

IMPLEMENTATION OF THE TALAQQI METHOD TO IMPROVE STUDENTS' QUR'ANIC READING ABILITY

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ABSTRACT

This study addresses the limited effectiveness of Qur'anic reading instruction in formal schools, where many students still demonstrate low proficiency in makhraj accuracy, tajwid application, and reading fluency despite having received Islamic Religious Education. Previous studies have largely emphasized general Qur'anic learning strategies but have not sufficiently explored the systematic implementation of the talaqqi method within vocational secondary schools, particularly using both qualitative and quantitative indicators. This gap highlights the need for empirical evidence on how talaqqi can improve students' recitation skills and religious character in formal educational settings. Given the central role of Qur'anic literacy in Islamic education, this research is urgent to ensure that learning methods applied in schools are not only pedagogically effective but also aligned with the authentic tradition of Qur'anic transmission. Therefore, this study aims to describe comprehensively the implementation of the talaqqi method and examine its effectiveness in improving students' Qur'anic reading skills at SMK Negeri 1 Makarti Jaya, Banyuasin Regency. This study employed a descriptive qualitative approach supported by quantitative data. Data were collected through observations, in-depth interviews, documentation, and students' Qur'anic reading assessments conducted before and after the implementation of the talaqqi method. The findings indicate that talaqqi was implemented through five stages explaining, demonstrating, imitating, listening, and evaluating emphasizing direct teacher student interaction and continuous correction. The results show a substantial improvement in students' Qur'anic reading ability, with the average score increasing from 58.85 to 87.29. In addition to technical improvements in recitation, the talaqqi method also contributed to strengthening students' discipline, responsibility, and respect for the Qur'an and teachers. These findings confirm that talaqqi is an effective and relevant method for enhancing Qur'anic literacy and religious character development in formal school contexts.

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INTRODUCTION

The Holy Qur'an constitutes the primary source of guidance for Muslims and contains fundamental teachings that should be introduced from an early age. Teaching the Qur'an not only nurtures religious *zauq* (spiritual inclination) but also fosters *mahmudah* (commendable) moral qualities within individuals (Hariandi, 2019). Qur'anic recitation is regarded as one of the highest forms of *dhikr*, as it encompasses divine laws and commands that guide Muslims toward devotion and submission to Allah SWT (Abdullah, 2021). Consequently, mastery of Qur'anic reading skills has long been emphasized in Islamic education as a core foundation of Muslim religiosity.

However, in contemporary educational contexts, delays in children's ability to read the Qur'an fluently and correctly have emerged as a significant and persistent problem (Dari, 2025). This phenomenon is evident not only in non-formal religious institutions but also in formal schools, where some students remain unable to recite the Qur'an accurately and in accordance with *tajwid* rules. These difficulties are often attributed to limited instructional time, insufficient mastery of *tajwid* at the basic level, and learning practices that prioritize rote memorization over correct and meaningful recitation (Taklim et al., 2024).

Educational institutions and teachers therefore play a strategic role in addressing this challenge through the selection of effective and appropriate instructional methods. Research highlights that the success of Qur'anic reading and memorization is strongly influenced by the methods and techniques employed in the learning process (Alanshari, 2022). While various methods such as *Bin-Nazhar*, *Wahdan*, *Kitabah*, *Sima'i*, *Jama'*, *Juz'i*, and *Takrir* have been widely implemented (Guci & Sukmana, 2023), one method that remains central to the tradition of Qur'anic transmission is the *talaqqi* method.

The *talaqqi* method refers to a direct, face-to-face mode of instruction in which students listen to and imitate the teacher's recitation, enabling immediate correction of pronunciation, *makhārij al-ḥurūf*, *ṣifāt al-ḥurūf*, and *tajwid* rules (Sania & Kosasih, 2022; Faradillah et al., 2024). This method, which traces its origins to the transmission of revelation from the Angel Jibril to the Prophet Muhammad (peace be upon him), has been recognized for its effectiveness in preserving the authenticity and accuracy of Qur'anic recitation (Rusli, 2022).

Despite its strengths, previous studies on the *talaqqi* method have predominantly focused on *pesantren* or non-formal religious education settings. Empirical investigations examining its implementation within formal school environments remain limited. This condition indicates a clear research gap, particularly in understanding how the *talaqqi* method can be adapted to formal schooling contexts characterized by time constraints, diverse student abilities, and contemporary educational demands.

Therefore, this study aims to analyze the implementation of the *talaqqi* method in improving students' Qur'anic reading abilities within formal school settings. Specifically, it seeks to identify effective stages of implementation and to examine the contribution of the *talaqqi* method to enhancing the accuracy and fluency of students' recitation. The findings of this study are expected to provide practical and theoretical insights for educators and institutions in selecting and developing Qur'anic learning strategies that are pedagogically effective and responsive to contemporary challenges.

METHOD

This study employs a descriptive qualitative approach to gain an in-depth understanding of the implementation of the *talaqqi* method in Qur'anic learning as it occurs in real field conditions. The research was conducted at SMK Negeri 1 Makarti Jaya, Banyuasin Regency, South Sumatra, during the second semester of the 2024/2025 academic year, and the site was purposively selected due to its consistent application of the *talaqqi* method in religious learning activities. The research subjects consisted of one Islamic Religious Education (PAI) teacher and 20 students selected through purposive sampling based on varying levels of Qur'anic reading proficiency. Data were collected through observations, semi-structured interviews, and documentation, with the researcher serving as the main instrument, supported by observation guidelines, interview protocols, and documentation sheets. The research procedure included pre-field preparation, classroom observations, in-depth interviews, documentation of learning activities, and evaluation of students' Qur'anic reading abilities before and after the implementation of the *talaqqi* method. Qualitative data were analyzed using Miles and Huberman's interactive model, involving data reduction, data display,

and conclusion drawing, while quantitative supporting data were obtained from students' Qur'anic reading assessments based on a rubric covering accuracy of makhraj and tajwid (40%), reading fluency (35%), and pronunciation and recitation rhythm (25%), with scores ranging from 0–100, and the comparison of average pre- and post-implementation scores was used to demonstrate measurable improvements in students' Qur'anic reading abilities.

RESULT AND DISCUSSION

The Concept of the Talaqqi Method

The talaqqi method is a highly important approach and can be considered an essential method in learning the Qur'an (Mursyida & Rahman, 2023). The wisdom of this method lies in the fact that students can receive direct instruction from the teacher regarding mutashābihāt verses, proper letter articulation, tajwid rules, fluency in Qur'anic recitation, and explanations of the substance of the verses. The talaqqi method is one of the instructional approaches that has been employed since the time of the Prophet Muhammad (peace be upon him) to teach the Qur'an. It is a method of teaching Qur'anic recitation through direct, face-to-face instruction, in which the teacher recites the verses gradually, segment by segment, and at a slow pace. Students listen attentively to the teacher's recitation until they are able to repeat it accurately. Through this process, students are expected to develop strong memorization and the ability to recite in accordance with the teacher's guidance. The talaqqi method is also one of the most commonly used approaches for memorizing the Qur'an, as it involves two crucial determining factors, namely optimal cooperation and close interaction between the teacher and the student (Prasetya, 2025). The talaqqi method was also employed by the Angel Jibril in conveying revelation to the Prophet Muhammad (peace be upon him), which was subsequently taught by the Prophet to his companions (Sutopo, 2020). In the context of modern education, this method is interpreted as a learning process that involves direct interaction between teachers and students, in which students listen to the teacher's Qur'anic recitation and then imitate or repeat it. According to research conducted by Eliati and Maharaja (2024), The use of the talaqqi method can improve students' Qur'anic reading abilities by up to 75% within a six-month period. This finding indicates that a direct approach in Qur'anic instruction is highly effective.

The talaqqi method consists of three steps to enable students to memorize the Qur'an effectively (Rusmiyaty et al., 2025). The first step is determining the verses to be memorized. The teacher then recites the selected verses using correct and proper tajwid, enabling students who are learning to memorize the Qur'an to easily imitate the recitation and directly observe the teacher's lip movements. Students can also immediately practice what has been recited by the teacher. The final step involves students repeatedly reciting the verses until they are memorized and then submitting their memorization to the ustadzah. This mode of Qur'anic memorization is commonly referred to as musyāfahah.

Steps in Implementing the Talaqqi Method

The steps for implementing the talaqqi method are as follows (Lubis et al., 2025):

Explaining (Providing Explanation)

Before beginning a Qur'anic memorization lesson, the teacher should organize the students to sit in a circle facing the teacher and one another, so that students' attention is focused within the circle. Within this setting, the teacher provides an explanation of the material to be presented. The teacher then conveys the meaning and content of the Qur'anic verses being taught in an engaging manner to stimulate students' interest and motivation.

Demonstrating (Providing a Model)

Educators are advised to ask students about their readiness to memorize the Qur'an. This step is important to ensure that students remain focused and fully engaged during the memorization process, preventing distractions or inattentive behavior. Imitating (Repetition by Students)

After the teacher demonstrates the Qur'anic recitation, students imitate the teacher's recitation in accordance with correct makhārij al-ḥurūf, recitation melody or rhythm, and proper tajwid. The teacher then guides the students patiently and diligently until their recitation is accurate and correct.

Listening Attentively (Monitoring Recitation)

Students who are waiting for their turn are encouraged to attentively listen to their peers' recitation so that no students engage in chatting, playing, or disturbing others during the learning process.

Evaluating (Assessment and Feedback)

The evaluation is conducted when the educator performs *talaqqi* with each student individually. Through this process, the teacher is able to assess the quality of students' recitation in terms of the accuracy of *makhārij al-ḥurūf* and adherence to *tajwid* rules. In addition, the educator can monitor students' memorization progress to determine whether their memorization can proceed to the next verse or needs to be repeated until it is fully mastered.

Based on data collected through classroom observations, interviews with teachers and students, and documentation of Qur'anic reading scores, the following key findings were obtained:

Improvement in Qur'anic Reading Ability

After the implementation of the *talaqqi* method, the average score of students' Qur'anic reading ability covering the pronunciation of *ḥijā'iyah* letters, the application of basic *tajwid*, and reading fluency showed a significant increase compared to the condition prior to the method's application. This finding is consistent with the results of the study conducted at SMK Negeri 1 Makarti Jaya. As illustrated in the diagram below, the *talaqqi* intervention successfully increased the average score from 58.85 to 87.29.

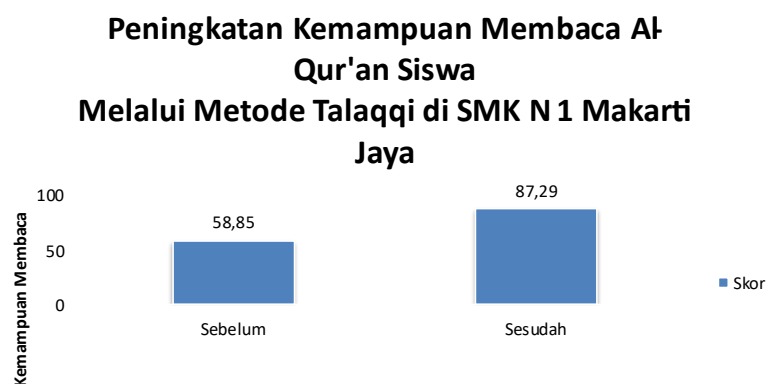


Figure 1. The bar chart illustrates the improvement in Qur'anic reading ability among students of SMK Negeri 1 Makarti Jaya after the implementation of the *talaqqi* method.

More Intensive Teacher Student Interaction

Classroom observations indicate that the teacher first recites selected verses, after which students take turns imitating the teacher's recitation. The teacher immediately corrects any mispronunciation, and students repeat the recitation until it is accurate. This pattern was consistently applied throughout the *talaqqi* sessions. Classroom observations indicate that the teacher first recites selected verses, after which students take turns imitating the teacher's recitation. The teacher immediately corrects any mispronunciation, and students repeat the recitation until it is accurate. This pattern was consistently applied throughout the *talaqqi* sessions.

The Development of Adab and Discipline

Student interviews revealed that the *talaqqi* process encouraged them to arrive on time, prepare their recitation at home, pay close attention to the teacher's corrections, and feel supported by the immediate feedback provided. These findings indicate that, beyond technical reading skills, the *talaqqi* method also contributes to the development of discipline and a sense of responsibility among students.

Challenges in Implementation

Several challenges were identified, including a large number of students, which limits the teacher's ability to provide intensive individual attention; limited instructional time; and the lack of supporting facilities, such as a quiet space for *talaqqi* sessions.

Advantages and Disadvantages of the Talaqqi Method

Every method naturally has its strengths and weaknesses, and the talaqqi method is no exception. The following are some of the advantages and disadvantages of the talaqqi method:

Table 1. Advantages and Disadvantages of the Talaqqi Method

Advantages of the Talaqqi Method	Disadvantages of the Talaqqi Method
1. Fosters a close bond between the educator and the student, thereby creating a harmonious emotional relationship. 2. The educator provides continuous guidance to the students, enabling a thorough understanding of each student's individual characteristics. 3. The educator can directly correct the students' recitation to prevent errors in letter articulation. 4. Students can observe the teacher's lip movements in articulating makhārij al-ḥurūf due to direct face-to-face interaction. 5. In the talaqqi method, the educator typically guides a maximum of five to ten students at a time, allowing for effective monitoring of each student's memorization progress.	1. The talaqqi method cannot be effectively applied in large classroom settings, as it becomes less efficient. 2. The educator assesses each student's memorization individually, which may cause students who are waiting for their turn to feel bored.

Source: (Anjari et al., 2025; Janawi, 2019; Puspitaningrum et al., 2024; Ridwan, 2022; Suma'at et al., 2020; Habibulloh et al., 2021)

Based on the explanation above, it can be concluded that the advantages of the talaqqi method lie in the teacher's ease in monitoring students' memorization progress and the students' ability to immediately imitate the Qur'anic verses recited by the teacher. However, the weakness of this method is its inability to be applied in a classical setting with many students, which reduces its effectiveness; it is usually implemented with a maximum of ten students.

According to the findings of the research process described, it can be observed that the talaqqi technique has several advantages compared to other methods. Its primary strength is the direct, face-to-face interaction with students. The instructor can clearly observe how students recite the Qur'anic verses, while students can hear and witness firsthand how the teacher corrects any misreading.

It is also evident that the use of the talaqqi method provides benefits for students who are not yet proficient in tajwid, allowing them to learn and gain a deeper understanding of Qur'anic recitation according to the rules of tajwid. This approach is considered highly ideal for students and is beneficial in helping them comprehend the proper guidelines for reading the Qur'an.

Supporting and Inhibiting Factors in the Implementation of the Talaqqi Method

In order to improve the quality of Qur'anic reading and memorization, it is necessary to have factors that support Qur'anic learning activities. According to Alma, as cited in a journal, internal factors refer to the thoughts, emotions, and personal issues within an individual that influence their interest, making it difficult to focus. These factors originate from within the person (Karina, 2019). Supporting factors for memorizing the Qur'an include an ideal age, motivation, and intelligence. According to students, internal factors that can support memorization include having a sincere intention (niyyah) to memorize the Qur'an accurately (mutqin), with correct tajwid and makhārij al-ḥurūf. Intention is a prioritized matter in Islam and is considered essential both outwardly and inwardly, as success is believed to be realized in accordance with one's sincere intention. External factors are those influenced by the environment and family. In the context of memorizing the Qur'an using the talaqqi method, external supporting factors include appreciation or recognition from the school, which motivates students to memorize more effectively, encouragement from peers, and support from parents (Afifah, 2022).

The factors influencing students' interest in memorizing the Qur'an are highly complex. These factors include both internal and external aspects of each individual, as every student has different characteristics in their efforts to preserve the Qur'an through memorization. Based on the research findings, internal factors that hinder memorization include laziness, a lack of motivation among students to memorize the Qur'an, and insufficient review (murāja'ah) of previously memorized verses (Agustina, 2020).

Recommendations for a More Effective Implementation of the Talaqqi Method

The talaqqi method should be applied in a structured and continuous manner through repetition of memorization, correction of recitation, and spiritual guidance that fosters students' motivation and self-confidence. This method has been proven effective in minimizing recitation errors, enhancing memory retention, and cultivating learning discipline (Arifin, 2020). The talaqqi method also creates opportunities for teachers to establish psychological rapport, enabling a comfortable learning environment for students who are studying the Qur'an (Alfani, 2024). To enhance the effectiveness of the talaqqi method, several recommendations can be proposed. First, continuous training for teachers is necessary to improve their skills in teaching Qur'anic recitation (Halim et al., 2025). This training should include the latest teaching techniques and the use of technology in learning. Second, schools should create a supportive learning environment, which includes providing comfortable classrooms and adequate learning resources, such as books and teaching aids. Research indicates that a conducive learning environment can enhance students' motivation and concentration. Third, it is important to involve parents in the learning process. Schools can organize seminars or workshops for parents on the importance of Qur'anic reading and ways to support their children's learning. This will help create synergy between the school and home in educating students. By implementing these recommendations, the talaqqi method is expected to be more effective in improving students' Qur'anic reading abilities, thereby achieving the goals of religious education successfully.

CONCLUSION

Based on the research findings regarding the implementation of the talaqqi method to improve students' Qur'anic reading abilities at SMK Negeri 1 Makarti Jaya, it can be concluded that the talaqqi method is effective in enhancing the quality of students' Qur'anic recitation. The application of this method emphasizes direct learning through listening, imitation, attentive observation, and repeated correction of recitation until accurate makhārij and proper tajwid rules are achieved. The steps in implementing the talaqqi method include explaining the material, demonstrating the recitation by the teacher, imitating the recitation by the students, listening and correcting errors, and conducting continuous evaluation. The research results show a significant improvement in students' Qur'anic reading abilities, indicated by an increase in the average score from 58.85 before the implementation of the talaqqi method to 87.29 after its application. In addition to enhancing technical reading skills, the talaqqi method also positively impacts the development of students' discipline, patience, responsibility, and respect for the Qur'an and the teacher. Thus, the talaqqi method functions not only as a strategy for teaching Qur'anic recitation but also as an effective means of fostering students' religious character in formal educational settings. Nevertheless, this study has several limitations that need to be acknowledged. The research was conducted in a single formal educational institution with a limited number of participants, and the duration of the implementation was relatively short. Therefore, the findings cannot be generalized to all formal school contexts with different student characteristics, institutional cultures, and instructional conditions. Based on these limitations, future research is recommended to involve a larger and more diverse sample across different school levels and regions, employ a longer implementation period, and integrate comparative or experimental designs to examine the effectiveness of the talaqqi method in comparison with other Qur'anic learning methods. Further studies may also explore the integration of the talaqqi method with digital or blended learning approaches to enhance its adaptability and effectiveness in contemporary educational settings.

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