



TALAQQI-BASED INSTRUCTION AND QUR'ANIC MEMORIZATION FLUENCY: A CORRELATIONAL STUDY WITHIN CONTEMPORARY TAHFIDZ EDUCATION

Hamiyah Zuleika Alifah¹, Ilham Madani Pasaribu²

¹University of Medan Area, Indonesia, ²University of Azhar Asy Syarif, Egypt

Correspondence email: hamiyahzuleika0@gmail.com

Received: 5, February 2026

Accepted: 26 April 2026

Published: 3 May 2026

Abstrak

Pembelajaran tahfidz Al-Qur'an tidak hanya menekankan kemampuan menghafal, tetapi juga kelancaran pelafalan yang tepat, berkesinambungan, dan sesuai kaidah tajwid. Metode talaqqi merupakan pendekatan klasik yang menekankan interaksi langsung antara guru dan santri melalui proses mendengar, menirukan, serta koreksi berkelanjutan. Meskipun telah lama digunakan dalam tradisi tahfidz, bukti empiris kuantitatif mengenai hubungannya dengan kelancaran hafalan masih terbatas. Penelitian ini bertujuan menganalisis hubungan antara penerapan metode talaqqi dan kelancaran hafalan Al-Qur'an santri di Ma'had Abu Ubaidah bin Al-Jarrah Medan sekaligus memperkuat landasan teoretis pembelajaran tahfidz berbasis interaksi langsung. Penelitian menggunakan pendekatan kuantitatif dengan desain korelasional. Data dikumpulkan melalui skala penerapan metode talaqqi dan skala kelancaran hafalan, kemudian dianalisis menggunakan korelasi Product Moment Pearson. Hasil menunjukkan bahwa penerapan metode talaqqi berada pada kategori baik (mean 104,6), demikian pula kelancaran hafalan santri (mean 68,37). Analisis korelasi menunjukkan hubungan positif dan signifikan antara metode talaqqi dan kelancaran hafalan ($r = 0,318$; $p = 0,005$) dengan kontribusi sebesar 10,1%. Temuan ini memperkuat konsep pembelajaran tahfidz berbasis modeling, pengulangan, dan umpan balik sebagai faktor penting peningkatan performa hafalan. Secara praktis, hasil penelitian memberikan implikasi bagi pengembangan model pembelajaran tahfidz di lembaga pendidikan Islam serta menegaskan relevansi metode talaqqi dalam konteks pendidikan Islam kontemporer.

Kata Kunci: *Pedagogi Al-Qur'an, Teori Pembelajaran Sosial, Penguatan Behavioristik, Pendidikan Tahfidz, Penelitian Pendidikan Agama.*



Abstract

Qur'an memorization learning emphasizes not only memorizing verses but also fluency in accurate, continuous recitation in accordance with tajwid rules. The talaqqi method is a classical approach based on direct interaction between teacher and students through listening, imitation, and continuous correction. Although widely practiced in tahfidz traditions, quantitative empirical evidence regarding its relationship with memorization fluency remains limited. This study aims to examine the relationship between the implementation of the talaqqi method and students' Qur'an memorization fluency at Ma'had Abu Ubaidah bin Al-Jarrah Medan while strengthening the theoretical foundation of interaction-based tahfidz learning. This research employed a quantitative correlational design. Data were collected using scales measuring the implementation of the talaqqi method and memorization fluency, then analyzed using Pearson Product Moment correlation. The results show that the implementation of the talaqqi method was categorized as good (mean = 104.6), and students' memorization fluency was also in the good category (mean = 68.37). The correlation analysis revealed a positive and significant relationship between the talaqqi method and memorization fluency ($r = 0.318$; $p = 0.005$), with a contribution of 10.1%. These findings reinforce the concept of tahfidz learning based on modeling, repetition, and feedback as key factors in improving memorization performance. Practically, the study provides implications for developing tahfidz learning models in Islamic educational institutions and confirms the continued relevance of the talaqqi method in contemporary Islamic education.

Keywords: Qur'anic Pedagogy, Social Learning Theory, Behaviorist Reinforcement, Tahfidz Education, Religious Education Research

INTRODUCTION

Tahfidz al-Qur'an education has continued to evolve alongside growing global attention to Islamic education that seeks to balance academic achievement, character formation, and spiritual development (Ayyad, 2022). Within the international research landscape, studies on Qur'anic memorization are no longer confined to measuring the quantity of memorized verses; they increasingly emphasize pedagogical processes, social interaction, learning motivation, and cognitive-affective factors shaping long-term outcomes (Huzaery et al., 2024). Recent work shows that the effectiveness of memorization-based learning is strongly influenced by the quality of teacher-student interaction, systematic muraja'ah and tikkar, and consistent feedback embedded in methods such as talaqqi, tasmi', and blended or digital models (Wikanda et al., 2025). This knowledge gap is highlighted despite emerging studies that begin to

649



This work is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/).

frame *talaqqi* within modern theories such as active learning (Sholeh & Nuha, 2025), behaviorist humanist integration (Abdulloh et al., 2025) and holistic Qur'anic pedagogy that strengthens *tajwid* accuracy, *makhārij al-ḥurūf*, and sustained memorization (Sulis, 2025).

Case studies in schools, pesantren, orphanages, and non-formal institutions consistently show that *talaqqi*-based programs enhance fluency, accuracy, discipline, and motivation in Qur'anic memorization, including in SDGs-oriented elementary contexts and multicultural school settings. Nevertheless, most of this work appears in regional or mid-tier journals and only partially engages broader educational and cognitive theory, confirming the need to more explicitly theorize *tahfidz* and *talaqqi* so they can inform global discussions on memorization-based learning effectiveness and religious pedagogy (Ahiruddin Rangkuti & Meyniar Albina, 2025). Despite this growing body of scholarship, a clear theoretical and empirical gap remains in the global literature. Existing studies increasingly acknowledge the pedagogical value of *talaqqi* and related memorization methods, yet most research is concentrated in regional or mid-tier academic contexts and only partially engages with broader educational and cognitive theories (Nordin et al., 2023). Although recent work has begun to frame Qur'anic memorization through behavioristic, cognitivistic, and constructivist perspectives (Jesica Novitriani & Ali Muhdi, 2025), multisensory and technology-integrated active learning for early childhood (Abdulloh et al., 2025), and holistic *tahfidz* models that integrate memorization with character formation and spiritual values (Mammadova, 2025), these discussions remain fragmented and are not yet systematically connected to international debates on memorization-based learning effectiveness, such as those on retrieval practice, spacing, and mnemonics in general education (Diana et al., 2025). Therefore, despite the growing body of research on Qur'anic memorization, there remains a critical gap in globally theorized and empirically grounded studies that explicitly connect *talaqqi*-based memorization practices with established learning science frameworks. Addressing this gap is essential to position *tahfidz* education within international discussions on effective memorization pedagogy and feedback-driven learning.

Previous studies indicate that the *talaqqi* method plays a significant role in improving the quality of Qur'anic memorization due to its emphasis on direct supervision and immediate feedback. Through continuous guidance and correction (*tashih*), students are able to internalize correct pronunciation, rhythm, and application of *tajwid* rules more effectively (Yuhana et al., 2024). From an educational standpoint, *talaqqi* aligns with social learning theory, which emphasizes learning through observation and



imitation, as well as with constructivist perspectives that highlight the importance of interaction in skill development. Empirical findings suggest that students who consistently engage in *talaqqi*-based learning demonstrate better accuracy and stability in memorization (Rosyidatul et al., 2021). Nevertheless, most existing research focuses on general memorization outcomes, while limited attention has been given to memorization fluency as a specific and measurable variable (Nurmayanti, 2024). This gap underscores the importance of further investigation into the relationship between *talaqqi* and memorization fluency.

Based on these considerations, this study aims to examine the relationship between the implementation of the *talaqqi* method and the improvement of Qur'anic memorization fluency among students. In this research, memorization fluency is defined as the ability to recite memorized verses smoothly, continuously, and confidently without frequent pauses, while maintaining correct articulation and tajwid rules (Yuhana et al., 2024). Specifically, the objectives of this study are to describe the application of the *talaqqi* method in the tahfidz learning process, to identify the level of students' Qur'anic memorization fluency, and to analyze the relationship between the intensity of *talaqqi* implementation and students' memorization fluency. The research is conducted at Ma'had Abu Ubaidah bin Al Jarrah Medan, as this institution systematically applies the *talaqqi* method in its tahfidz program (I. D. Hasibuan & Ilmi, 2023). Beyond contributing empirical evidence to Qur'anic education, this study aims to position tahfidz pedagogy within the broader field of memorization-based learning research by providing evidence on how structured repetition, guided interaction, and feedback-driven instruction support the development of fluent memorization skills.

Theoretically, the *talaqqi* method is assumed to have a significant relationship with Qur'anic memorization fluency due to its structured learning process, which combines repetition, direct correction, and intensive teacher guidance. From a behaviorist perspective, repeated recitation accompanied by immediate feedback functions as reinforcement that strengthens correct memorization patterns. At the same time, social constructivist theory emphasizes the role of guided interaction between teacher and student in developing complex skills such as fluent Qur'anic recitation. Previous studies support this assumption by indicating that consistent application of *talaqqi* contributes positively to the stability and fluency of memorized verses (I. D. Hasibuan & Ilmi, 2023; Rosyidatul et al., 2021). This study therefore offers a theoretical contribution by proposing an integrative framework that conceptualizes *talaqqi* as a structured memorization pedagogy grounded in behaviorist reinforcement, social learning interaction, and constructivist guidance, thereby bridging traditional Islamic learning



practices with contemporary theories of skill acquisition and memorization fluency. Therefore, this study hypothesizes that there is a significant relationship between the use of the *talaqqi* method and the improvement of Qur'anic memorization fluency among students at Ma'had Abu Ubaidah bin Al Jarrah Medan.

LITERATURE REVIEW

The *talaqqi* method is a traditional Qur'anic learning approach based on direct, face-to-face transmission from teacher to student, where the teacher recites verses and the learner listens attentively, imitates, and repeats until mastery is achieved (Ashoumi et al., 2025). In Qur'anic pedagogy, *talaqqi* is viewed as a continuation of classical sanad-based transmission that emphasizes accurate pronunciation, *tajwīd*, and strong memorization through oral interaction and continuous correction (Novitriani Jesica, 2025). This method aligns with the nature of the Qur'an as an oral revelation, so it is considered especially relevant for *tahfidz* programs in Islamic schools and boarding schools (Rosyidatul et al., 2021). Theoretically, *talaqqi* supports students' memorization fluency by combining listening, guided repetition, and immediate feedback, which are key principles in behaviorist and social learning theories of skill acquisition (Rizki et al., 2023). Thus, in an institutional context like Ma'had Abu Ubaidah bin Al Jarrah Medan, *talaqqi* provides a strong pedagogical basis for improving students' fluency in Qur'anic memorization. The *talaqqi* cycle of listening, repetition, and correction can also be interpreted through contemporary cognitive learning theory. In particular, the process closely resembles retrieval practice, feedback-driven learning, and deliberate practice, which are widely recognized as core mechanisms for strengthening long-term memory. Immediate correction functions as formative feedback that prevents error consolidation, while repeated recitation strengthens neural pathways associated with fluent recall. Positioning *talaqqi* within this broader learning science perspective allows it to be understood not only as a traditional religious method but also as a structured form of guided memory training.

Islamic schools and boarding schools widely use *talaqqi* because it directly targets fluency, *tajwīd* accuracy, and clarity of recitation, which are core indicators of quality memorization (Fajrin et al., 2025). Research in *pesantren* and *madrasah* contexts shows that structured *talaqqi* sessions – where students submit memorization (*setoran*), are corrected, and then engage in regular *murāja'ah* – lead to increased memorized verses and more fluent, confident recitation (Nur Aisyah et al., 2025). In several institutions, students' memorization targets (often $\geq 80\%$ achievement) are reported as being reached after systematic implementation of *talaqqi*-based *tahfidz* programs (Syawaluddin Syawaluddin et al., 2025). These findings support the idea that the *talaqqi* method is not



only doctrinally rooted but also practically effective in managing diverse santri abilities through individualized guidance, which is central in boarding school environments (Ibnu et al., 2023). Therefore, talaqqi is theoretically and empirically positioned as a suitable method to address fluency issues among santri from varied backgrounds. When interpreted through global memorization research, the effectiveness of talaqqi becomes more theoretically grounded. Studies in general education demonstrate that spaced repetition, guided feedback, and active retrieval significantly improve fluency and retention. Talaqqi naturally integrates these elements through regular setoran, systematic murāja'ah, and continuous teacher supervision. This convergence indicates that the success of talaqqi is not solely cultural or religious, but also aligned with evidence-based principles of learning science.

At the character and skill level, talaqqi aims to develop santri who are fluent (lancar), accurate, and istiqāmah in their memorization. Empirical studies show that intensive one-on-one or small-group talaqqi sessions increase not only fluency and volume of memorization, but also discipline, consistency, and confidence in reciting and correcting errors (Rahmad et al., 2021). The structured cycle of preparation (prayer, mushaf readiness, murāja'ah), implementation (submission, correction, supervision), and evaluation (daily, per-juz, and periodic reviews) forms a comprehensive system to sustain mutqin (well-mastered) memorization (Novitriani Jesica, 2025). Talaqqi-based programs have been found to double the number of memorized verses and shift students from "fair" to "good/very good" categories in recitation quality (Bin Hasballah Thaib et al., 2025). These results indicate that talaqqi theoretically supports both cognitive (memorization fluency) and affective (self-discipline, perseverance) aspects critical for successful tahfidz at institutions like Ma'had Abu Ubaidah bin Al Jarrah Medan. From a social constructivist perspective, the close teacher-student interaction in talaqqi functions as scaffolding that gradually supports learners until independent recitation becomes possible. This interaction strengthens both cognitive and affective dimensions of learning, which are essential for developing memorization fluency as a measurable skill rather than merely a by-product of memorization quantity.

The implementation of talaqqi in Islamic schools and boarding schools typically involves institutional, curricular, and human-resource dimensions. Institutionally, many pesantren design tahfidz schedules with daily talaqqi sessions, periodic tasmi', and semester-based exams to monitor fluency and retention (Nur Aisyah et al., 2025). Curricularly, talaqqi is integrated with tahsin programs so that improvement in reading accuracy supports smoother memorization; studies confirm that ongoing tahsin plus talaqqi significantly improves both reading and memorization quality (Ibnu et al.,



2023). In terms of personnel, the effectiveness of talaqqi depends heavily on the number, competence, and consistency of teachers, since close supervision and individualized feedback are central to the method (Setyowati & Mansur, 2024). Some evaluations highlight that limited teachers, lack of method variation, and inconsistent home reinforcement can hinder optimal gains in fluency (Fajriah et al., 2025). Thus, a robust talaqqi-based system requires alignment between institutional management, curriculum design, and qualified instructors.

Despite its strengths, contemporary research identifies an urgent need to reform and optimize talaqqi-based education so it responds to current challenges. Several studies note that conventional talaqqi can become monotonous, less engaging, and misaligned with the learning characteristics of younger children or students with weak reading foundations, which can reduce motivation and slow progress in fluency (R. H. Hasibuan & Sit, 2025). To address this, scholars propose integrating audio-visual media, increasing teacher-student ratios, diversifying teaching strategies, and strengthening murāja'ah management to prevent broken memorization (Tsaniya Faradilla Desty & Helmi Aziz, 2025). Quantitative findings also reveal that while talaqqi can significantly influence memorization quality, its impact is moderated by factors such as students' initial reading ability, intrinsic motivation, and family support (Fadli et al., 2023). These insights justify the need for context-sensitive reform of talaqqi implementation in boarding schools, including Ma'had Abu Ubaidah bin Al Jarrah Medan.

Overall, theoretical and empirical literature supports a positive relationship between the use of the talaqqi method and improvements in Qur'anic memorization fluency. Experimental and correlational studies show that talaqqi alone or combined with takrīr/repetition and supportive media contributes significantly to higher memorization scores, better fluency, and improved tajwīd among santri at various educational levels (Maulana & Nasution, 2024). At the same time, case studies in pesantren highlight that the success of talaqqi in achieving mutqin memorization is contingent on structured planning, consistent murāja'ah, qualified teachers, and a supportive spiritual and physical environment (Ashoumi et al., 2025). These findings provide a solid theoretical basis for examining the relationship between the use of the talaqqi method and increased fluency of Qur'anic memorization among santri at Ma'had Abu Ubaidah bin Al Jarrah Medan, while also acknowledging the role of contextual moderating factors such as student readiness, motivation, and institutional support.

RESEARCH METHODS

This study aims to examine the relationship between the application of the talaqqi method and the fluency of Qur'anic memorization among santri (students). The unit of



analysis focuses on the extent to which talaqqi is implemented as the main instructional practice in tahfidz activities covering memorization submission, recitation correction, and muraja'ah as well as the level of memorization fluency achieved as a result of this process. The research is conducted at Ma'had Abu Ubaidah bin Al Jarrah Medan, a tahfidz pesantren that consistently adopts talaqqi as its core approach in Qur'anic learning, similar to many other tahfidz institutions where talaqqi serves as the primary method in memorization programs (Robani & Rodiyah, 2024). The research subjects include santri actively enrolled in the Qur'an memorization program and the ustadz/ustadzah who directly guide the talaqqi process. Data collection was conducted after obtaining permission from the pesantren authorities, participation was voluntary, and respondents' confidentiality was guaranteed. The analysis is directed toward students' learning experiences, the intensity of teacher-student interaction, and the level of memorization fluency displayed through regular submission, error correction, and muraja'ah within the talaqqi-based learning framework (Maulana & Nasution, 2024).

This research employs a quantitative correlational design to investigate the relationship between the quality of talaqqi implementation and students' fluency in memorizing the Qur'an. Data are collected using a standardized scale designed to measure the level of talaqqi implementation (such as frequency of direct memorization submission, quality of guidance, and consistency of muraja'ah) and the level of memorization fluency (smooth recitation without frequent pauses, tajwid accuracy, and overall clarity of recitation). The correlational approach is chosen to determine the strength and direction of the relationship between these two variables without manipulating the learning environment, in line with previous studies that examined the influence or relationship of the talaqqi method on the quality of Qur'anic memorization. Data are analyzed using the Product Moment correlation technique to test the hypothesis that the higher the quality of talaqqi implementation, the higher the level of students' memorization fluency. In this way, the study is expected to provide empirical evidence of the contribution of the talaqqi method to improving Qur'anic memorization fluency within the context of formal Islamic education in tahfidz pesantren (Robani & Rodiyah, 2024).

The population consisted of 87 santri enrolled in the tahfidz program across twelve dormitories. A saturated sampling technique was applied, meaning all members of the population were intended to be included due to the relatively small and manageable population size. However, during the data collection process, only 75 students completed the questionnaire and met the inclusion criteria, while 12 students were unable to participate due to illness, permission to return home, or absence during distribution.



Therefore, the final sample comprised 75 respondents. The use of saturated sampling ensures that the study captures a comprehensive representation of the population and minimizes sampling bias, thereby strengthening the statistical power and representativeness of the correlational analysis.

Data were collected using Likert-scale questionnaires designed to measure two variables: talaqqi method implementation and Qur'anic memorization fluency. The talaqqi scale was developed based on social learning theory, behaviorism, sociocultural theory, and classical Islamic pedagogy, initially consisting of 39 items. Validity testing using corrected item-total correlation resulted in 33 valid items with coefficients ranging from 0.300 to 0.676. The memorization fluency scale consisted of 30 items with validity coefficients ranging from 0.268 to 0.735. Reliability analysis using Cronbach's Alpha showed high internal consistency, with $\alpha = 0.893$ for the talaqqi scale and $\alpha = 0.920$ for the memorization fluency scale. These results indicate that the instruments are both valid and reliable for measuring the constructs under investigation.

Data analysis was conducted using Pearson Product Moment correlation to examine the strength and direction of the relationship between the two variables. Prior to hypothesis testing, assumption tests including normality and linearity were performed using JASP statistical software to ensure that the data met parametric analysis requirements. The correlational approach was selected because it allows the researcher to determine whether variations in talaqqi implementation are statistically associated with variations in memorization fluency without manipulating the learning environment. This analytical procedure enables the study to provide empirical evidence regarding the contribution of talaqqi-based learning to improving students' Qur'anic memorization fluency.

RESULTS AND DISCUSSION

Result

The results indicate that the *talaqqi* method is consistently implemented at Ma'had Abu Ubaidah bin Al-Jarrah Medan as the primary instructional approach in Qur'anic memorization learning. Descriptive statistical analysis reveals a mean score of 104.6 and a median of 105.0, which reflect a relatively uniform learning experience among students. This consistency suggests that the *talaqqi* method is applied in a structured and standardized manner across the institution. The learning process involves direct face-to-face recitation, attentive listening, systematic repetition, and immediate corrective feedback provided by instructors. Through this approach, students are guided to refine their pronunciation, apply correct *tajwid*, and maintain continuity in memorization. The scheduled and disciplined nature of *talaqqi* sessions fosters a focused learning

656



This work is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/).

environment that supports both accuracy and stability of memorized verses. These findings demonstrate that *talaqqi* functions not merely as a traditional instructional practice, but as a systematically organized pedagogical method integrated into the institutional *tahfidz* program to enhance the quality of Qur'anic memorization.

Analysis of the implementation of the *talaqqi* method based on learning theory perspectives reveals differentiated contributions across theoretical dimensions. The social interaction framework rooted in Vygotsky's theory emerges as the most influential component, accounting for 38.19% of the overall implementation. This dominance highlights the central role of direct instructional guidance, where teachers actively scaffold students' memorization processes through continuous supervision and corrective feedback. The behaviorist perspective derived from Skinner contributes 31.05%, as reflected in repetitive recitation, habituation, and reinforcement mechanisms that shape consistent memorization behavior. Additionally, Bandura's social learning theory accounts for 30.76%, emphasizing the importance of observational learning, in which students internalize correct recitation patterns by modeling their teachers' pronunciation and intonation. The relatively balanced distribution across these theoretical perspectives indicates that *talaqqi* operates as a multidimensional instructional method. Rather than relying on a single learning theory, *talaqqi* integrates social interaction, behavioral reinforcement, and modeling processes to support effective Qur'anic memorization within the institutional learning context.

The findings show that students' Qur'anic memorization fluency is generally categorized at a good level, as reflected by a mean score of 68.37 and a median value of 68.00. These statistical indicators suggest a relatively even distribution of fluency levels among the participants. In practice, most students are able to recite memorized verses smoothly, continuously, and accurately, with only minor errors related to pronunciation or the application of tajwid rules. The stability of recitation demonstrates that students are not merely memorizing verses mechanically, but are able to maintain consistency and coherence in their memorization. This condition indicates that the memorization program implemented at the institution effectively facilitates fluency development. The focus of learning extends beyond the accumulation of memorized passages to the quality of recitation, including accuracy, continuity, and clarity. Consequently, the program supports a balanced approach to Qur'anic memorization that emphasizes both quantitative achievement and qualitative mastery of recited verses.

From a theoretical standpoint, Qur'anic memorization fluency is primarily influenced by behaviorist principles, which account for 53% of the overall contribution. This dominance underscores the critical role of repetition, habituation, and reinforcement



in strengthening students' memorization performance. Regular practice through repeated recitation enables students to internalize verses more effectively, while immediate corrective feedback from instructors reinforces accurate pronunciation and recitation patterns. In addition to behaviorist influences, social learning factors contribute 30%, emphasizing the importance of interaction, observation, and feedback within the learning environment. Students benefit from observing peers and instructors, which helps maintain motivation and confidence during memorization. Meanwhile, constructivist elements related to learner independence account for 17%, indicating that some students are capable of managing and maintaining their memorization autonomously. Collectively, these findings suggest that consistent practice supported by timely feedback and social interaction plays a central role in developing memorization fluency, while independent learning skills function as a complementary factor rather than the primary driver of fluency development.

Assumption testing was conducted to ensure that the data met the statistical requirements for further analysis. The results of the Shapiro-Wilk normality test indicate significance values of 0.058 for the *talaqqi* method variable and 0.175 for Qur'anic memorization fluency. Both values exceed the 0.05 threshold, confirming that the data are normally distributed. In addition, linearity testing demonstrates the presence of a linear relationship between the *talaqqi* method and memorization fluency. This finding indicates that changes in one variable are systematically associated with changes in the other. The fulfillment of these assumptions validates the application of Pearson Product Moment correlation analysis in this study. By meeting the criteria of normality and linearity, the data analysis process is methodologically sound and statistically reliable. Consequently, the results derived from the correlation analysis can be interpreted with confidence, as they are based on appropriate analytical procedures that align with established quantitative research standards.

Correlation analysis using the Pearson Product Moment technique reveals a positive and statistically significant relationship between the *talaqqi* method and Qur'anic memorization fluency, as indicated by a correlation coefficient of $r = 0.318$ and a significance value of $p = 0.005$. Since the significance value is below the 0.05 threshold, the relationship between the two variables is confirmed to be meaningful and not due to random chance. The positive direction of the correlation suggests that better and more consistent implementation of the *talaqqi* method tends to be followed by higher levels of memorization fluency among students. However, the magnitude of the correlation falls within the low category, indicating that while *talaqqi* contributes to fluency improvement, its influence is not dominant. This finding implies that memorization fluency is shaped



by multiple factors, and *talaqqi* functions as an important, yet complementary, component within the broader Qur'anic learning process.

The coefficient of determination obtained from the correlation analysis ($r^2 = 0.101$) indicates that the *talaqqi* method accounts for 10.1% of the variance in students' Qur'anic memorization fluency. This finding suggests that while *talaqqi* plays a measurable and meaningful role in enhancing fluency, it does not function as the sole determinant of memorization outcomes. The remaining 89.9% of variance is influenced by other contributing factors that were not examined in this study. These factors may include students' intrinsic motivation, consistency in *muroja'ah* or revision practices, learning discipline, cognitive ability, and the quality of the learning environment. The presence of multiple influencing variables confirms that Qur'anic memorization success is inherently multifactorial. Therefore, although *talaqqi* provides a strong instructional foundation, optimal memorization fluency is achieved when this method is supported by complementary personal and environmental factors within the broader educational context.

Observational findings provide additional support for the quantitative results by revealing consistent learning patterns among students who participate in *talaqqi* sessions. Students who are actively involved in regular recitation and continuous correction tend to display higher levels of confidence and stability during memorization activities. Their recitation appears more controlled, fluent, and accurate, indicating stronger internalization of memorized verses. Immediate feedback from instructors plays a crucial role in preventing the repetition of pronunciation and *tajwid* errors, as mistakes are corrected at the moment they occur. This direct corrective process reinforces proper recitation habits and helps students maintain long-term memorization accuracy. Furthermore, the structured and routine-based nature of *talaqqi* sessions promotes learning discipline and consistency, which are essential for sustaining memorization fluency over time. These observed behavioral patterns closely align with the statistical findings, demonstrating how instructional practices implemented through *talaqqi* are translated into measurable improvements in students' Qur'anic memorization performance.

Overall, the empirical findings indicate that the *talaqqi* method is implemented effectively and shows a positive association with Qur'anic memorization fluency at Ma'had Abu Ubaidah bin Al-Jarrah Medan. Evidence from descriptive statistics, theoretical dimension analysis, and correlation testing collectively demonstrates that *talaqqi* contributes in a meaningful way to the development of students' memorization fluency. Although the magnitude of its contribution is not dominant, *talaqqi* serves as a



vital instructional component within a broader memorization system that involves multiple supporting factors. The results emphasize that direct, face-to-face Qur'anic instruction remains relevant when applied in a structured and consistent manner. Moreover, the effectiveness of *talaqqi* is strengthened when accompanied by disciplined practice, continuous revision, and a supportive learning environment. These findings provide strong empirical support for the continued use of *talaqqi* as a pedagogically sound method in contemporary Qur'anic education, particularly within institutional *tahfidz* programs that prioritize both accuracy and fluency of memorization.

Discussion

Rather than merely confirming the statistical association between *talaqqi* and memorization fluency, the findings invite a deeper theoretical interpretation of how and why this relationship occurs within the broader framework of learning theory and Islamic educational tradition. The findings of this study can be understood using Vygotsky's social interaction theory, particularly guided learning in the Zone of Proximal Development (ZPD), where students successfully perform tasks with support from a more knowledgeable other (teacher). In *talaqqi*-based *tahfidz*, intensive face-to-face interaction teacher modeling, attentive listening, and immediate correction of *tajwīd*, *makhārij al-ḥurūf*, and fluency positions the teacher as an expert mediator who bridges the gap between learners' current abilities and their potential performance with guidance (Sudirman et al., 2024). Through repeated cycles of listening (*talqin/talaqqi*), imitation (*tasmi'*), and structured *murāja'ah*, students gradually internalize accurate recitation patterns, reflecting instructional scaffolding: strong support at the outset that is reduced as fluency and autonomy increase (Ardiansyah et al., 2023; Meilawati & Salim, 2025).

Empirical studies on *talaqqi* show that systematic, interactive teacher-student engagement improves recitation quality, memorization volume, and retention, supporting ZPD oriented designs that emphasize joint activity, dialogic guidance, and gradual transfer of responsibility (Sholeh & Nuha, 2025). Thus, the strong link between *talaqqi* and memorization fluency highlights the crucial role of structured, socially mediated instructional support in Qur'anic learning (Sania & Kosasih, 2022; Tumanggor et al., 2022). While Vygotsky's social interaction theory explains the role of guided instruction and scaffolding, the *talaqqi* context shows that scaffolding in religious education is not purely cognitive but also ritualistic and affective. Teacher guidance does not only support skill acquisition but also transmits discipline, *adab*, and spiritual commitment, suggesting that the Zone of Proximal Development in Qur'anic education includes moral and devotional dimensions that are rarely emphasized in mainstream



educational theory. This finding refines sociocultural learning theory by positioning talaqqi as a form of spiritually mediated scaffolding, where learning progress is shaped not only by competence but also by continuity of practice, reverence, and teacher-student relational authority.

From a behaviorist perspective, the findings highlight that repetition and reinforcement are central to developing Qur'anic memorization fluency. Behaviorist-oriented research on Qur'anic learning shows that repeated recitation, continuous practice, and structured feedback are effective for strengthening and stabilizing memorized verses (Hidayati, 2021). In the talaqqi method, students repeatedly recite under close teacher supervision; correct responses are reinforced, while errors are immediately corrected, reflecting Skinner's operant conditioning, where consistent reinforcement shapes and maintains desired behavior (Masruroh et al., 2025; Nasution & Sa'diyah, 2024). Empirical studies in tahfidz settings report that stages such as habituation, drill (tikrar), setoran, and murāja'ah build strong memorization habits, discipline, and istiḳāmah over time rather than instant fluency (Ashoumi et al., 2025). Structured routines in talaqqi sessions thus function as behaviorist learning schedules that make memorization more sustainable and resistant to forgetting (Huzaery et al., 2024). Consequently, the effectiveness of talaqqi can be partly explained by its alignment with behaviorist mechanisms of practice, stimulus-response, and reinforcement in Qur'anic education (Suwardi et al., 2024).

From the perspective of Bandura's social learning theory, talaqqi enhances Qur'anic memorization fluency by placing learners in a rich modeling environment where accurate recitation is continuously observed, imitated, and refined. Instructors function as authoritative live models, whose tartīl, tajwīd, makhārij al-ḥurūf, and melody are listened to attentively and then reproduced by students, enabling precise articulation and rhythm to be internalized (Rizki et al., 2023). Talaqqi sessions typically require students to listen first, then replicate the teacher's recitation, followed by systematic correction, which mirrors Bandura's stages of attention, retention, reproduction, and motivation in observational learning (Marhayati et al., 2020). Peer interaction further reinforces this process, as students also model one another's strategies, fluency, and discipline during setoran and murāja'ah activities (Muttaqin et al., 2024). Studies on Arabic and speaking skills show that such modeling-based practice builds confidence, self-efficacy, and willingness to perform, not just technical accuracy (Ilmiani et al., 2021). Consequently, memorization fluency in talaqqi emerges from the synergy between individual practice and social exposure to high-quality recitation patterns (Hijriyah et al., 2024).



Although correlation analysis shows a statistically significant link between the talaqqi method and memorization fluency, the modest correlation coefficient indicates that talaqqi is only one component within a broader constellation of influences on Qur'anic memorization. Research on tahfidz programs highlights that internal factors such as intrinsic motivation, self-discipline, consistency in murāja'ah, and baseline reading ability strongly shape outcomes alongside instructional method (Abdullah et al., 2021). External or environmental conditions also play a crucial role. Studies report that a conducive learning environment, adequate facilities, structured tahfidz management, and strong teacher guidance significantly support the success of talaqqi-based memorization (Zulvani et al., 2025). Likewise, parental involvement, home murāja'ah, and family-school collaboration are repeatedly identified as key enhancers of children's memorization progress (Nurhaliza et al., 2024). These findings suggest that talaqqi offers a solid pedagogical framework, but its impact on fluency is maximized only when embedded in a supportive ecosystem that nurtures motivation, provides regular review, and ensures favorable physical and socio-emotional conditions (Fitri et al., 2025).

The study's findings resonate strongly with foundational Islamic educational concepts, particularly fitrah, ta'lim-ta'allum, and sanad. Fitrah is understood as the innate human disposition and natural capacity to receive, retain, and internalize divine guidance, which must be cultivated through systematic mentorship; talaqqi operationalizes this by offering sustained, teacher-led guidance in memorization and recitation (Putri & Romadlon, 2022). The ta'lim-ta'allum tradition stresses a reciprocal, dialogical bond between teacher and learner, reflected in talaqqi's face-to-face interaction, continuous correction, and affective closeness that foster motivation, adab, and responsibility for learning (Ismail et al., 2024). Sanad, as an unbroken chain of transmission, is preserved when students recite directly before qualified teachers whose own learning traces back to earlier generations, ensuring authenticity of tajwīd and riwāyah (Rohman & Zulfitria, 2025). Empirical evidence that talaqqi improves fluency, accuracy, and learning achievement thus supports not only its pedagogical effectiveness but also its rootedness in Islamic epistemology and tradition, reinforcing its relevance in contemporary Qur'anic education (Hidayat et al., 2024).

Overall, talaqqi remains a relevant and effective method for enhancing Qur'anic memorization fluency when systematically implemented and contextually supported. Studies in schools, pesantren, and orphanages show that talaqqi – through direct teacher-student interaction, repeated recitation, and immediate error correction – consistently improves fluency, tajwīd accuracy, and confidence in memorization (Meilawati & Salim, 2025). Talaqqi is especially effective when structured in clear stages (preparation,



implementation, evaluation) and combined with regular murāja'ah, takrīr (repetition), and periodic testing (Bin Hasballah Thaib et al., 2025). At the same time, research emphasizes that talaqqi works best as part of a broader learning ecosystem. Its impact is strengthened when integrated with supportive environments, such as spiritually conducive settings, strong teacher engagement, peer collaboration, and parental involvement, as well as complementary methods (e.g., tiktār, simā'ī, audio-visual media, or cognitive strategies) (Akmansyah et al., 2025; Anwar et al., 2022). Modern programs that blend talaqqi with contemporary techniques and technology report gains in retention, engagement, and motivation, without losing traditional rigor or authenticity (Aini, 2025; Purkoni et al., 2025).

These insights contribute to the development of pedagogical theory in Islamic education by demonstrating that effective Qur'anic learning emerges from the integration of instructional method, spiritual environment, and learner agency. The results suggest that talaqqi functions best as part of a holistic educational system that combines structured instruction, continuous revision, family involvement, and institutional support. This perspective reframes talaqqi from a traditional technique into a multidimensional pedagogical framework capable of adapting to contemporary educational contexts while maintaining its classical authenticity.

CONCLUSION

This study concludes that there is a positive and statistically significant relationship between the talaqqi method and the fluency of Qur'anic memorization among students at Ma'had Abu Ubaidah bin Al-Jarrah Medan. The implementation of the talaqqi method is categorized as good and consistent, as reflected by a mean score of 104.6 and a median of 105.0. Students' memorization fluency is also generally at a good level, with a mean score of 68.37 and a median of 68.00. Correlation analysis using the Pearson Product Moment technique shows a positive correlation coefficient of $r = 0.318$ with a significance value of $p = 0.005$, indicating that the relationship between the two variables is statistically significant. These findings confirm that better implementation of talaqqi tends to be associated with higher levels of memorization fluency. Beyond confirming the statistical relationship, the findings offer a broader conceptual insight by positioning the talaqqi method as a multidimensional pedagogical model that integrates behavioral reinforcement, social interaction, and observational learning within religious education. This study refines general learning theories by demonstrating how memorization fluency emerges through guided interaction, structured repetition, and continuous feedback within a faith-based learning environment. In this sense,



memorization in Qur'anic education is not merely a cognitive process but also a socially mediated and habit-forming learning practice.

The most important finding of this research is that the talaqqi method contributes measurably to students' Qur'anic memorization fluency, although its influence is not dominant. The coefficient of determination ($r^2 = 0.101$) indicates that the talaqqi method accounts for 10.1% of the variance in memorization fluency, while the remaining 89.9% is influenced by other internal and external factors. This result highlights that talaqqi functions as an important instructional component rather than a single determining factor. A key strength of this study lies in its empirical and theory-based approach, which integrates quantitative statistical analysis with learning theories such as behaviorism, social learning theory, and social constructivism to explain how talaqqi supports fluency through repetition, modeling, and guided interaction. These findings also provide practical and policy implications for Qur'anic education beyond a single pesantren context. Structured teacher-student interaction, systematic murāja'ah management, and consistent monitoring of memorization progress should become key components of tahfidz curriculum design. Islamic education institutions and policymakers may use this evidence to strengthen teacher training, develop standardized memorization programs, and integrate supportive learning environments that maintain traditional authenticity while improving pedagogical effectiveness.

Despite these contributions, several limitations should be acknowledged. This study was conducted in a single institutional setting and employed a correlational research design, which limits the generalization of findings and does not allow for causal conclusions. In addition, the relatively low correlation coefficient suggests that other variables—such as students' intrinsic motivation, consistency of murāja'ah, learning discipline, and environmental support—were not examined in depth. Therefore, future research is recommended to involve multiple institutions, apply experimental or mixed-method designs, and include additional variables to better explain the remaining variance in Qur'anic memorization fluency. Such studies are expected to provide a more comprehensive understanding of effective strategies for improving memorization fluency in diverse tahfidz education contexts.

BIBLIOGRAPHY

- 1) Abdullah, N. M. S. A., Mohd Sabbri, F. S., & Muhammad Isa, R. A. (2021). Tahfiz Students' Experiences in Memorizing the Qur'an: Unveiling Their Motivating Factors and Challenges. *IJIERM Journal of Educational Studies*, 9(2), 42–63. <https://doi.org/10.31436/ijes.v9i2.248>
- 2) Abdulloh, Thobroni, A. Y., Ahdan, A. A., & Hidayatullah, A. A. (2025). Integrating



- Behaviorist and Cognitive Approaches in Qur'anic Learning: A Theoretical and Comparative Literature Study. *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir*, 8(1), 191–207. <https://doi.org/10.58518/alfurqon.v8i1.3462>
- 3) Ahiruddin Rangkuti, & Meyniar Albina. (2025). Coaching Quran Recitation for Teenagers with Muqri' at the Quran Boarding School. *LITERACY: International Scientific Journals of Social, Education, Humanities*, 4(3), 325–334. <https://doi.org/10.56910/literacy.v4i3.3210>
 - 4) Aini, S. N. (2025). A Comparison of Traditional and Modern Qur'anic Teaching Methods in Islamic Education. *Journal of Noesantara Islamic Studies*, 2(1), 23–32. <https://doi.org/10.70177/jnis.v2i1.1843>
 - 5) Akmansyah, Amalia Ramadhani, & Agung Prawoto. (2025). Integrating Spiritual and Pedagogical Strategies in Tahfidz Al-Qur'an Education: A Comparative Study of Two Pesantren in Metro City, Lampung. *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam*, 18(1), 75–86. <https://doi.org/10.37812/fikroh.v18i1.1767>
 - 6) Anwar, F., Taqiyuddin, M. F., Wijaya, K., Azmi, M. C. Y., & Izharman, I. (2022). Implementation of Talaqqi, Sima'i, Wahdah, Talqin and Kitabah Methods. *Khalifa: Journal of Islamic Education*, 6(2), 152. <https://doi.org/10.24036/kjie.v6i2.151>
 - 7) Ardiansyah, Gita Andini, Karin Nurahmah, & Imam Tabroni. (2023). Memorizing the Qur'an: the Fast and Precise Way with the Talaqqi Method. *International Journal of Integrative Sciences*, 1(3), 81–98. <https://doi.org/10.55927/ijis.v2i2.3089>
 - 8) Ashoumi, H., Mahfudh, M. Z., & Wafa, M. A. (2025). Sustaining the Mutqin Qur'an Memorization Tradition via the Talaqqi Method. *SCHOOLAR: Social and Literature Study in Education*, 5(1), 9–16. <https://doi.org/10.32764/schoolar.v5i1.5735>
 - 9) Ayyad, E. (2022). Re-Evaluating Early Memorization of the Qur'an in Medieval Muslim Cultures. *Religions*, 13(2). <https://doi.org/10.3390/rel13020179>
 - 10) Bin Hasballah Thaib, Z., Makmur, M., Saleh, M., Rahmawati, D., Raharjo, S., & M. Nur, A. (2025). Optimizing Private Qur'anic Learning Based on Talaqqi Method to Improve Santris' Tahsin and Tahfiz Skills. *Global Sustainability and Community Engagement*, 1(3), 110–118. <https://doi.org/10.62568/gsce.v1i3.435>
 - 11) Diana, M. R., Harto, K., & Karolina, A. (2025). Implementation of Humanist Learning Theory in Islamic Education Learning at SMA Negeri 19 Palembang. *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam*, 14(2), 286–298. <https://doi.org/10.32806/jf.v14i2.1112>
 - 12) Fadli, T., Sirojudin, R., Supardi, S., & Wasehudin, W. (2023). Pengaruh Penerapan Metode Talaqqi Dan Takrir Terhadap Kualitas Hafalan Al-Qur'an Santri. *Comseroa: Jurnal Penelitian Dan Pengabdian Masyarakat*, 2(11), 2848–2861.
 - 13) Fajriah, H., Muthmainnah, & Shalihah, Q. N. (2025). Implementation of the Talaqqi Method in Memorizing Juz 'Amma among Kindergarteners: A Case Study at Islamic Kindergarten, Banda Aceh. *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini*, 10(2), 375–387. <https://doi.org/10.14421/jga.2025.102-12>
 - 14) Fajrin, D. F., Syafe'i, I., Azizah, N., Hasanah, U., & Rahmatika, Z. (2025). The Talaqqi Method: Its Effectiveness on Students' Ability to Memorize the Qur'an. *Journal of*



- Innovation and Research in Primary Education*, 4(3), 410–419.
<https://doi.org/10.56916/jirpe.v4i3.1443>
- 15) Fitri, I., Ali Muhtarom, & Moh. Nur Hadi. (2025). The Role of Motivation and Environmental Synergy on Improving the Quality of Qur'an Memorization at Ngalah Islamic Boarding School: Case Study of Tahfidz Dormitory Program H. *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama*, 26(1), 22–41.
<https://doi.org/10.19109/jia.v26i1.27815>
- 16) Hasibuan, I. D., & Ilmi, D. (2023). Kesulitan Siswa dalam Menghafal Ayat di SMP Negeri 2 Sungai Pua. *Masaliq*, 3(2), 215–230.
<https://doi.org/10.58578/masaliq.v3i2.891>
- 17) Hasibuan, R. H., & Sit, M. (2025). Enhancing qur'anic memorization using the talaqqi method assisted by audio-visual media among children aged 5-6 years. *Al-Athfaal: Jurnal Ilmiah Pendidikan Anak Usia Dini*, 8(1), 53–66. <https://doi.org/10.24042/al-athfaal.v8i1.27659>
- 18) Hidayat, R., Luviadi, A., & Eka Putra, A. (2024). Implementasi Metode Talaqqi Dalam Pembelajaran Tahsinul Qur'an Di Pondok Pesantren Ahmad Dahlan Candipuro. *Al-Mau'izhoh*, 6(1), 596–601. <https://doi.org/10.31949/am.v6i1.8808>
- 19) Hidayati, N. (2021). Teori Pembelajaran Al Qur'an. *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir*, 4(1), 29–40. <https://doi.org/10.58518/alfurqon.v4i1.635>
- 20) Hijriyah, A. L., Putri, A. H., Setiyawan, A., & Badrisya, A. H. (2024). The Social Cognitive Theory by Albert Bandura and its Implementation in Arabic Language Learning. *Mantiqu Tayr: Journal of Arabic Language*, 4(2), 626–639.
<https://doi.org/10.25217/mantiquatayr.v4i2.4564>
- 21) Huzaery, H., Sumardjoko, B., Kasturi, T., . W., Nirwana, A., & . M. (2024). Enhancing Parent-Teacher Collaboration in Tahfidzul Qur'an Learning: Roles, Challenges, and Strategies. *International Journal of Religion*, 5(10), 3850–3874.
<https://doi.org/10.61707/jxn48760>
- 22) Ibnu, M., Rahmawati, S., Ridwansyah, R. S., Kariadinata, R., & Susilawati, W. (2023). Influence of the Talaqi and Tahsin Methods on the Al-Qur'an Reading Ability of Santri at the Al-Falah Islamic Boarding School Nagreg Bandung. *Journal of Modern Islamic Studies and Civilization*, 1(03), 124–137.
<https://doi.org/10.59653/jmisc.v1i03.280>
- 23) Ilmiani, A. M., Wahdah, N., & Mubarak, M. R. (2021). The application of Albert Bandura's Social Cognitive Theory: A Process in Learning Speaking Skill. *Ta'lim Al-'Arabiyah: Jurnal Pendidikan Bahasa Arab & Kebahasaaraban*, 5(2).
<https://doi.org/10.15575/jpba.v5i2.12945>
- 24) Ismail, S., Sabri, H., Asari, H., Yamin, M., & Yunus, M. M. (2024). Fostering Emotional and Moral Development in Islamic Boarding Schools: the Impact of Talaqqi and Halaqa Traditions. *Jurnal Pendidikan Islam*, 10(1), 13–24.
<https://doi.org/10.15575/jpi.v0i0.35124>
- 25) Jesica Novitriani, & Ali Muhdi. (2025). Enhancing Qur'anic Memorization through the Application of the Talaqqi Method in Tahfidz Education. *International Journal of*



- Social Science and Religion (IJSSR)*, 73–86. <https://doi.org/10.53639/ijssr.v6i1.321>
- 26) Mammadova, F. (2025). Memorization strategy and foreign language learnings: A Narrative Review. *Journal of Azerbaijan Language and Education Studies*, 2(3), 57–68. <https://doi.org/10.69760/jales.2025002014>
- 27) Marhayati, N., Chandra, P., & Fransisca, M. (2020). Pendekatan Kognitif Sosial pada Pembelajaran Pendidikan Agama Islam. *DAYAH: Journal of Islamic Education*, 3(2), 250–270. <https://doi.org/10.22373/jie.v3i2.7121>
- 28) Masruroh, A., Chotimah, C., & Hidayah, N. (2025). Analisis Pengajaran Membaca dan Menghafal Al-Qur'an di Pondok Pesantren Ummu Zainab Annajiyah 2 Bahrul Ulum Tambakberas Jombang dalam Perspektif Teori Behaviorisme. *Alsys*, 5(5), 1898–1913. <https://doi.org/10.58578/alsys.v5i5.7286>
- 29) Maulana, I., & Nasution, M. (2024). Pengaruh Metode Talaqqi Terhadap Kemampuan Menghafal Al-Qur'an pada Siswa SMP Muhammadiyah 50 Sei-Sikambang. *Al-Ulum: Jurnal Pendidikan Islam*, 5(2), 300–312. <https://doi.org/10.56114/al-ulum.v5i2.11595>
- 30) Meilawati, A., & Salim, H. (2025). Application of the Talaqqi Method to Improve Qur'an Memorization at SMP Muhammadiyah 2 Surakarta. *Electronic Journal of Education, Social Economics and Technology*, 6(1), 277–281. <https://doi.org/10.33122/ejeset.v6i1.619>
- 31) Muttaqin, Mukhammad, Muhith, Rasyid, & Armizi. (2024). Pendampingan Mtq Internasional Sebagai Sarana Peningkatan Kompetensi Tilawah Dan Tahfizh Di Tingkat Global. *DEVELOPMENT: Journal of Community Engagement*, 3(2), 110–125. <https://doi.org/10.46773/djce.v3i2.2488>
- 32) Nasution, N. A. S., & Sa'diyah, E. H. (2024). Reward as a motivator for Quran memorization: A Skinnerian perspective. *INSPIRA: Indonesian Journal of Psychological Research*, 5(2), 195–204. <https://doi.org/10.32505/inspira.v5i2.9745>
- 33) Nordin, O., Saiful Azizi Nik Abdullah, N. M., Omar, R. A. M. I., & Abdullah, A. N. (2023). The Art of Quranic Memorization: A Meta-Analysis. *Pertanika Journal of Social Sciences and Humanities*, 31(2), 787–801. <https://doi.org/10.47836/pjssh.31.2.16>
- 34) Novitriani Jesica, M. A. (2025). Enhancing Qur'anic Memorization through the Application of the Talaqqi Method in Tahfidz Education. *International Journal of Social Science and Religion (IJSSR)*, 73–86. <https://doi.org/10.53639/ijssr.v6i1.321>
- 35) Nur Aisyah, Zainap Hartati, & Saiful Lutfi. (2025). Evaluation of the Talaqqi Method at Daarul Ulum Al-Hadi Islamic Boarding School in Kota Besi, East Waringin City. *Tadrib: Jurnal Pendidikan Agama Islam*, 11(2), 200–206. <https://doi.org/10.19109/tadrib.v11i2.28449>
- 36) Nurhaliza, N., Darmawan, H., Hakti, F., Khairani, A., & Kassim, Z. (2024). Analysis of the Al-Qur'an Memorization Program's Implementation at the Rumah Tahfidz Al-Haramain Banjarmasin. *Jurnal Pendidikan Islam*, 14(2), 78–89. <https://doi.org/10.38073/jpi.v14i2.1805>
- 37) Nurmayanti, R. S. (2024). Pengaruh Metode Talaqqi Terhadap Peningkatan Hafalan Al-Qur'an Pembelajaran Tahfidz. *Muntazam*, 05(01), 25–33.



- <https://journal.unsika.ac.id/index.php/muntazam/article/view/9477>
- 38) Purkoni, A., Zaky Rabbani, F., Gofar, A., & Rozi, T. (2025). Enhancing Qur'anic Memorization Skills through Effective Learning Methods for Santri at Pesantren Assyifa. *Societal Serve: Journal of Community Engagement and Services*, 2(1), 7-12. <https://doi.org/10.70063/societalserve.v2i1.101>
- 39) Putri, D. N., & Romadlon, D. A. (2022). Application of Talaqqi Method in Learning Tahfidz Al-Qur'an in Early Children. *Indonesian Journal of Education Methods Development*, 18(1). <https://doi.org/10.21070/ijemd.v21i.706>
- 40) Rahmad, A., Rahmi, R., Nakita, D. S., Akbar, Z., Putri, R., & Rahman, I. (2021). Implementation of Learners' Methods of Memorizing the Qur'an at the Dar El-Iman Indonesia Modern Islamic Boarding School. *International Journal of Multidisciplinary Research of Higher Education*, 4(3), 79-87. <https://doi.org/10.24036/ijmurhica.v4i3.156>
- 41) Rizki, N. J., Babullah, R., & Nurachadijat, K. (2023). Implementation of the Talaqqi Method in Increasing the Qur'an Learning Achievement of Class 6 Students. *At-Tasyrih: Jurnal Pendidikan Dan Hukum Islam*, 9(1), 44-53. <https://doi.org/10.55849/attasyrih.v9i1.154>
- 42) Robani, & Rodiyah, S. K. (2024). Pengaruh Penerapan Metode Talaqqi Terhadap Tingkat Kemampuan Menghafal Al-Qur'an Peserta Didik di SMP Muhammadiyah Gandrungmangu Cilacap. *IHSANIKA : Jurnal Pendidikan Agama Islam*, 2(4), 140-149. <https://doi.org/10.59841/ihsanika.v2i4.1904>
- 43) Rohman, D. F., & Zulfitria, Z. (2025). Pembelajaran Tahfidzul Qur'an Ber-Sanad Melalui Metode Talaqqi Berbasis Digital Mobile Learning. *SULIWA: Jurnal Multidisiplin Teknik, Sains, Pendidikan Dan Teknologi*, 2(2), 163-167. <https://doi.org/10.62671/suliwa.v2i2.86>
- 44) Rosyidatul, I., Suhadi, S., & Faturrohman, M. (2021). Peningkatan Hafalan Al-Qur'an melalui Metode Talaqqi. *Al-Ulum: Jurnal Pendidikan Islam*, 1(2), 83-94. <https://doi.org/10.54090/alulum.114>
- 45) Sania, S., & Kosasih, A. (2022). Implementasi Metode Talaqqi dalam Menghafal Alquran. *An-Nuha*, 2(1), 88-95. <https://doi.org/10.24036/annuha.v2i1.125>
- 46) Setyowati, I., & Mansur, M. (2024). Talaqqi Method in Learning Tahfidz Al-Qur'an at Islamic Elementary School. *Afeksi: Jurnal Penelitian Dan Evaluasi Pendidikan*, 5(2), 184-197. <https://doi.org/10.59698/afeksi.v5i2.234>
- 47) Sholeh, A. S., & Nuha, N. U. (2025). Penerapan Metode Talaqqi dalam Program Tahfidzul Qur'an di Pondok Pesantren Riyadlus Sholihin Kota Probolinggo. *Yasin*, 5(1), 426-439. <https://doi.org/10.58578/yasin.v5i1.4885>
- 48) Sudirman, S., Nurzamsinar, N., Dewi, N., Mardiah, M., Nurmadia, S., & Yusriah, Y. (2024). Implementasi Metode talaqqi dalam Proses Pembelajaran Hafalan Al-Qur'an Siswa SD Al-Qur'an Wahdah Islamiyah Polewali. *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan*, 16(2), 370-380. <https://doi.org/10.47435/al-qalam.v16i2.3353>
- 49) Sulis, I. (2025). Analysis of Quranic Learning Methods at Rumah Tahsin and Tahfizh (RTT) Al Birru Bolon Branch. *Tadrib: Jurnal Pendidikan Agama Islam*, 11(2), 286-292.



- <https://doi.org/10.19109/tadrib.v11i2.29449>
- 50) Suwardi, Endang Fauziyati, & Syamsul Hidayat. (2024). Effectiveness of the Talaqqi Method in Children's Scripture Memorization within the SDGs Framework: A Case Study in Indonesian Elementary Schools. *Profetika: Jurnal Studi Islam*, 25(03), 691-712. <https://doi.org/10.23917/profetika.v25i03.8667>
- 51) Syawaluddin Syawaluddin, Mahfud Hafiz, & Wakib Kurniawan. (2025). Efektivitas Metode Talaqqi dalam Meningkatkan Kualitas Bacaan Santri Tahfidz di Pondok Pesantren Modern Daarul Syuhada Kota Tebing Tinggi Sumatera Utara. *Jurnal Sadewa: Publikasi Ilmu Pendidikan, Pembelajaran Dan Ilmu Sosial*, 3(2), 01-09. <https://doi.org/10.61132/sadewa.v3i2.1642>
- 52) Tsaniya Faradilla Desty, & Helmi Aziz. (2025). Pengaruh Metode Talaqqi menggunakan Media Audio Visual terhadap Kemampuan Menghafal Al-Quran Siswa di MTs Al-Bi'tsah Margaasih. *Jurnal Riset Pendidikan Agama Islam*, 49-56. <https://doi.org/10.29313/jrpai.v5i1.6656>
- 53) Tumanggor, I., Hasbi Ramadani, & Candra Gunawan. (2022). Talaqqi and Takrir Methods in Improving the Quality of Reading & Memorizing the Qur'an. *Al-Arkhabiil: Jurnal Pengabdian Masyarakat*, 2(2), 19-27. https://doi.org/10.51590/jpm_assunnah.v2i2.284
- 54) Wikanda, F., Ritonga, S., & As'adurrofik, M. (2025). Metode Pembelajaran Tahfizh Pada Mata Pelajaran Al-Qur'an Hadis di Madrasah Ibtidaiyah. *Bunayya: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 6(1), 13-24. <https://doi.org/10.61082/bunayya.v6i1.455>
- 55) Yuhana, A., Muahammad Arif Annaoval, & Anwar, S. (2024). Pengaruh Metode Talaqqi Terhadap Kemampuan Membaca Al-Qur'an Santri. *Edusifa: Jurnal Pendidikan Islam*, 9(3), 165-183. <https://doi.org/10.56146/edusifa.v9i3.170>
- 56) Zulvani, N. V., Wiyono, B. B., & Ubaidillah, A. F. (2025). Actualization of Learning Management in Increasing The Effectiveness of Memorization at The Tahfidz Tarbiyatul Qur'an Lawang Islamic Boarding School. *Tadbir: Jurnal Studi Manajemen Pendidikan*, 9(1), 11-28. <https://doi.org/10.29240/jsmp.v9i1.11437>

