

SYNERGY OF TALAQQI AND SIMA'I METHODS: TEACHERS' STRATEGIES TO IMPROVE STUDENTS' QURAN RECITATION SKILLS AT RUMAH QUR'AN YAZIED BAARIKLANA MAGETAN

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Abstract :

The quality of Qur'anic memorization in tahfiz education is determined not only by the amount of material memorized but also by the accuracy of pronunciation, application of tajwid, fluency, and the ability to retain memorized verses. The talaqqi method addresses these dimensions through direct teacher modelling, student imitation, individual memorization submission, immediate correction, and continuous review. This study aims to describe the implementation of the talaqqi method, examine its contribution to the quality of students' Qur'anic memorization, and identify the supporting and inhibiting factors affecting its implementation 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 indicate that talaqqi is implemented routinely through teacher recitation, student imitation, individual memorization submission, direct correction, and structured muraja'ah. The method contributes to more accurate makhraj and tajwid, improved memorization fluency, and stronger retention of previously memorized verses. Its implementation is supported by teacher competence, a conducive pesantren environment, and student motivation, while differences in initial ability, fatigue, limited confidence, and reduced intensity at certain educational levels remain challenges. The findings position talaqqi as an integrated instructional approach for maintaining accurate and sustainable Qur'anic memorization.

Keywords : Talaqqi Method; Qur'anic Memorization; Memorization Quality; Muraja'ah; Islamic Boarding School

Abstrak :

Kualitas hafalan Al-Qur'an dalam pendidikan tahfiz tidak hanya ditentukan oleh jumlah materi yang berhasil dihafalkan, tetapi juga oleh ketepatan pelafalan, penerapan tajwid, kelancaran, dan kemampuan mempertahankan hafalan. Metode talaqqi menjawab dimensi tersebut melalui pemberian contoh bacaan secara langsung, peniruan, setoran hafalan individual, koreksi langsung, 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. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa talaqqi dilaksanakan secara rutin melalui pembacaan oleh ustadzah, peniruan santri, setoran hafalan individual, koreksi langsung, dan muraja'ah terstruktur. Penerapannya berkontribusi terhadap ketepatan makhraj dan tajwid, kelancaran hafalan, serta kemampuan

mempertahankan hafalan. Kompetensi ustadzah, lingkungan pesantren yang kondusif, dan motivasi santri mendukung penerapan, sedangkan perbedaan kemampuan dasar, kelelahan, kurang percaya diri, dan berkurangnya intensitas talaqqi pada jenjang tertentu menjadi hambatan. Temuan ini menempatkan talaqqi sebagai pendekatan pembelajaran terpadu untuk menjaga ketepatan dan keberlanjutan hafalan Al-Qur'an.

Kata Kunci: Metode Talaqqi; Hafalan Al-Qur'an; Kualitas Hafalan; Muraja'ah; Pondok Pesantren

INTRODUCTION

Qur'anic memorization in tahfiz education should be understood as a process of acquiring and maintaining accurate recitation rather than merely accumulating memorized verses. Memorization quality involves correct articulation, tajwid, fluency, and the ability to retain previously learned passages. This distinction is important because memorized material can remain quantitatively substantial while containing pronunciation or recitation errors if learners do not receive continuous guidance and correction. Recent research confirms that teacher-guided learning remains important in tahfiz because direct interaction allows students to receive accurate recitation models and immediate feedback (Nafiah et al., 2022; Sudibyo et al., 2023). The problem is therefore not simply how students memorize more verses, but how educational practices ensure that memorization remains accurate and sustainable.

The talaqqi method is particularly relevant to this problem because its instructional structure connects listening, imitation, memorization, submission, correction, and repetition. Studies conducted in different educational settings have shown that talaqqi facilitates direct teacher-student interaction and allows errors in recitation to be corrected during the learning process (Sudibyo et al., 2023; Fadli et al., 2023; Setiawan et al., 2025). Research combining talaqqi with muraja'ah also indicates that memorization requires both the acquisition of new material and systematic maintenance of previously memorized verses (Rudini & Doni, 2023). These findings establish the pedagogical relevance of talaqqi, but they also indicate that memorization quality depends on the continuity of supervision and repetition rather than on the memorization technique alone.

A second group of studies focuses on the outcomes of talaqqi based learning. Fadli et al. (2023) found a significant relationship between talaqqi and Qur'anic memorization quality in a quantitative study, while Syawaluddin et al. (2025) reported improvements in the quality of Qur'anic reading among tahfiz students through talaqqi. Nasrulloh and Mahyani (2026) similarly identified direct correction and repeated practice as important elements in

improving memorization quality. Although these studies strengthen the empirical case for talaqqi, most examine the method either in terms of measurable outcomes or in educational settings different from the present case. They provide limited explanation of how teacher modelling, individual submission, correction, muraja'ah, and institutional conditions interact as one continuous instructional system.

This gap becomes more significant in pesantren settings, where students experience different initial levels of Qur'anic reading ability and participate in dense educational and religious routines. The present study found that some students require intensive guidance in makhraj, tajwid, and fluency, while fatigue, nervousness, limited confidence, and inconsistent opportunities for intensive talaqqi may constrain performance. Such conditions suggest that the effectiveness of talaqqi cannot be separated from the characteristics of learners and the institutional environment. Previous research has identified teacher competence, learning environment, student motivation, and program organization as relevant factors, but these dimensions have rarely been examined together with the continuity of talaqqi and muraja'ah in a female pesantren context (Setiawan et al., 2025; Syawaluddin et al., 2025).

The present study addresses this gap by examining talaqqi at Al-Muslimun Putri Islamic Boarding School in Magetan as an integrated instructional system rather than as an isolated memorization technique. Its analytical focus combines three dimensions that are often treated separately the implementation of talaqqi, its contribution to memorization quality, and the supporting and inhibiting conditions that shape its practice. The study therefore offers a contextual extension of previous research by examining how direct modelling, individual submission, immediate correction, and muraja'ah work together within the daily tahfiz routine of a female Islamic boarding school.

Accordingly, this study aims to describe the implementation of the talaqqi method at Al-Muslimun Putri Islamic Boarding School in Magetan, examine its contribution to students Qur'anic memorization quality, and identify the supporting and inhibiting factors influencing its implementation. The study specifically considers memorization quality through accuracy of makhraj, application of tajwid, fluency, and retention, while interpreting these outcomes in relation to teacher guidance, student conditions, muraja'ah, and the pesantren learning environment.

THEORETICAL FRAMEWORK

The conceptual framework of this study positions talaqqi as a teacher guided instructional mechanism for developing accurate Qur'anic memorization. Its central proposition is that memorization is strengthened when learners receive a reliable oral model, imitate the model, submit their recitation directly to the teacher, and receive immediate corrective feedback. Recent studies describe talaqqi through direct teacher student interaction, teacher modelling, repetition, individual submission, and correction (Sudibyo et al., 2023; Setiawan et al., 2025). Accordingly, this study operationalizes talaqqi through five analytical indicators: teacher modelling, student imitation, memorization submission, direct correction, and continuity of guidance. These indicators are used to examine whether the learning process observed at Al-Muslimun Putri reflects the essential characteristics of talaqqi and how those characteristics function within the pesantren's tahfiz program.

The second concept is Qur'anic memorization quality. This study does not equate memorization quality with the quantity of verses memorized. Instead, quality is understood through the accuracy and stability of students recitation and recall. The principal indicators are makhraj accuracy, tajwid application, memorization fluency, and retention of previously memorized verses. This conceptualization is supported by recent empirical studies linking talaqqi with improvements in Qur'anic reading and memorization quality (Fadli et al., 2023; Syawaluddin et al., 2025; Nasrulloh & Mahyani, 2026). The indicators provide the analytical basis for assessing the contribution of talaqqi to students' memorization without converting the qualitative findings into an unsupported numerical claim of causal effect.

Muraja'ah is conceptualized as the maintenance mechanism that complements talaqqi. Talaqqi primarily provides modelling, supervision, and correction, whereas muraja'ah reinforces previously acquired memorization through repeated review. Rudini and Doni (2023) demonstrate the complementary relevance of talaqqi and muraja'ah in Qur'anic memorization, while Nafiah et al. (2022) emphasize the role of systematic repetition in maintaining memorization quality. In this study, muraja'ah is therefore operationalized through the regular review of previously memorized passages and analyzed in relation to fluency and retention. The framework consequently treats memorization quality as the product of an instructional cycle in which

acquisition and maintenance are connected rather than separated.

Finally, the framework recognizes that the operation of talaqqi is conditioned by institutional and learner-related factors. Teacher competence and commitment determine the quality of modelling and correction, while the learning environment, student motivation, initial reading ability, physical condition, confidence, and continuity of instructional support influence students' ability to benefit from the method. These factors are not treated as independent theoretical variables but as contextual conditions that explain variation in implementation and outcomes. This perspective allows the findings to identify not only whether talaqqi is implemented, but also why its implementation can be strengthened or constrained in the specific context of Al-Muslimun Putri Islamic Boarding School.

METHOD

This study employed a qualitative approach with a case study design to develop an in depth understanding of the implementation of the talaqqi method within its natural pesantren setting. A case study design was selected because the research focuses on a bounded educational practice and seeks to interpret the relationship between instructional activities and their contextual conditions.

The study was conducted at Al-Muslimun Putri Islamic Boarding School, Sumberagung Village, Plaosan District, Magetan Regency, East Java. Primary data were obtained from the pesantren leadership, talaqqi instructors, and students participating in the tahfiz program, while relevant institutional documents constituted secondary data. Participants were selected based on their direct involvement in or knowledge of the implementation of talaqqi. Data collection employed observation, interviews, and documentation. Data analysis consisted of data reduction, data display, and conclusion drawing, while credibility was established through source and method triangulation. The use of multiple sources and collection techniques enabled comparison of information concerning implementation, memorization quality, and supporting or inhibiting conditions.

RESULTS AND DISCUSSION

Talaqqi as an Integrated Instructional Cycle

The implementation of talaqqi at Al-Muslimun Putri Islamic Boarding School demonstrates a structured instructional cycle rather than a single

memorization activity. The program is conducted routinely in two main sessions, after Fajr and after Asr, with sessions lasting approximately 90 minutes depending on the number of students submitting memorization. The process begins with the ustadzah reciting Qur'anic passages accurately and attentively, followed by student listening and imitation. Students then memorize the passages and submit them individually, while the ustadzah listens and immediately identifies errors in makhraj, tajwid, and fluency. Correction involves not merely indicating an error but modelling the correct pronunciation so that students can revise their recitation. This pattern closely corresponds to Sudibyo et al. (2023), who describe talaqqi through teacher modelling, student imitation, repetition, individual submission, and correction. Setiawan et al. (2025) similarly found that direct teacher student interaction and individual or small-group practice are central to talaqqi based Qur'anic learning.

The distinctive feature of the present case is the integration of talaqqi with systematic muraja'ah. Students are required not only to submit newly memorized passages but also to review previously memorized material, allowing the learning process to connect acquisition, correction, and maintenance. This finding complements Rudini and Doni's (2023) argument that talaqqi and muraja'ah function together in tahfiz learning. However, the present study extends that perspective by showing that the two practices can be interpreted as different functions within one instructional cycle talaqqi controls the accuracy of newly acquired memorization, while muraja'ah supports the stability of memorization already acquired. The contribution of this finding is therefore conceptual rather than merely procedural: talaqqi operates as a continuous quality control mechanism when it is embedded within a maintenance routine.

Talaqqi and the Qualitative Dimensions of Memorization

The findings indicate that the contribution of talaqqi is most visible in the qualitative dimensions of memorization, particularly makhraj and tajwid. During individual submission, the ustadzah can immediately identify pronunciation and tajwid errors and provide a correct model. This direct feedback gives students an opportunity to correct inaccurate articulation before it becomes stabilized in their memorized recitation. The findings therefore define memorization quality as the correspondence between what students remember and how accurately they reproduce it, rather than as the quantity of

memorized verses alone. This interpretation is consistent with Fadli et al. (2023), whose quantitative study found a positive and significant relationship between talaqqi and Qur'anic memorization quality, and with Syawaluddin et al. (2025), who reported improvements in the quality of Qur'anic reading through talaqqi. The present study extends these findings by explaining the instructional mechanism through which such improvement is perceived: direct modelling followed by immediate correction.

The same instructional mechanism supports memorization fluency, although the effect is not uniform among all students. Listening to the ustadzah, imitating the recitation, repeating the passage, and subsequently submitting it provides repeated opportunities to connect auditory input with oral recall. During submission, hesitation or incorrect recitation can be addressed immediately. Nevertheless, the study identifies nervousness and limited confidence as factors that may temporarily reduce students' fluency even when they have previously learned the material. This qualification is important because it challenges an overly deterministic interpretation of talaqqi. The method provides corrective opportunities, but students' performance remains dependent on psychological readiness and individual ability. Thus, unlike studies that primarily report positive outcomes, the present findings show that talaqqi should be understood as a supportive instructional mechanism whose effectiveness is mediated by learner conditions.

Memorization retention emerges most clearly through the combination of talaqqi and muraja'ah. Students do not treat the successful submission of new material as the endpoint of learning; previously memorized passages are repeatedly reviewed so that they remain accessible and fluent. Students who participate consistently in talaqqi and muraja'ah demonstrate stronger ability to maintain their memorization. This finding complements Rudini and Doni (2023), who emphasize the role of muraja'ah alongside talaqqi, and Nafiah et al. (2022), who identify systematic repetition as an important element in maintaining memorization quality. The present case adds a functional distinction: talaqqi provides corrective supervision for the quality of recitation, whereas muraja'ah provides repeated retrieval for retention. The contribution therefore lies in understanding memorization durability as a combined outcome of supervised correction and systematic retrieval rather than as an automatic consequence of memorization practice.

Institutional and Learner Conditions

The implementation of talaqqi is strongly supported by the competence and commitment of the ustadzah. The teacher functions simultaneously as recitation model, memorization listener, error detector, and learning guide. Because talaqqi depends on direct oral interaction, the quality of the method is closely connected to the teacher's ability to identify and correct specific pronunciation and tajwid errors. The pesantren also responds to the growing number of students by organizing them into smaller groups and involving different ustadzah, thereby preserving opportunities for direct supervision. This finding is compatible with Setiawan et al. (2025), whose study emphasizes intensive teacher student interaction in talaqqi based learning. The present study extends this finding by demonstrating that teacher competence alone is insufficient; organizational arrangements that maintain manageable supervision are equally important for sustaining the defining feature of talaqqi.

The pesantren environment and students internal motivation further support implementation. The relatively quiet environment, restrictions on distracting entertainment and gadget use, integration of tahfiz with regular religious activities, and students' aspirations to become hafizah create conditions conducive to sustained memorization and muraja'ah. Family support also contributes to students motivation. These conditions support the broader findings of recent research that teacher support, structured routines, and conducive learning environments are relevant to Qur'anic learning outcomes (Syawaluddin et al., 2025; Setiawan et al., 2025). The important contribution of the present case is that the pesantren environment is not merely a background setting: its routines make repeated talaqqi, memorization submission, and muraja'ah practically sustainable.

However, the implementation also reveals several constraints. Students enter the program with different levels of Qur'anic reading ability, meaning that some require more intensive correction than others. The study also identifies physical and mental fatigue resulting from dense educational and pesantren activities, together with nervousness and limited confidence during individual submission. Most importantly, intensive talaqqi is concentrated more strongly at the initial level and becomes less intensive at subsequent educational levels. These findings introduce a critical qualification to the positive evidence surrounding talaqqi. The method can establish strong foundational accuracy, but its long-term contribution may be weakened when intensive guidance decreases before students have fully developed independent

maintenance habits. The study therefore contributes a continuity perspective: the effectiveness of talaqqi should be evaluated not only by the quality of initial memorization but also by the sustainability of corrective guidance across educational levels.

CONCLUSION

This study concludes that the talaqqi method at Al-Muslimun Putri Islamic Boarding School in Magetan is implemented as a structured instructional cycle involving teacher modelling, student imitation, individual memorization submission, immediate correction, and systematic muraja'ah. Its contribution to memorization quality is reflected in greater attention to makhraj accuracy, tajwid, fluency, and retention rather than merely the quantity of memorized verses. The study further demonstrates that the effectiveness of talaqqi is shaped by teacher competence, institutional organization, a conducive pesantren environment, and student motivation, while differences in initial ability, fatigue, limited confidence, and reduced instructional intensity at certain educational levels constrain its continuity. Theoretically, the findings support an integrated view of talaqqi in which direct corrective supervision and muraja'ah perform complementary functions in developing accurate and durable memorization. Practically, pesantren should maintain structured talaqqi and muraja'ah beyond the initial learning level while adapting supervision to students' differing abilities. Because the study focuses on a single pesantren and relies on qualitative evidence, future research should examine the continuity of talaqqi across educational levels and compare its implementation across different pesantren contexts.

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