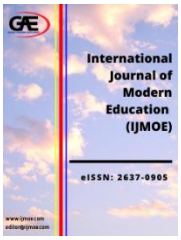
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TARANNUM IN QUR'ANIC STUDIES: A CHRONOLOGICAL REVIEW

Mohd Shahidan Ramli[1]*, Mohd Nizam Sahad[2], Khairil Fikri Mohd Din[3]

[1]School of Humanities, Universiti Sains Malaysia, Malaysia
mohdshahidanramli@student.usm.my https://orcid.org/0009-0009-2117-5866
[2]School of Humanities, Universiti Sains Malaysia, Malaysia
nizamsahad@usm.my https://orcid.org/0000-0001-5002-8827
[3]School of Humanities, Universiti Sains Malaysia, Malaysia
khairilfikri@student.usm.my https://orcid.org/0009-0005-6066-4751
*Corresponding Author

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Abstract:

Tarannum represents an important dimension of Qur'anic studies, particularly in relation to the art and science of Qur'anic recitation, vocal performance, pedagogical traditions, and the broader transmission of Qur'anic knowledge. Despite its scholarly significance, the historical development of research associated with Tarannum remains insufficiently mapped, making it difficult to understand how research interests, productivity, and scholarly orientations have evolved over time. This study therefore provides a chronological review of the development of Tarannum in Qur'anic studies by identifying major patterns and shifts across different periods of scholarship. A systematic advanced search was conducted in the Scopus database using search terms centred on "Tarannum" and "Qur'anic Studies" and related concepts relevant to the research scope. Following the screening and selection process, 119 publications (n = 119) were retained as the final primary dataset and analysed chronologically according to publication year, research development, and observable patterns in scholarly productivity. The analysis identified three distinct phases: Emergence and Fragmented Scholarship (1967–2009), characterised by limited and dispersed publication activity; Consolidation and Progressive Growth (2010–2018), reflecting increasingly consistent scholarly engagement and gradual diversification of research interests and Expansion and Research Acceleration (2019–2026), representing a substantial increase in publication output alongside broader thematic and interdisciplinary orientations. The chronological pattern demonstrates a transition from scattered early scholarship toward a more established and increasingly diverse research domain encompassing Qur'anic recitation, pedagogy,

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memorisation, *qirāʾāt*, tajwīd, oral performance, aesthetics, and contemporary interdisciplinary applications. This review provides a structured historical account of the intellectual development of Tarannum-related scholarship and establishes a useful foundation for identifying research gaps, emerging directions, and future opportunities within Qur'anic studies.

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Keyword:

Chronological, Tarannum, Qur'anic Studies, Review

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Introduction

Tarannum in Qur'anic studies refers to the art of rendering Qur'anic recitation in a melodious, disciplined, and reverent manner while remaining fully governed by tajwid, articulation, pause rules, and the meaning of the verses. Recent review literature describes tarannum not as a mere embellishment of sound, but as an intersection of linguistic beauty, theological depth, and educational tradition within Islam (M. S. Ramli et al., 2025). Systematic reviews further frame tarannum as a medium that supports the preservation of Qur'anic tradition, the transmission of religious knowledge, the safeguarding of Arabic language heritage, and the formation of Muslim cultural identity, while also noting that rigorous scholarly analysis remains relatively limited and that younger generations show declining mastery in some settings (M. Ramli et al., 2025). Within this framework, tarannum must be understood in close relation to tartil and tajwid, because the Qur'an's oral form is preserved through exact pronunciation, controlled rhythm, and oral transmission from teacher to student (Hamawi, 2020; Ruqeishi & Lone, 2025). Phonetic studies reinforce this point by showing that tajwid corresponds to systematic articulatory and acoustic principles, including consonant production, vowel length, assimilation, nasalization, intonation, rhythm, and pause, so correct recitation functions at once as a linguistic safeguard, a spiritual practice, and an art form (Younis, 2026). For that reason, tarannum is not an alternative to tajwid but an aesthetic layer that operates only when the foundational recitation is correct, since errors in pronunciation and recitational rules can alter validity and meaning (Farihah, 2021; Mahmoud & Al-Haddad, 2025). The broader Qur'anic discourse on recitation also links recitation to understanding, suggesting that proper vocal delivery and meaningful reception are mutually reinforcing rather than separate aims (Şimşek, 2025).

In educational and intellectual practice, tarannum has developed into a field that connects recitational theory, vocal training, maqamat, spiritual etiquette, and both traditional and contemporary teaching methods. Studies on the aesthetics and ethics of Qur'anic recitation

describe its aesthetic dimension through tajwid, melodic arrangement, vocal beauty, and rhythmic harmony, while its ethical dimension appears in sincerity, humility, reverence, and the embodiment of Qur'anic values in everyday life (Rizqi & Kultsum, 2025). This means that beauty in recitation is not reducible to vocal attractiveness or technical precision alone, but depends on spiritual depth and moral comportment as well (Rizqi & Kultsum, 2025). Pedagogically, the literature consistently places *talaqqi* and *musyafahah* at the center of tarannum learning, since students improve through repeated listening, imitation, correction, and direct supervision by qualified teachers (Farihah, 2021; Hanum, Abas, et al., 2021; Muhazir, 2022). Several educational studies report that Tilawati- or tilawah-based approaches improve learners' readiness, engagement, and recitation performance; one classroom study found average beautiful-reading scores rising from 69.95 to 82.38 across two cycles, while a university coaching program also reported gains after structured training in makhraj, tajwid, and recitation stages (Farihah, 2021; Muhazir, 2022). Community-based training studies likewise report that rhythm-based recitation can strengthen fluency, makhraj accuracy, rhythm control, confidence, and motivation, with Bayyati and Hijaz described as easier for students to apply than Sikah in one eight-week training context (Zaki et al., 2025). At the institutional level, higher education research now argues for clearer teaching objectives for taranum skills and for innovative audio-visual modules, especially for Bayyati, to support lecturers and improve student mastery in Quranic recitation courses (Salleh et al., 2024) . The continuity of the discipline also depends on influential scholar and institutions, and one study of Malaysian Qur'anic education highlights the major contribution of Tan Sri Dato' Seri (Dr) Syeikh Haji Ismail Haji Muhammad in tajwid, qira'at, tarannum, and the training of distinguished reciters at national and international levels.

In broader contemporary scholarship, tarannum is increasingly approached not only as a vocal art but also as a mode of listening, a pedagogical technology, and a vehicle for spiritual and cultural experience. Research on Qur'anic sound suggests that psychospiritual effects do not depend solely on external melody, because even recitation without external tarannum carries internal rhythmic features that are more energetic and more rhythmically patterned than comparison speech, and this has been associated with broader neural synchronization during listening (Ismail et al., 2023). At the same time, technology-focused studies argue that digital tools can help learners practice repeatedly, receive immediate feedback, and compare their recitation patterns with trained melodic models, including prototypes that reported 88.7% overall accuracy by verse and others that achieved 80% similarity on some individual samples (Hanum, Abas, et al., 2021). Related work on web-based and game-based applications presents such tools as useful complements to conventional teaching, especially for learners who lack regular access to one-to-one instruction (Hanum, Aziz, et al., 2021; Nadziman et al., 2023). Even so, the strongest position in the literature is that technology should assist rather than replace the teacher-student recitation tradition, and that effective systems should be grounded in rule-based knowledge of tajwid, canonical pronunciation, and makhraj rather than only generic speech-recognition methods (Ruqeishi & Lone, 2025). In conclusion, an introduction to *Tarannum in Qur'anic Studies* should present tarannum as a disciplined and multidimensional field that unites phonetic precision, aesthetic expression, ethical formation, pedagogical method, civilizational heritage, and carefully designed digital innovation in the service of preserving the living sound of the Qur'an (M. Ramli et al., 2025; M. S. Ramli et al., 2025).

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Materials and Methods

Data Collection

Tarannum constitutes an important dimension of Qur'anic studies, reflecting the intersection of melodic recitation, vocal aesthetics, pedagogical traditions, and spiritual engagement with the Qur'an. Despite growing scholarly interest, the historical development and changing research trajectories of Tarannum remain insufficiently synthesized across time. This chronological review therefore examines the evolution of Tarannum scholarship by systematically tracing patterns, thematic shifts, methodological developments, and emerging research directions. A single-step data collection strategy was conducted using the Scopus database to identify and select high-quality, relevant scholarly publications through predefined search terms and eligibility criteria. Employing a structured and reproducible retrieval process is essential for minimizing selection bias and ensuring consistency in the evidence base. Rigorous data collection further strengthens the reliability and validity of the review, enabling meaningful interpretation of temporal trends and providing a robust foundation for understanding the evolution and future direction of Tarannum research in Qur'anic studies.

Table 1: The Specification for Primary Data Searching

Keyword	**Tarannum, Qur'anic Studies**
Inclusion	Article, Journal, English, Social science and Final
Exclusion	Besides social sciences and other languages
Final Search String (Scopus)	TITLE-ABS-KEY (("Tarannum" OR "Qur'anic Studies" OR "Quranic Studies" OR "recitation" OR "Quranic recitation" OR "Tajweed" OR "Quranic interpretation" OR "Quranic exegesis")) AND (LIMIT-TO (DOCTYPE , "ar")) AND (LIMIT-TO (LANGUAGE , "English")) AND (LIMIT-TO (SRCTYPE , "j")) AND (LIMIT-TO (PUBSTAGE , "final")) AND (LIMIT-TO (SUBJAREA , "SOCI")) AND (LIMIT-TO (EXACTKEYWORD , "Quranic Studies") OR LIMIT-TO (EXACTKEYWORD , "Recitation") OR LIMIT-TO (EXACTKEYWORD , "Education") OR LIMIT-TO (EXACTKEYWORD , "Curriculum") OR LIMIT-TO (EXACTKEYWORD , "Qur'an") OR LIMIT-TO (EXACTKEYWORD , "Islamic Education") OR LIMIT-TO (EXACTKEYWORD , "Qur'anic Studies") OR LIMIT-TO (EXACTKEYWORD , "Quranic Interpretation") OR LIMIT-TO (EXACTKEYWORD , "Qur'an") OR LIMIT-TO (EXACTKEYWORD , "Qur'anic Studies"))
Number of Primary Article	119

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The data collection process was systematically designed to establish a reliable and conceptually focused corpus for tracing the chronological development of Tarannum within Qur'anic studies. Scopus was employed as the single bibliographic database due to its extensive coverage of peer-reviewed and internationally indexed scholarly literature. The search strategy incorporated "Tarannum" and "Qur'anic Studies" alongside related terms, including "recitation," "Quranic recitation," "Tajweed," "Quranic interpretation," and "Quranic exegesis," to capture studies that may address Tarannum without explicitly using the term. To enhance disciplinary consistency and scholarly quality, the search was restricted to final English-language journal articles classified within the Social Sciences. Exact keywords related to Qur'anic studies, recitation, education, curriculum, Islamic education, and Qur'anic interpretation were further applied to strengthen conceptual relevance and minimize unrelated records. Following the application of these predefined criteria, 119 primary articles were identified. This systematic and reproducible procedure strengthens the reliability and validity of the dataset while reducing selection bias. Importantly, a consistent retrieval framework enables temporal patterns to be interpreted more confidently as developments within the scholarly field rather than artifacts of inconsistent data selection.

Data Clustering

Temporal clustering provides an important analytical framework for interpreting the developmental trajectory of research on Tarannum within Qur'anic studies, as annual publication counts alone may not adequately capture structural shifts in scholarly activity over time. Drawing on publications systematically retrieved from the Scopus database through predefined keywords and advanced search strategies, the present review groups the literature according to observable variations in publication year and volume. Rather than imposing arbitrary chronological intervals, this approach enables periods of emergence, consolidation, and accelerated growth to be distinguished on the basis of changes in research productivity. Such clustering enhances the interpretability of longitudinal patterns by revealing periods of limited scholarly activity, transitional growth, and substantial expansion that might otherwise remain obscured within year-by-year reporting. It also provides a coherent basis for examining whether changes in publication intensity correspond with shifts in research themes, methodological orientations, and scholarly priorities. Accordingly, temporal clustering transforms publication data into a meaningful chronological structure through which the evolution and maturation of Tarannum scholarship can be systematically interpreted.

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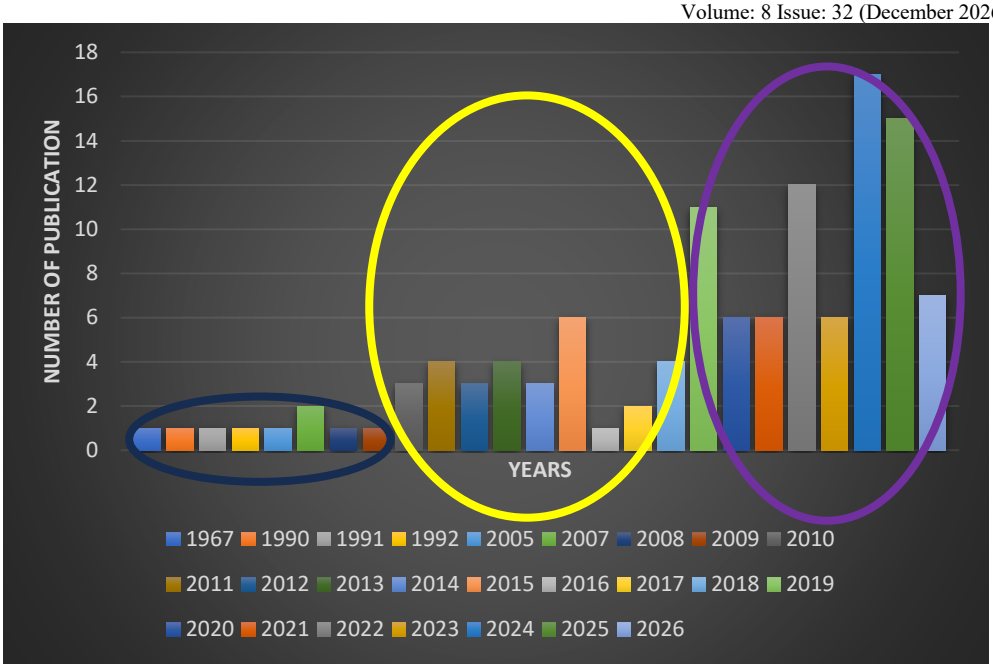


Figure 1: Three-Phase Chronological Evolution of Research on Tarannum and Qur'anic Studies (1967–2026)

Phase 1: Emergence and Fragmented Scholarship (1967–2009)

The first phase, spanning 1967–2009, represents the emergence and fragmented development of scholarship associated with Tarannum and Qur'anic studies. Only nine publications were recorded across this extended period, beginning with a single publication in 1967, followed by a substantial publication gap until 1990. Research activity remained highly intermittent thereafter, with only one publication annually in 1990, 1991, 1992, 2005, 2008, and 2009, while 2007 recorded two publications. This sparse and discontinuous pattern indicates that the field had not yet developed into a sustained research domain. Instead, relevant scholarship appeared as isolated contributions distributed across different periods. The phase can therefore be interpreted as a formative stage, during which the intellectual foundations of the field were emerging but had yet to generate continuous scholarly momentum. The prolonged gaps between publications further suggest limited research concentration and relatively weak institutionalization of the topic within internationally indexed social-science literature.

Phase 2: Consolidation and Progressive Growth (2010–2018)

The second phase, covering 2010–2018, marks a transition from sporadic publication toward more sustained and progressively established scholarly activity. A notable structural change occurred in 2010, when publication output increased to three articles, followed by four in 2011, three in 2012, four in 2013, and three in 2014. Publication output subsequently reached six articles in 2015, although temporary fluctuations occurred between 2016 and 2018. Collectively, this period produced 30 publications, more than three times the output recorded during the preceding phase. More importantly, every year within this period generated at least one publication, distinguishing it from the discontinuous pattern characterizing the formative phase. This sustained annual presence indicates increasing scholarly recognition and gradual consolidation of the research domain. Accordingly, this phase represents a period in which Tarannum and related Qur'anic studies began developing a more visible and continuous

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research trajectory, establishing the foundation for the substantially stronger growth observed after 2018.

Phase 3: Expansion and Research Acceleration (2019–2026)

The third phase, spanning 2019–2026, represents the most pronounced period of research expansion and acceleration. The transition is particularly evident in 2019, when annual publication output increased sharply to 11 articles, compared with four in 2018. Although publication levels fluctuated thereafter, output remained considerably higher than during earlier periods, with six publications each in 2020 and 2021, followed by 12 in 2022, six in 2023, and a historical peak of 17 publications in 2024. The high level continued in 2025 with 15 publications, while seven publications were recorded for 2026. Overall, this phase accounts for 80 of the 119 publications (67.2%) in the dataset, demonstrating that more than two-thirds of the retrieved literature emerged from 2019 onward. The concentration of scholarship within this relatively short period indicates a decisive shift from gradual consolidation toward intensified research activity, suggesting that Tarannum and Qur'anic studies have become an increasingly visible and dynamic area of contemporary scholarly inquiry.

Result and Discussion

Emergence and Fragmented Scholarship (1967–2009)

The earliest period, covering 1967–1992, demonstrates that the retrieved literature was initially fragmented and conceptually distant from Tarannum or Qur'anic studies. Haines and McKeachie (1967) examined recitation within general psychology education and found that competitive classroom conditions generated greater tension, weaker recitation achievement, and lower student satisfaction than cooperative learning. Pearlman (1990) subsequently positioned recitation within professional ethics education, emphasizing its potential contribution to moral reasoning, communication, and engagement with historical and cultural change. A more experimental orientation appeared in Van Houten and Van Houten, (1991), where oral recitation facilitated faster acquisition of spelling words, particularly when longer words were segmented into syllables. Lieberman et al. (1992), however, introduced an important distinction between factual recitation and genuine conceptual understanding, showing that accurate reproduction of information should not automatically be interpreted as comprehension.

A second period, spanning 2005–2009, reflects increasing attention to recitation as an instructional and assessment mechanism, particularly in higher education. McCulloh et al. (2005) demonstrated that active board-based instructional practice improved learning and standardized examination performance. Within pharmacy education, Zdanowicz (2007) and McCorry (2007) incorporated recitation sessions into professionally oriented teaching structures, linking classroom knowledge with applied disciplinary contexts. O'Brien et al. (2008) advanced this direction through rubric-based assessment, demonstrating that recitation-related case presentations could evaluate knowledge, skills, and professional behaviour from instructor, peer, and self-assessment perspectives. Zdanowicz (2009) further integrated weekly recitation with case discussions and active-learning exercises to strengthen critical thinking and application of interdisciplinary knowledge.

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Overall, Phase 1 should be interpreted cautiously as pre-field or peripheral scholarship rather than direct evidence of early Tarannum research. The dominant meaning of "recitation" concerned general educational practices rather than Qur'anic melodic recitation. This finding exposes substantial semantic noise within the Scopus retrieval strategy and suggests that subsequent chronological interpretation requires careful substantive screening before attributing early publications to the development of Tarannum scholarship.

Consolidation and Progressive Growth (2010–2018)

The early consolidation period (2010–2013) remained conceptually heterogeneous, although Qur'anic scholarship became increasingly visible. Bangha (2010) demonstrated that oral and musical transmission could alter metrical structures of recited texts, while Turner (2010) situated Qur'anic exegesis within theological discussions of divine justice. Gan (2011) emphasized methodological competence for legitimate Qur'anic interpretation, whereas Aziz (2012) addressed textual transmission, variant readings, and qira'at. Educational studies simultaneously treated recitation as an instructional mechanism. Hastings et al. (2010), Zdanowicz and Lynch (2011) and Stock et al. (2013) associated structured recitation activities with skill application or improved academic outcomes. Conversely, Dudley-Marling (2013) cautioned that recitation could involve limited learner participation. A clearer Qur'anic educational orientation emerged through Moore (2013), where memorisation and recitation were connected with comprehension, Muslim conduct, and culturally situated learning.

The middle period (2014–2016) indicates movement toward active learning, technology, and more direct engagement with Qur'anic recitation. Johnson et al. (2014) and Persky & Dupuis (2014) found advantages in collaborative and active-learning structures compared with conventional recitation-based instruction, while Springer (2014) demonstrated improved conceptual understanding through computer-supported recitation sessions. Most significantly, Ibrahim et al. (2015) shifted technological discussion directly toward Qur'anic learning by identifying challenges in automatic speech recognition arising from tajwīd rules, reciter variation, and pronunciation errors. This work also positioned technology as support for talaqqī and mushāfaha, rather than as their replacement. Davids (2015) and Hj Ab Rahman et al. (2015) broadened Qur'anic scholarship toward interpretive, educational, literary, and social concerns. No analytical finding could be extracted from Groeninck (2016) because no abstract was available.

The later consolidation period (2017–2018) shows further disciplinary expansion. McCallum (2017) highlighted vocality, sound, and historical recitation traditions in the Malay world. Sadeghian (2018) demonstrated substantial international growth in Qur'anic studies, particularly in the United States, Turkey, Malaysia, and Iran. Hoffmann (2018) advocated stronger interdisciplinary engagement between Qur'anic studies, theology, religion, and cultural studies, while Kassem (2018) identified curricular transformation within Islamic educational institutions. Collectively, Phase 2 reflects progression from semantically dispersed uses of recitation toward increasingly recognizable Qur'anic, pedagogical, technological, and interdisciplinary research foundations.

Expansion and Research Acceleration (2019–2026)

The early expansion period (2019–2021) shows a clearer movement from general recitation research toward Qur'anic pedagogy, interpretation, textuality, and oral performance. Sabki and

Hardaker (2019) demonstrated that Qur'anic memorisation involved repetitive recitation as an embodied form of deep learning rather than simple mechanical reproduction, while Nurwanto and Marsudi (2019) identified educational values embedded in Qur'anic exegesis materials. Surahman (2019) further established Tafsīr Tarbawī as an epistemological resource for Islamic education. Al-Tarawneh (2019) emphasized that Qur'anic meaning is partly conveyed through oral performance and tajwīd, whereas Van Putten (2019) strengthened understanding of early textual transmission. By 2020–2021, the literature expanded toward aesthetic, cultural, linguistic, and institutional dimensions. Fariji (2020) connected collective Qur'anic recitation with sonic aesthetics and cultural practice, while Idriss and Hamzah (2021) associated traditional Qur'anic schooling with mastery of recitation, memorisation, writing, spirituality, and behaviour.

The specialisation period (2022–2023) reflects stronger engagement with the technical and historical sciences of Qur'anic recitation. Hamurlı (2022) clarified the pedagogical functions of individual and collective qirāʾāt, while Başal (2022) reinforced the continuing importance of oral transmission in recitation education. Osborne (2022) traced early tajwīd principles and sonic aesthetics, showing that pronunciation, authority, etiquette, and transmission were historically interconnected. Research simultaneously broadened toward hermeneutics and applied interpretation, including Yaşar (2022) methodological critique of conceptual metaphor approaches and Al-Badrany (2023) identification of interpretive weaknesses contributing to Qur'anic mistranslation.

The accelerated diversification period (2024–2026) demonstrates the strongest interdisciplinary development. Research increasingly incorporated pedagogy, digital technology, bibliometrics, health applications, linguistic analysis, memorisation, and teacher competency. Andri Nirwana et al. (2024) documented substantial growth in Qur'an technology scholarship, while Suryana et al. (2024) demonstrated the value of structured repetition and teacher involvement in memorisation. Studies also extended Qur'anic recitation into therapeutic research, teacher professional development, and contemporary methodological innovation. Samarh et al. (2025) identified practical weaknesses in Qur'an and qirāʾāt learning, whereas Che' Zahari & Hanapi (2026) demonstrated increasing interdisciplinary and technology-assisted orientations in contemporary Qur'anic scholarship. Overall, Phase 3 indicates movement from traditional textual and pedagogical concerns toward a diversified research ecosystem connecting recitation with technology, education, aesthetics, health, and interdisciplinary Qur'anic studies.

Conclusion

This chronological review examined the evolution of Tarannum in Qur'anic Studies from 1967 to 2026 using 119 final English-language journal articles systematically retrieved from the Scopus database. The study aimed to trace changes in publication productivity, research orientation, methodological development, and emerging scholarly directions over time. The chronological distribution revealed three distinct developmental phases: Emergence and Fragmented Scholarship (1967–2009), Consolidation and Progressive Growth (2010–2018), and Expansion and Research Acceleration (2019–2026). The first phase comprised only nine publications and reflected sparse and conceptually dispersed scholarship. The second phase recorded 30 publications and demonstrated more continuous scholarly engagement, while the third phase contributed 80 publications, representing 67.2% of the total dataset, indicating substantial acceleration in contemporary research activity.

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The findings further demonstrate a gradual transformation from broadly defined recitation studies toward more specialized engagement with Qur'anic recitation, *qirāʾāt*, tajwīd, memorisation, pedagogy, oral transmission, interpretation, and sonic aesthetics. Recent scholarship has expanded into interdisciplinary areas involving digital technology, computational approaches, health applications and technology-assisted Qur'anic learning. This progression reflects increasing methodological diversity and maturity within the research domain. Emerging artificial intelligence applications also offer potential for speech recognition, pronunciation assessment, vocal-pattern analysis, automated feedback, and personalised learning. Nevertheless, technological innovation should complement rather than replace established Qur'anic pedagogical traditions, particularly *talaqqī* and *mushāfaha*. Chronological clustering therefore contributes additional analytical value by revealing developmental transitions and research turning points that may remain less visible in conventional thematic reviews.

Several limitations require consideration, particularly the reliance on a single database, English-language publications, Social Sciences indexing and predefined search terminology. Future studies should incorporate multiple databases, multilingual scholarship, refined Tarannum and maqāmāt terminology and interdisciplinary empirical research conducted in authentic educational settings. Greater investigation of AI-assisted Tarannum learning should also address pedagogical effectiveness, accuracy, usability, cultural suitability and preservation of authentic Qur'anic recitation traditions. Overall, the chronological trajectory demonstrates a transition from fragmented emergence toward consolidation and accelerated interdisciplinary expansion. Time-based analysis consequently provides a valuable framework for understanding research transformation, identifying emerging opportunities and guiding evidence-based innovation in the future development of Tarannum within Qur'anic studies.

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