

IMPLEMENTATION OF THE TALAQQI METHOD IN QUR'AN LEARNING AT TELAGA ILMU PONOROGO STUDENT ISLAMIC BOARDING SCHOOL

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Abstract

Accurate Qur'anic recitation according to tajwid rules remains difficult for many Muslim university students, who enter pesantren programs with markedly uneven reading backgrounds. This study analyzes how the talaqqi method direct teacher student interaction through reading, imitation, memorization, and immediate correction is implemented in Qur'anic instruction, evaluates its effect on students' recitation and memorization competence, and identifies the factors that support and hinder its application at Pesantren Mahasiswa Telaga Ilmu Ponorogo. Employing a descriptive qualitative design, the study gathered data through observation, in depth interviews, and documentation involving caregivers, teachers, and students, analyzed via reduction, display, and conclusion drawing, and validated through source and technique triangulation. Results indicate that talaqqi proceeds through teacher-led recitation immediately imitated by students until correctness is confirmed, reinforced by face-to-face correction, memorization deposits, and periodic review, a cycle that measurably strengthens articulation accuracy, tajwid mastery, and memorization retention; progress is driven chiefly by teacher competence, student motivation, and a supportive pesantren environment, while lecture-schedule time constraints and inconsistent review discipline remain the main obstacles. These findings confirm that structured, correction-based oral transmission is a decisive mechanism for cultivating durable Qur'anic literacy among learners with heterogeneous prior ability.

Keywords : Talaqqi Method; Qur'anic Learning; Tajwid Mastery; Tahfidz Al-Qur'an; Student Pesantren

Abstrak

Kemampuan membaca Al-Qur'an sesuai kaidah tajwid yang benar masih menjadi tantangan bagi banyak mahasiswa muslim yang memasuki program pesantren dengan latar belakang dan kemampuan membaca yang sangat beragam. Penelitian ini menganalisis implementasi metode talaqqi, interaksi langsung antara guru dan santri melalui proses membaca, menirukan, menghafal, dan koreksi seketika dalam pembelajaran Al-Qur'an, mengevaluasi dampaknya terhadap kemampuan membaca dan hafalan santri, serta mengidentifikasi faktor pendukung dan penghambat penerapannya di Pesantren Mahasiswa Telaga Ilmu Ponorogo. Menggunakan pendekatan kualitatif deskriptif, data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi terhadap pengasuh, ustadz/ustadzah, dan santri, lalu dianalisis melalui reduksi data, penyajian data, dan penarikan kesimpulan, serta diuji keabsahannya melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa talaqqi berlangsung melalui pembacaan ayat oleh ustadz/ustadzah yang segera ditirukan santri hingga bacaan dinyatakan benar, diperkuat dengan koreksi tatap muka, setoran hafalan, dan murojaah berkala, siklus yang secara nyata meningkatkan ketepatan makharijul huruf, penguasaan tajwid, dan kualitas hafalan kemajuan tersebut terutama didorong oleh kompetensi pengajar, motivasi santri, dan lingkungan pesantren yang kondusif, sementara keterbatasan waktu akibat jadwal perkuliahan dan ketidakkonsistenan disiplin murojaah menjadi hambatan utama. Temuan ini menegaskan bahwa transmisi lisan yang terstruktur dan berbasis koreksi merupakan mekanisme yang menentukan dalam membangun literasi Al-Qur'an yang akurat dan berkelanjutan pada pembelajar dengan kemampuan awal yang heterogen.

Kata Kunci: Metode Talaqqi; Pembelajaran Al-Qur'an; Penguasaan Tajwid; Tahfidz Al-Qur'an; Pesantren Mahasiswa

INTRODUCTION

The Qur'an occupies a central position in Islamic education; therefore, the ability to read and memorize it accurately remains a fundamental educational concern. Qur'anic learning extends beyond the accumulation of memorized verses to include correct pronunciation, makhārij al-ḥurūf, and the application of tajwīd rules. These competencies require sustained practice and immediate pedagogical feedback because errors that remain uncorrected may become persistent reading habits. Recent studies demonstrate that direct teacher–student interaction can support both reading accuracy and memorization by allowing learners to imitate appropriate recitation and receive immediate correction (Putri & Romadlon, 2022; Setiawan et al., 2025). The urgency of effective instructional approaches is therefore particularly evident in learning environments where students enter with unequal prior competence and require differentiated guidance to achieve acceptable standards of Qur'anic recitation.

Recent research broadly supports the educational value of the *talaqqi* method, although it has examined different learner populations and outcomes. Studies involving children and elementary-school students show that *talaqqi* facilitates memorization through teacher modeling, learner repetition, listening, and direct correction (Putri & Romadlon, 2022; Setyowati & Mansur, 2024). Similarly, classroom-based and experimental studies report improvements in Qur'anic memorization and reading performance after the application of *talaqqi*-based instruction (Nurmayantu, 2024; Fajrin et al., 2025). These findings collectively answer an important question: direct and corrective interaction can contribute positively to learners' Qur'anic competence. However, the existing evidence is concentrated largely on children and school-aged students, leaving the implementation of *talaqqi* among university students in residential Islamic learning environments comparatively underexplored.

Other studies further indicate that the effectiveness of *talaqqi* depends not only on the method itself but also on how learning is organized and evaluated. Research has documented individual and small-group instruction, rotational reading, repetition, and intensive teacher feedback as important components of *talaqqi* practice (Setiawan et al., 2025). In addition, studies combining *talaqqi* with related face-to-face approaches have emphasized its contribution to improving Qur'anic reading ability through continuous guidance and correction (Aziz et al., 2025). Nevertheless, these studies provide limited explanation of how the method operates when learners must balance Qur'anic study with university

responsibilities, possess diverse educational backgrounds, and demonstrate different levels of initial reading and memorization ability. Consequently, an important gap remains regarding the pedagogical adaptation, evaluation process, and contextual challenges of *talaqqi* within a student Islamic boarding school.

This study addresses that gap by examining the implementation of the *talaqqi* method in Qur'anic learning at Telaga Ilmu Student Islamic Boarding School, Ponorogo. Its novelty lies in shifting attention from predominantly school-based and child-centered investigations toward a higher-education residential context characterized by heterogeneous learner competence and competing academic commitments. Rather than limiting the analysis to measurable improvement in reading or memorization, this study investigates the instructional process as an integrated practice involving direct guidance, recitation correction, memorization submission, repetition (*murāja'ah*), and evaluation. It also examines the contextual factors that facilitate or constrain the implementation of the method. This perspective is expected to provide a more comprehensive understanding of how *talaqqi* can be adapted to the specific characteristics and learning needs of university students.

Accordingly, this study aims to analyze the implementation of the *talaqqi* method in Qur'anic learning at Telaga Ilmu Student Islamic Boarding School, Ponorogo; to examine the evaluation of students' Qur'anic reading and memorization outcomes; and to identify the factors that support and hinder its implementation. By addressing the limited evidence concerning *talaqqi* in student boarding-school settings, this research seeks to contribute empirically grounded knowledge to the development of Qur'anic pedagogy, particularly regarding instructional approaches that combine direct transmission, individualized correction, and continuous evaluation. The findings are expected to clarify not merely whether *talaqqi* is beneficial, but how and under what contextual conditions it can support the development of accurate recitation and sustainable Qur'anic memorization among university students.

RESEARCH METHOD

This study employed a qualitative descriptive approach to obtain an in-depth and contextual understanding of the implementation of the *talaqqi* method in Qur'anic learning. This approach was selected because it is appropriate for describing educational practices, interactions, and contextual factors as they naturally occur in the research setting (Kinesti et al., 2023; Putri et al., 2024). The

study was conducted at Telaga Ilmu Student Islamic Boarding School, Ponorogo, during the research period, with the implementation of talaqqi, learning evaluation, and supporting and inhibiting factors as the main analytical focus.

The research participants comprised the boarding-school caregivers, Qur'anic instructors (*ustadz/ustadzah*), and students directly involved in *talaqqi*-based Qur'anic learning. Informants were selected purposively based on their direct involvement, knowledge, and experience relevant to the research focus. Data were collected through participant observation, in-depth interviews, and documentation. These techniques were selected to obtain complementary information concerning instructional practices, student learning activities, evaluation, and institutional documentation (Naharani & Saefudin, 2024; Kinesti et al., 2023).

Data analysis followed an interactive qualitative model consisting of data condensation, data display, and conclusion drawing or verification. Relevant information was coded and categorized according to the research focus, including implementation, evaluation, and supporting and inhibiting factors. The resulting categories were organized into descriptive themes to identify recurring patterns and relationships among findings. This analytical structure is consistent with recent qualitative educational research employing systematic reduction, presentation, and verification of field data (Azis et al., 2024; Putri et al., 2024).

Data credibility was established through source and technique triangulation. Source triangulation involved comparing information obtained from caregivers, Qur'anic instructors, and students, whereas technique triangulation compared findings from observation, interviews, and documentation. The convergence of information across different sources and collection techniques was used to strengthen the credibility and consistency of the findings (Azis et al., 2024; Naharani & Saefudin, 2024). This strategy is particularly relevant to qualitative studies in educational settings where the same instructional phenomenon can be interpreted from different participant perspectives.

FINDINGS AND DISCUSSION

Direct Instruction, Imitation, and Qur'anic Reading Accuracy

The findings indicate that *talaqqi* at Telaga Ilmu Student Islamic Boarding School is fundamentally organized around direct teacher-student interaction.

Ustadz/ustadzah provide a correct recitation model, students reproduce the recitation individually, and errors in *makhārij al-ḥurūf*, letter characteristics, vowel length, and *tajwīd* are corrected immediately. This pattern demonstrates that *talaqqi* functions not merely as a memorization technique but as a corrective instructional system in which accurate recitation is continuously constructed through imitation and immediate feedback. This finding is consistent with Desriani and Muliati (2023), who found that direct teacher modeling and individual correction were central characteristics of *talaqqi* in Qur'anic reading instruction. It also corresponds with Mursyida and Rahman (2023), whose findings show that *makhraj* and *tajwīd* constitute important evaluation dimensions in *talaqqi*-based learning. However, the present finding extends these studies by demonstrating how the same mechanism operates in a student Islamic boarding-school context, where learners possess different levels of prior Qur'anic competence. The contribution of this finding lies in positioning direct correction as both a pedagogical mechanism and a means of individualized learning adaptation.

Integration of Talaqqi, Ziyādah, and Murojaah in Memorization Development

A second substantive finding concerns the integration of *talaqqi* with *ziyādah* and *murojaah*. The learning process does not treat memorization as the accumulation of new verses alone; rather, new memorization is accompanied by repeated review to maintain previously acquired material. The direct submission of recitation to the instructor enables students to receive immediate correction while *murojaah* reinforces fluency and retention. This finding is consistent with Setyowati and Mansur (2024), who identified repetition, teacher supervision, differences in student ability, and discipline in *murojaah* as important aspects of *talaqqi*-based *tahfidz* learning. Similarly, Nurmayantu (2024) reports that *talaqqi* can strengthen Qur'anic memorization through direct interaction between teacher and learner. The Telaga Ilmu finding nevertheless provides an important contextual expansion: *talaqqi* and *murojaah* operate as complementary mechanisms rather than separate activities, with the former emphasizing accuracy during acquisition and the latter sustaining previously achieved competence. Thus, the contribution of this study is the identification of an integrated learning pattern in which memorization quantity is subordinated to the continuity and quality of recitation.

Continuous Evaluation as a Mechanism for Quality Control

The findings further show that evaluation is embedded within the *talaqqi*

learning process rather than positioned merely as an assessment conducted at the end of instruction. Students submit recitations and memorization directly to ustadz/ustadzah, receive immediate correction, and participate in repeated *murojaah*. Evaluation also extends to broader assessments such as completion of a *juz* and *tasmi'*, allowing teachers to examine not only the amount memorized but also *tajwīd*, *makhārij al-ḥurūf*, fluency, and retention. This finding supports Mursyida and Rahman (2023), who reported that *talaqqi* evaluation emphasizes pronunciation, *tajwīd*, and recitation quality. It is also consistent with Suharto et al. (2024), who found that regular evaluation and direct teacher feedback support monitoring and improvement of Qur'anic memorization quality. Nevertheless, the Telaga Ilmu setting reveals a broader evaluative function: assessment is simultaneously corrective, developmental, and preventive because it identifies errors, measures progress, and reduces the risk of deteriorating memorization. The specific contribution of this finding is therefore the conceptualization of evaluation as an integral quality-control mechanism within *talaqqi*, rather than as a separate post-instruction activity.

Supportive Environment and the Challenge of Time Management

The fourth theme concerns the contextual conditions that shape the effectiveness of *talaqqi*. The findings identify teacher competence, student motivation, a supportive pesantren environment, learning facilities, and peer support as important enabling conditions. At the same time, limited time, differences in students' initial Qur'anic competence, and inconsistent *murojaah* discipline constitute significant constraints. These findings correspond with Setyowati and Mansur (2024), who identified differences in student ability, time limitations, and inconsistent *murojaah* as challenges in *talaqqi*-based *tahfidz* learning. Similar evidence is reported by Annisatul Wafa et al. (2024), who identified teacher commitment, student consistency, a supportive environment, limited time, and motivation as factors influencing Qur'anic memorization through *talaqqi*. The distinctive feature of the Telaga Ilmu context is that time constraints are structurally connected to students' dual roles as university students and pesantren residents. Thus, the findings suggest that the success of *talaqqi* cannot be explained solely by the instructional method itself. Its effectiveness depends on the interaction between teacher competence, learner commitment, institutional environment, and students' capacity to regulate competing academic and religious-learning demands. This extends previous research by demonstrating that *talaqqi* in a student pesantren requires contextual

scheduling and individualized support to preserve instructional quality.

CONCLUSION

This study concludes that the implementation of the *talaqqi* method in Qur'anic learning at Telaga Ilmu Student Islamic Boarding School, Ponorogo, is characterized by direct teacher-student interaction involving recitation modeling, imitation, listening, and immediate correction, complemented by *ziyādah* and *murojaah*. This integrated approach supports the development and maintenance of students' Qur'anic reading and memorization by emphasizing *tajwīd*, *makhārij al-ḥurūf*, fluency, and retention rather than memorization quantity alone. Theoretically, the findings strengthen the view of *talaqqi* as an individualized and continuous instructional model in which direct feedback and repeated practice function as mechanisms for maintaining Qur'anic learning quality. Practically, the study indicates that effective implementation depends on teacher competence, supportive learning relationships, and a conducive pesantren environment, while individual supervision is constrained by students' limited time due to university activities. A limitation is the study's focus on a single student Islamic boarding school. Future research should compare *talaqqi* implementation across several student pesantren and examine scheduling strategies that balance individual Qur'anic supervision with students' academic responsibilities.

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