

Learning The Al-Qur'an Using The Talaqqi Method In Islamic Boarding Schools

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Abstract

Islamic religious education is crucial for shaping the morals of the younger generation, one of which is learning the Quran. One method for learning to read the Quran is the Talaqqi method. This method is a traditional method of learning through direct interaction, where students imitate the teacher's recitation in tartil until they are memorized. This study explains the application of the Talaqqi method to strengthen Quran memorization and understanding, as well as discipline and character, and strengthen the spiritual bond between teacher and students. This study used qualitative methods with a descriptive approach. The results show that the Talaqqi method emphasizes accurate recitation, tajweed, and spiritual values through direct interaction between teachers and students in small halaqah (religious group). Teachers guide students by instilling discipline and character. Supportive evaluation helps build self-confidence. This method improves Quran memorization, understanding, and mastery of tajweed, while fostering strong character, emotional bonds, and comprehensive spiritual and social development.

Keywords: *Al-Quran Learning, Talaqqi Method, Islamic Boarding School*

Abstrak

Pendidikan agama Islam penting dalam membentuk akhlak generasi muda, salah satunya adalah pembelajaran Al-Qur'an. Metode pembelajaran membaca Al Qur'an salah satunya adalah metode Talaqqi. Metode ini merupakan pembelajaran tradisional melalui interaksi langsung, di mana santri menirukan bacaan guru secara tartil hingga hafal. Penelitian ini menjelaskan penerapan metode Talaqqi dalam memperkuat hafalan dan pemahaman Al-Qur'an, serta kedisiplinan, budi pekerti, serta mempererat hubungan spiritual antara guru dan santri. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif. Hasil penelitian menunjukkan bahwa metode Talaqqi menekankan pada ketepatan bacaan, tajwid, dan nilai-nilai spiritual melalui interaksi langsung guru dan santri dalam halaqah kecil. Guru membimbing santri dengan menanamkan kedisiplinan dan budi pekerti. Evaluasi yang bersifat suportif membantu membangun rasa percaya diri. Metode ini meningkatkan hafalan, pemahaman, dan penguasaan tajwid Al-Qur'an, sekaligus menumbuhkan karakter yang kuat, ikatan emosional, serta pengembangan spiritual dan sosial yang menyeluruh.

Kata Kunci: *Pembelajaran Al-Qur'an, Metode Talaqqi, Pondok Pesantren*

Introduction

Islamic religious education plays a crucial role in shaping the morals and character of the younger generation,¹ especially in Indonesia where the majority of the population is Muslim, especially in Islamic boarding schools, they play an important role in character formation and instilling Islamic values in the students.² One of the main focuses of Islamic religious education is the study of the Qur'an, which aims to equip students with the ability to read, memorize, understand, and apply the contents of the Qur'an in their daily lives. As traditional Islamic educational institutions, Islamic boarding schools play a central role in the effort to produce a generation that not only understands religion in depth but is also able to integrate the values of the Qur'an into their daily lives.³

Islamic boarding schools place a special emphasis on Quranic learning. One of the methods applied in Quranic learning at these Islamic boarding schools is the 'Talaqqi method. The 'Talaqqi method is a traditional approach to Quranic teaching that emphasizes a face-to-face relationship between teacher and student. In this method, the teacher directly guides students in reading, memorizing, and understanding the Quran through continuous repetition and correction. The 'Talaqqi method's advantage lies in the personal interaction that allows for the learning process to be tailored to the abilities and needs of each student.⁴ This method is believed to be effective in guiding students to read and memorize the Quran correctly. Historically, this method has been proven to maintain the quality of Quran memorization and understanding, as the teaching is conducted verbally and interactively.⁵

Several previous studies support the effectiveness of the 'Talaqqi method in improving Quran memorization skills. The 'Talaqqi method significantly improved Quran memorization, with a t-value of 3.269 (greater than the t-table of 2.101).⁶ Other research shows that the 'Talaqqi method is effective in improving students' ability to memorize the Qur'an, especially in the aspects of the laws of tajweed and the pronunciation of letters.⁷ These findings align with learning theory, which emphasizes the importance of direct interaction between teachers and students, which can enhance student understanding and

¹ M. Maftuhin and A. Jauhar Fuad, "Pembelajaran Pendidikan Agama Islam Pada Anak Berkebutuhan Khusus," *Journal An-Nafs: Kajian Penelitian Psikologi* 3, no. 1 (2018): 76–90, <https://doi.org/10.33367/psi.v3i1.502>.

² A. Jauhar Fuad and Ahmad Fanani, "Learning Aqidah Akhlaq During The Covid-19 Pandemic," *International Seminar On Islamic Education & Peace* 1 (2021), <https://ejournal.uniramalang.ac.id/index.php/isiep/article/view/1268>.

³ Aiena Kamila, "Pentingnya Pendidikan Agama Islam Dan Pendidikan Moral Dalam Membina Karakter Anak Sekolah Dasar," *Al-Furqan : Jurnal Agama, Sosial, Dan Budaya* 2, no. 5 (2023): 321–38.

⁴ Mariyanto Nur Shamsul et al., "Efektivitas Metode Talaqqi Pada Halaqah Tarbiyah Di Wahdah Islamiyah Sulawesi Tenggara Dan Analisis Metode Talaqqi Dalam Kitab 'Uddatu At Talabi Binajmi Manhaj At Talaqqi Wa Al Adab," *Sang Pencerah: Jurnal Ilmiah Universitas Muhammadiyah Buton* 7, no. 1 (2021): 99–106, <https://doi.org/10.35326/pencerah.v7i1.1018>.

⁵ Zulfa Ummu Salamah Suharto et al., "Pemanfaatan Metode Talaqqi Pada Pembelajaran Tahfidz Al-Qur'an Bagi Peserta Didik Kinesetik Di Sekolah Dasar Cikarang," *BADAA: Jurnal Ilmiah Pendidikan Dasar* 6, no. 2 (2024): 317–26, <https://doi.org/10.37216/badaa.v6i2.1639>.

⁶ Zheihan Aisyah Achmad et al., "Pengaruh Metode Talaqqi Terhadap Peningkatan Kemampuan Menghafal Al-Qur'an Peserta Didik Kelas Al-Qur'an Tpq Darussalam," *Al-Afkar, Journal For Islamic Studies*, February 11, 2022, 282–301, <https://doi.org/10.31943/afkarjournal.v5i1.230>.

⁷ Suharto et al., "Pemanfaatan Metode Talaqqi Pada Pembelajaran Tahfidz Al-Qur'an Bagi Peserta Didik Kinesetik Di Sekolah Dasar Cikarang."

engagement in the learning process. Therefore, this research is expected to provide recommendations for developing more relevant learning methods that meet the needs of Islamic students in the modern era and contribute to improving the quality of Islamic religious education in Indonesia.

However, with the changing times and the emergence of more modern and technology-based learning methods, an evaluation of the effectiveness of the Talaqqi method as a traditional method is necessary. Therefore, the researchers conducted this study with the aim of examining the application of the Talaqqi method in Quranic learning in Islamic boarding schools (pesantren) and the implications of its implementation..

Methods

This research uses a qualitative method with a descriptive approach.⁸ The qualitative method was chosen to explore and understand in depth how the Talaqqi method is applied in learning the Al-Qur'an. A descriptive approach is used to explain in detail the process of implementing the Talaqqi method in the Islamic boarding school. The descriptive approach was chosen because it is able to describe situations, activities or phenomena systematically and in depth. Through this approach, researchers can present data in a clear and structured manner, so that readers can understand the dynamics of learning the Al-Qur'an using the Talaqqi method comprehensively.

Results And Discussion

Application of the Talaqqi Method in Learning the Qur'an

Islamic boarding schools, as traditional Islamic educational institutions, possess unique characteristics in imparting knowledge, particularly in the study of the Qur'an. One method that remains authentic to this day is the talaqqi method, a direct learning process between teacher and student through a process of listening, imitating, and repeatedly correcting Qur'an recitation. This method is consistently applied as the primary approach in teaching Qur'an recitation to students. The application of the talaqqi method not only aims to ensure the accuracy of recitation according to tajwid and makharrijul huruf, but also serves as a means of character development, strengthening the spiritual bond between teacher and student, and fostering the morals and discipline of students. Through interviews with boarding school administrators, students, and direct observations of learning activities, researchers identified several important dimensions of the application of this method, demonstrating its strategic role in shaping the quality of learning and the students' personalities holistically.

1. The Meaning and Concept of the Talaqqi Method in the Islamic Boarding School Tradition

The talaqqi method is a legacy of classical Islamic learning methods which emphasize mushafahah (face to face) between teachers and students in the transmission of knowledge, especially in learning the Koran. Talaqqi comes from the Arabic laqiya–yalaqa–

⁸ Hasan Basri et al., *Metodologi Penelitian Pendidikan Agama Islam* (Aikomedia Press, 2025), <https://aikomedia.id/metodologi-penelitian-pendidikan-agama-islam/>.

liqa'an which means 'to meet' or 'to receive directly'. In the context of Al-Qur'an learning, talaqqi is understood as a method of delivering and receiving Al-Qur'an readings from teachers (musyrif) to students directly orally.⁹

Hasil wawancara dengan Bu Nyai Khurriyah Dain menyebutkan bahwa metode ini bukan hanya It's not just a technical activity of learning to read the Quran, but also part of the tarbiyah (spiritual and character education) process at Islamic boarding schools. Students like Fitria, Faul, and Fidha acknowledged that through talaqqi, they feel closer to the Quran and receive spiritual encouragement from their teachers. Field observations also revealed a strong sense of emotional closeness and respect between students and teachers during this process.¹⁰ This opinion is in line with the view of Al-Attas who states that education in Islam is not only aimed at imparting knowledge, but also forming the soul and manners. In this context, talaqqi is an ideal method because it allows for the internalization of values directly from teacher to student.¹¹

2. Educational Aims and Functions of the Talaqqi Method

The primary goal of implementing the talaqqi method in Islamic boarding schools is to develop the ability to read the Quran correctly according to the rules of tajwid and makharijul huruf (pronunciation), while simultaneously instilling Islamic character values in students. This learning process focuses not only on cognitive and technical aspects, but also fosters discipline, responsibility, honesty, and a love for the Quran.

Based on Thomas Lickona's character education theory, there are three main components in character education: moral knowing, moral feeling, and moral action.¹² All three appear to be present in the talaqqi process. Students not only learn how to read correctly (knowing), but also experience spiritual values while studying (feeling), and then adopt good habits such as orderly attendance, etiquette during talaqqi, and maintaining memorization (action).

Research by Fajri in the journal Al-Qudwah shows that the talaqqi method can improve student discipline and motivation in traditional Islamic boarding schools..¹³ This is in accordance with the researcher's findings that the talaqqi method creates regular and positive learning habits.

⁹ Achmad Warson Munawwir; A. W. Munawwir, *Kamus Al-Munawwir Arab - Indonesia terlengkap / Achmad Warson Munawwir* (Pustaka Progressif, 1997), Surabaya, [//www.pustaka.iaincurup.ac.id/%2Findex.php/%3Fp%3Dshow_detail%26id%3D5082%26key](http://www.pustaka.iaincurup.ac.id/%2Findex.php/%3Fp%3Dshow_detail%26id%3D5082%26key).

¹⁰ Wawancara dengan Aniniyah pengasuh Pondok Pesantren, 15 Juni 2025.

¹¹ Syed Muhammad Naquib al-Attas, *The Concept of Education in Islam : A Framework for an Islamic Philosophy of Education* (International Institute of Islamic Thought and Civilization (ISTAC), 1991), <https://cir.nii.ac.jp/crid/1970586434936603396>.

¹² Lloyd Duck, "Educating for Character: How Our Schools Can Teach Respect and Responsibility.," *Childhood Education* 69, no. 4 (1993): 250–52; Thomas Lickona, "Character Education: The Cultivation of Virtue," in *Instructional-Design Theories and Models* (Routledge, 1999); Thomas Lickona, "Chapter IV: Educating for Character: A Comprehensive Approach," *Teachers College Record* 98, no. 6 (1997): 45–62, <https://doi.org/10.1177/016146819709800604>.

¹³ Muhammad Sholeh Afif, "Penerapan Metode Menghafal Al-Qur'an Bi-Talaqqi Dalam Meningkatkan Kualitas Hafalan Santri Di Pondok Pesantren Tahfizh Daarul Qur'an Tangerang" (undergraduate, Universitas Islam Negeri Maulana Malik Ibrahim, 2025), <http://etheses.uin-malang.ac.id/75352/>.

3. The Role of Teachers as Spiritual and Academic Guides

In the talaqqi process, the teacher is not merely a facilitator or transmitter of knowledge. He or she is a central figure in instilling values, fostering morals, and inspiring a love of the Quran. Students in interviews reported that the teacher's patience, firmness, and consistency significantly influence their enthusiasm for learning.

The teacher's presence is not only recognized as a source of knowledge, but also as a role model who provides concrete examples of etiquette, perseverance, and sincerity. In talaqqi circles, the teacher is present not only to correct students' reading errors but also to motivate, provide emotional guidance, and instill noble Islamic values such as humility, steadfastness, and honesty. When the teacher corrects students' reading with gentleness yet firmness, the students feel valued and encouraged to improve themselves. The relationship built in this process is not transactional, but transformative, as it involves the heart and spiritual dimensions.

Furthermore, the teacher serves as a reinforcing figure in the learning dynamics. When students experience difficulties understanding the meaning or memorizing verses, teachers not only re-explain but also provide moral support and pray for their success. This aligns with the concept of a murabbi (leader) in Islamic education, namely, an educator who not only teaches (mu'allim) but also fosters (mursyid) and shapes their overall personality. In many cases, the close relationship between teacher and student fosters a sense of security, trust, and openness, enabling a deeper and more meaningful learning process.¹⁴

In the context of talaqqi, the role of the teacher is also very important in maintaining the continuity of the knowledge of the Al-Qur'an. Teachers act as a liaison between the current generation of students and previous ulama and reciters through authentic talaqqi channels. Therefore, the talaqqi process not only conveys the sound of the reading, but also passes on the scientific and spiritual trust that has been guarded from generation to generation. The students realize that through teachers, they are continuing the chain of knowledge that began with the Prophet, and this awareness fosters great respect and responsibility in their learning process.

So it is not surprising that teachers in the talaqqi process are not only respected as teachers, but also loved as spiritual parents who guide, protect and direct them in the light of the Koran. This reinforces that in Islamic education, teachers are murabbi, muallim, murshid, and muaddib, namely educators who not only teach, but also foster the spirituality and morals of students..¹⁵ During observation, the teacher in talaqqi provided very detailed reading corrections, but delivered in language that was educational, not dismissive. This shows that the teacher-student relationship in talaqqi is built on the basis of mahabbah (compassion), not just an authority structure.

¹⁴ Dwi Faruqi et al., "Guru Dalam Perspektif Islam," *Tarbiyatul Misbah (Jurnal Kajian Ilmu Pendidikan)* 16, no. 1 (2023): 72–89, <https://doi.org/10.70688/tarbiyatulmisbah.v16i1.332>; Putri Utami Istiqomah and Ahmad Rifai, "Hakikat Guru Dan Pendidikan Islam," *TADIB: Jurnal Pendidikan Agama Islam* 3, no. 1 (2025): 29–43, <https://doi.org/10.69768/jt.v3i1.65>.

¹⁵ Abdhillah Shafrianto, "Epistemologi Pendidik Dalam Pendidikan Islam," *Raudhah Proud To Be Professionals : Jurnal Tarbiyah Islamiyah* 9, no. 1 (2024): 218–25, <https://doi.org/10.48094/raudhah.v9i1.652>.

4. Effective Talaqqi Implementation System and Procedures

The application of the talaqqi method has a structured and disciplined system. Activities are carried out twice a day, morning and evening, with a small halaqah system that enables intensive interaction between teachers and students. This halaqah consists of small groups of santri who each deposit the recitation of the Qur'an directly to the teacher in a solemn and solemn atmosphere. A consistently set schedule not only trains santri in terms of time management, but also forms repeated and regular study habits, which is important in strengthening memorization and reading comprehension.

The deposit system is done one by one, so that each santri gets full attention from the teacher. In this process, the teacher will listen, correct, and give explanations for reading mistakes and mastery of tajwid and makhraj. Students are also encouraged to prepare themselves maturely before submitting the readings, thus fostering a sense of personal responsibility towards learning. This activity also encourages the active involvement of santri because they are not just passive listeners, but direct actors in the educational process.

The applied talaqqi structure also creates a conducive and focused atmosphere. The quiet and polite atmosphere of the halaqah makes the santri more concentrated in reading and listening to the readings of his friends. In many cases, santri also get additional lessons indirectly when listening to the correction given by the teacher to other santri. This model is in line with the cooperative learning approach, where students can learn from each other in a group through observation and interaction.¹⁶

The routine implementation of the talaqqi system makes learning feel like a part of the students' daily lives. There's no sense of compulsion, as talaqqi activities have become part of the culture within the Islamic boarding school environment. This aligns with the principles of Islamic education, which emphasize the importance of ongoing ta'dib (practicing good manners) and riyadhah (spiritual practice). The instillation of values of discipline, sincerity, patience, and concern for others also develops naturally through the intensive interactions between teachers and students within the talaqqi circle.

This approach adheres to the principle of active learning, emphasizing student involvement in the learning process. In talaqqi, students not only listen but also memorize, receive corrections, and improve their reading directly. The halaqah system also creates a cooperative and more focused learning atmosphere.¹⁷ Research shows that the talaqqi circle is effective in improving the ability to read the Qur'an and forming independent learning habits among students at the Nurul Ilmi Islamic Boarding School, West Sumatra.¹⁸

5. Emphasis on Tajwid and Makharrijul Letters

¹⁶ Robert E. Slavin, "Cooperative Learning," *Review of Educational Research* 50, no. 2 (1980): 315–42, <https://doi.org/10.3102/00346543050002315>.

¹⁷ Charles C. Bonwell and James A. Eison, *Active Learning: Creating Excitement in the Classroom*. 1991 *ASHE-ERIC Higher Education Reports* (ERIC Clearinghouse on Higher Education, The George Washington University, One Dupont Circle, Suite 630, Washington, DC 20036-1183 (\$17, 1991), <https://eric.ed.gov/?id=ED336049>.

¹⁸ Sindia Verdina Utama et al., "Efektivitas Metode Talaqqi dalam Menghafal Al-Qur'an Santri di Rumah Tahfidz Ar-Rifa'i Desa Air Meles Bawah" (undergraduate, Institut Agama Islam Negeri Curup, 2025), <https://e-theses.iaincurup.ac.id/8987/>.

One of the features of the talaqqi method is its focus on the phonetic and phonological aspects of reading the Al-Qur'an. Teachers intensively guide students in the correct pronunciation of letters according to makhraj, as well as the application of the laws of tajwid. Talaqqi activities bring together theory and practice directly and contextually.

When students read a verse, the teacher will immediately correct errors in the place where the letters come out (makhraj), the nature of the letters, the length and shortness of the harakat (mad), as well as the application of reading laws such as idgham, ikhfa, and iqlab. The corrections provided are real-time, so that errors are not allowed to persist and students immediately understand where they are and how to correct them. This is very important in maintaining the authenticity of the reading of the Al-Qur'an and ensuring conformity with correct tajwid rules.

Through talaqqi, students not only gain theoretical knowledge about recitation from books, but also experience a practical learning process with direct direction and examples from the teacher. This approach strengthens understanding because students not only memorize rules but also listen and imitate correct pronunciation, even in the smallest details. This process supports the principle of auditory learning—where hearing is the primary channel for acquiring and improving reading skills. Students are trained to be sensitive to sound errors, subtle differences between letters, and appropriate rhythm and tempo.

Skinner's behaviorist theory is also relevant in this context, namely that repetition and reinforcement are key factors in forming learning habits. In talaqqi, students consistently repeat incorrect readings until they are correct under the guidance of their teacher. This repeated direct correction, accompanied by reinforcement in the form of praise or affirmation from the teacher, forms a strong learning response that is embedded in the students' long-term memory. Over time, students show significant improvements in pronunciation accuracy, reading fluency, and independence in recognizing and correcting their own errors.

Furthermore, this strengthening of phonetic aspects contributes significantly to maintaining the quality of the Qur'anic recitation chain, which is a legacy passed down from generation to generation. In Islamic boarding schools, attention to the accuracy of pronunciation and tajweed is not merely academic, but also spiritual. Recitation errors are viewed not only as technical errors, but also as a spiritual responsibility to the words of God. Therefore, students are encouraged to read with great care, awareness, and reverence.

Thus, talaqqi is a highly effective method for bridging the cognitive (the science of tajweed), psychomotor (practice of reading), and affective (appreciation of the Quran). All of this goes hand in hand in a direct, personal learning process oriented toward perfect recitation, as inherited from previous scholars.

B.F. Skinner's behaviorist learning theory, which emphasizes repetition and reinforcement, is highly relevant in this regard. Students are encouraged to repeat recitations until they are correct, then given reinforcement in the form of praise or memorization notes. This approach makes learning effective and focused.¹⁹ Research

¹⁹ B. F. Skinner, *Science And Human Behavior* (Simon and Schuster, 1965).

shows that talaqqi contributes greatly to achieving fluent and strong recitation of the Qur'an, especially because of direct correction from expert teachers.²⁰

6. Evaluation and Feedback in the Talaqqi Process

Evaluation in talaqqi is not formal and numerical, but rather qualitative and occurs continuously in each session. The teacher provides immediate feedback after the student reads, including tajwid corrections, spiritual motivation, and memorization notes.

This evaluation model not only assesses the final result but emphasizes the process and the student's overall development. When a student makes a mistake in reading, the teacher does not immediately give a "wrong" rating. Instead, the teacher explains the error, provides examples of correct pronunciation, and then asks the student to repeat the reading until it conforms to the rules. This process creates an atmosphere of constructive evaluation, not condemnation, and fosters an awareness of independent learning and a desire to continuously improve.

This type of evaluation is known within the theory of assessment for learning, namely formative evaluation that functions to help students learn, not merely measure achievement. This concept was developed by Black & Wiliam, who emphasized that constructive and direct feedback can significantly improve student performance.²¹ In talaqqi, this principle is very clear: the teacher and student interact in a flexible, open, and ongoing evaluation. The teacher identifies each student's weaknesses and then provides guidance tailored to their needs and characteristics.

Furthermore, the teacher not only evaluates technical aspects such as pronunciation and tajwid, but also provides psychological and spiritual encouragement. When students feel discouraged due to repeated errors or stagnant memorization, the teacher will provide advice, motivation, and even tell stories of scholars who have learned knowledge to maintain their enthusiasm. This is a form of affective evaluation, rarely found in formal learning models.

Recording the progress of students' memorization is also an important part of talaqqi evaluation. Although not given a numerical score, the teacher records the amount of memorization, the types of errors, and notes on improvements in a control book or student progress sheet. This data is not only useful for the teacher in monitoring students' progress but also serves as a source of reflection for students to identify their strengths and weaknesses.²²

The researchers' findings indicate that students responded well to the talaqqi evaluation model. They felt more confident because their mistakes were not seen as a burden, but as part of the learning process. Some students even said they felt closer to their teachers after receiving frequent corrections, realizing that their teachers' attention was a

²⁰ Muh Subiyono, "Efektivitas Metode Talaqqi Dalam Pembelajaran Tahfizhu Al-Qur'an Di Pondok Pesantren Syifa'ul Janan Muara Beliti Musi Rawas" (masters, UIN Fatmawati Sukarno, 2021), <http://repository.iainbengkulu.ac.id/7807/>.

²¹ Loso Judijanto et al., *Assessment, Testing dan Evaluasi* (PT. Sonpedia Publishing Indonesia, 2025).

²² Umami Rahil, "Pelaksanaan metode talaqqi dalam pembelajaran tahfidz al-Qur'an di Pondok Pesantren Mardotillah Tanoponggol Kecamatan Angkola Barat Kabupaten Tapanuli Selatan" (undergraduate, UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan, 2024), <https://etd.uinsyahada.ac.id/10694/>.

form of affection and concern for their success. With an evaluation atmosphere that is based on reflection, not just judgment, the talaqqi method has succeeded in creating a learning environment that educates, builds mental strength, and strengthens the emotional bond between teachers and students.²³

Therefore, it can be concluded that evaluation in talaqqi is not only a tool for measuring technical Quranic recitation skills, but also a holistic development mechanism that addresses three key educational domains: cognitive, affective, and psychomotor. This continuous and empathetic evaluation is one of the keys to the success of the talaqqi method in developing a generation of students who are not only fluent in recitation but also strong in character and spirituality.

This approach aligns with Black & William's concept of assessment for learning, namely, evaluation that serves to improve the learning process, not simply assess the final outcome. Students feel helped to identify their weaknesses and are encouraged to improve. Interviews revealed that students have become more confident and responsible for their memorization. This demonstrates that educational evaluation builds students' self-confidence and intrinsic motivation.

The application of the talaqqi method has proven effective not only in improving Quranic recitation skills but also in shaping students' character and learning habits comprehensively. Talaqqi serves not only as a medium for transmitting knowledge but also as a means of spiritual and moral education. The success of this method is largely determined by the active role of the teacher, the implementation structure, and educational evaluation.

Implications of Implementing the Talaqqi Method for Students

The talaqqi method, as a classical Islamic learning model, has a very strong transformative power in shaping students' scientific understanding, spiritual attitudes, and character, especially in the context of Islamic boarding school education. Based on the results of research through in-depth interviews with the boarding school caretaker, the students (Fitria, Faul, and Fidha), and direct observations of researchers in talaqqi activities, it was found that the application of this method has various very important implications in shaping the quality of learning and the personality of students.

1. Improved understanding of the material

One of the main implications of implementing the talaqqi method is improving students' understanding of the subject matter, particularly in reading and interpreting the Quran and mastering the yellow books. In the talaqqi process, each student receives direct verbal guidance from the teacher. Students not only read but also listen, receive corrections, and discuss the meaning of the text. This process provides space for clarification and repetition of the material, which is the core of deep learning.²⁴

²³ Baharudin Ulum, "Efektivitas Pembelajaran Alquran Dengan Metode Talaqqi Yanbu'a Pada Santri Sunan Pandanaran Di Asrama Mahasiswa Komplek 4 Pondok Pesantren Sunan Pandanaran" (Thesis, Universitas Islam Indonesia, 2023), <https://dspace.uui.ac.id/handle/123456789/47169>.

²⁴ Muhammad Ridho and Salito, "Makna Kegiatan Akhir Pembelajaran Bagi Guru Dan Siswa: Sebuah Pendekatan Kualitatif," *Jurnal Akuntansi, Manajemen Dan Ilmu Pendidikan*, June 15, 2025, 206–18; Nadia

According to Vygotsky's constructivist theory, effective learning occurs in a social context through interactions between teachers and students. The concept of the Zone of Proximal Development (ZPD) suggests that teacher-guided learning enables students to achieve understandings they could not achieve on their own. The talaqqi method fits this framework perfectly because teachers provide intensive guidance at every stage of material mastery.²⁵ This finding is in line with research which states that talaqqi as a direct interactive method can improve students' understanding of classical texts because it allows for gradual and systematic exploration of meaning.

2. Formation of Discipline and Learning Ethics

The second, highly visible implication is the development of discipline and a strong learning ethic among the students. Students are accustomed to arriving on time, preparing themselves before halaqah (Islamic gatherings), maintaining good behavior during the learning process, and showing respect to their teachers. This reflects that the talaqqi method not only transfers knowledge but also fosters good manners and ethics in the pursuit of knowledge.

Thomas Lickona's character education theory states that character is formed through habituation and role modeling.²⁶ In the talaqqi method, students experience the habit of disciplined behavior, such as memorizing regularly, and also witness firsthand the teacher's example in conveying knowledge patiently and consistently. Learning in an atmosphere full of reverence and respect for teachers creates a learning environment that is conducive to the formation of Islamic character. Research confirms these findings, that the application of talaqqi in Islamic boarding schools is able to form an attitude of responsibility, perseverance and good manners in students because it demands active involvement and discipline in every learning session.²⁷

3. Improving the Quality of Memorization and Pronunciation

The most obvious impact of the talaqqi method is the improvement in the quality of students' memorization and pronunciation (makhraj and tajwid). Through oral learning involving direct memorization, teacher correction, and intensive repetition, students become more skilled and precise in reading and memorizing verses of the Quran. They also become accustomed to hands-on practice, which strengthens long-term memory.²⁸

B.F. Skinner's behaviorist theory states that learning involving stimulus-response coupled with reinforcement can effectively improve learning behavior. In the context of

Nadawina et al., *Penerapan Pembelajaran Deep Learning dalam Pendidikan di Indonesia* (Star Digital Publishing, 2025).

²⁵ Asdini Indah Lestari et al., *Pengembangan Sosial Emosional Siswa SD Dengan Perspektif Konstruktivisme Sosial Oleh Lev Vygotsky* | *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, n.d., accessed November 15, 2025, <https://www.jiip.stkipyapisdompu.ac.id/jiip/index.php/JIIP/article/view/6193>.

²⁶ Lickona, "Character Education."

²⁷ Bustanul Arifin et al., *Internalisasi Nilai Pendidikan Karakter Berbasis Budaya Talaqqi Di Pondok Pesantren Nurul Hakim Kediri Lombok Barat* | *ISLAMIKA*, June 27, 2023, <https://ejournal.stitpn.ac.id/index.php/islamika/article/view/3617>.

²⁸ Roswita et al., "Pengaruh Ujian Lisan Dalam Mengukur Kemampuan Menghafal Surat Pendek Di SD SD Negeri 008 Rambah Hilir," *EduSpirit: Jurnal Pendidikan Kolaboratif* 2, no. 1 (2025): 470–75.

talaqqi, correction and praise from the teacher act as positive reinforcement that encourages students to continuously improve the quality of their reading.²⁹ Research shows that students who follow the talaqqi method show significant improvements in fluency in reading the Qur'an because they get immediate feedback on any mistakes, which is not possible in lecture or audio methods alone.³⁰

4. Improving Scientific Competence

The talaqqi method does not only focus on memorization, but also improves students' overall scientific competence. In the yellow book talaqqi process, for example, the teacher guides the students to not only read the text, but also understand the structure of the Arabic language, grammatical meaning, as well as the content of the fiqh, tafsir, or creed discussed in the text.³¹

This approach aligns with active learning theory, which emphasizes students' cognitive involvement. Students are encouraged to think critically about texts, engage in dialogue with teachers, and formulate their own understanding based on guidance.³² This creates a learning environment that fosters not only memorization but also in-depth conceptual mastery. Research shows that talaqqi in the study of yellow books in Islamic boarding schools facilitates the achievement of analytical competence, as students are accustomed to interacting directly with the text and receiving contextual explanations from teachers in stages.

5. Positive Response and Enthusiasm of Students

Students at Islamic boarding schools generally respond very positively to the talaqqi method. They feel more motivated, comfortable, and supported in understanding and internalizing the lessons. Learning activities conducted in small circles make them feel personally cared for, fostering a sense of belonging and enthusiasm for learning. This can be explained by Abraham Maslow's motivational theory, which states that feeling valued and accepted in the learning environment fulfills psychological and social needs that encourage self-actualization.³³ The talaqqi method creates a warm atmosphere and appreciates the contributions of students, so that they are internally motivated.

²⁹ Skinner, *Science And Human Behavior*.

³⁰ Randy Rahma Putra et al., "Peningkatan Kualitas Bacaan Alquran Melalui Metode Talaqqi Pada Murid TPQ Desa Landbaw," *Aksi Nyata : Jurnal Pengabdian Sosial Dan Kemanusiaan* 1, no. 4 (2024): 110–20, <https://doi.org/10.62383/aksinyata.v1i4.615>; Mursal Aziz et al., "Implementasi Pembelajaran PAI Menggunakan Metode Talaqqi dan Musyafahah dalam Meningkatkan Kemampuan Membaca Al-Qur'an Siswa," *ELSE (Elementary School Education Journal): Jurnal Pendidikan dan Pembelajaran Sekolah Dasar* 9, no. 1 (2025), <https://doi.org/10.30651/else.v9i1.24949>; Moh Hasan Shodiqil Amin and A. Jauhar Fuad, "Penggunaan Metode Konvensional Untuk Meningkatkan Hasil Belajar Pada Pelajaran Aqidah Akhlaq Kelas VII C Di MTs Al-Mahrusiyah Kediri," *Berkala Ilmiah Pendidikan* 4, no. 1 (2024): 52–58, <https://doi.org/10.51214/bip.v4i1.831>.

³¹ Pangestu Aji Swasono, "Manajemen Tahfizh Al-Qur'an Berbasis Kurikulum Integratif Dalam Meningkatkan Prestasi Hafalan Santri Ma'had El-Hijaz Ciracas, Jakarta Timur" (masters, Institut PTIQ Jakarta, 2024), <https://repository.ptiq.ac.id/id/eprint/1615/>.

³² Sri Rahayu and Ananta Vidya, *Desain Pembelajaran Aktif (Active Learning)* (Ananta Vidya, n.d.).

³³ Dedi Dwi Cahyono et al., "Pemikiran Abraham Maslow Tentang Motivasi Dalam Belajar," *Tajdid* 6, no. 1 (2022): 37–48, <https://doi.org/10.52266/tajdid.v6i1.767>.

6. *Formation of an Emotional Relationship between Teacher and Student*

One of the most important, yet often invisible, impacts is the emotional and spiritual bond between teachers and students. Students view teachers not only as transmitters of knowledge but also as life mentors. They feel comfortable discussing, openly sharing personal issues, and view teachers as moral role models.

This relationship is the foundation for a successful learning process, built on trust, compassion, and respect. According to Carl Rogers' humanistic theory, learning is successful when students feel emotionally safe and have a positive relationship with their educators.³⁴ Talaqqi creates this space naturally through regular meetings, direct dialogue, and personal attention.

Based on interviews, field observations, and documentation throughout the research process, researchers found that implementing the talaqqi method has a comprehensive impact on the development of students. The twice-daily learning process creates a routine that fosters discipline, and students become accustomed to a structured learning pattern. The patient, consistent, and diligent presence of teachers in guiding students' readings makes students feel motivated and responsible for their learning process.³⁵

Students who previously struggled with pronunciation and understanding texts now show significant improvement. They are able to read with tartil (pronouncing the letters), understand the rules of tajweed (recitation), and convey the meaning of the text coherently.³⁶ Continuous repetition, accompanied by direct correction from the teacher, strengthens their memorization and accuracy.

In terms of character, students become more disciplined, polite, and uphold good manners in learning. They learn to listen attentively, wait their turn, and respect the knowledge and their instructor. The relationship between teacher and student is not only academic, but also emotional and spiritual. Students feel close to their teachers and even consider them a source of questions about life and religion. The implications of implementing the talaqqi method not only improve the quality of Quranic learning but also strengthen the values of character education, the primary goal of Islamic boarding school education.

Thus, it can be concluded that the talaqqi method is not merely a traditional learning strategy but also a means of fostering morality, discipline, and spiritual closeness between teacher and student. The success of this method shows that an educational model that emphasizes direct interaction, depth of material, and character building is able to answer the challenges of the times without losing the essence of Islamic scientific tradition.

³⁴ Carl R. Rogers, "Carl Rogers on the Development of the Person-Centered Approach," *Person-Centered Review* (US) 1, no. 3 (1986): 257–59.

³⁵ Pebi Ajria et al., "Peran Pengurus Pondok Pesantren Dalam Membina Karakter Disiplin Santri Putri Di Pondok Pesantren Hidayatul Mubtadiin Jati Agung Lampung Selatan: Penelitian," *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 3, no. 4 (2025): 4351–60, <https://doi.org/10.31004/jerkin.v3i4.1263>.

³⁶ Niswatul Mutiah and A. Jauhar Fuad, "Persepsi Metode Yanbuâ€™a Dan Pengaruh Terhadap Hasil Belajar Membaca Al Qurâ€™an Di TPQ Raudlatul Mubtadi-Ien Kediri," *Indonesian Journal of Humanities and Social Sciences* 1, no. 3 (2020): 154–64, <https://doi.org/10.33367/ijhass.v1i3.1455>.

Conclusion

This approach is not only oriented towards the technical aspects of recitation, but also on spiritual values and scholarly etiquette. Talaqqi is understood as a process of listening to and repeating recitation directly between teacher and student, emphasizing the importance of accurate pronunciation, mastery of tajweed, and blessings through the sanad of knowledge. It is conducted on a scheduled basis in small circles that allow for personal interaction, thus fostering an emotional closeness between teacher and student. In this process, the teacher functions not only as a corrector of recitation but also as a spiritual guide, instilling values of discipline, responsibility, and motivation in the students. Evaluation is direct and educational, with a corrective and supportive approach that builds students' self-confidence and responsibility for their memorization.

The application of the talaqqi method also has a number of positive implications for the development of students in various aspects. Academically, students show significant improvement in their understanding of the contents of the Quran and the classical texts taught. Direct interaction with the teacher provides students with the opportunity to receive repeated corrections and explanations, making the material easier to understand. In terms of character, this method successfully fosters discipline and learning ethics, such as maintaining attendance, learning readiness, and respect for the teacher. Improvements are also evident in the quality of Quran memorization and pronunciation, thanks to consistent corrections in tajweed and makhraj. Furthermore, students' scholarly competence in tafsir, fiqh, and Arabic language develops along with their increased understanding of the text. The talaqqi method also creates a pleasant and meaningful learning environment, marked by positive responses and enthusiasm from students in participating. The emotional bond developed between teacher and students contributes to the overall success of the learning process.

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