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Teacher Perceptions and Practices of *Tajwid* and *‘Ilm al-Aṣwāt* in Arabic Pronunciation Instruction: A Case Study at Madrasah Ibtidaiyah

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Abstract

Effective Arabic pronunciation instruction at the primary education level relies heavily on how teachers conceptualize both traditional recitation rules (*tajwid*) and modern linguistic frameworks (*‘ilm al-aswat*). Investigating teacher perceptions and practices is, therefore, critical to optimizing pedagogical approaches and ensuring a balanced integration of religious and communicative language skills. This study aims to analyze teachers' perceptions and practices regarding *tajwid* and *‘ilm al-aswat* in Arabic language learning at the Madrasah Ibtidaiyah level, as well as to examine the degree of alignment between them. The study employed a qualitative case study design, focusing on an Arabic teacher at MI Yayasan Putri Siti Hajar as the research subject. Data were collected through in-depth interviews and classroom observations and analyzed using data reduction, data display, and conclusion-drawing techniques. The findings reveal that the teacher has a strong perception of *tajwid* as the primary foundation for pronunciation, but lacks awareness of *‘ilm al-aswat* as a broader linguistic framework. In practice, phonological elements are implicitly present through *tajwid*-based approaches, such as pronunciation drills and imitation methods; however, the learning process remains intuitive and unsystematic. The dominance of the *qawā'id wa tarjamah* method and reliance on textbooks further limit innovation and the development of communicative competence. These findings indicate partial alignment between perception and practice, yet also reveal a conceptual gap in which phonological practices are not supported by adequate scientific understanding. Therefore, integrating *tajwid* as a phonetic foundation with *‘ilm al-aswat* as a linguistic framework is essential to achieve more systematic, comprehensive, and communicative Arabic language learning.

Keywords: *Arabic Language-Learning, Ilmu al-Aswat, Tajwid, Teacher Perception, Madrasah Ibtidaiyah.*

Abstrak

Pembelajaran pelafalan bahasa Arab yang efektif pada jenjang pendidikan dasar sangat bergantung pada bagaimana guru mengonseptualisasikan aturan resitasi tradisional (*tajwid*) dan kerangka kerja linguistik modern (*‘ilm al-aswat*). Oleh karena itu, mengkaji persepsi dan praktik guru sangat penting untuk mengoptimalkan pendekatan pedagogis serta memastikan integrasi yang seimbang antara keterampilan bahasa keagamaan dan komunikatif. Penelitian ini bertujuan untuk menganalisis persepsi dan praktik guru mengenai *tajwid* dan *‘ilm al-aswat* dalam pembelajaran bahasa Arab di tingkat Madrasah Ibtidaiyah, serta menguji tingkat keselarasan di antara keduanya. Penelitian ini menggunakan desain studi kasus kualitatif, dengan fokus pada seorang guru bahasa Arab di MI Yayasan Putri Siti Hajar sebagai subjek penelitian. Data dikumpulkan melalui wawancara mendalam dan observasi kelas, kemudian

dianalisis menggunakan teknik reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa guru memiliki persepsi yang kuat terhadap *tajwid* sebagai landasan utama pelafalan, namun kurang memiliki kesadaran terhadap *'ilm al-aswat* sebagai kerangka kerja linguistik yang lebih luas. Dalam praktiknya, unsur-unsur fonologis hadir secara implisit melalui pendekatan berbasis *tajwid*, seperti latihan pelafalan (*drills*) dan metode imitasi; namun, proses pembelajaran tersebut masih bersifat intuitif dan tidak sistematis. Dominasi metode *qawā'id wa tarjamah* dan ketergantungan pada buku teks semakin membatasi inovasi serta pengembangan kompetensi komunikatif. Temuan ini menunjukkan adanya keselarasan sebagian antara persepsi dan praktik, namun juga mengungkap adanya kesenjangan konseptual di mana praktik fonologis tidak didukung oleh pemahaman ilmiah yang memadai. Oleh karena itu, mengintegrasikan *tajwid* sebagai landasan fonetik dengan *'ilm al-aswat* sebagai kerangka kerja linguistik sangat penting untuk mencapai pembelajaran bahasa Arab yang lebih sistematis, komprehensif, dan komunikatif.

Kata Kunci: *Pembelajaran Bahasa-Arab, Ilmu al-Aswat, Tajwid, Persepsi Guru, Madrasah Ibtidaiyah.*

Introduction

Arabic language instruction at the Madrasah Ibtidaiyah (MI) level plays a strategic role in establishing foundational linguistic competence in students from an early age.¹ At this stage, learners are in a developmental linguistic phase that is highly receptive to language sounds, structures, and meanings; consequently,² the instructional approaches employed will heavily determine the quality of language acquisition in subsequent stages.³ Nevertheless, several studies show that in certain contexts of Arabic language instruction at the MI level, the instructional orientation still tends to focus on normative and ritualistic aspects rather than the development of students' communicative competence.⁴

One manifestation of this tendency is evident in the dominant use of the *tajwid* approach in Arabic pronunciation instruction, particularly when teachers teach the reading of Arabic texts and the Qur'an.⁵ This approach significantly contributes to shaping articulatory accuracy and habituating correct pronunciation. However, an excessive focus on normative aspects often results in suboptimal attention given to broader linguistic aspects,

¹ Irfan Hania et al., "Revitalizing Arabic Learning in Madrasah: A Deep Learning-Based Holistic Framework Integrating Islamic Pedagogy," *HEUTAGOGIA: Journal of Islamic Education* 5, no. 2 (2025): 135–149.

² Nuroh Nuroh and Ubaidillah Ubaidillah, "The Effect of Using Instructional Media in Alef Education to Improve Listening Skills," *al-Ittihad: Jurnal Keilmuan dan Kependidikan Bahasa Arab* 15, no. 2 (2023): 156–170.

³ Subhan Subhan et al., "Towards a Tawhidic Framework in Islamic Higher Education Curriculum: A Comparative Study of Indonesia and Malaysia," *Qudus International Journal of Islamic Studies* 12, no. 2 (2024): 333–370.

⁴ Ahmad Munawir Hamid, Haniah Haniah, and Amrah Kasim, "Mahmud Kamil An-Naqah's Linguistic Thought: Implications for Arabic Language Teaching for Non-Native Speakers," *Lingua: Jurnal Keilmuan dan Kependidikan Bahasa Arab* 12, no. 2 (2026): 88–98.

⁵ Laili Ramadhani and Ainur Rofiq Sofa, "Pembelajaran Bahasa Arab Berbasis Al-Qur'an Di Mushollah Zubhatul Hasan: Analisis Metode Dan Penerapannya," *Fonologi: Jurnal Ilmuan Bahasa dan Sastra Inggris* 3, no. 1 (2025): 382–400.

such as phonology, morphology, and active language skills.⁶ Consequently, Arabic language learning potentially emphasizes formal accuracy over the development of communicative ability.

On the other hand, the utilization of *'ilm al-aṣwāt* (phonology) as a scientific foundation in Arabic sound instruction remains relatively limited.⁷ In several instructional practices, teachers tend to teach pronunciation directly without connecting it to a systematic understanding of *makhārij* (points of articulation), sound attributes, or the phonetic characteristics of the Arabic language within the context of language use.⁸ This condition can lead students to articulate sounds mechanically without fully understanding the function of sounds within a linguistic communication system.

This phenomenon underscores the need to review how teachers understand and implement Arabic pronunciation instruction in the classroom. From the perspective of Teacher Cognition Theory, teachers' beliefs, knowledge, experiences, and perceptions are critical factors that influence pedagogical decisions and instructional practices in the classroom.⁹ Accordingly, the instructional practices teachers carry out cannot be separated from how they conceptualize an instructional concept or approach. In the context of this study, the way teachers understand *tajwid* and *'ilm al-aṣwāt* is presumed to influence the pronunciation strategies employed in Arabic language learning.

Furthermore, from a second language acquisition perspective, language learning demands not only the mastery of formal rules but also requires the development of the ability to use language meaningfully within a communicative context.¹⁰ Therefore, the sound aspect of language, as the foundation of listening and speaking skills, must be taught systematically by integrating pronunciation accuracy with a linguistic understanding of the language's sound system. In this context, *tajwid* and *'ilm al-aṣwāt* can actually be viewed as two complementary approaches. *Tajwid* serves as a set of normative rules guiding precise pronunciation, whereas *'ilm al-aṣwāt* provides a scientific explanation of the formation and function of language sounds.

⁶ Aris Liswannto, "Implementasi Integrasi Pembelajaran Al-Qur'an Dan Bahasa Arab Dalam Meningkatkan Kemampuan Membaca Teks Arab Santri Di Rumah Ilmu Al-Qur'an (RIQA)," *JUPI (Jurnal Ilmiah Pendidikan Islam)* 5, no. 1 (2026): 160–173.

⁷ Khoirotun Ni'mah and Anisa'atus Salamiyah, "Ilmu Ashwat Dalam Pembelajaran Bahasa Arab," *HUMANIS: Jurnal Ilmu-Ilmu Sosial dan Humaniora* 16, no. 1 (2024): 39–48.

⁸ Anisa Dwi Nuchayati and Andi Holilulloh, "Tinjauan Literatur Sistematis: Interferensi Fonetik Arab Dalam Bahasa Lain," *Stilistika: Jurnal Pendidikan Bahasa dan Seni* 19, no. 1 (2026): 135–52.

⁹ Simon Borg, "Teacher Cognition in Language Teaching: A Review of Research on What Language Teachers Think, Know, Believe, and Do," *Language Teaching* 36, no. 2 (2003): 81–109.

¹⁰ S. D Krashen, *Principles and Practice in Second Language Acquisition* (Oxford: Pergamon Press, 1982).

'*Ilm al-aṣwāt* is a branch of linguistics that examines the production, transmission, reception, and function of language sounds in distinguishing meaning. This is reaffirmed by M. Nur Sholihin,¹¹ in his study, which demonstrates that an understanding of '*ilm al-aṣwāt* constitutes an essential foundation for mastering the Arabic sound system and supports the precise realization of *makhārij al-ḥurūf* in *tajwid* practice. Consequently, the relationship between *tajwid* and '*ilm al-aṣwāt* is not dichotomous but rather complementary, as both contribute to the development of proficient Arabic pronunciation skills.

In line with these findings, research by Khoirotun Ni'mah and Anisa'atus Salamiyah,¹² asserts that '*ilm al-aṣwāt* should serve as one of the initial foundations in Arabic language instruction. Mastery of phonological aspects not only supports pronunciation accuracy but also contributes to the mastery of other linguistic aspects, such as *naḥw* (syntax), *ṣarf* (morphology), and semantic comprehension in communication. Furthermore, a thorough understanding of the Arabic sound system can help mitigate pronunciation errors caused by learners' first-language interference.

Nevertheless, previous studies indicate that research concerning *tajwid* and '*ilm al-aṣwāt* still develops within three major trends. First, research focusing on the effectiveness of *tajwid*-based pronunciation methods in Arabic language learning.¹³ Second, research positioning '*ilm al-aṣwāt* as a theoretical linguistic study.¹⁴ Third, research discussing the urgency of '*ilm al-aṣwāt* in Arabic language instruction in general.¹⁵ However, these studies predominantly highlight aspects of methods or concepts in isolation, whereas the relationship between teacher understanding and its implementation in instructional practice has received scant attention.

Based on this literature review, there remains a research gap that warrants further development, namely, how teachers, as the primary agents of instruction, understand the concepts of *tajwid* and '*ilm al-aṣwāt*, and how this understanding is reflected in classroom instructional practices. To date, empirical studies specifically analyzing the correlation among teacher perceptions, instructional practices, and the integration of *tajwid* with '*ilm al-aṣwāt*

¹¹ Muhammad Nur Sholihin, "Peran Ilmu Al-Ashwat Dalam Pelafalan Huruf Hijaiyah (Kajian Teoritik Linguistik Terapan)," *SALIHIA: Jurnal Pendidikan Islam* 3, no. 2 (July 20, 2020): 110–127.

¹² Ni'mah and Salamiyah, "Ilmu Ashwat Dalam Pembelajaran Bahasa Arab."

¹³ Rohmat Hidayat et al., "Optimalisasi Softskill Santri TPQ Desa Gongseng Jombang Melalui Pelatihan Bahasa Arab Dan Tajwid," *Jumat Keagamaan: Jurnal Pengabdian Kepada Masyarakat* 4, no. 1 (2023): 50–58.

¹⁴ Muhammad Nur Sholihin, "Peran Ilmu Al-Ashwat Dalam Pelafalan Huruf Hijaiyah (Kajian Teoritik Linguistik Terapan)."

¹⁵ Ni'mah and Salamiyah, "Ilmu Ashwat Dalam Pembelajaran Bahasa Arab."

within the context of Arabic language learning at Madrasah Ibtidaiyah remain relatively limited.¹⁶

Prompted by this gap, this study is formulated to answer three primary research questions: (1) what are the perceptions of Arabic language teachers toward *tajwid* and *'ilm al-aṣwāt* in Arabic language instruction at Madrasah Ibtidaiyah; (2) how do teachers carry out the instructional practices regarding the utilization of both approaches; and (3) what is the degree of alignment between teacher perceptions and practices in their implementation? This study aims to describe teacher perceptions of *tajwid* and *'ilm al-aṣwāt*, identify the instructional practices performed by the teacher, and analyze the alignment between these perceptions and practices.

The novelty of this study lies in its attempt to integrate the Teacher Cognition perspective with Arabic phonological studies through an analysis of the relationship between teacher perceptions and instructional practices concerning *tajwid* and *'ilm al-aṣwāt*. Unlike prior research that predominantly examines the effectiveness of *tajwid* or the urgency of *'ilm al-aṣwāt* in isolation, this study specifically investigates how both approaches are understood and simultaneously implemented by teachers within the context of Arabic language instruction at Madrasah Ibtidaiyah. Consequently, this study not only uncovers classroom instructional practices but also elucidates the underlying conceptual factors that underpin them.

Based on this exposition, this study offers a fresh perspective on Arabic language learning research, particularly in pronunciation instruction and the development of *mahārah al-kalām* (speaking skills), by positioning the teacher as the primary mediator in contextually integrating the *tajwid* and *'ilm al-aṣwāt* approaches. The findings of this study are expected to offer theoretical contributions to the advancement of linguistics-based Arabic pedagogy and teacher cognition research, as well as practical contributions to educators and educational institutions in designing pronunciation instruction that is more systematic, communicative, and aligned with learners' needs at the Madrasah Ibtidaiyah level..

Method

This study employs a qualitative approach with a **single-case study design**. This approach was selected because it enables the researcher to gain a profound and detailed

¹⁶ Sultan A. Almelhes and Hussain E. Alsaiani, "A Conceptual Framework for Teaching Arabic as a Second Language," *Theory and Practice in Language Studies* 14, no. 7 (2024): 2110–2118.

understanding of the specific perceptions and practices of a teacher regarding the utilization of *tajwid* and *'ilm al-aswāt* in Arabic language learning within a real, in-depth, and natural context. This single-case study design does not aim to make statistical generalizations; instead, it seeks to comprehensively and particularistically examine the instructional practices taking place within a specific case unit, namely Arabic language learning at MI Yayasan Putri Siti Hajar.

Research Participants

The research participant is a single case (N=1), specifically an Arabic language teacher instructing at the Madrasah Ibtidaiyah (MI) level at Yayasan Putri Siti Hajar. Participant selection was conducted using a *purposive sampling* technique with specific criteria: (1) actively teaching Arabic at the MI level, (2) possessing a minimum of two years of Arabic teaching experience, (3) being directly involved in instruction that encompasses Arabic pronunciation aspects, and (4) being willing to participate in the study (Assayakurrohim et al., 2023). Given that the focus of this study is an in-depth exploration within the specific context of this institution, this single subject is considered information-rich, providing a realistic portrayal of the alignment between theoretical perceptions and classroom practices in teaching *tajwid* and phonology.

Data Collection Techniques

Research data were collected through in-depth interviews and non-participant observations. The in-depth interviews were conducted in a semi-structured manner to explore the teachers' personal perceptions regarding the concepts of *tajwid* and *'ilm al-aswāt*, teaching experiences, instructional strategies, and the cognitive constraints encountered. Meanwhile, non-participant observations were conducted during classroom instruction to collect empirical data on real instructional practices, the methods employed by the teacher, interaction patterns, and the implementation of phonological aspects in learning activities, to assess their alignment with the teacher's perceptions.

Data Trustworthiness

Data trustworthiness was established through a cross-method consistency check, comparing the data from interviews (what is said) with classroom observation data (what is done). Given that this study involves a single subject (N=1), this step is not intended as a source of triangulation for collective generalization; rather, it aims to measure the degree of consistency and alignment, or to detect any dissonance, between the teacher's cognitive domain (perceptions) and behavioral domain (practices). Additionally, the researcher

conducted *member checking* by asking the participant to review the interview transcript summaries to ensure the data were credible and accurate in accordance with the informant's intended meaning.

Data Analysis

Data analysis was conducted interactively, adhering to the model by Miles, Huberman, and Saldaña, which comprises data reduction, data display, and conclusion drawing. (1) Data Reduction; The interview and observation results were transcribed, coded, and sorted based on their relevance to the research focus. Subsequently, the data were categorized into three primary themes: (1) the teacher's perception of *tajwid* and *'ilm al-aswāt*, (2) instructional practices related to the utilization of both approaches, and (3) the alignment or gap between the teacher's perceptions and practices, (2) Data Display; the findings were structured into a descriptive narrative accompanied by field data excerpts (*verbatim*), and (3) Conclusion Drawing; The final stage involved an ongoing process of interpretation and conclusion drawing to map out the relational patterns among categories capable of addressing the research questions contextually.

Result and Discussion

Teacher Perceptions of Tajwid and 'Ilm al-Aṣwāt in Arabic Language Learning

Interview results indicate that the Arabic language teacher at MI Yayasan Putri Siti Hajar possesses a reasonably good understanding of *tajwid* but lacks an adequate comprehension of *'ilm al-aṣwāt* as a linguistic discipline examining the Arabic sound system. When asked to define *tajwid*, the teacher conceptualized it as the science utilized to correct and beautify the recitation of the Qur'an in accordance with established rules. This understanding is also reflected in the teacher's ability to explain several core topics in *tajwid*, such as the rules of *nun mati* (unvocalized *nūn*) and *tanwin* (nunation), *mim mati* (unvocalized *mīm*), and *makhārij al-ḥurūf* (points of articulation). These findings demonstrate that *tajwid* serves as the primary conceptual framework for the teacher in understanding Arabic pronunciation.¹⁷

Conversely, when questioned about *'ilm al-aṣwāt*, the teacher admitted to being unfamiliar with the term. Nonetheless, after receiving an explanation that *'ilm al-aṣwāt* pertains to language sounds, sound production processes, and articulatory mechanisms, the

¹⁷ Muhammad Hanif Athallah, "Interview with an Arabic Teacher at MI Yayasan Putri Siti Hajar," 2026, MP4 audio/video file.

teacher began to connect the concept with their teaching experience in distinguishing the pronunciation of Arabic letters with similar sounds. This condition indicates that the teacher has, in fact, interacted with phonological aspects in instructional practice, yet has not recognized them as part of a linguistic study with its own distinct theoretical foundation.¹⁸

These findings can be understood through the lens of Teacher Cognition Theory, which posits that a teacher's knowledge, beliefs, learning experiences, and educational background influence how they perceive and implement classroom instruction.¹⁹ In the context of this study, the teacher's academic background in Islamic studies led them to understand that Arabic speech sounds are predominantly shaped by the tradition of Qur'an recitation and *tajwid*, rather than by Arabic linguistic studies. As a result, *tajwid* became the primary reference point for explaining pronunciation aspects, whereas *'ilm al-aṣwāt* has not yet gained a significant position in the teacher's knowledge construction.

The teacher's view on the importance of pronunciation in Arabic instruction also indicates an awareness of the function of speech sounds in preserving semantic accuracy. The teacher exemplified the sound difference between the letters *qāf* and *kāf*, which can alter the meaning of a word. This awareness demonstrates that the teacher understands the relationship between articulatory precision and linguistic meaning, even though this understanding remains at a practical level. In linguistics, this phenomenon relates to the concept of phonemes, which serve to distinguish word meanings through specific sound variations.²⁰ Consequently, although the teacher is not formally acquainted with the term *'ilm al-aṣwāt*, several fundamental principles of phonology are inherently present in their perspective on teaching Arabic pronunciation.

Another compelling finding concerns the teacher's views on the relationship between *tajwid* and Arabic language learning. The teacher believes that *tajwid* remains relevant in helping students produce correct pronunciation, particularly at the Madrasah Ibtidaiyah level, where learners are in the initial stages of language acquisition. Nevertheless, the teacher also realizes that not all *tajwid* rules can be directly applied to communicative Arabic instruction. For instance, the teacher explained that a literal application of the rule of *ikhfā'* (concealment/nasalization) could affect the clarity of certain Arabic vocabulary used in daily

¹⁸ Athallah, "Interview with an Arabic Teacher at MI Yayasan Putri Siti Hajar."

¹⁹ Fang Zhang, Jinquan Wang, and Hennebry-Leung Mairin, "Research on Language Learning Motivation in School Settings in System," *System* 107 (2022): 102817.

²⁰ Hidayat et al., "Optimalisasi Softskill Santri TPQ Desa Gongseng Jombang Melalui Pelatihan Bahasa Arab Dan Tajwid."

communication. This awareness indicates a practical understanding that Arabic language learning possesses distinct characteristics compared to Qur'anic recitation (*tilāwah*).²¹

From a teacher cognition perspective, this condition illustrates a process of knowledge negotiation undertaken by the teacher based on classroom teaching experiences. The teacher does not fully transfer *tajwid* rules into Arabic instruction; instead, they adjust them to the students' needs and instructional objectives. This finding demonstrates that the teacher's perception of *tajwid* is not rigid but rather develops contextually based on their pedagogical experiences.²²

Overall, the research results show that the teacher's perception of Arabic pronunciation instruction remains dominated by the *tajwid* framework. Meanwhile, *'ilm al-aṣwāt* has not emerged as an explicitly understood concept. Nonetheless, the teacher's various views on the importance of sound precision, the semantic differences caused by mispronunciation, and the need to adjust *tajwid* rules to meet communicative needs indicate that phonological elements are present in the teacher's knowledge construction.²³ This finding indicates that the existing gap lies not in the absence of phonological practices, but rather in the lack of an established conceptual understanding of *'ilm al-aṣwāt* as a linguistic foundation in Arabic language learning.

Arabic Language Instructional Practices Concerning the Utilization of *Tajwid* and *'Ilm al-Aṣwāt*

Observation and interview results indicate that Arabic language instructional practices at MI Yayasan Putri Siti Hajar still heavily focus on mastering foundational pronunciation through approaches derived from the teacher's personal background in Qur'anic recitation and *tajwid*. Although the teacher does not explicitly utilize the concept of *'ilm al-aṣwāt* during the learning process, various classroom activities actually embody phonological elements related to the production and articulation of Arabic speech sounds.²⁴

Based on the classroom observations, the lesson typically commences with the teacher writing vocabulary or Arabic expressions on the whiteboard, followed by their Latin transliteration to assist students in reading the provided text. This strategy is employed because some students are still in the initial stages of reading *hijā'iyah* letters, with several

²¹ Athallah, "Interview with an Arabic Teacher at MI Yayasan Putri Siti Hajar."

²² Borg, "Teacher Cognition in Language Teaching: A Review of Research on What Language Teachers Think, Know, Believe, and Do."

²³ Athallah, "Interview with an Arabic Teacher at MI Yayasan Putri Siti Hajar."

²⁴ Athallah, "Interview with an Arabic Teacher at MI Yayasan Putri Siti Hajar."

still at the *Iqra'* level. In this context, the Latin transliteration serves as scaffolding²⁵ to help students bridge the written Arabic script with its correct pronunciation.²⁶

In addition to Latin transliteration, the teacher also uses drill and imitation as primary strategies for teaching pronunciation.²⁷ The teacher first articulates the vocabulary or Arabic expressions, after which the students are requested to mimic them repeatedly until they achieve the targeted pronunciation accuracy. This method was clearly evident when the teacher taught simple expressions and vocabulary related to the daily instructional materials. On several occasions, the teacher also utilized simple melodies or songs to help students retain the vocabulary and its correct pronunciation. This strategy underscores the teacher's effort to adapt the lesson to the characteristics of Madrasah Ibtidaiyah students, who tend to be more responsive to auditory and repetitive approaches.²⁸

These findings demonstrate that pronunciation instruction is largely based on articulatory habituation through repetition rather than on conceptual explanations of the Arabic sound system. Pedagogically, this approach closely aligns with behaviorist theory, which positions repetition and imitation as primary vehicles for language habit formation.²⁹ Within this behaviorist framework, learners' vocal tracts—specifically their articulatory organs—are mechanically conditioned to produce unfamiliar targeted sounds that do not exist within the phonological system of their native language (L1).

In the incipient stages of second language acquisition, this motor-centric approach yields substantial efficacy by facilitating accurate target sound production among learners. However, an over-reliance on rote repetition absent a cognitive foundation poses an intrinsic pedagogical vulnerability that may impede advanced linguistic development. If mechanical motor execution is not accompanied by a conceptual comprehension of speech-sound characteristics, the instructional process risks cultivating superficial sound-reproduction capabilities that are utterly devoid of adequate phonological awareness.³⁰ Lacking this systemic insight, learners merely engage in rote mimicry, which severely restricts their

²⁵ Finti A Palumbung et al., "Bimbingan Membaca Al-Qur'an Menggunakan Tajwid Yang Baik Dan Benar," *Jurnal Alitjani Penelitian dan Pengabdian kepada Masyarakat* 5, no. 5 (2025): 729–736.

²⁶ Athallah, *Wawancara Guru Yayasan Putri Siti Hajar Tingkat MI*.

²⁷ Fatimah Azzahra Putri, Muhibb Abdul Wahab, and Akmal Walid Ahkas, "Pengembangan Strategi Pembelajaran Insya' Perspektif Rasyid Ahmad Thu'aimah Dan Ali Madkur Sebagai Fondasi Keterampilan Produktif Bahasa Arab," *Jurnal Pendidikan Bahasa Arab* 3, no. 2 (November 2025): 153–67, <https://doi.org/10.59829/vtjh0532>.

²⁸ Athallah, "Interview with an Arabic Teacher at MI Yayasan Putri Siti Hajar."

²⁹ Samsul Bahri, "Fonologi Dan Leksikologi Bahasa Arab: Kajian Struktur Bunyi Dan Kosakata Dalam Perspektif Linguistik," *Kartika: Jurnal Studi Keislaman* 5, no. 2 (2025): 1265–1276.

³⁰ Athallah, "Interview with an Arabic Teacher at MI Yayasan Putri Siti Hajar."

capacity to autonomously transfer pronunciation skills to unfamiliar lexical items.

Observation findings also reveal that the teacher actively corrects students' pronunciation errors. Special attention is directed toward letters with similar acoustic features, such as *sin* and *shin*, as well as *qāf* and *kāf*. The teacher recognizes that mispronunciations of these letters can result in semantic shifts (changes in word meaning). The auditory and articulatory overlapping of these specific letters frequently presents a cognitive challenge for non-native learners, given that their phonetic distinctions are exceptionally subtle, relying on minute adjustments in the place of articulation (*makehraj*) or the manner of airflow articulation (*ṣifah*).

The instructor's rigorous corrective interventions are driven by a pragmatic awareness that phonetic distortions in these acoustically similar letters result in immediate semantic shifts, thereby radically altering word meanings. Within the Arabic linguistic structure, phonemes possess highly potent distinctive features crucial for semantic differentiation; for instance, mispronouncing *qalb* (heart) as *kalb* (dog) due to the phonemic substitution of *qāf* with *kāf* fundamentally destabilizes the communicative context and engenders profound misinterpretation. This acute awareness of semantic consequences underscores that, in instructional practice, phonology cannot be isolated as a mere motor skill but must be treated as a cornerstone for semantic comprehension and communicative accuracy.³¹

Synthesizing these instructional dynamics, the findings indicate that the instructor successfully operationalizes the fundamental principles of articulatory phonetics, albeit through an intuitive and implicit pedagogical approach. Classroom efficacy is achieved without overwhelming novice learners with the dense, formal terminology of modern phonetics or the classical framework of *'ilm al-aṣwāt*. Expressly, establishing a deliberate bridge between motor habituation and cognitive phonological awareness remains imperative. By synthesizing consistent mechanical drills with accessible, scaffolded conceptual explanations, educators can ensure that learners not only accurately reproduce Arabic phonemes but also develop a robust, long-term linguistic foundation.

Interestingly, the interview data show that the teacher also has awareness of potential interference between *tajwid* rules and communicative Arabic instruction. The teacher explained that certain *tajwid* rules cannot be directly applied to everyday Arabic pronunciation. For instance, the teacher avoids applying the rule of *ikhfā'*

³¹ Hidayat et al., "Optimalisasi Softskill Santri TPQ Desa Gongseng Jombang Melalui Pelatihan Bahasa Arab Dan Tajwid."

(nasalization/concealment) to the pronunciation of specific words out of concern that it might diminish the acoustic clarity necessary for effective communication. This finding indicates that the teacher possesses a practical awareness regarding the distinct functions of Qur'anic recitation (*tilāwah*) instruction versus Arabic instruction as a communicative tool.³²

Nevertheless, classroom Arabic instruction remains dominated by the *qawā'id wa tarjamah* (grammar-translation) approach. This is evident from the heavy reliance on textbooks and student worksheets (*LKS*) as primary learning resources, alongside a strong focus on translation and the comprehension of linguistic forms. This approach directs instructional activities heavily toward vocabulary mastery and textual meaning rather than toward developing communicative speaking skills. This condition aligns with Widiati's (2026) findings, which indicate that conventional approaches to Arabic language learning remain heavily oriented toward grammatical rules and translation rather than active language use. From the perspective of Teacher Cognition Theory, teachers' instructional practices can be understood as reflections of their own learning experiences and academic backgrounds.³³ The teacher tends to deploy strategies closest to the linguistic and religious expertise they have already mastered, namely *tajwid*-based approaches, drills, and habituation of pronunciation. In other words, the instructional practices emerging in the classroom are influenced not only by students' needs but also by the teacher's internal knowledge system of Arabic and how it should be taught.

Overall, the research findings show that phonological elements are inherent in Arabic-language instructional practices at MI Yayasan Putri Siti Hajar. This presence is visible in the utilization of drills, imitation, articulatory correction, and attention to meaning-altering sound distinctions. However, these practices still occur intuitively and are not yet underpinned by a conceptual understanding of *'ilm al-aṣwāt* as a scientific foundation for teaching language speech sounds. This condition indicates that, while the ongoing pronunciation instruction addresses practical phonetic aspects, it has not yet evolved into a systematic, structured phonological learning framework.

Conceptual Gaps between Teacher Perception and Practice in the Utilization of *Tajwid* and *'Ilm al-Aṣwāt*

³² Athallah, "Interview with an Arabic Teacher at MI Yayasan Putri Siti Hajar."

³³ Borg, "Teacher Cognition in Language Teaching: A Review of Research on What Language Teachers Think, Know, Believe, and Do."

An analysis of the teacher's perceptions and practices demonstrates a relatively close correlation between the two; however, this relationship is not yet fully underpinned by a comprehensive conceptual understanding of *'ilm al-aṣwāt*. The teacher demonstrates a strong understanding of the importance of pronunciation in Arabic language instruction and positions *tajwid* as the primary foundation for guiding students to produce Arabic speech sounds accurately. This perception subsequently shapes various classroom instructional practices, such as drills, imitation, articulatory corrections, and an emphasis on letter-precision pronunciation for letters with high acoustic similarity.³⁴

From the perspective of Teacher Cognition Theory, this condition indicates that the teacher's instructional practices are a direct reflection of their internal knowledge system and prior experiences (Borg, 2003). Because experiences in Qur'anic literacy and *tajwid* have predominantly shaped the teacher's understanding, the approaches deployed in Arabic language instruction also tend to be oriented toward articulatory precision based on *tajwid* rules. Consequently, there is alignment between the teacher's perception and practice regarding Arabic pronunciation. The teacher believes in the critical importance of acoustic accuracy, and this belief is manifested in instructional activities that emphasize repetitive pronunciation exercises.

Nevertheless, the research findings reveal that this alignment is only partial. The teacher is capable of implementing various activities related to phonological aspects, but does not yet conceptualize these activities as part of *'ilm al-aṣwāt*. In other words, phonological practices are present within the instructional process but have not been scientifically conceptualized within a linguistic framework. This finding constitutes one of the primary contributions of this study, as it demonstrates that the presence of *'ilm al-aṣwāt* in Arabic pedagogy does not always manifest as explicit theoretical understanding; rather, it can exist implicitly through the teacher's actual instructional practices.³⁵

This phenomenon is observable in learning activities that involve habituating sound articulation, differentiating letters with phonetic similarities, and correcting students' mispronunciations. These activities are fundamentally rooted in phonetics and phonology, which fall under the scope of *'ilm al-aṣwāt* (Ni'mah & Salamiyah, 2024; Fitria, 2024). However, the teacher conceptualizes them as parts of *tajwid* application rather than as phonological

³⁴ Athallah, "Interview with an Arabic Teacher at MI Yayasan Putri Siti Hajar."

³⁵ Athallah, "Interview with an Arabic Teacher at MI Yayasan Putri Siti Hajar."

practices within Arabic language learning. This situation underscores a conceptual gap between what the teacher understands and what is actually executed in instructional practice.

Another finding that corroborates this conceptual gap is the teacher's view on the function of *'ilm al-aṣwāt*. After receiving an explanation regarding the concept of *'ilm al-aṣwāt*, the teacher acknowledged that the discipline could help overcome specific pronunciation difficulties, such as those experienced by students experiencing articulatory impediments. Nonetheless, the teacher still perceives *'ilm al-aṣwāt* as supplementary, supporting knowledge rather than a primary foundation in Arabic pedagogy.³⁶ Conversely, *tajwid* remains the ultimate reference point for teaching pronunciation. This viewpoint indicates that *'ilm al-aṣwāt* has not yet been granted adequate space within the teacher's pedagogical construct.

To further elucidate the relationship between teacher perception and practice, the research findings are summarized in Table 1 below:

Table 1. Alignment of Teachers' Perceptions and Practices in the Application of Tajwid and al-Aṣwāt

Aspect	Teacher Perception	Teacher Practice	Analysis
<i>Tajwid Science</i>	Understood as the primary foundation for Arabic pronunciation.	Utilized in pronunciation drills and student sound corrections.	Alignment exists between perception and practice.
<i>'Ilm al-Aṣwāt</i>	Not yet conceptually recognized.	Its elements emerge within pronunciation instruction.	A conceptual gap occurs.
Arabic Pronunciation	Viewed as crucial for preserving semantic accuracy.	The teacher utilizes drills, imitation, and articulatory corrections.	Alignment exists between perception and practice.
Arabic Phonology	Understood practically through experiences in <i>tajwid</i> .	Implemented implicitly without a linguistic theoretical framework.	Practice is present but not yet conceptualized.
Communicative Learning	Viewed as important in Arabic language instruction.	Still dominated by <i>qawa'id wa tarjamah</i> and worksheet usage.	Implementation is not yet optimal.

Based on the table, it can be observed that the relationship between the teacher's perceptions and practices does not entirely indicate misalignment; rather, it shows a pattern of partial alignment. The teacher maintains a relatively consistent understanding and practice regarding *tajwid* and pronunciation aspects, but lacks an adequate comprehension of *'ilm al-aṣwāt* as a linguistic discipline. Consequently, the gap identified in this study lies not in the absence of phonological practices but in the lack of an established conceptual framework capable of scientifically explaining them.

This finding carries significant theoretical implications as it demonstrates that the relationship between *tajwid* and *'ilm al-aṣwāt* is not always dichotomous, as frequently

³⁶ Athallah, "Interview with an Arabic Teacher at MI Yayasan Putri Siti Hajar."

understood in academic discourse. In the context of Arabic language learning at MI Yayasan Putri Siti Hajar, *tajwid* actually performs several phonetic functions that theoretically fall within the domain of *'ilm al-aṣwāt*. This finding aligns with the view that *tajwid* and *'ilm al-aṣwāt* share a common ground in the aspect of speech sound production, despite having distinct orientations and objectives.³⁷

Thus, the results of this study indicate that Arabic language instructional practices at MI Yayasan Putri Siti Hajar have incorporated considerably strong phonological elements through a *tajwid*-based approach. However, these practices are not yet supported by a conceptual understanding of *'ilm al-aṣwāt* as a broader linguistic framework explaining the Arabic sound system. This insight represents the primary contribution of this research: the existence of phonological practices that are implicitly present in Arabic instruction but have not been explicitly conceptualized within the teacher's understanding.

Implications of Integrating Tajwid and 'Ilm al-Aṣwāt in Arabic Language Learning

The findings of this study demonstrate that Arabic language instruction at MI Yayasan Putri Siti Hajar already contains phonological elements through a *tajwid*-based approach, even though it lacks support from a conceptual understanding of *'ilm al-aṣwāt*. This condition indicates an opportunity to integrate both disciplines more systematically into Arabic pedagogy. This integration is essential because *tajwid* and *'ilm al-aṣwāt* intersect at the sound production stage, yet they offer distinct contributions to the learning process. *Tajwid* provides a practical foundation for articulatory precision, while *'ilm al-aṣwāt* delivers a scientific framework to comprehend the characteristics, distribution, and functions of sounds within the Arabic language system.³⁸

From a pedagogical perspective, the results of this study highlight the need to strengthen the Arabic phonology competence of Arabic language teachers. Thus far, Arabic pronunciation has mostly been taught through imitation and habituation approaches, meaning students tend to mimic sounds without understanding the underlying linguistic reasons for sound distinctions. By understanding *'ilm al-aṣwāt*, teachers can not only correct student pronunciation but also explain the mechanics of sound formation, phonemic

³⁷ Achmad Tito Rusady and Anisatu Thoyyibah, "Pelatihan Tahsin Surat Al Fatihah Berbasis Ilmu Ash-Wat Dan Ilmu Tajwid Untuk Pemuda Masjid Ihyaul Qulub Karangploso Kabupaten Malang," *Dharmakarya* 12, no. 4 (2024): 513.

³⁸ Ni'mah and Salamiyah, "Ilmu Ashwat Dalam Pembelajaran Bahasa Arab."

differences, and the relationship between sound and meaning.³⁹ Consequently, pronunciation learning can progress from mere sound reproduction activities to a process that builds students' phonological awareness.

Furthermore, the integration of *tajwid* and *'ilm al-aṣwāt* can help teachers prevent interference between Qur'anic recitation (*tilāwah*) training and communicative Arabic instruction. The research findings show that the teacher already has a practical awareness of the two different functions, but this awareness remains intuitive. Therefore, a more systematic understanding of *'ilm al-aṣwāt* can assist teachers in determining when *tajwid* rules should be used as a means of articulation practice and when instruction must be oriented toward Arabic communication needs.⁴⁰ In this manner, pronunciation instruction can proceed more proportionately and in accordance with language-learning objectives.

From an academic perspective, this study demonstrates the importance of strengthening Arabic phonology materials in prospective Arabic teacher education. Historically, the study of *tajwid* and Arabic linguistics has often been pursued separately, obscuring their relationship within the context of Arabic language pedagogy.⁴¹ In fact, the results of this study show that both can complement each other in building students' pronunciation skills. Therefore, Arabic language teacher education programs need to pay greater attention to integrating Islamic studies and linguistic studies so that prospective teachers possess a more comprehensive understanding of teaching Arabic speech sounds.

From an institutional perspective, the results of this study provide input for madrasahs to develop more varied and communicative Arabic language learning. A reliance on the *qawā'id wa tarjamah* method, the use of student worksheets (*LKS*) as primary learning resources, and the dominance of translation activities potentially restrict the development of students' speaking skills. Therefore, madrasahs need to encourage the use of instructional strategies that are more focused on active language practice, such as listening exercises, phonological games, simple dialogues, the use of audiovisual media, and the application of digital technology in Arabic pedagogy.⁴² Such strategies can help learners have a more

³⁹ Muhammad Nur Sholihin, "Peran Ilmu Al-Ashwat Dalam Pelafalan Huruf Hijaiyah (Kajian Teoritik Linguistik Terapan)."

⁴⁰ Ni'mah and Salamiyah, "Ilmu Ashwat Dalam Pembelajaran Bahasa Arab."

⁴¹ Hambali Hambali, Fathur Rozi, and Nor Farida, "Pengelolaan Pembelajaran Ilmu Tajwid Melalui Media Audio Visual," *Naturalistic: Jurnal Kajian Penelitian dan Pendidikan dan Pembelajaran* 5, no. 2 (2021): 872–881.

⁴² Khotijah Khotijah and Dina Indriana, "Improving Arabic Language Skills in the Digital Era to Realize Golden Indonesia 2045," *al-Ittihad : Jurnal Keilmuan dan Kependidikan Bahasa Arab* 16, no. 2 (2024): 59–74.

authentic language experience and support the gradual development of communicative competence.

Theoretically, this study demonstrates that the relationship between *tajwid* and *'ilm al-aṣwāt* does not have to be understood as two completely separate disciplines. In the context of elementary-level Arabic instruction, both can be positioned as complementary approaches. *Tajwid* serves as a phonetic foundation that aids articulatory accuracy,⁴³ whereas *'ilm al-aṣwāt* functions as a linguistic framework that scientifically explains the language sound system.⁴⁴ The integration of both has the potential to yield a pronunciation-learning model that is more systematic, contextual, and tailored to the needs of students at the Madrasah Ibtidaiyah level.

Nevertheless, the results of this study must be understood within the limitations of its research context, which was confined to a single Arabic language teacher at MI Yayasan Putri Siti Hajar. Consequently, these findings are not intended to represent all Arabic language instructional practices across Madrasah Ibtidaiyah institutions. Instead, this study provides a profound understanding of how a teacher's perceptions and practices can shape Arabic pronunciation instruction within a specific context. Based on these limitations, future research could be conducted across diverse madrasahs, educational levels, or varying teacher backgrounds to obtain a broader overview of the integration of *tajwid* and *'ilm al-aṣwāt* in Arabic language learning.

Conclusion

This study aims to analyze teacher perceptions and practices regarding *tajwid* and *'ilm al-aṣwāt* in Arabic language instruction at the Madrasah Ibtidaiyah level, as well as to examine the degree of alignment between the two. The findings of this study demonstrate that the Arabic language teacher at MI Yayasan Putri Siti Hajar possesses a robust understanding of *tajwid* as the foundation for pronunciation, yet lacks a comprehension of *'ilm al-aṣwāt* as a broader linguistic discipline. In instructional practice, phonological aspects have been implemented through drills, imitation, and pronunciation habituation, although these remain intuitive and are still dominated by the *qawā'id wa tarjamah* approach. Furthermore, the research findings reveal a partial alignment between the teacher's perceptions and practices,

⁴³ Hidayat et al., "Optimalisasi Softskill Santri TPQ Desa Gongseng Jombang Melalui Pelatihan Bahasa Arab Dan Tajwid."

⁴⁴ Marwa Shafirayanti, Rohanda Rohanda, and Abdul Kodir, "Ilmu Ashwat (Fonologi) Perspektif Filsafat Ilmu: Kajian Ontologi, Epistemologi, Dan Aksiologi," *Arus Jurnal Sosial dan Humaniora* 5, no. 1 (2025): 355–361.

while simultaneously exposing a conceptual gap; phonological practices are implicitly present through the *tajwid* approach but have not yet been conceptualized within the framework of *'ilm al-aṣwāt*. These insights indicate the critical importance of integrating *tajwid* and *'ilm al-aṣwāt* in Arabic pedagogy. However, given that this study was conducted with only one teacher in a single madrasah, the results must be understood within their specific context. They should be further expanded through future research with a broader scope.

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