



Enhancing Qur'anic Memorization through the Application of the *Talaqqi* Method in *Tahfidz* Education

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Article History:

Submitted:
2025-02-18

Accepted:
2025-04-25

Published:
2025-05-05

Abstract

The effectiveness of a Qur'anic memorization program is significantly influenced by the methodology employed to ensure both the accuracy and sustainability of memorization. At the Ar-Rohman Orphanage in Purbalingga, the *talaqqi* method, where students attentively listen to the teacher's recitation and reproduce it with proper *tartil* and *tajwid*, is the principal pedagogical approach. This study aims to examine the implementation of the *talaqqi* method in enhancing students' memorization proficiency and to identify key supporting and inhibiting factors. This article employs a qualitative case study design, data were gathered through observation, interviews, and documentation and subsequently analyzed through systematic data reduction, display, and conclusion drawing. The findings reveal that the *talaqqi* method is operationalized in three main stages: preparation (prayers, mushaf readiness, *murāja'ah*), implementation (memorization submission, recitation correction, class supervision), and evaluation (daily, per juz', and periodic five juz' reviews). Strategies for memorization retention include individual *takrīr*, incorporation into daily prayers, and peer collaboration. Supporting factors consist of a spiritually conducive environment, encouragement from caregivers and peers, and sufficient infrastructure, while challenges include difficulties in *tajwid*, articulation (*makhārij al-ḥurūf*), and long-term retention. The *talaqqi* method is thus validated as an effective technique for fostering high-quality Qur'anic memorization.

Keywords: *Tahfidz* Program, *Talaqqi* Method, Qur'anic Memorization.

1. Introduction

The Qur'an is the main guide for followers of Muslim teachings, containing life instructions for every Muslim. However, the Qur'an is not only limited to reading and understanding its contents but also needs to be maintained and memorized in the form of text. Memorizing the Quran is part of worship and has its advantages. According to education experts, as found by Munjahid, learning is

a process of behavior change that occurs due to experience and practice. This change can be in the form of increased knowledge, skills, or attitudes, for example, from not knowing to understanding, from not being able to pronounce hijaiyah letters to fluent, or from not memorizing Qur'anic verses to memorizing and fluent.¹ In Indonesia, Quran memorization programs have become essential to the Islamic education system, especially in Islamic boarding schools, Islamic schools, and social institutions such as orphanages. However, the challenge of maintaining the accuracy of memorizing the Qur'an remains, especially in institutions that do not have sufficient resources and teaching staff.

Orphanages are social institutions obligated to nurture, educate, and prepare children for the future. One of the main elements that should be considered in the care of children is the development of thinking patterns.² Through the guidance of memorizing the Qur'an in orphanage institutions, it plays a crucial role in shaping the character and spirituality of foster children. Although the tahfidz program has made significant progress, maintaining the quality of memorization of the Qur'an remains a major challenge. Many tahfidz participants can memorize verses quickly but often struggle to keep their memorization for the long term. In addition, tajweed problems and errors in pronunciation also frequently arise, which can affect the quality of recitation. Therefore, there is an urgent need to strengthen the methods of teaching memorization, so it is essential to pay attention to the tempo of memorization and maintain its quality.

A successful method for strengthening memorization of the Qur'an is the *talaqqi* method. This method emphasizes direct interaction between teacher and student, where the student listens to the teacher's correct recitation and then repeats it.³ *Talaqqi* is derived from the Arabic word *laqqa-yulaqqi-talqiyyan*, which means "to convey." In addition, the word *Talaqqa-Yatalaqqi-Talaqqiyan* also has a similar meaning: "to convey".⁴ In terminology, *talaqqi* is a method used by Archangel Gabriel AS when he first delivered revelation to the Prophet Muhammad in Hira Cave. The *talaqqi* method is a way of learning the Qur'an, which is carried out with direct guidance from a teacher to students.⁵ The steps in the *talaqqi* method include: (1) the teacher calls the student to deposit his memorization, (2) the student sits in front of the teacher while listening to the reading of the verse, (3) the teacher pays attention and evaluates the student's reading, (4) the teacher asks the student to repeat the reading, and (5) the teacher gives an explanation of the laws of tajweed, the meaning of the verse or hadith read, and other aspects of reading.⁶

Based on initial observations, Ar-Rohman Purbalingga Orphanage is a social institution that combines Qur'an memorization activities in its development for orphans. Through this program, the orphanage seeks to equip students to memorize the Qur'an while strengthening their faith to face a more appropriate future. However, challenges often arise regarding the quality of memorization, such as difficulties in maintaining the fluency of memorization and problems with the accuracy of tajweed and *mahraj* letters. This is where the *talaqqi* method becomes essential, as this direct

¹ Munjahid, *Strategi Menghafal Al-Qur'an 10 Bulan Khatam* (Yogyakarta: IDEA Press, 2007), 3–5.

² Rois Mujapar Amin, "Strategi panti asuhan dalam meningkatkan kreativitas anak asuh: Studi deskriptif pada Lembaga

Kesejahteraan Sosial Anak Putera Harapan Muhammadiyah kecamatan Regol kota Bandung" (UIN Sunan Gunung Djati Bandung, 2024), 2–3.

³ Eva Yulia dan Imam Zamroji, "Strategi Komunikasi Tutor dalam Mengentaskan Buta Baca Al-Qur'an Terhadap Anak

Jalanan di SMP Master Depok," *Jurnal Da'wah: Risalah Merintis, Da'wah Melanjutkan* 7, no. 1 (2024): 112.

⁴ Indal Abror, "Metode Pembelajaran Al-Qur'an Kumpulan Metode-Metode Belajar Huruf AlQur'an," 2022, 192.

⁵ Ahsin W Al-Hafidz, "Kamus Ilmu Al-Qur'an," *Jakarta: Amzah*, 2006, 288.

⁶ Abdul Qawi, "Peningkatan prestasi belajar hafalan al-qur'an melalui metode talaqqi di mtsn gampong teungoh aceh Utara," *Jurnal Ilmiah Islam Futura* 16, no. 2 (2017): 265–83.

approach allows intensive guidance from the teacher, thus significantly strengthening the quality of the students' memorization.⁷

Overcoming these problems requires supporting factors, inhibiting factors, and strategies in maintaining memorization regarding the supporting factors in applying the *talaqqi* method,⁸ namely the presence of competent teachers, a supportive environment, motivation, and social support.⁹ The inhibiting factors of the *talaqqi* method include time constraints and tight schedules, lack of consistency in memorization repetition, limited facilities and infrastructure, differences in students' ability levels, lack of caregivers.¹⁰ Furthermore, related to the strategy of maintaining the memorization of the Qur'an, there is a pledge alone, a pledge in prayer, and finally a pledge together.¹¹ *Takrir* itself is that a memorizer of the Qur'an must manage his time well to repeat the memorization that has been mastered and add new memorization. This process is not just adding verses but also ensuring that the memorization remains in the memory through the *takrir* method or repetition of memorization.¹² Reciting memorized verses during prayer plays a vital role in strengthening and facilitating the memorization of the Qur'an. This habit helps to keep the memorization stable while practicing fluency in reciting the verses that have been memorized. The more often it is repeated, the easier it is for the memorization to stick in the memory and can be recalled more quickly. A memorizer of the Qur'an is advised to do the repetition (*takrir*) with two or more people to strengthen his memorization. This method is very effective because it involves direct interaction, where each participant recites the memorization while the others listen. As one person reads, their friends act as listeners, ready to correct any mistakes in pronunciation, tajweed, or verse structure.¹³

Various studies have been conducted on applying the *talaqqi* method,¹⁴ including research on children with special needs in early childhood.¹⁵ And about the tahfidz program, among others,¹⁶ to improve memorization skills¹⁷ related to the *tafahhum* and *tikrar* methods. However, this article aims to present the results of research that focus on applying the Talaqqi method to strengthen the quality of memorization of the Qur'an in the tahfidz program of the Ar-Rohman Purbalingga orphanage.

2. Literature Review

a. Application of the Talaqqi Method in Tahfidz Al-Qur'an

The *talaqqi* method is a classic Qur'an learning approach carried out by reading directly before the teacher, then correcting and guiding orally. This method has proven effective in

⁷ Anhar Khafid, Inayah Priyatun, dan Ahmad Taufiq, "Implementation Of The Talaqqi Method In Improving Memorialization Of The Al-Qur'an," vol. 3, 2024, 112–21.

⁸ Ahsin Wijaya, *Bimbingan Praktis Menghafal Al-Qur'an* (Jakarta: Bumi Aksara, 2005).

⁹ Uccy Adeh Putri dkk., "Eight Motivations of High School Students in Memorizing the Qur'an," *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)* 5, no. 4 (2022): 127–37.

¹⁰ Wijaya, *Bimbingan Praktis Menghafal Al-Qur'an*.

¹¹ Sa'adulloh, *9 Cara Praktis Menghafal Al-Qur'an* (Jakarta: Gema Insani, 2008).

¹² Muhammad Ikhwanuddin dan Asmaul Husnah, "Penerapan metode tiktār dalam menghafal Al-Quran," *Tasyri: Jurnal Tarbiyah-Syariah-Islamiah* 28, no. 1 (2021): 15–29.

¹³ Sa'adulloh, *9 Cara Praktis Menghafal Al-Qur'an*.

¹⁴ Laili Nur Umayah, "Implementasi MetodeTalaqqi dalam Pembelajaran Tahfizul Qur'an bagi Anak BerkebutuhanKhusus di SMP Boarding School Putra Harapan Purwokerto," 2020.

¹⁵ Affitri Praptia Barkah dan Ali Muhdi, "Method Talaqqi In Developing The Ability To Memorize The Qur'an In Early Children," 2022, 276–81.

¹⁶ Saiful Isro, "Implementasi Metode Qiraati dalam Meningkatkan Kemampuan Menghafal Al-Qur'an di Pondok Pesantren Al-Falah Bobosan Purwokerto Utara," 2024.

¹⁷ Putri Nadila Taladum, "Metode Tafahhum dan Tikrar Al-Qur'an pada Program Tahfidz di Panti Asuhan Anak Yatim dan Dhu'afa Peduli Bersama Kecamatan Medang Kampai Dumai," 2023.

improving the quality of memorization because it prioritizes oral aspects, tajweed accuracy, and interactive habituation. Sholeh & Nuha¹⁸ examined the application of the *talaqqi* method in Pondok Pesantren Riyadlus Sholihin Probolinggo and found that this approach was able to improve the quality of students' memorization because direct interaction with the mentor made mistakes immediately correctable. Similar results were found by Aini et al.¹⁹, which shows that with *talaqqi*, the students' memorization strengthens, and they make fewer mistakes because the correction process runs continuously daily.

b. Talaqqi for Children with Special Needs and Limited Environment

The *talaqqi* method can also be implemented in the context of children with special needs or institutions with limited facilities, such as orphanages. Umayah & Misbah²⁰ explained that applying *talaqqi* to children with special needs can significantly improve memorization skills, primarily because this approach provides personal attention. On the other side, Amrullah²¹ stated that in tahfidz-based public schools such as SMP Madani Pekanbaru, the *talaqqi* method can increase the enthusiasm and achievement of students' memorization despite the limited time and facilities.

c. The Effect of the Talaqqi Method on the Quality of Memorization

The quality of memorization of the Qur'an is not only judged by how many verses are memorized but also by the accuracy of tajweed, makhraj, and fluency when depositing memorization (*tasmi*). Habibah & Khairuddin²² examined the effect of the *talaqqi* method on junior high school students' memorization of Juz 'Amma and found a significant increase in fluency, accuracy, and memorization recall. This result is reinforced by Hikmah et al.,²³ who state that *talaqqi* improves understanding of tajweed and reduces the number of errors during *tasmi*.

d. Tahfidz Program at the Orphanage

Implementing the tahfidz program in orphanages is challenging due to limited teaching staff and facilities. However, the *talaqqi* approach allows the objectives of the tahfidz program to be achieved because it provides space for intensive interaction and guidance. Ramadhani & Werdiningsih²⁴ mentioned that despite using the Umami method in the Muhammadiyah Magetan Orphanage, the tahfidz program still runs well because of the

¹⁸ Ahmad Suyuti Sholeh dan Nazahah Ulin Nuha, "Penerapan Metode Talaqqi Dalam Program Tahfidzul Qur'an Di Pondok Pesantren Riyadlus Sholihin Kota Probolinggo," *YASIN* 5, no. 1 (3 Februari 2025): 426–39, <https://doi.org/10.58578/yasin.v5i1.4885>.

¹⁹ Zumratul Aini dkk., "Perapan Metode Talaqqi Dalam Menghafal Qur'an Di Rumah Tahfidz Hidayatullah Jorong Balai Belo Kecamatan Tanjung Raya," *Jurnal Pendidikan Dan Konseling (JPDK)* 5, no. 3 (26 Juni 2023): 389–96, <https://doi.org/10.31004/jpdk.v5i3.15986>.

²⁰ Umayah dan Misbah, "Implementasi metode talaqqi dalam pembelajaran tahfidz Al-Quran bagi anak berkebutuhan khusus."

²¹ Amrullah, "Penerapan Metode Talaqqi Dalam Pembelajaran Tahfidz Al-Qur'an Di SMP Negeri Madani Pekanbaru," *Tuah Riau* 3, no. 2 (1 Desember 2024): 198–210.

²² YM Khairuddin, "Pengaruh Penggunaan Metode Talaqqi Terhadap Hafalan Qur'an (Juz 'Amma) Siswa Pada Program Ekstrakurikuler Tahfidz Di SMP-IT Jannatul Firdaus," *Tut Wuri Handayani: Jurnal Keguruan dan Ilmu Pendidikan* 1, no. 4 (2022): 242–48.

²³ Octa Awaliah Nur Hikmah, Anwar Musyaddad, dan Dwi Astuti, "Efektifitas Penerapan Metode Talaqqi dalam Pendampingan Penghafal Al-Qur'an," *Ar-Rusyd: Jurnal Pendidikan Agama Islam* 3, no. 1 (31 Mei 2024): 64–73, <https://doi.org/10.61094/arrusyd.2830-2281.138>.

²⁴ Atiq Alawiyah Ramadhani dan Wilis Werdiningsih, "Implementasi Metode Umami Dalam Pembelajaran Tahfidz Di Panti Asuhan Tahfidzul Quran Yatim Piatu Muhammadiyah Belegondo-Ngariboyo-Magetan," *MA'ALIM: Jurnal Pendidikan Islam* 3, no. 01 (2022): 21–32.

structured guidance system - something that is also characteristic of the *talaqqi* method. Thus, if applied consistently, *talaqqi* can be a very relevant method in orphanages.

3. Method

This research uses a qualitative approach with a field case study method to understand the *talaqqi* method's application in strengthening the Qur'an's memorization at the Ar-Rohman Orphanage. Qualitative research can be defined as a type of research whose findings are not obtained through statistical procedures but instead focuses on understanding and interpreting the meaning of an event, interaction, or subject behavior in a particular context according to the researcher's point of view.²⁵ Data collection was conducted directly in a natural environment so that the information obtained reflected the real conditions in the field. The techniques used in data collection include observation, interviews, and documentation. Observation is used to observe the interaction between teachers and students, the teaching methods applied, and the dynamics of memorization learning. Interviews were conducted to explore teachers' experiences and students' views regarding the *talaqqi* method's effectiveness.²⁶ Meanwhile, documentation complements data through attendance books, memorization deposit records, and photos of activities.²⁷

Data analysis in this study follows the Miles and Huberman model, which includes three main stages: data reduction, data presentation, and verification.²⁸ Data reduction is done by filtering and summarizing important information from observations, interviews, and documentation. The data that has been reduced is then presented in narrative form systematically to facilitate understanding. The final stage is verification, which is the process of concluding based on data that has been validated to determine the effectiveness of the *talaqqi* method in improving the quality of students' memorization.

4. Result and Discussion

Based on the results of the research that has been conducted, the researcher identifies several findings related to the Application of the Talaqqi Method to Strengthen the Quality of Santri Memorization in the Tahfidz Program of Ar-Rohman Purbalingga Orphanage. The following are some of the findings of the research that has been done:

a. Application of the Talaqqi Method in the Orphanage Tahfidz Program

Implementing the *talaqqi* method has significantly enhanced the quality of students' memorization within the tahfidz program. Observational data indicate that most students experienced measurable progress in the number of juz' memorized, reflecting the method's effectiveness in strengthening memory retention, discipline, and motivation in Qur'anic memorization. Beyond improving students' memorization, the *talaqqi* method also facilitates efficient supervision by the program coordinator, Mrs. Nyai Nurlaeli, enabling her to monitor each student's progress systematically. The quality of memorization is evaluated based on fluency and accuracy during memorization submission (*setoran*), providing clear benchmarks for performance. Consequently, the *talaqqi* method supports cognitive development in memorization and serves as a practical

²⁵ Feny Rita Fiantika dkk., *Metodologi Penelitian Kualitatif* (Padang, Sumatra Barat: PT. Global Eksekutif Teknologi, 2022).

²⁶ Abdul Fattah Nasution, *Metode penelitian kualitatif* (Bandung: CV. Harfa Creative, 2023).

²⁷ Muhammad Hasan dkk., *Metode penelitian kualitatif* (Jawa Tengah: Tahta Media Group, 2022).

²⁸ Dr Sugiyono, "Metode penelitian pendidikan pendekatan kuantitatif, kualitatif dan R&D," 2013.

and structured pedagogical approach for ensuring precision in Qur'anic recitation.²⁹

The data on the development of the number of juz memorized by the students before and after the application of the *talaqqi* method can be seen in the following table:

No.	Name	Number of Juz Before Talaqqi	Number of Juz After Talaqqi	Period of Memorization
1.	Ahmad M. A	Has not initiated Qur'anic memorization	10 Juz	4 Years
2.	Aisyah A. P	Has not initiated Qur'anic memorization	5 Juz	2 Years
3.	Erwin S	Has not initiated Qur'anic memorization	4 Juz	3 Years
4.	Fenita N. L	Has not initiated Qur'anic memorization	2 Juz	1 Year
5.	Muhammad R. F	Has not initiated Qur'anic memorization	8 Juz	4 Years
6.	Nessa A. P	Has not initiated Qur'anic memorization	8 Juz	5 Years
7.	Nur K	Has not initiated Qur'anic memorization	1 Juz	5 Months
8.	Riska R. A	Has not initiated Qur'anic memorization	10 Juz	5 Years

Applying the *talaqqi* method at Ar-Rohman Purbalingga Orphanage shows positive results in strengthening the student's memorization of the Qur'an. Most students experience progress in memorization, discipline, and enthusiasm in *murojaah*. The learning process that involves direct interaction with the teacher makes tahfidz activities more focused and directed.³⁰ Although not all students have increased quantitatively, their reading quality and motivation have continued to develop. Thus, the *talaqqi* method is appropriate and effective in the Qur'an tahfidz program.

b. Application of the Talaqqi Method to Strengthen the Quality of Memorization

The stages of applying the *talaqqi* method to strengthen the quality of memorization at Ar-Rohman Purbalingga Orphanage are as follows:

²⁹ Toni Hermawan dan Qomaruddin Hidayat, "Implementasi Metode Talaqqi dalam Meningkatkan Kemampuan Menghafal Al-Qur'an para Santri," *Jurnal Alasma: Media Informasi dan Komunikasi Ilmiah* 6, no. 1 (2024): 64–72.

³⁰ Silvia Salsabila, Ali Mohtarom, dan Askhabul Kirom, "Pengaruh Ekstrakurikuler Tahfidz dalam Pembentukan Karakter Religius Siswa SDN Glagahsari 1 Sukorejo Pausuruan," *Jurnal Intelektualita: Keislaman, Sosial dan Sains* 13, no. 1 (2024): 159–71.

1) Learning Preparation

One of the foundational stages in implementing the *talaqqi* method is the preparatory phase of learning. According to Mrs. Nyai Nurlaeli, the instructor at the Ar-Rohman Purbalingga Orphanage, the process typically begins with spiritual and cognitive readiness activities. She explains: "Usually, before commencing the session, students recite *Asmaul Husnā*. This is followed by the recitation of *al-Fātiḥah* as a spiritual offering, then continued with *tadarus* after the Fajr and Asr prayers, and *murāja'ah* after the Isha prayer."

This description is supported by Ahmad M.A., one of the Qur'an memorizers, who emphasizes the importance of these practices in preparing for memorization submission:

"Before submitting my memorization to Mrs. Nyai Nurlaeli, I always begin with *tadarus* after Fajr or Asr. If depositing after Isha, we are required to bring our memorization record book. While waiting my turn, I usually do *murāja'ah* to reinforce the memorization and reduce errors."

Field observations confirm these practices, showing that the preparatory stage includes (a) the opening of learning sessions with greetings and prayers by the teacher, (b) students organizing their Qur'anic texts and materials, and (c) engaging in *tadarus* and *murāja'ah* as routine activities before memorization submission. These structured rituals reflect how the *talaqqi* method systematically builds student readiness, reinforcing retention and accuracy and enhancing the quality of Qur'anic memorization at the Ar-Rohman Purbalingga Orphanage.

2) Implementation of Learning

In the *tahfidz* program at the Ar-Rohman Purbalingga Orphanage, the *talaqqi* method encompasses more than just the act of memorization submission (*setoran*); it also emphasizes the critical role of *murāja'ah* (review) as an essential preparatory phase. Before submitting newly memorized verses, students engage in *murāja'ah* with their peers to reinforce fluency and accuracy. This step ensures continuity in memorization and helps maintain the integrity of previously learned material. According to Mrs. Nyai Nurlaeli, the caregiver and instructor, the process involves students reviewing in groups before presenting their memorization to her, accompanied by a memorization record book. The submission includes new and previously memorized passages, which are then recited individually and corrected in real-time. This description is supported by student testimony, such as that of Nur K., who affirmed that peer *murāja'ah* is a routine practice before recitation to Mrs. Nyai, who listens attentively and offers direct corrections. Field observations further validate that the *talaqqi* method is implemented through a structured sequence: peer *murāja'ah*, formal memorization submission, and instructor-led evaluation focusing on pronunciation, *makhārij al-ḥurūf*, and *tajwīd*. As such, the *talaqqi* method at Ar-Rohman provides an integrative and practical pedagogical model that enhances memorization and ensures precision in Qur'anic recitation.

3) Evaluation

The evaluation uses the *talaqqi* method and includes several stages in its implementation. Mrs. Nyai Nurlaeli explains the stages of evaluating students who have completed one juz as follows:

“Evaluation of students who memorize the Qur'an is done in two stages. First, every student who has completed memorizing one juz will be tested in stages. Initially, half a juz was tested first; if it was smooth, proceed to the next half juz. If it is still smooth, then a full juz is tested. This evaluation is carried out directly in front of the Nyai. Second, it is almost the same for students who have memorized five juz. That is, initially, they are still tested first by the mother Nyai, after that they will be tested again in front of all students, but of the three evaluations, all must be declared fluent memorization first. The goal is to strengthen their memorization, and they will be used to reading confidently in front of many people.”

Santri also benefited from this evaluation, as expressed by Ahmad M.A., who explained how the memorization correction method helped him correct mistakes:

“The evaluation process is usually done every day, Ma'am. I meet directly with Nyai to deposit the memorized recitation; I usually make mistakes about three to four times or more. Most of my mistakes are in the length of the recitation. Therefore, Nyai told me to do *deresan* daily to make my reading more fluent. In addition, Nyai not only gives evaluations with words but also gives assertiveness by crossing out the wrong verses in my Mushaf. So I can more easily remember which parts to correct.”

Based on the results of the interview above, the evaluation is carried out in stages using the *talaqqi* method and includes three main stages:

No	Type of Evaluation	Evaluation Method	Focus of Assessment	Error Limit
1.	Daily Evaluation	Santri deposits memorization directly to Nyai every day	Fluency and accuracy of reading	A maximum of three errors, if more, must be repeated.
2.	Evaluation Every time the student finishes 1 Juz.	The student is tested in stages, starting from half a juz if it is smooth, the next half juz, then a complete juz.	Tajweed, fluency, and Makharij al-huruf	A maximum of five mistakes, if more, must be repeated.
3.	Five Juzs Evaluation	Students are tested twice: first by Nyai and second in front of all students.	Accuracy of reading and confidence in reading	Memorization must be smooth before being tested in front of other students

Based on the results of observations and interviews, there are several main challenges found in evaluating santri memorization, including:

- Errors in the short length of the reading, where many students have difficulty in applying tajweed correctly, especially in distinguishing the short length of the reading.
- Inaccurate pronunciation of letters, where some students still experience errors in the pronunciation of specific letters, which can affect the quality of their memorization.

- c) Difficulty in maintaining memorization: Some students face problems maintaining the memorization that has been mastered, especially if there is no regular muroja'ah.

To overcome these challenges, Ar-Rohman Purbalingga Orphanage applies a systematic correction method:

- a) Direct Correction: The caregiver provides direct correction when the santri deposits the memorization to correct mistakes quickly.
- b) Recording Errors on the Mushaf: Incorrect verses are marked on the students' *Mushaf*, so they can more easily remember the parts that must be corrected.
- c) Deresan or Repetition of Memorization: Students are encouraged to repeat their memorization regularly to make it more fluent and avoid the same mistakes.
- d) Gradual Evaluation: Evaluation is carried out in stages to ensure students understand and master their memorization before moving on to the next level.

With this disciplined and structured evaluation system, students at Ar-Rohman Purbalingga Orphanage can memorize the Qur'an better in quantity and quality of their reading, following the rules of tajweed and correct *makharijul huruf*. This evaluation helps students be more confident in depositing their memorization and ensuring that it is well maintained.

c. Supporting and Obstacles to the Application of the Talaqqi Method in the Orphanage Tahfidz Program

- 1) Supporting Factors for the Application of the Talaqqi Method to Strengthen the Quality of Santri Memorization

One of the supporting factors in the application of the *talaqqi* method, according to Nyai Nurlaeli, is:

"Here, there are several facilities that help students in the memorization process. The most important thing is the Al-Qur'an mushaf as the main medium for memorization. In addition, students also use a memorization deposit book as a record of their progress. The existing study rooms are also used for memorization activities, although the number remains limited. But, Insha'Allah, the facilities available are sufficient to support the learning process in this orphanage."

The observation results show that the facilities provided are quite helpful for students in memorizing, although there are still limitations in the number of study rooms. The memorization deposit book is also essential for monitoring students' progress.

From this statement, it can be concluded that facilities play an essential role in improving the quality of santri memorization. This is in line with the opinion of Ustadz Mahbub, who emphasized that in addition to facilities, other factors that are very influential are the comfort of the learning environment and motivation:

"One of the important factors in the memorization process is the existence of a comfortable study room which is not noisy. You see, memorizing the Qur'an requires full concentration. In addition, motivation comes from Nyai, friends, and oneself, which is very influential. Santri must also have a memorization target and try hard to achieve it."

Based on observations, a conducive learning environment is proven to help students maintain their focus while memorizing. A calm atmosphere and minimal distractions are essential factors in maintaining the quality of their memorization.

The supporting factors found in this study can be summarized in the following table:

No	Supporting Factors	Description
1.	Adequate facilities	Mushaf Al-Qur'an, memorization deposit book, study room
2.	Conducive environment	Quiet atmosphere, minimal distractions
3.	Internal motivation	The spirit of memorization from within oneself
4.	External motivation	Support from teachers, friends, and family
5.	Experienced memorization listeners	Teachers who are competent in guiding memorization

These supporting factors follow Ahsin Wijaya's theory in his book *Practical Guidance for Memorizing the Qur'an*, which states that a supportive environment, adequate facilities, and good guidance from the teacher greatly influence success in memorizing the Qur'an.³¹

2) Inhibiting Factors in the Application of the Talaqqi Method to Strengthen the Quality of Santri's Memorization

However, in the application of the *talaqqi* method, several obstacles are faced. Several factors that become obstacles in strengthening the quality of memorization of the Qur'an at Ar-Rohman Purbalingga Orphanage are explained by Mrs. Nyai Nurlaeli as follows:

"One of the obstacles that students often face is the difficulty of dividing time to memorize because most are still in school. In addition, the lack of diligence in repeating memorization is also an obstacle. Sometimes, students prefer to participate in other activities with their friends unrelated to memorizing the Qur'an, so a lot of time is wasted."

Observations show that santri faces time management challenges, especially for those with a busy school schedule. Lack of discipline in repeating memorization is also a significant obstacle.

This was reinforced by Ustadz Mahbub, who highlighted that in addition to laziness, the limited teaching staff is also a challenge:

"Laziness is often a challenge for students when memorizing because each student has different abilities. Some are fast in memorizing, but some take longer. This difference sometimes makes some students feel left behind and less motivated to continue memorizing. In addition, the lack of facilities and infrastructure and the number of teaching staff are also obstacles because here there are only two educators, namely the caregiver and myself."

From the observation, it was found that the limited number of educators made the process of monitoring and evaluating memorization less than optimal. Some students also

³¹ Wijaya, *Bimbingan Praktis Menghafal Al-Qur'an*.

experience difficulties maintaining motivation due to differences in their memorization ability.

The inhibiting factors found in this study can be summarized in the following table:

NO	Inhibiting factors	Description
1.	Difficult time management	Students are still in school, so it isn't easy to divide their time.
2.	Lack of perseverance	Students lack discipline in repeating memorization.
3.	Laziness Some	students lose motivation to memorize.
4.	Limited teaching staff	There is only one main educator.
5.	Lack of facilities	The study room is still limited.

From the results of interviews and observations, it can be seen that the factors that hinder the quality of students' memorization at Ar-Rohman Purbalingga Orphanage include difficulties in managing time, lack of diligence in repeating memorization, limited teaching staff, and lack of facilities and infrastructure. The difference in the ability of students to memorize also affects their motivation.

Based on the analysis results, the supporting and inhibiting factors in improving the quality of students' memorization are common to every individual. The obstacles that arise in the learning process can be overcome through cooperation between caregivers, educators, and students to create a supportive environment for memorizing the Qur'an so that learning can occur optimally.³²

d. Strategy for Implementing the Talaqqi Method in the Orphanage *Tahfidz* Program

The quality of a student's memorization of the Qur'an is greatly influenced by the strategies applied in the process of memorizing and maintaining memorization.³³ Based on observations at Ar-Rohman Purbalingga Orphanage, it was found that santri have various methods for strengthening and preserving their memorization. These strategies include repetition of memorization, reading correction, and multiple forms of *takrir* applied individually or together.

The strategy in maintaining memorization that is applied also follows the theory put forward by Sa'adulloh in his book *9 Practical Ways to Memorize the Qur'an*, which explains that individual pledges, pledges in prayer, and joint pledges can help maintain and strengthen memorization.³⁴

Ustadz Mahbub's opinion regarding this strategy:

"Students must often repeat their memorization to stick better in the memory. In addition, the *talaqqi* process with the teacher allows direct reading correction so that tajweed and makharijul huruf are maintained. We always emphasize the importance of students memorizing, understanding, and reciting the verses correctly. With

³² Millah Mu'allifah, Aufa Fadla A'yunina, dan Heny Kusmawati, "Strategi Pembelajaran Tahfidzul Qur'an," *Journal of Student Research* 1, no. 1 (2023): 172–87.

³³ Juwi Chahnia, Martin Kustati, dan Riski Amelia, "Pendampingan Tahfiz Al-Qur'an Santri Menggunakan Metode Tasmi' Di MDTA Nurul Yaqin Bukittinggi," *RENATA: Jurnal Pengabdian Masyarakat Kita Semua* 1, no. 3 (7 Oktober 2023): 99–106, <https://doi.org/10.61124/1.renata.23>.

³⁴ Sa'adulloh, *9 Cara Praktis Menghafal Al-Qur'an*.

discipline in muroja'ah and guidance from the teacher, memorization will be stronger, and mistakes will be avoided."

This opinion follows Sa'dulloh's theory, which explains that effective memorization strategies include individual pledges, prayer, and joint pledges.

The following is a table of strategies for maintaining memorization:

No	Activity	Time	Description
1.	Individual <i>Takrir</i>	Every day after Fajr and Maghrib	Santri repeats memorization independently to ensure fluency.
2.	<i>Takrir</i> with friends	After the night recitation	Santri corrected and strengthened each other's memorization
3.	<i>Takrir</i> in prayer	Every prayer time, sometimes during sunnah prayers as well	Santri recite memorization in prayer readings to strengthen memory and memorization endurance

From the table above, it can be concluded that the memorization maintenance strategy implemented aims to maintain the quality of memorization in the long term, as explained in the theory of memorization.³⁵

5. Conclusion

Several key conclusions can be drawn based on the findings of this study on implementing the *talaqqi* method in enhancing Qur'anic memorization at the Ar-Rohman Purbalingga Orphanage. The *talaqqi* method is applied systematically through three main stages: preparation, implementation, and evaluation. The preparatory stage includes opening prayers, *tadarus*, and *murāja'ah* before students submit new memorization. During implementation, students recite directly to caregivers who provide immediate correction and guidance. Evaluation is conducted through daily assessments, *juz'by juz'* examinations, and periodic reviews of five *juz'* to ensure memorization quality. Several factors influence the success of this method. Supporting elements include a conducive learning environment, strong motivation from caregivers and peers, and a well-organized instructional structure. Conversely, challenges such as pronunciation errors, difficulties in retention without consistent *murāja'ah*, and irregular review routines among some students present obstacles to optimal outcomes. Strategic efforts to maintain memorization quality involve regular repetition (*takrīr*), individual and group *murāja'ah*, and integrating memorized verses into daily prayers. Overall, the study confirms that the *talaqqi* method is a practical pedagogical approach to strengthening students' memorization, and its structured and supportive application can serve as a valuable model for other *tahfidz* programs aiming to produce proficient and disciplined Qur'an memorizers.

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³⁵ Sa'adulloh.

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