



Implementation of the Talaqqi Method in Learning Tahfidzul Qur'an for Students at the Madrasah Tsanawiyah Satu Atap Al Islam Jamsaren Surakarta

Bagus Abdulloh, Institut Islam Mambaul Ulum Surakarta, Indonesia

Mulyanto Abdullah Khair, Institut Islam Mambaul Ulum Surakarta, Indonesia

Corresponding Author: Bagus Abdulloh

Submitted: December 02, 2025 / Revised: April 08, 2026 / Published: May 31, 2026

Abstract

This study aims to describe the application of the Talaqqi method in Quran memorization learning for seventh-grade students at the Madrasah Tsanawiyah Satu Atap (MTs SA) Al Islam Jamsaren Surakarta, Central Java, Indonesia and to systematically outline the supporting and inhibiting factors in its implementation. This study used a qualitative approach, with data collected through observation and in-depth interviews with teachers and tahfidz students. The results indicate that the implementation of the Talaqqi method is carried out through three main stages: (1) the preparation stage, which involves systematic initial planning through needs-based learning, adapting strategies and student abilities; (2) the implementation stage, which involves controlled repetition, oriented toward the quality and resilience of memorization; and (3) the evaluation stage, which involves daily assessments and monthly tasmi' activities. Supporting factors include the competence of tahfidz teachers who possess a valid sanad (chain of transmission), a religious school environment, and the teachers' intensive guidance and attention to students. Meanwhile, inhibiting factors include differences in students' Quran reading abilities, low learning motivation due to lack of family support, excessive use of gadgets, a limited number of tahfidz teachers, and student boredom while waiting for their turn to memorize. This study provides empirical insight into the practical application of the Talaqqi method at the madrasah tsanawiyah level and serves as a reference for educators and administrators in Islamic educational institutions to improve the effectiveness of Quran memorization learning in a sustainable manner.

Keywords

Talaqqi method; Tahfidzul qur'an; Madrasah tsanawiyah



Introduction

The Qur'an is the primary source of Islamic teachings, containing the principles of faith, worship, and ethics, and serving as a guide for humanity to attain happiness in this world and the hereafter. As the greatest miracle revealed to the Prophet Muhammad (peace be upon him), the Qur'an holds a fundamental position in the spiritual and behavioral development of Muslims (Djamdjuri & Kamilah, 2021). One way to preserve the sanctity of the Qur'an is to read, study, and memorize it. The activity of memorizing the Qur'an carries great merit and requires cognitive abilities and proficiency in tajwid (Tarmuji et al., 2022).

Memorizing the Qur'an requires an appropriate learning approach, particularly for madrasah students who are still in the developmental phase of reading skills and memory capacity. Inappropriate learning methods not only have the potential to hinder the memorization process but can also reduce learning motivation and make the learning process less effective. Therefore, selecting the right method is a crucial factor in the success of Qur'an memorization (Tahfidzul Qur'an). In this context, the *Talaqqi* method is considered one of the most effective because it emphasizes direct interaction between the teacher and students through listening, imitation, and continuous recitation of memorized verses (Ulfah Annisa Fatiyah et al., 2022). Furthermore, the *Talaqqi* method has a strong historical foundation, as it is the method used by the Prophet Muhammad (peace be upon him) when receiving revelation from the angel Jibril, thereby preserving the chain of transmission in Qur'anic learning (Putri & Romadlon, 2022).

Several previous studies have examined the effectiveness of the *Talaqqi* method in Quranic memorization. For instance, research shows that implementing the *Talaqqi* method significantly improves students' memorization abilities (Nurmayanti, 2024). That study emphasized quantitative learning outcomes in memorization, focusing on improvements in memorization achievement following the use of the *Talaqqi* method. Meanwhile, examining the *Talaqqi* method from a qualitative perspective, focusing on the mechanisms of Quranic memorization instruction within the *pesantren* environment (Furqan et al., 2024). This study explains that listening to the teacher's recitation, imitating it directly, and repeatedly reciting memorized verses help maintain the accuracy of students' memorization and strengthen the tradition of oral transmission of the Qur'an.

Although these studies demonstrate the effectiveness of the *Talaqqi* method in improving Qur'anic memorization, most still focus on learning outcomes or on general descriptions of its implementation in *pesantren* settings. This study offers novelty by examining in greater depth the implementation of the *Talaqqi* method in



junior high schools, specifically among seventh-grade students in the early stages of memorization. Furthermore, this study not only describes the stages of implementing the *Talaqqi* method but also systematically outlines the supporting and inhibiting factors. Thus, this study provides a more comprehensive empirical basis for evaluating and developing contextual, effective, and sustainable Qur'an memorization learning strategies in formal Islamic-based educational institutions.

Madrasah Tsanawiyah Satu Atap (MTs SA) Al Islam Jamsaren is an educational institution that offers a Qur'an memorization program for seventh-grade students, aiming to memorize one *juz* per year. Although the *Talaqqi* method has been implemented, its execution still faces several challenges, such as variations in students' foundational Quran-reading abilities, lack of focus during study, low internal motivation, and minimal parental support at home (Istikomah & Syukroni, 2025). Additionally, excessive mobile phone use also affects the consistency of students' memorization. Teachers' competence in creating a conducive learning environment, setting a good example, and adapting teaching approaches to each student's individual characteristics is also a crucial factor determining the success of the *tahfidz* program (Kinesti et al., 2023).

These findings highlight the need for an in-depth study of the implementation of the *Talaqqi* method in *tahfidz* instruction at MTs SA Al Islam Jamsaren, particularly regarding the supporting factors and barriers that influence its effectiveness (Rusmiyaty et al., 2025). Research on the application of the *Talaqqi* method at the MTs level remains relatively limited; therefore, this study is important for enhancing empirical understanding of the implementation of Quran memorization instruction within the madrasah setting and its contribution to students' memorization achievements (Sania & Kosasih, 2022a).

Based on this background, this study aims to describe the application of the *Talaqqi* method in Al-Qur'an memorization instruction for seventh-grade students at MTs SA Al Islam Jamsaren and to identify the factors that support and hinder the learning process. The research findings are expected to serve as a reference for educators and educational institutions in improving the quality of instruction in Al-Qur'an memorization (Harahap et al., 2023).

Method

Therefore, this study employs a qualitative descriptive research method. Qualitative research is defined by Banister et al. as a method for capturing, describing, and exploring a phenomenon, and for offering an in-depth explanation of the phenomenon under study (Creswell & Poth, 2018). The purpose of qualitative



research is to understand and present information obtained factually, systematically, and accurately, in accordance with reality, regarding the experiences and problems of individuals or groups in the field (Sugiyono, 2018).

The research design used in this study is a case study with a qualitative approach. A case study is a research method conducted in depth and in detail regarding a specific organization, institution, or phenomenon (Creswell & Poth, 2018). A case study focuses on the research subject related to a specific or distinctive phase of a phenomenon. The research subject can be an individual, a group, an institution, or a community. In this study, the research subjects are a group within a Madrasah Tsanawiyah educational institution.

To obtain comprehensive and valid data, the researcher collected in-depth interviews with several key informants: the madrasah principal, *tahfidz* teachers, and students. The interview with the madrasah principal was conducted to gather information on policies, institutional support, and the direction of the Qur'an memorization program. The interview with the *tahfidz* teachers aimed to elicit data on the planning, implementation, and evaluation of the *Talaqqi* method directly in the classroom. Meanwhile, interviews with students were conducted to obtain perspectives on their learning experiences, level of understanding, motivation, and challenges faced during the Qur'an memorization process. The involvement of these various informants served as a form of triangulation, enhancing the validity and reliability of the research data. Through this approach, the researcher seeks to intensively study the background, environmental interactions, and dynamics of *tahfidz* learning within the social unit under study, so that the research findings can provide a deep and comprehensive picture of the implementation of the *Talaqqi* method at the madrasah.

Results

The results of the research at MTs SA Al Islam Jamsaren Surakarta are as follows:

1. Implementation of the *Talaqqi* Method at MTs SA Al Islam Jamsaren Surakarta

The implementation of the *talaqqi* method for seventh-grade students in Class VII A at MTs SA Al Islam Jamsaren took place in three main stages: preparation, implementation, and evaluation, all systematically designed to optimize students' memorization. Theoretically, *talaqqi* is a *tahfidz* learning method that emphasizes direct interaction between teachers and students: students listen to the recitation, then imitate it, and are corrected directly by the teacher, thereby ensuring a more



accurate and focused memorization process. Previous research indicates that *talaqqi* not only enhances memorization skills in fluency, *tartil*, and tajwid but also strengthens recitation mastery through direct feedback from educators during each *muraja'ah* (review) session and periodic evaluations.

In the preparation phase, according to the study (Novitriani & Muhdi, 2025), *talaqqi* is structured through initial activities such as prayer, preparing the Quran, and planning clear daily or periodic memorization goals, so that students understand the learning objectives before entering the core of the *tahfidz* process. Furthermore, in the implementation phase, the *talaqqi* approach is carried out using the listen-recite-repeat method, in which the teacher recites the verses repeatedly, accompanied by immediate corrections, to improve students' articulation and tajwid. This approach has been empirically proven to be effective in consistently improving memorization compared to other methods without immediate correction. The evaluation phase then includes both daily and periodic assessments, namely memorization tests and *muraja'ah* monitoring, to evaluate students' fluency, accuracy in applying tajwid rules, and the stability of their memorization over a specific period.

Although many recent studies demonstrate the effectiveness of *talaqqi* in improving memorization outcomes and reading quality, a relevant research gap remains: most studies are still descriptive and measure outcomes qualitatively without utilizing comprehensive quantitative assessment instruments to evaluate the relationship between the intensity of *talaqqi* (frequency of meetings, session duration) and improvements in memorization scores based on standardized academic benchmarks. Furthermore, few studies have simultaneously examined the influence of preparation and evaluation stages on the long-term consistency of memorization, particularly at the junior high school level, such as at MTs SA Al Islam Jamsaren. Therefore, this study aims to address this gap by examining the implementation of *talaqqi* through the lens of more measurable pedagogical stages and systematically linking the learning process to students' memorization outcomes.

Preparation of the *Talaqqi* Method

An interview with one of the *tahfidz* teachers revealed that the preparation stage in implementing the *talaqqi* method plays a crucial role before the main learning activities. The informant emphasized that this stage is not merely a preliminary activity but also a strategic step to ensure the *tahfidz* process proceeds in a focused manner and aligns with the students' conditions. Furthermore, the informant explained that the preparation activities begin with an individual assessment of each student's ability to read the Qur'an. He stated,



Quran memorization teachers typically conduct an initial assessment to determine each student's abilities, so that instruction can be more targeted.

During this process, Quran memorization teachers conduct a diagnostic assessment to evaluate several key aspects, including the accuracy of letter articulation points, mastery of letter characteristics, and understanding of punctuation and basic tajwid rules. The source added,

The assessment is conducted in person; students are asked to read specific verses, and from there we can see what is already good and what still needs improvement.

The results of this assessment are then analyzed to determine each student's ability profile. Based on these findings, students are grouped by reading proficiency levels so that the learning process can proceed more effectively and adapt to individual needs. This grouping is not intended to label students' abilities but rather serves as a pedagogical strategy to allow teachers to provide guidance and instruction at an appropriate intensity. Thus, students who need foundational reinforcement receive greater attention, while those who already read fluently can be directed toward greater improvements in memorization quality and tajwid accuracy.

In addition to conducting an initial ability assessment, the speaker also explained that *tahfidz* teachers set memorization targets that students must achieve within a specific period. He noted that these targets are established gradually and tailored to each student's individual capabilities.

Once we understand the students' initial abilities, we begin setting memorization targets. The targets vary and are adjusted according to their conditions and capabilities.

Furthermore, the speaker emphasized that setting targets is not solely focused on the quantity of memorization but also considers the quality of recitation. According to him, the balance between quantity and quality is the primary principle in the *tahfidz* process.

We don't just pursue the volume of memorization, but also ensure their recitation is correct and maintained through *muraja'ah*.

He also explained that these structured targets serve as a tool to monitor students' learning progress. With clear targets in place, teachers can conduct regular evaluations to assess students' achievements and determine the necessary follow-up steps.

Through these targets, we can track their progress. If any student hasn't met the target, we evaluate the situation and find the appropriate solution.



By establishing these realistic and measurable goals, the *tahfidz* learning process is expected to proceed more systematically and provide clear direction for students in achieving their memorization goals.

The preparation phase is then concluded with the creation of a systematic memorization recitation schedule. The schedule is designed so that each student receives a proportional amount of time to recite their memorized material in front of the teacher without disrupting the flow of other classroom activities. This time management takes into account the number of students, the lesson duration, and individual coaching needs. With a clear and organized schedule, the recitation process can proceed in an orderly, efficient, and continuous manner. Overall, this preparatory stage plays a crucial role in creating a conducive learning structure and serves as a strong foundation for the successful implementation of the *talaqqi* method in the subsequent stage.

Implementation of the *Talaqqi* Method

Moving into the implementation stage, the source explains that the *talaqqi* method is applied individually, emphasizing direct interaction between the teacher and the student as the core of the learning process. He noted that each student is given the opportunity to recite their memorized material face-to-face before the *tahfidz* teacher in a controlled, conducive environment.

Recitations are conducted one at a time so we can focus on listening to each student's recitation without being distracted by others. This way, we can immediately identify their mistakes, whether regarding articulation points, vowel lengths, or tajwid.

During recitation, the teacher provides immediate, live corrections without waiting for the student to finish the entire memorized passage. The source explained,

If there's a mistake, we stop them immediately and correct it on the spot, so they don't get used to making errors. If not corrected right away, those mistakes usually carry over into their memorization, he added.

With the implementation of the *talaqqi* method, which emphasizes intensive interaction and immediate correction, the *tahfidz* learning process is considered more effective in maintaining the quality of students' memorization while fostering consistent accuracy in recitation.

The implementation of *talaqqi* at this stage is not only focused on adding new material to be memorized but also emphasizes the sustainability of memorization through *muraja'ah* activities—that is, the review of previously memorized material. *Muraja'ah* is conducted in a structured manner to maintain the stability of memorization while minimizing the potential for forgetting (*nisyān*). Teachers allocate time proportionally between introducing new material and reinforcing old



memorization, so that students do not merely pursue the quantity of verses memorized but also maintain the quality and consistency of the memorization they have achieved. This time-allocation pattern is tailored to each student's ability, including consideration of fluency level and the readiness of memorized material for recitation.

Evaluation of the *Talaqqi* Method

During the evaluation phase, the interviewee explained that the *talaqqi* method is implemented through two main forms: daily and periodic evaluations. Both, according to him, serve complementary functions in comprehensively monitoring students' memorization progress.

We conduct evaluations daily and also periodically, so that students' progress can be monitored effectively, he stated.

The informant noted that daily evaluations are conducted directly during the recitation sessions. In this process, the teacher not only listens to the students' recitations but also conducts a comprehensive assessment of the quality of their reading.

During the recitation, we immediately assess fluency, articulation, tajwid, and the length of the recitation. If there are any mistakes, we correct them immediately on the spot, so evaluation and correction happen simultaneously, he added.

According to him, this mechanism ensures that daily evaluations serve not only as a tool to measure student progress but also as an effective means of immediate correction.

Through this approach, the quality of recitation remains consistently maintained, as every mistake is corrected immediately.

Through this daily evaluation, teachers can monitor the consistency of students' progress over time. The results of daily observations serve as the basis for determining whether students are ready to proceed to the next verse or need to reinforce memorization that still requires strengthening. Thus, daily evaluation is not merely administrative but functions as a continuous diagnostic tool that maintains stable quality standards for memorization.

In addition to daily evaluations, the source also explained that periodic evaluations are conducted through *Tasmi's* activities. He noted that *tasmi'* is a crucial component in comprehensively assessing the quality of students' memorization.

While daily evaluations focus on monitoring each recitation session, *tasmi'* is used to assess their memorization ability in its entirety.

Furthermore, the source revealed that during *Tasmi's* sessions, students are required to recite their memorized material in full to meet predetermined targets. This process, he explained, not only assesses the fluency and accuracy of their



recitation but also tests the strength of their memorization in retaining the verses over a specific period.

During *tasmi'*, it usually becomes clear whether their memorization is truly solid or still prone to forgetting. Since they recite their memorization in front of the teacher and sometimes even in front of their peers, this helps build their mental resilience and sense of responsibility.

Thus, the implementation of *tasmi'* as a periodic evaluation serves not only as a summative assessment tool but also as a medium for character development, particularly in terms of responsibility, self-confidence, and student motivation in memorizing the Qur'an.

With these two forms of evaluation, the assessment process in the *talaqqi* method becomes more structured and continuous. Daily evaluations serve as routine checks of memorization quality, while periodic evaluations through *Tasmi'* serve as a comprehensive measure of student achievement. The combination of both ensures that memorization not only increases in quantity but also maintains its quality and retention consistently.

2. Supporting Factors of the *Talaqqi* Method at MTs SA Al Islam Jamsaren Surakarta

The implementation of the *talaqqi* method among seventh-grade students in Class VII A at MTs SA Al Islam Jamsaren is supported by several factors that significantly enhance the effectiveness of Quran memorization instruction. These supporting factors do not operate in isolation but are interrelated, forming a unified system that strengthens the learning process. In general, the supporting elements identified in this study include the competence of the *tahfidz* teachers, a supportive madrasah environment, and motivational aspects consistently provided to students throughout the learning activities.

In terms of teacher competence, the success of implementing the *talaqqi* method is largely determined by the pedagogical and professional abilities of the *tahfidz* teachers in guiding students individually. Teachers do not merely act as listeners to recitations but also as mentors capable of providing precise corrections, guiding improvements in recitation, and directing *muraja'ah* strategies tailored to each student's needs. The teacher's meticulous attention to articulation points (*makhraj*), Tajwid rules, and the fluency of recitation serves as a key factor in maintaining the quality of learning. Additionally, the teacher's patience, consistency, and exemplary conduct in interacting with students help foster an effective learning relationship focused on long-term development.

The madrasah's environment also plays a significant role in supporting the success of the *talaqqi* method. A conducive, orderly, and religiously supportive



environment helps students focus better on memorization. The availability of dedicated memorization time, a structured schedule, and a relatively quiet classroom atmosphere allows the recitation and review processes to proceed optimally. Institutional support for the memorization program further strengthens the consistency of the method's implementation, ensuring that learning is not conducted sporadically but becomes an integral part of the madrasah's educational system.

In addition to teacher competence and environmental conditions, educators' motivational support during the learning process is a significant contributing factor. Teachers actively encourage, appreciate, and reinforce students to keep them enthusiastic about maintaining their memorization. This motivation is conveyed through advice, recognition for specific achievements, or verbal reinforcement when students demonstrate progress. This approach helps foster self-confidence and a sense of personal responsibility toward the memorized material.

Overall, these three factors—teacher competence, the madrasah environment, and motivational support—complement one another and form a conducive learning ecosystem. The synergy among these factors enables the *talaqqi* method to be applied consistently and effectively, thereby supporting the continuous development of students' memorization in terms of both quantity and quality.

Competence of *Tahfidz* Teachers

The *tahfidz* teacher emphasized that their background in Qur'anic education and several years of teaching experience are crucial factors in fostering precision and consistency when guiding students. They noted that this experience influences not only technical proficiency in reciting the Qur'an but also sensitivity in detecting students' errors in recitation.

The longer we teach, the more sensitive we usually become to small mistakes that students might not even notice.

The interviewee also emphasized that in applying the *talaqqi* method, the teacher's recitation quality must exceed the students' ability. This is because the learning process occurs through direct transmission, so students tend to imitate in detail what the teacher demonstrates.

If the teacher's recitation is not accurate, students will imitate it immediately. So we must truly pay close attention to the quality of our recitation as educators. Teachers serve as direct role models, so we must continuously maintain the quality of our recitation and strive for self-improvement.

These findings indicate that the professional competence of *tahfidz* teachers plays a highly significant role in determining learning success. This is evident in how the phonetic accuracy and consistency of students' recitation are heavily influenced



by the quality of guidance provided. Thus, the results of these interviews reinforce the view that improving students' memorization quality cannot be separated from the quality of the teacher's competence as the primary guide in the *talaqqi* process.

In addition to technical competencies, this study also identified pedagogical competencies that support the effectiveness of *talaqqi*. The *tahfidz* teachers at MTs SA Al Islam Jamsaren tailor their correction methods to students' personalities and abilities. For students who are still struggling with reading fluency, teachers provide more intensive repetition; whereas for students who are already fluent, teachers place greater emphasis on the stability of memorization and memory retention. This differentiation strategy demonstrates that teachers' competencies lie not only in mastering the subject matter but also in managing the learning process adaptively.

Overall, this study confirms that the competencies of *tahfidz* teachers are not merely supporting factors but the primary foundation for the success of the *talaqqi* method. The quality of the teacher's recitation directly influences the quality of the recitation transmitted to students. Thus, the higher the teachers' professional and pedagogical competencies, the more optimal the memorization outcomes achieved by students, both in terms of tajwid accuracy and recitation fluency.

Madrasah Environment

Interview results indicate that the learning environment significantly influences students' motivation to memorize the Qur'an. One student explained that the madrasah's religious atmosphere provides internal motivation to be more consistent in maintaining their memorization.

The atmosphere here is supportive, so I feel more enthusiastic about recitation and review. My friends are also memorizing together, so seeing their enthusiasm motivates us as well.

These findings indicate that the institution's culture functions not merely as an administrative backdrop but also serves as a psychological factor capable of strengthening students' commitment and discipline in the memorization process. A religious and conducive environment indirectly fosters consistent study habits and enhances students' intrinsic awareness of the importance of maintaining their memorization.

Regarding facilities and infrastructure, the students also emphasized that the madrasah's facilities support the effectiveness of the *talaqqi* method. They noted that the classrooms used for reciting memorized verses are designed to be relatively quiet and free from distractions.

The environment is quite conducive, so we can focus better when reciting our memorization. For example, since we sit facing each other, the teacher can



clearly monitor our recitation. We use the same Quran, so it's easier to follow, and we don't get confused by differences in writing.

Thus, these findings confirm that environmental factors and the availability of facilities and infrastructure significantly contribute to the success of implementing the *talaqqi* method, both from a psychological and technical learning perspective. Overall, the environment at MTs SA Al Islam Jamsaren, supported by adequate facilities and infrastructure, fosters a conducive learning ecosystem for implementing the *talaqqi* method. This factor influences not only the technical aspects of learning but also students' psychological and motivational aspects. Thus, the success of implementing the *talaqqi* method at MTs Al Islam Jamsaren is inseparable from the support of an institutional environment that systematically underpins the Quran memorization process.

Motivation

One teacher emphasized that the role of the memorization teacher in providing motivation is inseparable from the success of implementing the *talaqqi* method. He explained that in practice, teachers do not only focus on the technical aspects of recitation but also strive to create a stable psychological environment for students so they remain ready to engage in the memorization process.

If we only focus on recitation, students sometimes get bored quickly. So we also try to encourage them to stay committed. Every student is different, so the way we motivate them cannot be the same.

From the students' perspective, receiving direct attention and guidance from the teacher fosters a sense of emotional closeness, which positively impacts the learning process. One student shared,

When I'm feeling lazy or tired, the teacher usually offers advice or might just tell some interesting stories, so I feel cared for and get motivated again.

This statement indicates that supportive interactions can boost self-confidence while strengthening students' commitment to maintaining their memorization.

Thus, these findings demonstrate that affective aspects—including attention, motivation, and emotional closeness between teachers and students—make a significant contribution to sustaining the *tahfidz* process. The teacher's role as both a spiritual guide and a motivator is a crucial element that enhances the effectiveness of the *talaqqi* method, particularly in addressing students' psychological dynamics during the memorization process.

In addition to providing motivation, a teacher also emphasized that the care shown by *tahfidz* teachers is reflected in their intensive guidance and fair treatment of all students. He explained that during each recitation session, teachers strive to



give each student sufficient time to recite their memorization and correct any mistakes that arise.

We strive to give equal opportunities to all students, so that no one feels neglected. We guide those who are quick and provide more intensive support to those who are still struggling, without differentiating our treatment. If there are mistakes, we address them kindly, so they don't feel embarrassed or afraid to try again.

Thus, intensive guidance, fair treatment, and empathetic communication from the *tahfidz* teacher contribute to creating a supportive learning environment. This environment not only helps students improve the quality of their memorization but also reduces psychological pressure, allowing the memorization recitation process to proceed more optimally and sustainably.

3. Inhibiting Factors of the *Talaqqi* Method at MTs SA Al Islam Jamsaren Surakarta

The implementation of the *Talaqqi* method for seventh-grade students in Class VII A at MTs SA Al Islam Jamsaren is not without several barriers that affect the smoothness of the *tahfidz* learning process. These obstacles stem from students' individual abilities, family environment conditions, and uncontrolled technological advancements. Overall, these hindering factors present unique challenges for teachers in maintaining the quality of students' memorization recitations through the *Talaqqi* method.

Variations in Student Ability

The *tahfidz* teacher explained that differences in students' ability levels pose a unique challenge in managing time and the learning pace. They noted that students who are still weak in fluency and accuracy of recitation require longer recitation sessions because they need more intensive correction and guidance. On the other hand, this situation affects students with greater abilities, as they must wait longer for their turn to recite. The interviewee added,

Students who are already fluent sometimes have to wait quite a while, especially when there are many students. So we really have to manage our time carefully to ensure all students are well-served.

The interview findings also indicate that the heterogeneity of student abilities demands more intensive classroom management strategies. The informant explained that in the *talaqqi* method, the principles of precision and individual correction cannot be compromised, so students with still-weak foundational skills must still receive special attention.

We can't just skip over it, because if their reading foundation isn't strong, it will affect their memorization. We have to adjust our approach so that those



who are fast continue to develop and those who are still weak don't fall behind, they explained.

Thus, these findings indicate that differences in students' initial abilities are a factor influencing the effectiveness of the *talaqqi* method's implementation, particularly in time management and attention distribution. Therefore, adaptive and differentiated learning strategies are necessary to ensure the *tahfidz* process remains optimal without neglecting students' individual needs.

Overall, differences in students' ability to read the Qur'an have proven to be a barrier to implementing the *talaqqi* method. This barrier not only affects time management in learning but also impacts students' psychological well-being and teachers' workload. Therefore, adaptive classroom management and appropriate mentoring strategies are needed to ensure that disparities in ability do not diminish the overall effectiveness of the *tahfidz* learning process.

Low Motivation

One teacher emphasized that students' low motivation is influenced not only by internal factors but also by external environmental conditions, particularly the family. He noted that students who do not receive guidance at home tend to be less disciplined in reviewing their memorization, causing the material they have learned in class to fade.

If no one reminds them at home, they usually rarely review their memorization, so they forget quickly, he said.

Furthermore, the source explained that parental supervision and support play a crucial role in shaping students' study habits. In his view, students who receive attention—such as being reminded to review their memorization or being supervised while studying—show more significant progress.

Students accompanied by their parents usually progress faster, because their memorization is consistently reviewed and monitored. Conversely, if there's no one to encourage them at home, they're more likely to give up when they face difficulties, he explained.

From the students' perspective, this situation is also felt directly. One student shared,

Sometimes, if no one reminds me at home, I get too lazy to review. I end up playing with friends more often or just lying around playing on my phone, he said.

This statement indicates that the continuity of the memorization process is heavily influenced by the family environment's involvement in supporting learning activities.

Thus, this finding confirms that the success of implementing the *talaqqi* method does not solely depend on the quality of interaction between teachers and



students in the classroom, but is also determined by the continuity of the memorization review process outside the classroom. Family support, in the form of guidance, supervision, and moral reinforcement, is a crucial external factor in maintaining students' motivation and the stability of their memorization.

Overall, low motivation stemming from minimal family involvement poses a significant obstacle to implementing the *talaqqi* method. This obstacle not only impacts the technical aspects of memorization but also affects students' psychological dimensions, such as self-confidence, resilience in learning, and commitment to memorization goals. Therefore, a more comprehensive strategy to strengthen motivation is needed, both through personalized classroom approaches and by enhancing synergy between the madrasah and the family.

Use of Cell Phones

The *tahfidz* teacher emphasized that uncontrolled cell phone use poses a real challenge in maintaining the consistency of students' memorization. He noted that the habit of accessing digital entertainment often leads students to postpone or even neglect their *muraja'ah* obligations.

Usually, they say they'll review later, but eventually, their time is spent playing on their phones. If they rarely review, the memorization fades quickly, so during recitation sessions, they often forget the same sections, he explained.

This indicates that the sustainability of the memorization process heavily depends on the intensity of self-directed review outside the classroom.

From the students' perspective, the tendency to prefer digital activities is also acknowledged as one of the causes of declining discipline in memorization. One student shared,

Sometimes I'm more interested in playing on my phone than reviewing, so my memorization isn't well-maintained. Sometimes I play games with friends, sometimes I watch YouTube, or just chat with friends, he said.

This statement illustrates a shift in learning priorities influenced by easy access to digital entertainment.

The *tahfidz* teacher also emphasized that without clear supervision and control, cell phone use can become the primary distraction in the *tahfidz* learning process.

If not limited, cell phone use can be very disruptive, as it takes up their time and focus, he added.

Furthermore, this study found that uncontrolled cell phone use is also linked to a lack of family supervision and poor time management. Students who have no limits on the duration of their digital device use tend to experience a decline in study discipline. This indicates that technological advancements, if not balanced with



appropriate control and digital literacy education, can pose a serious challenge to the *tahfidz* learning process.

Discussion

The research findings indicate that the implementation of the *talaqqi* method for seventh-grade students in Class VII A at MTs SA Al Islam Jamsaren was carried out in three stages: preparation, implementation, and evaluation. This structure aligns with the instructional design principles outlined by Dick et al. (2015), which emphasize that effective instructional design must include systematic planning, structured implementation, and ongoing evaluation as a complete pedagogical cycle.

Historically, *talaqqi* is a method of transmitting the recitation of the Qur'an directly from teacher to student through a mechanism of listen-imitate-correct (Mujib & Mudzakkir, 2008), whose roots can be traced to the practice of the Prophet Muhammad (peace be upon him) receiving revelation from the Angel Gabriel (Syarifuddin, 2004). From a modern perspective, this method aligns with Bandura's *Social Learning Theory* (1977), which emphasizes learning through observation, imitation, and direct *modeling*. The teacher serves as a *living model* of correct recitation standards, so the teacher's recitation quality determines the quality of the recitation students internalize.

The preparation stage at MTs SA Al Islam Jamsaren, reflects the application of *diagnostic assessment* (Popham, 2011) and *differentiated instruction* (Tomlinson, 2001): the teacher maps each student's initial abilities—pronunciation points, letter characteristics, and recitation rules—then sets proportionate memorization targets in accordance with Locke and Latham's (2002) *goal-setting* principles. Specific and realistic targets have been shown to enhance individual motivation and performance while ensuring a balance between the quantity and quality of memorization (Aziz, 2017).

During implementation at MTs SA Al Islam Jamsaren, the *live correction* mechanism—where teachers immediately stop and correct reading errors—aligns with Hattie and Timperley's (2007) findings that immediate and specific feedback has the highest effect size on learning outcomes. From a neuropsychological perspective, immediate correction prevents the consolidation of incorrect phonetic patterns in long-term memory (Squire & Kandel, 2009). Additionally, integrating *muraja'ah* into every session applies Ebbinghaus's (1885/1964) principle of *spaced repetition*: structured repetition significantly enhances long-term retention of memorized material compared to unstructured repetition (Al-Hafiz, 2020).



Assessment at MTs SA Al Islam Jamsaren is conducted in two complementary forms: daily formative assessment and periodic summative assessment through recitation. This reflects the integration of *assessment for learning* and *assessment of learning* (Black & Wiliam, 1998). Daily evaluations function as a *dynamic assessment* (Vygotsky, 1978), enabling real-time corrective intervention, while *Tasmi'* creates an *authentic assessment* situation (Wiggins, 1998) that simultaneously fosters students' sense of responsibility and self-confidence.

The competence of *tahfidz* teachers is the primary foundation for the success of *talaqqi*. Teaching experience shapes *pedagogical content knowledge* (PCK), which sharpens the ability to detect students' phonetic errors (Posner, 1988), while also enabling adaptive, differentiated corrections tailored to each student's ability—in line with the *responsive teaching* approach (Hammer et al., 2005) and Al-Abrashi's (1969) vision of the ideal Muslim educator who can adjust guidance proportionally.

The religious and conducive madrasah environment contributes significantly through the mechanism of *collective efficacy* (Bandura, 1986): when students see their peers diligently memorizing, a normative drive to participate arises. Within Bronfenbrenner's (1979) *ecological systems theory*, the madrasah serves as a positive *microsystem* that supports the development of learning habits. Adequate facilities—conducive spaces and standardized, uniform copies of the Quran—also support the smooth flow of face-to-face interaction during the *talaqqi* process.

Motivational aspects, through teachers' advice and appreciation, reflect *positive reinforcement* (Skinner, 1938), while the emotional closeness built through intensive *talaqqi* interactions aligns with Noddings' *caring pedagogy* (2013). Fair treatment of all students fosters *psychological safety* (Gay, 2010), which encourages students to take risks and learn from corrections without fear.

The heterogeneity of students' prior abilities creates an imbalance in the distribution of tutoring time during *talaqqi* sessions. The greater the gap between students' actual and potential abilities (Vygotsky's Zone of Proximal Development, 1978), the more intensive the required *scaffolding*. This situation has the potential to cause academic anxiety in weaker students and reduce engagement more rapidly due to long wait times (Pajares & Urdan, 2006). A flexible, dynamic ability-grouping strategy is recommended to optimize attention allocation without neglecting individual needs (Sugianto & Hartono, 2021).

Low motivation, exacerbated by a lack of family support, relates to Deci and Ryan's (2000) *Self-Determination Theory*: students whose revision relies on parental reminders are at the external regulation stage, so when that stimulus is absent, motivation drops drastically. Consistent research indicates that *parental involvement* is positively correlated with student achievement (Fan & Chen, 2001;



Jeynes, 2007). Therefore, school-family collaboration through *tahfidz* partnership programs is an urgent strategy (Rachman & Muslimin, 2021).

Uncontrolled device use reflects the challenges faced by *digital natives* (Prensky, 2001), who are accustomed to instant gratification. From a neuroscientific perspective, the *variable-reward* mechanism in social media and games strongly activates the dopaminergic system, making high-cognitive activities like memorization feel unappealing (Kuss & Griffiths, 2011). Baumeister et al.'s (1998) *ego-depletion* theory explains that time spent on devices depletes the self-control capacity needed for *muraja'ah*. The solution is not merely a ban, but the development of digital literacy and *self-regulated learning* so that students can prioritize memorization independently (Zimmerman, 2002).

Conclusion

The study's findings indicate that the implementation of the *talaqqi* method for seventh-grade students in Class VII A at MTs SA Al Islam Jamsaren proceeded through structured stages, namely preparation, implementation, and evaluation. The preparation stage began with an assessment of students' Quran reading abilities through a diagnostic test, the setting of gradual, realistic memorization targets, and the creation of a balanced recitation schedule. This indicates the presence of systematic initial planning. Pedagogically, this approach reflects the principle of needs-based learning. During implementation, the *talaqqi* method is applied individually, with an emphasis on immediate correction of articulation errors (*makhraj*), recitation rules (*tajwid*), recitation length, and verse order. In addition to focusing on new memorization, this process also includes structured repetition (*muraja'ah*) to maintain retention and prevent forgetting (*nisyān*). This indicates that controlled repetition contributes to the stability of long-term memory. In terms of evaluation, this study found that daily and periodic assessments were conducted through *Tasmi's* activities. Daily assessments serve as direct quality control for recitation, while *Tasmi* functions as a summative assessment to measure overall memorization achievement. The combination of these two forms of evaluation constitutes a continuous and comprehensive assessment system. This study identified supporting factors that strengthen the effectiveness of the *talaqqi* method, namely teacher competence, a religious madrasah environment, the availability of facilities and infrastructure, and the motivation and attention teachers provide to students. On the other hand, several factors hinder the smooth implementation of the *talaqqi* method, including uneven reading abilities among students, low motivation due to a lack of family support, uncontrolled use of electronic devices,



limited human resources, and learning fatigue. This method still faces challenges that require adaptive strategies, whether in classroom management, strengthening motivation, or fostering synergy between the madrasah and the family. With proper management, the *talaqqi* method has the potential to become an effective approach in improving the quality and sustainability of students' Quran memorization.

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