the future development of Qirā'āt Mujawwad training. Preparation should not be oriented exclusively toward competitive performance. It should integrate *talaqqī*, *musyāfahah*, repeated oral practice, mastery of *uṣūl al-qirā'āt* and *farsh al-ḥurūf*, systematic understanding of the imam-*rāwī-ṭarīq* structure, and familiarity with primary qirā'āt texts. Such an approach would also address the gap identified in the previous section between performative competence and qirā'āt transmission literacy. Participants would not merely reproduce transmitted forms but would also develop the ability to situate those forms within the scholarly tradition that authorizes them. The principal contribution of this study, therefore, is to shift the analytical understanding of Qirā'āt Mujawwad from MTQ as a competitive event to MTQ as a publicly verifiable site for the actualization of transmitted qirā'āt traditions. The evidence demonstrates that classical reading variants are performed in a contemporary institutional setting, traceable through recognized structures of transmission, verified through authoritative texts, examined by qirā'āt expertise, and preserved through digital documentation. The study does not claim that MTQ replaces the traditional mechanisms of *sanad*-based transmission. Rather, it argues that MTQ can support the continuity, visibility, verification, and preservation of qirā'āt mu'tabarah in contemporary Muslim public life.

4. CONCLUSION

This study demonstrates that Qirā'āt Mujawwad at the 2025 Samarinda City MTQ represents a meaningful convergence of oral performance, transmission structure, primary textual authority, and scholarly validation. Analysis of three finalists identified 16 recitational items comprising six forms of qirā'āt variation: *idghām kabīr*, *imālah*, *taqlīl*, *ibdāl/takhfīf al-hamzah*, hamzah variation, and vowel variation. These variants were traceable to the qirā'āt of Imam Abū 'Amr al-Baṣrī through al-Dūrī and al-Sūsī within *ṭarīq al-Shāṭibiyyah*. Their correspondence with recognized primary qirā'āt sources and the assessment of a qirā'āt expert further confirmed that the analyzed readings belonged to established and scholarly recognized reading traditions rather than to arbitrary phonetic variation.

The principal contribution of this study lies in reframing Qirā'āt Mujawwad from a purely competitive or aesthetic event into a publicly verifiable site for the actualization of transmitted qirā'āt traditions. MTQ does not replace *talaqqī*, *musyāfahah*, teacher-student transmission, or other traditional mechanisms through which qirā'āt is acquired. Rather, it functions as a downstream public arena in which previously learned readings are performed, examined, documented, and made visible. In this sense, the role of MTQ in transmission is best understood as supporting the continuity, verification, and public preservation of qirā'āt rather than as independently generating intergenerational chains of transmission. A second contribution concerns the distinction between performative competence and qirā'āt transmission literacy. The three participants demonstrated the practical ability to realize

transmitted reading variants, yet their capacity to explain in detail the associated *sanad*, *ṭarīq*, and primary textual references was less developed than their oral performance. This finding suggests that Qirā'āt Mujawwad training should integrate accurate recitation with explicit knowledge of the imam, *rāwī*, *ṭarīq*, *sanad/riwāyah*, *uṣūl al-qirā'āt*, *farsh al-ḥurūf*, and primary qirā'āt literature. Such integration would enable participants not only to perform a reading correctly but also to understand and articulate its scholarly basis.

The study is limited by its focus on only three finalists from a single city-level MTQ and by its reliance on one qirā'āt expert for validation. It also did not reconstruct the complete personal *sanad* of each participant or observe their learning trajectories longitudinally. Future research should therefore extend the analysis to provincial and national MTQ settings, involve a larger number of participants and experts, and examine the relationship among training processes, teacher networks, personal *sanad*, competition performance, and transmission literacy. Such research would provide a more comprehensive account of the role of MTQ within the contemporary ecosystem of qirā'āt preservation and transmission in Indonesia.

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