

IMPLEMENTATION OF THE TALAQQI METHOD IN ENHANCING QUR'ANIC MEMORIZATION QUALITY AMONG FEMALE STUDENTS AT AL-MUSLIMUN ISLAMIC BOARDING SCHOOL, MAGETAN

Aziz Yusuf Saputra¹, Nuraini², Anip Dwi Saputro³, Miva Rodhiatul
Azizah⁴, Ana Mizatul Laila⁵, Katni Katni⁶

^{1,2,3,4,5,6} Universitas Muhammadiyah Ponorogo

Email : aziz@gmail.com¹, nuraini@gmail.com², anipds@gmail.com³,
mivaro@gmail.com⁴, anamiza@gmail.com⁵, katni@umpo.co.id⁶

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Abstract :

The quality of Qur'anic memorization in tahfiz education depends not only on the amount of memorized material but also on pronunciation accuracy, tajwid, fluency, and the ability to maintain memorization over time. In this context, the talaqqi method provides direct interaction between teacher and student through guided recitation, memorization submission, correction, and continuous review. This study aims to describe the implementation of the talaqqi method, analyze its contribution to the quality of students Qur'anic memorization, and identify supporting and inhibiting factors at Al-Muslimun Putri Islamic Boarding School in Magetan. A qualitative case study approach was employed, with data collected through observation, interviews, and documentation and analyzed through data reduction, data display, and conclusion drawing. The findings show that talaqqi is implemented routinely through teacher modelling, student imitation, individual memorization submission, direct correction, and structured muraja'ah. The method improves makhraj accuracy, tajwid application, memorization fluency, and long-term retention, although fatigue, limited confidence, unequal basic reading abilities, and reduced intensity at certain educational levels remain challenges. These findings indicate that talaqqi is most effective when supported by competent teachers, a conducive pesantren environment, and sustained muraja'ah.

Keywords : Talaqqi Method; Qur'anic Memorization; Tahfiz Education; Memorization Quality; Islamic Boarding School

Abstrak :

Kualitas hafalan Al-Qur'an dalam pendidikan tahfiz tidak hanya ditentukan oleh jumlah ayat yang berhasil dihafalkan, tetapi juga oleh ketepatan makhraj, penerapan tajwid, kelancaran bacaan, dan kemampuan mempertahankan hafalan dalam jangka panjang. Dalam konteks tersebut, metode talaqqi menghadirkan interaksi langsung antara ustadzah dan santri melalui pemberian contoh bacaan, penyetoran hafalan, koreksi, dan pengulangan secara berkelanjutan. Penelitian ini bertujuan mendeskripsikan implementasi metode talaqqi, menganalisis kontribusinya terhadap kualitas hafalan Al-Qur'an santri, serta mengidentifikasi faktor pendukung dan penghambat penerapannya di Pondok Pesantren Al-Muslimun Putri Magetan. Penelitian menggunakan pendekatan kualitatif dengan jenis studi kasus, sedangkan data dikumpulkan melalui observasi, wawancara, dan dokumentasi serta dianalisis melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa talaqqi dilaksanakan secara rutin melalui pemberian contoh, peniruan, setoran hafalan, koreksi langsung, dan murajaah terstruktur. Penerapan tersebut memperbaiki ketepatan makhraj, tajwid, kelancaran, dan ketahanan hafalan, meskipun kelelahan, kurang percaya diri, perbedaan kemampuan dasar, dan

berkurangnya intensitas talaqqi pada jenjang tertentu menjadi kendala. Temuan ini menegaskan pentingnya kompetensi ustadzah, lingkungan pesantren yang kondusif, dan murajaah berkelanjutan dalam mengoptimalkan metode talaqqi.

Kata Kunci: Metode Talaqqi; Hafalan Al-Qur'an; Pendidikan Tahfiz; Kualitas Hafalan; Pondok Pesantren

INTRODUCTION

Qur'anic memorization in Islamic educational institutions is not adequately measured by the quantity of verses memorized. The quality of memorization also depends on accurate articulation, adherence to tajwid, reading fluency, and the ability to retain memorized verses over time. This distinction is important because errors in pronunciation or recitation may become embedded when memorization is developed without continuous supervision. Recent studies consequently position teacher-guided interaction as an important component of tahfiz learning, particularly because talaqqi enables learners to receive immediate modelling and correction during recitation (Sudibyo et al., 2023; Setiawan et al., 2025).

The need for such an approach becomes more apparent in pesantren environments where students possess different levels of Qur'anic reading ability and face demanding academic and religious routines. The present study found that some students still required intensive guidance in makhraj, tajwid, fluency, and memorization maintenance, while consistency in muraja'ah remained an important challenge. Thus, increasing memorization quantity alone cannot adequately address the problem. A learning system must simultaneously provide accurate modelling, repeated practice, direct feedback, and opportunities to maintain previously memorized material. This pedagogical logic is consistent with recent evidence showing that talaqqi can strengthen memorization and reading quality through direct teacher student interaction (Rudini & Doni, 2023; Syawaluddin et al., 2025).

Previous research can be grouped into two complementary perspectives. The first emphasizes the instructional mechanism of talaqqi. Sudibyo et al. (2023) describe a process involving teacher recitation, student imitation, repetition, and individual submission, while Setiawan et al. (2025) demonstrate that direct interaction and systematic evaluation remain central to Qur'anic learning. The second perspective emphasizes its outcomes for memorization quality. Rudini and Doni (2023) connect talaqqi and muraja'ah with improved memorization, while Syawaluddin et al. (2025) report improvements in students' memorization and reading performance. More recent evidence from

Nasrulloh and Mahyani (2026) likewise identifies direct correction, repetition, and evaluation as important elements of talaqqi-based memorization.

Although these studies establish the relevance of talaqqi, an important contextual gap remains. Existing research has generally examined talaqqi in different educational settings, including schools and other pesantren, or has concentrated on memorization achievement and reading quality separately. Less attention has been given to how the method operates as an integrated learning system that connects teacher modelling, individual submission, immediate correction, muraja'ah, memorization quality, and contextual supporting and inhibiting factors within a female tahfiz pesantren. This gap is particularly relevant because the effectiveness of a pedagogical method is shaped not only by its instructional design but also by the institutional and learner conditions in which it is implemented.

The present study therefore positions itself as a contextual and integrative examination of talaqqi at Al-Muslimun Putri Islamic Boarding School in Magetan. Rather than treating talaqqi simply as a technique for increasing memorization, this study examines it as a continuous instructional process in which modelling, imitation, submission, correction, and muraja'ah interact to shape the quality and durability of memorization. The study also incorporates teacher competence, pesantren environment, student motivation, differences in basic ability, fatigue, confidence, and continuity of implementation as contextual dimensions that help explain why the method produces particular outcomes.

Accordingly, this study aims to describe how the talaqqi method is implemented at Al-Muslimun Putri Islamic Boarding School in Magetan, analyze its contribution to the quality of students Qur'anic memorization, and identify the supporting and inhibiting factors that shape its implementation. By addressing these dimensions simultaneously, the study seeks to provide a more context-sensitive understanding of talaqqi as a pedagogical approach for maintaining accurate, fluent, and sustainable Qur'anic memorization.

THEORETICAL FRAMEWORK

The talaqqi method is conceptualized as a teacher guided Qur'anic learning approach based on direct oral transmission, attentive listening, imitation, memorization submission, and immediate correction. Its central proposition is that accurate memorization is developed through exposure to a correct recitation model and continuous interaction between teacher and

learner. Recent studies indicate that talaqqi commonly combines teacher recitation, student imitation, repetition, individual submission, and correction, making the teacher an active source of both modelling and formative feedback (Sudibyo et al., 2023; Setiawan et al., 2025). In this study, talaqqi is operationalized through five observable dimensions: teacher modelling, student imitation, memorization submission, direct correction, and continuity of guidance.

The second concept concerns Qur'anic memorization quality. Memorization quality is treated as multidimensional rather than equivalent to the quantity of verses acquired. The relevant indicators are makhraj accuracy, tajwid application, reading fluency, consistency of muraja'ah, and the ability to retain memorization over time. Recent studies similarly associate talaqqi with improvements in reading accuracy, memorization fluency, and memorization performance (Syawaluddin et al., 2025; Nasrulloh & Mahyani, 2026). These indicators are used to interpret whether the implementation of talaqqi produces qualitative changes in students' memorization rather than merely increasing the amount memorized.

Muraja'ah functions as a complementary mechanism for maintaining previously acquired memorization. While talaqqi provides modelling, supervision, and corrective feedback, muraja'ah provides systematic repetition that helps prevent previously memorized material from being forgotten. Rudini and Doni (2023) demonstrate the complementary relationship between talaqqi and muraja'ah in Qur'anic memorization, while the present study similarly identifies repeated review as an integral component of memorization maintenance. Accordingly, muraja'ah is operationalized as the regular review of previously memorized verses and is analyzed in relation to fluency and long term retention.

Finally, the framework recognizes that instructional outcomes are conditioned by contextual factors. Teacher competence, student motivation, learning environment, differences in initial ability, physical and psychological condition, and continuity of instructional support may strengthen or constrain the implementation of talaqqi. Recent studies identify competent instructors, student motivation, supportive environments, and consistent routines as important enabling conditions, while time limitations and differences among learners may create challenges (Setiawan et al., 2025; Syawaluddin et al., 2025).

These dimensions are therefore used to explain variation in the implementation and outcomes of talaqqi at Al-Muslimun Putri Islamic Boarding School in Magetan.

METHOD

This study employed a qualitative approach with a case study design to obtain an in-depth and contextual understanding of the implementation of the talaqqi method in Qur'anic memorization. A qualitative case study is appropriate for examining a contemporary educational phenomenon within its natural setting and for connecting instructional practices with the contextual conditions in which they occur (Creswell & Poth, 2024; Mtisi, 2022).

The study was conducted at Al-Muslimun Putri Islamic Boarding School, Sumberagung Village, Plaosan District, Magetan Regency, East Java. Primary informants comprised the pesantren leadership, talaqqi instructors, and students participating in the tahfiz program, selected according to their direct involvement and knowledge of the program. Data were obtained through direct observation of talaqqi activities, interviews with relevant informants, and documentation concerning the implementation of talaqqi and students' memorization. The data were analyzed through data reduction, data display, and conclusion drawing, with thematic interpretation used to connect recurring patterns to the research objectives.

Data credibility was established through source and method triangulation by comparing information obtained from different participants and different collection techniques. Triangulation strengthens qualitative credibility by enabling researchers to examine whether interpretations remain consistent across multiple sources and forms of evidence (Donkoh & Mensah, 2023).

RESULTS AND DISCUSSION

Talaqqi as an Integrated Instructional Process

The implementation of talaqqi at Al-Muslimun Putri Islamic Boarding School is characterized by a structured sequence of teacher modelling, attentive listening, imitation, memorization, individual submission, direct correction, and muraja'ah. The program is conducted routinely in two main sessions, after Fajr and after Asr, with each session lasting approximately 90 minutes depending on the number of students submitting memorization. This structure positions the ustadzah not merely as an evaluator but as the primary model of Qur'anic

recitation. During the submission process, errors in makhraj, tajwid, and fluency are identified and corrected immediately, allowing students to revise inaccurate recitation before it becomes established in their memorization. This finding is consistent with Sudibyo et al. (2023), who identify teacher recitation, student imitation, repetition, and individual submission as central components of talaqqi, and with Setiawan et al. (2025), who emphasize direct teacher-student interaction and systematic evaluation.

The distinctive contribution of the present case lies in the integration of talaqqi and muraja'ah within the same instructional system. Talaqqi addresses the acquisition and correction of new memorization, whereas muraja'ah extends the process by maintaining previously acquired material. The finding therefore suggests that talaqqi should not be understood as an isolated recitation technique but as a continuous pedagogical cycle connecting modelling, imitation, submission, correction, and repetition. This interpretation extends Rudini and Doni's (2023) finding that talaqqi and muraja'ah jointly support Qur'anic memorization by demonstrating how the two practices function as complementary components within a pesantren tahfiz routine. The specific contribution of this study is thus the identification of talaqqi as an integrated quality control mechanism rather than simply a memorization technique.

Talaqqi and the Quality and Durability of Memorization

The second major finding concerns the qualitative improvement of memorization. The evidence indicates that the contribution of talaqqi is particularly visible in makhraj accuracy and tajwid application because students receive immediate and specific feedback during individual submission. The ustadzah does not merely identify an error but demonstrates the appropriate pronunciation and allows the student to correct it. This interaction reduces the possibility that inaccurate pronunciation or tajwid becomes embedded in memorized material. The finding confirms that memorization quality in this setting is defined by the accuracy of recitation as well as the ability to recall verses. This is consistent with Syawaluddin et al. (2025), who report improvements in Qur'anic reading and memorization through talaqqi, and with Nasrulloh and Mahyani (2026), who identify direct correction and repeated practice as central mechanisms in improving memorization quality.

Talaqqi also contributes to memorization fluency through repeated

exposure to accurate recitation before individual submission. Students listen to the ustadzah, imitate the recitation, repeat it, and subsequently submit their memorization. Such sequencing creates a direct connection between auditory modelling, oral production, and recall. Nevertheless, the improvement is not uniform across all students. The study identifies nervousness, limited confidence, fatigue, and differences in basic Qur'anic reading ability as conditions that can reduce fluency during submission. This qualification is important because it prevents the effectiveness of talaqqi from being interpreted as automatic. Rather, its outcomes depend on the interaction between instructional support and learner readiness. The finding therefore extends previous studies by showing that the same corrective mechanism that strengthens accuracy may also expose performance differences among learners.

The durability of memorization is further strengthened through systematic muraja'ah. Students are required not only to submit new memorization but also to review previously memorized verses, allowing the acquired material to remain accessible and fluent. The study indicates that students who consistently participate in talaqqi and muraja'ah demonstrate stronger memorization maintenance. This complements Rudini and Doni's (2023) findings concerning the role of muraja'ah in Qur'anic memorization and reinforces the argument that memorization quality cannot be reduced to acquisition alone. The specific contribution of the present study is the identification of memorization durability as an outcome emerging from the combination of direct corrective feedback and sustained repetition rather than from talaqqi alone.

Institutional and Learner Conditions Shaping Implementation

The effectiveness of talaqqi is also shaped by the institutional capacity to sustain intensive teacher guidance. The study identifies ustadzah competence and dedication as major supporting factors because talaqqi requires instructors who can model accurate recitation, identify specific errors, provide corrective feedback, and monitor students development. The pesantren responds to increasing student numbers by organizing students into smaller groups and involving different ustadzah, demonstrating that institutional organization affects the feasibility of direct supervision. This finding corresponds with Setiawan et al. (2025), who identify competent teachers and systematic learning routines as important conditions for effective talaqqi. The contribution of the present study is to show that teacher competence must be accompanied by

organizational arrangements that preserve opportunities for individualized correction.

The pesantren environment and students internal motivation constitute additional enabling conditions. A relatively quiet environment, restrictions on distracting entertainment and gadget use, integration of tahfiz with religious routines, and students personal commitment to becoming hafizah collectively support sustained memorization practices. Family support also contributes to students motivation. These findings are broadly compatible with recent studies emphasizing the importance of supportive learning environments, teacher support, and consistent routines in Qur'anic memorization. The present study, however, indicates that the environment functions not simply as a background condition but as part of the mechanism that makes repeated talaqqi and muraja'ah practicable.

At the same time, several constraints limit the continuity and uniformity of implementation. Talaqqi is applied more intensively to students at the initial level, while its intensity decreases at subsequent educational levels. Differences in students' initial Qur'anic reading abilities also require differentiated guidance. In addition, dense academic and pesantren schedules may produce physical fatigue, while anxiety and lack of confidence can reduce students' fluency during memorization submission. These findings indicate that the effectiveness of talaqqi cannot be separated from implementation continuity and learner conditions. They also extend previous research by identifying a potential institutional paradox talaqqi may establish strong foundational accuracy at the beginning of the program, yet reduced instructional intensity at later levels may weaken the sustainability of those gains. Consequently, the central contribution of this study is the argument that long-term memorization quality requires continuity of corrective guidance, not merely intensive intervention during the initial stage.

CONCLUSION

This study concludes that the talaqqi method at Al-Muslimun Putri Islamic Boarding School in Magetan functions as a structured and continuous approach to improving Qur'anic memorization quality through teacher modelling, student imitation, individual memorization submission, immediate correction, and systematic muraja'ah. Its principal contribution lies in demonstrating that memorization quality is strengthened not merely through increased retention of verses but through improvements in makhraj accuracy,

tajwid application, reading fluency, and memorization durability. The findings also show that the effectiveness of talaqqi depends on competent and dedicated ustadzah, a supportive pesantren environment, student motivation, and organizational arrangements that enable sustained individual guidance. Nevertheless, differences in students' initial abilities, fatigue, limited confidence, and reduced talaqqi intensity at certain educational levels constrain its consistent implementation. Because this study focuses on a single pesantren and uses qualitative evidence, its findings are context-specific. Future research should examine the long-term effects of maintaining talaqqi across different educational levels and compare outcomes between pesantren that sustain intensive talaqqi and those that reduce its intensity after the initial stage.

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