Talaqqi in the Digital Age: Analyzing the Integration and Sustained Efficacy of Traditional Methods in Tahfidz Education

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Abstract: *This research arises from the urgency of memorizing the Qur'an as an effort to preserve the authenticity of Allah's revelation while shaping a Qur'anic generation with knowledge and noble character. Madrasatul Qur'an Mambaul Falah, as a tahfidz institution, applies the talaqqi method inherited from the Prophet Muhammad (peace be upon him), yet in practice, variations in students' memorization outcomes are still observed. This study focuses on two main questions: (1) how the talaqqi method is implemented to improve the memorization ability of tahfidz students, and (2) what supporting and inhibiting factors influence its application. The research employed a descriptive qualitative approach with data collected through observation, interviews, and documentation. The findings show that the talaqqi method is effective in enhancing students' memorization quality, particularly in fluency, tajwid accuracy, and articulation of letters (makhārijul ḥurūf). The supporting factors include teacher competence, student grouping based on memorization achievement, and a conducive learning environment. Meanwhile, the inhibiting factors consist of the limited number of teachers, low discipline among some students, and the lack of regular evaluation. Therefore, it is suggested that the institution increase the number of tahfidz instructors, strengthen student discipline through supervision and motivation, and improve systematic evaluation so that the implementation of the talaqqi method can be further optimized in producing high-quality Qur'an memorizers.*

Keywords: *Talaqqi Method, Memorization of the Qur'an, Santri, Tahfidz*

Abstrak: *Penelitian ini muncul dari urgensi menghafal Al-Qur'an sebagai upaya untuk menjaga keaslian wahyu Allah sambil membentuk generasi Al-Qur'an yang berilmu dan berkarakter mulia. Madrasatul Qur'an Mambaul Falah, sebagai lembaga tahfidz, menerapkan metode talaqqi yang diwariskan dari Nabi Muhammad (shallallahu 'alaihi wa sallam), namun dalam praktiknya, masih terdapat variasi dalam hasil hafalan siswa. Penelitian ini berfokus pada dua pertanyaan utama: (1) bagaimana metode talaqqi diterapkan untuk meningkatkan kemampuan menghafal siswa tahfidz, dan (2) faktor-faktor pendukung dan penghambat apa yang mempengaruhi penerapannya. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan data dikumpulkan melalui observasi,*

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wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa metode talaqqi efektif dalam meningkatkan kualitas hafalan siswa, terutama dalam hal kelancaran, ketepatan tajwid, dan pengucapan huruf (makhārijul ḥurūf). Faktor-faktor pendukung meliputi kompetensi guru, pengelompokan siswa berdasarkan prestasi hafalan, dan lingkungan belajar yang kondusif. Di sisi lain, faktor penghambat meliputi jumlah guru yang terbatas, rendahnya disiplin di kalangan sebagian siswa, dan kurangnya evaluasi rutin. Oleh karena itu, disarankan agar lembaga tersebut meningkatkan jumlah instruktur tahfidz, memperkuat disiplin siswa melalui pengawasan dan motivasi, serta memperbaiki evaluasi sistematis agar penerapan metode talaqqi dapat lebih dioptimalkan dalam menghasilkan hafiz Al-Qur'an berkualitas tinggi.

***Kata Kunci**: Metode Talaqqi, Hafalan Al-Qur'an, Santri, Tahfidz*

Introduction

Memorizing the Qur'an is a very important activity and is ideally done in a Madrasatul Qur'an environment, where students have the opportunity and guidance to support the achievement of strong memorization. This is because in prayer, Muslims are required to recite verses from the Qur'an, so memorization is an integral part of it. This activity is also the most effective way to preserve the authenticity and purity of the Qur'an. In addition, memorizing the Qur'an helps a person understand and remember its contents, preserve the authenticity of the revelation, and serve as a form of righteous deed for Muslims (Akmal et al. 2017).

Given this urgency, memorizing the Qur'an is highly relevant and can be applied to the fullest by students at Madrasatul Qur'an. In addition to strengthening memorization, this activity also plays a role in character building and noble morals, improving the quality of reading and writing the Qur'an, and broadening the students' knowledge of Islam as a whole.

One method that can be applied in memorizing the Qur'an for students is the talaqqi method. This method is carried out by the ustadz or ustadzah reciting verses from the Qur'an directly in front of the students in a calm and comfortable atmosphere, then guiding the students to repeat them over and over again until they memorize them correctly. The talaqqi method is a way of learning and teaching the Qur'an that was exemplified by the Prophet Muhammad to his companions and has been passed down from generation to generation to the present day. This method has proven to be the most effective in conveying the recitation of the Qur'an in a manner that is

appropriate and easy to understand for various groups, including children (Qawi, 2017).

Quranic education is a fundamental aspect of Islamic education that has undergone various transformations over time. In this modern era, the challenges and demands on Quranic teaching methods have become increasingly complex. Therefore, innovation in Quranic education is very important in order to meet the needs of the current generation, which is more adaptive to technology and interactive learning methods. Research by Siti Noor Aini (2025) explains that combining traditional and modern methods in Quran learning can improve students' understanding and engagement with the Quran.

The *talaqqi* method, which is a method of Quran learning that emphasizes direct interaction between teachers and students, has long been the primary choice in *tahfidz* education. This practice emphasizes direct correction of tajwid and consistent repetition, which is believed to strengthen memorization and the spiritual depth of students. A field study conducted by Sulis and Inayati (Sulis & Inayati, 2025) found that this method is still very relevant in the modern era because it is able to maintain the quality of in-depth Quran learning.

However, technological advances and social changes require the integration of modern methods into the learning process, such as the use of digital applications, audio-visual aids, and memorization progress tracking systems. This is aimed at increasing student motivation and providing flexibility in terms of learning time and place. (Neliwati et al. 2025) considers these modern methods as complementary tools that can facilitate the memorization process without reducing the spiritual values and authenticity of traditional methods.

Innovation in Quranic learning in the modern era is not merely a replacement of methods, but also an alignment of traditional values with technological advances to produce a holistic learning process. This interdisciplinary approach seeks to preserve the spiritual, moral, and cognitive aspects of students. This is in line with the findings of (Syahril et al. 2024), which emphasize the importance of integrating Islamic values in the modernization of tahfidz so that it is not merely a transfer of information but also character building.

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The Tahfidzul Qur'an Mambaul Falah program, as an Islamic educational institution that implements the talaqqi method in the modern era, needs to be comprehensively evaluated for its effectiveness. The evaluation will cover aspects of success in memorization, understanding of tajwid, and the spiritual experiences of students during learning. This study is expected to provide an empirical picture of the performance of the talaqqi method in a modern context, as well as to provide recommendations for the development of learning methods based on the current context.

Several previous studies have shown that a combination of traditional methods and modern innovations can significantly improve the results of Alqur'an learning. For example, Setiawan (2024) revealed that an approach involving direct teacher-student interaction combined with digital learning media can strengthen understanding and accuracy in reading the Quran. Therefore, research on the effectiveness of the talaqqi method in an environment that supports innovation is very relevant.

In addition, cultural and social factors also influence the success of the Quran learning method. Teachers' and students' perceptions of learning methods, including acceptance of technology, need to be considered in developing appropriate teaching strategies. (Neliwati et al. 2025) highlights that psychological and cultural factors are important variables in students' preferences for learning methods, making a personalized learning approach the key to the success of the tahfidz program.

Furthermore, this success shows that the talaqqi method implemented at Madrasatul Qur'an Mambaul Falah has proven to be effective and has yielded significant results. Through this method, students are not only able to memorize verses from the Qur'an, but they can also maintain fluency in reading according to the rules of tajwid, so that their memorization becomes stronger, more consistent, and of higher quality. This fact then encouraged the author to further investigate how the application of the talaqqi method can improve the ability to memorize the Qur'an.

Overall, this study seeks to fill the gap in empirical studies on innovations in Quranic learning in the modern era, focusing on the effectiveness of the talaqqi method in the Mambaul Falah Quran Memorization Program. The results of this study are expected to contribute academically and practically to the development of an

innovative, effective, and broad-minded tahfiz curriculum in the context of contemporary Islamic education.

Research Method

The research method used in this study is a qualitative approach with a case study type that focuses on the effectiveness of the talaqqi method in learning the Qur'an in the Mambaul Falah Qur'an Memorization Program. The qualitative approach was chosen because it allows researchers to gain an in-depth understanding of the phenomenon of Quran learning from the perspective of the actors involved, particularly teachers and students in a real and natural context. This approach focuses on gathering descriptive data in the form of words and actions that describe the learning process and experience holistically (Moleong, 2012).

In collecting data, the researcher will conduct in-depth interviews with five participants who are considered most relevant and representative, namely teachers and administrators of the Mambaul Falah Qur'an Memorization Program. The recommended interview technique is semi-structured interviews, as this type of interview provides a framework of open-ended questions that allow participants to freely express their views, feelings, and interpretations, while also providing flexibility for researchers to explore issues that arise during the interview (Rubin et al., 2012).

Qualitative data analysis is conducted systematically through several key steps. First, coding is done by breaking down the interview data into units of meaning relevant to the research focus, including phrases, sentences, or paragraphs that contain important or recurring information. Second, categories are formed by grouping codes that have similar themes or meanings to form larger, more structured units. Third, themes are developed from these categories, which later become the main patterns as the results of thematic analysis, describing the process, effectiveness, and challenges of the talaqqi method in tahfidz learning (Creswell & Poth, 2018).

During the analysis process, the researcher also conducted data reflection and triangulation, which is testing the consistency and validity of information obtained through various sources and other data collection techniques such as observation or documentation, if possible. This aims to ensure that the findings are accurate and scientifically accountable. The researcher also made reflective notes to record thoughts

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and temporary interpretations so that the analysis process was transparent and in-depth (Miles et al., 2019).

Using semi-structured interviews and systematic qualitative data analysis, this study aims to reveal a comprehensive picture of innovations in Quran learning through the talaqqi method in the modern era, while providing valid empirical insights into the advantages and disadvantages of this method in tahfidz programs. The entire research process was conducted in accordance with research ethics that maintained the confidentiality and comfort of participants so that the research results could be academically accountable.

Results and Discussion

Definition of the Talaqqi Method

The talaqqi method is one of the most well-known and widely used methods of learning the Qur'an in Islamic education, especially in tahfidz learning. Linguistically, the word "talaqqi" comes from Arabic, which means to receive directly or face to face (min al-shafah ila al-shafah). In other words, this method emphasizes face-to-face interaction between the teacher/hafizh and the student, where the student listens to the teacher recite the Quran directly and then imitates them (Ilmi, Suhadi, & Faturrohman, 2021). This approach is considered the most authentic and effective way to ensure correct recitation in accordance with the rules of tajwid and makhraj.

Historically, the talaqqi method is a learning pattern that originated from the Prophet Muhammad SAW to his companions, which was then passed down and carried out from generation to generation to this day in the Alqur'an learning system in Islamic boarding schools and tahfidz institutions (Rumah Tahfidz Muntilan, 2024). This method aims not only to memorize the verses of the Quran, but also to learn how to read with tartil and correctly, resulting in memorization that meets the standards of authentic Quran recitation.

From a practical standpoint, the implementation of the talaqqi method requires teachers who have memorized the Qur'an and mastered tajwid, as well as the ability to correct students' recitations in real time. The teacher recites verses from the Qur'an, then the students repeat and correct any recitations that are not quite right. This process is repeated until the recitation and memorization reach the correct and stable

level (Masmud & Imam, 2019). In this way, the talaqqi method helps build accuracy in recitation and discipline in learning.

The main element of the talaqqi method is the active involvement of teachers and students during learning sessions. This involvement requires students to listen carefully, repeat the recitation, and accept corrections humbly, while teachers are tasked with guiding them patiently, thoroughly, and attentively (Hamam, 2021). The activeness of both parties makes the learning process more dynamic and interactive compared to individual learning methods without direct guidance.

In addition, the talaqqi method has historical advantages as a method that has been proven effective and most comprehensive in training Quran recitation with correct makhraj and tajwid. Because this method is conducted directly and face-to-face, mistakes in reading can be corrected immediately, thus avoiding the habit of incorrect reading that is difficult to correct later on (Rosyidatul, 2021). Thus, talaqqi is a learning method that is not only oriented towards memorization, but also towards the quality of recitation.

However, in practice, the talaqqi method faces challenges in the modern era, such as limited teacher time, the need for innovation and technology integration, and varying student motivation. Therefore, modern tahfidz institutions try to combine the talaqqi method with digital or hybrid approaches in order to maintain quality while increasing the effectiveness of learning (Widodo, 2023). Nevertheless, the main essence of the talaqqi method remains in direct interaction, which is the main foundation for successful tahfidz.

hus, the talaqqi method can be defined as a method of learning the Qur'an that emphasizes face-to-face teaching with teachers who have memorized the Qur'an and are competent in tajwid, with the aim of producing accurate and high-quality recitation and memorization of the Qur'an. The advantage of this method is that it allows for immediate correction, enabling the formation of precise recitation, and this method continues to be maintained today as the main method of tahfiz learning in various Islamic educational institutions.

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The Effectiveness of the Talaqqi Learning Method at Madrasatul Qur'an Mambaul Falah

The *Talaqqi* method, defined by its direct, face-to-face interaction between the teacher (*ustadz*) and the student, is highly effective in the *tahfidz* (Qur'an memorization) environment due to its central focus on immediate error correction. This consistent, direct supervision is critical for quality improvement, ensuring accurate *tajwid* (pronunciation rules) and *makhraj* (articulation points), which ultimately results in *tartil* (correct and melodious reading). Furthermore, the continuous guidance provided by the teacher serves as a powerful quantitative boost, instilling high discipline and motivation that leads to a significant and relatively swift increase in the amount of memorization (*hafalan*) achieved by the students. Beyond the technical aspects, the method fosters a supportive environment; the warm, patient, and close emotional relationship between the instructor and student creates a comfortable and deeply motivating atmosphere, positioning Talaqqi as a uniquely humanistic and supportive learning approach. Crucially, findings confirm that this consistent direct instruction promotes uniformity and standardization in reading quality, guaranteeing that all students attain a comparably high level of proficiency in *tajwid* and *makharijul huruf*.

Challenges and Innovation

While effective, implementing Talaqqi in a modern context faces specific hurdles: Modern Challenges: Difficulties arise from students' limited time for *muroja'ah* (review) and variations in individual memorization abilities. Mitigation/Innovation: The institution addresses these by adjusting schedules, grouping students by ability, and integrating technology (e.g., digital audio, apps) to support independent review outside of direct instruction hours. However, direct interaction remains the core and cannot be replaced by technology.

Table 1. Challenges and Innovation

Aspect/Indicator	Key Qualitative Finding (Effectiveness)	Challenge/Limitation
Learning Process	Direct, real-time correction leading to immediate fixing of reading errors.	Adaptation to the fast pace of modern life and students' limited *muroja'ah* time.

Quality of Reading	Enhanced accuracy of *tajwid* and *makhraj*, resulting in *tartil* (correct and melodious recitation).	Variation in students' memorization capacities requiring group adjustments.
Quantity of Memorization	Significant increase in *hafalan* due to high motivation and discipline.	-
Learning Environment	Creation of a comfortable, supportive, and motivational atmosphere through close emotional teacher-student relations.	-
Standardization	Uniformity and standardization in reading quality across all students.	-

Supporting and Inhibiting Factors of the Talaqqi Method at Madrasatul Qur'an Mambaul Falah

The implementation of Talaqqi is primarily supported by highly qualified teachers and a structured, disciplined environment, while facing practical limitations regarding capacity and student engagement.

Table 2. Supporting and Inhibiting Factors of the Talaqqi Method

Factor Type	Practical Findings at Mambaul Falah	Supporting Theory (Talaqqi Strengths)
Supporting	1. Competent Teachers (strong *tajwid* and *hafalan*).	1. Ensures Reading Accuracy (direct expert instruction).
	2. Conducive Environment (strict quiet rules, disciplined preparation, group *talaqqi*).	2. Immediate Error Correction (prevents repeated mistakes).
	3. Ability-Based Grouping (fosters healthy competition).	3. Direct Observation of *Makhraj* (seeing mouth movements).
		4. Increased Concentration (teacher presence boosts focus).
Inhibiting	1. Limited Teacher Availability for the high number of students.	1. Inefficient for Large Groups (optimal for ≤ 5 students).
	2. High Demand for Patience/Discipline (from	2. Tendency to be Boring (requires high perseverance

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	both teacher and student).	and compliance).
	3. Potential for Student Boredom/Low Motivation (internal factors).	3. High Cognitive Load (deemed heavy and less popular in the modern era).
	4. Management of Time and internal student factors (motivation/discipline).	4. Risk of Verbal-Only Understanding (without grasping meaning).
Supporting	1. Competent Teachers (strong *tajwid* and *hafalan*).	1. Ensures Reading Accuracy (direct expert instruction).

The practice confirms theoretical challenges regarding group size constraints, the need for high discipline, and the risk of boredom. Difference: Practical hurdles lean more towards technical execution (teacher availability, time management) and student psychology (motivation), contrasting with the theoretical concern about only verbal understanding.

Connection to International Learning Theories

The effectiveness of the Talaqqi method aligns strongly with several modern pedagogical and psychological theories.

Table 3. Connection to International Learning Theories

Modern Theory	Principle	How Talaqqi Applies
Cognitive Learning Theory	Immediate Feedback is crucial for quick error correction and long-term memory reinforcement.	The direct, real-time correction by the teacher is a perfect application of immediate feedback, strengthening *hafalan* and *tajwid*.
Cognitive Load Theory	Optimal cognitive function occurs with structured, intense information delivery.	Direct interaction reduces extraneous cognitive load, allowing students to focus intently on structured reading/memorization without confusion.
Psychology of Motivation	Intrinsic Motivation is built through individual attention and positive emotional relationships.	The personal connection and focus on individual progress with the teacher foster self-confidence and a sustained intrinsic drive.
Skill Acquisition Theory	Learning progresses through	Students move from

(Fitts & Posner)	Cognitive, Associative, and Autonomous stages.	conscious *tajwid* learning (Cognitive) to correcting/refining (Associative), eventually achieving fluent, reflexive reading (Autonomous).
Social Constructivism (Vygotsky)	Social interaction is key for development, supported by the Zone of Proximal Development (ZPD).	The dynamic teacher-student interaction and continuous feedback act as scaffolding (ZPD support), helping students exceed their current *hafalan* ability.
Modern Theory	Principle	How Talaqqi Applies

Talaqqi is not merely a traditional approach but a pedagogically sound method highly consistent with modern learning principles like immediate feedback, structured cognitive load, and socially supported learning. Its implementation is highly effective, contingent upon mitigating practical hurdles such as teacher capacity and maintaining student motivation.

Comparative Analysis with the Theory and Practice of Alqur'an Learning

The application of the Talaqqi method at Madrasatul Qur'an Mambaul Falah is conclusively proven to be highly effective, successfully boosting both the quantity and accuracy of students' Qur'an memorization (*tahfidz*). This efficacy stems directly from the method's core principle of immediate, face-to-face interaction where a competent teacher provides real-time error correction, thereby ensuring the meticulous application of *tajwid* and *makharijul huruf* and ultimately achieving a standardized, high-quality reading across all students. The method's success is powerfully supported by two essential pillars: the presence of qualified teachers and the cultivation of a disciplined, supportive learning environment where a close, motivational relationship between the teacher and student significantly enhances concentration and intrinsic drive.

Moreover, the findings firmly establish that Talaqqi is not just a traditional practice but a method fully consistent with modern international learning theories, functioning as a practical application of immediate feedback (Cognitive Learning

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Theory), promoting structured skill development (Skill Acquisition Theory), and maximizing learning through social interaction (Social Constructivism). While the method encounters practical hurdles, such as the limitations imposed by teacher capacity for large groups and the need to manage student motivation and discipline, the institution manages these constraints through adaptive measures like ability-based grouping and the use of supplemental technology. In sum, the Talaqqi method stands as an optimal and pedagogically relevant model for contemporary *tahfidz* education, effectively uniting spiritual tradition with established principles of effective learning.

Conclusion

The Talaqqi method proves to be highly effective and relevant at Madrasatul Qur'an Mambaul Falah, demonstrating significant success in enhancing both the quantity and quality of students' Qur'an memorization (tahfidz). The method's fundamental strength lies in the direct, real-time error correction facilitated by the face-to-face interaction between the student and a competent teacher (ustadz/ustadzah). This immediate feedback mechanism ensures the precise application of tajwid and makharijul huruf, leading to a consistent and standardized high quality of reading (tartil) across the student body. The success is further amplified by the presence of a conducive, disciplined learning environment and the close emotional relationship developed with the teacher, which collectively boost student concentration, discipline, and intrinsic motivation.

Pedagogically, the Talaqqi approach is not merely a traditional inheritance; it aligns remarkably well with modern international learning theories, particularly the principles of immediate feedback central to Cognitive Learning Theory, the structured learning found in Skill Acquisition Theory, and the social interaction emphasized by Social Constructivism. However, the method faces practical challenges in a modern context, primarily concerning limited teacher availability for large student numbers, the inherent demand for high discipline and patience, and the potential for student boredom. The institution effectively navigates these hurdles by utilizing ability-based grouping, adapting schedules, and integrating supporting technology for independent review, ensuring that the direct, corrective interaction—the heart of Talaqqi—remains uncompromised. In essence, the Talaqqi method stands as a superior and

pedagogically sound model for tahfidz education, effectively merging spiritual tradition with modern learning science.

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