

Management of the Implementation of the Talaqqi Method and Its Effectiveness in the Qur'an Memorization (Tahfidz) Program at Pondok Pesantren Darussalamah Al Mubarak Cianjur

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ABSTRACT

This study examines the management of implementing the Talaqqi method and its effectiveness in the Tahfidz Al-Qur'an program at Darussalamah Al Mubarak Islamic Boarding School, Cianjur. The research aims to analyze how planning, organizing, implementing, and evaluating the Talaqqi method contribute to improving students' memorization quality. Using a qualitative field-study approach, data were obtained through interviews, observations, and documentation involving tahfidz supervisors and students. The findings reveal that the management of Talaqqi implementation is carried out systematically through structured scheduling, grouping based on ability levels, and regular evaluation of memorization progress. The method proved effective in strengthening students' mastery of tajweed, fluency, and discipline due to intensive face-to-face interaction between teacher and student. However, challenges remain, including limited teacher-student ratio, varied memorization abilities, and time constraints. Strengthening human resources, optimizing group management, and improving review schedules are essential to enhance the sustainability and effectiveness of the program.

KEYWORDS

Talaqqi Method
Management,
Tahfidz Program,
Qur'an,
Memorization
Effectiveness

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INTRODUCTION

Education plays a fundamental role in shaping human character, personality, and mindset. Through education, individuals are guided to develop their spiritual, intellectual, and social potential in order to become well-rounded individuals who contribute positively to society (Tilaar, 2012). From an Islamic perspective, education is not only aimed at producing knowledgeable individuals but also functions as a means of drawing closer to Allah SWT and fostering piety (Hasan, 2015). These values are reflected in Qur'anic education, which serves as the primary foundation for the moral and spiritual formation of Muslims (Shihab, 2007).



One of the important practices in Qur'anic education is tahfidz, the tradition of memorizing the Qur'an that has existed since the time of the Prophet Muhammad (peace be upon him). The companions learned revelation through the process of talaqqi, which is direct learning by receiving recitation from the teacher orally and face-to-face (An-Nawawi, 1996). This method not only preserves the authenticity of Qur'anic recitation but also instills manners (adab), discipline, and an emotional bond between teacher and student (Quraish Shihab, 2011). The historical and spiritual values of the talaqqi method make it remain relevant in modern Islamic education systems, especially in ensuring accuracy of makhraj and tajwid.

In the contemporary era, challenges in implementing tahfidz programs have become increasingly diverse. Technological developments, changes in learning styles, and declining interest among some students in religious learning are factors that may affect the effectiveness of tahfidz (Rahman, 2019). Therefore, the success of a tahfidz program is determined not only by the learning method but also by the quality of its implementation management (Amin et al., 2025; Zawawi, 2023). In this context, pesantren as traditional Islamic educational institutions play a strategic role. Pesantren integrate spiritual development, character education, and Qur'anic learning in a holistic manner (Dhofier, 2011), allowing the tahfidz process to run more intensively and systematically.

Pondok Pesantren Darussalamah Al Mubarak Cianjur is one of the institutions that consistently implements the talaqqi method in its tahfidzul Qur'an program. The program is carried out in a structured manner under the guidance of competent ustadz and ustadzah (Apendi, 2025). However, the effectiveness of the talaqqi method largely depends on how the process is planned, organized, implemented, and evaluated. Therefore, analyzing implementation management is essential to ensure that the program runs optimally and sustainably.

The main objective of this study is to assess the extent to which the management of the implementation of the talaqqi method can improve students' memorization ability, strengthen discipline, and shape Qur'anic character (Hamid, 2020). This is important considering that many Islamic educational institutions face challenges such as imbalance between teacher-student ratios, limited learning time, and variations in memorization abilities (Rohmah et al., 2022). This study is expected to provide practical solutions for pesantren administrators in optimizing tahfidz programs.

Theoretically, this study enriches the literature on Qur'anic learning methods, particularly talaqqi. Although other memorization methods such as sima'i, takrir, and wahdah have been widely studied, in-depth research on the management of talaqqi implementation is still relatively limited (Sania & Kosasih, 2022). This indicates a need to develop a systematic and value-based management model for tahfidz.

Practically, the results of this study can serve as a reference for Islamic educational institutions in strengthening the management structure of tahfidz programs, improving the competence of tahfidz teachers, and creating more effective learning strategies (Rizalludin, 2019). In addition to enhancing memorization, the implementation of the talaqqi method also instills patience, perseverance, and respect for teachers, which are core elements of Islamic character education (Nata, 2018).

From a pedagogical perspective, talaqqi is a learning model based on direct interaction that allows immediate correction of recitation errors, thereby maintaining the quality of memorization (Pamungkas, 2022). Amid the modernization of Islamic education, talaqqi remains relevant in preserving the authenticity of Qur'anic recitation despite the emergence of digital methods (Hidayat & Wijaya, 2017). Therefore, examining the management of talaqqi implementation has high academic and practical urgency.

In addition, this study also highlights the social dimension of tahfidz programs. Students who memorize the Qur'an through talaqqi are expected to become agents of moral change in society (Rahman, 2020). Thus, the success of managing tahfidz programs impacts not only individuals but also the formation of national character.

This study is conducted to obtain an empirical overview of the effectiveness and management of the implementation of the talaqqi method in pesantren, so that it can serve as a model for other institutions in developing measurable and sustainable tahfidz programs (Rizalludin, 2019). In addition to bridging tradition and modernity, the talaqqi method can also be adapted into modern learning systems with a sound managerial approach (Hamzah, 2021).

Academically, this study contributes to the development of learning theories based on Islamic values (Nasir, 2022) and opens space for reflection on the importance of spirituality in the educational process (Shopiah et al., 2025; Zawawi & Abidin, 2022). This is because Islamic education does not only focus on the transfer of knowledge but also on the transformation of values and behavior (Zarkasyi, 2010).

Thus, this study is important in strengthening the quality of the implementation of the talaqqi method in tahfidz programs, as well as providing a real contribution to improving the quality of Islamic education in Indonesia

METHOD

This study employs a qualitative approach with a field research design. The qualitative approach is chosen because it provides the ability to explore in depth the management of the implementation of the talaqqi method in the tahfidz Al-Qur'an program and its effectiveness in improving the quality of students' memorization at Pondok Pesantren Darussalamah Al Mubarak Cianjur. Through this approach, the researcher is able to understand meanings, perceptions, management practices, and the experiences of participants naturally within the pesantren context.

The research was conducted at Pondok Pesantren Darussalamah Al Mubarak Cianjur, located in Bangbayang Village, Gekbrong District, Cianjur Regency, West Java. This pesantren was selected purposively because it has a flagship tahfidzul Qur'an program that systematically and continuously implements the talaqqi method. The religious learning environment and the discipline of students in participating in tahfidz activities make this pesantren relevant as a research site. The study was carried out over several months, adjusted to the daily tahfidz schedule and mentoring activities conducted by the ustadz.

The research subjects include the pesantren leader, the tahfidz program manager, ustadz and ustadzah supervising tahfidz, and students participating in

talaqqi. The main informants are students who regularly submit their memorization, while supporting informants are tahfidz teachers and the pesantren leader. Informants were selected using purposive sampling techniques, namely selection based on competence, experience, and direct involvement in the implementation and management of the talaqqi method within the pesantren environment.

Table 1. List of Research Informants

No	Informant Criteria	Number
1	Pesantren Leader	1 person
2	Tahfidz Program Manager	1 person
3	Ustadz and Ustadzah	9 persons
4	Talaqqi Student Participants	72 persons
Total		83 persons

The research data were obtained through three main techniques: in-depth interviews, participatory observation, and documentation. Interviews were conducted to collect information regarding management planning, organizing, implementation, and evaluation of the talaqqi program; memorization target systems; muroja'ah mechanisms; and teachers' strategies in managing tahfidz activities. Participatory observation was used to observe direct interactions between ustadz and students, the process of memorization submission, the dynamics of tahfidz classes, and the effectiveness of time management in activity implementation. Documentation was used to collect secondary data such as pesantren profiles, tahfidz schedules, records of students' memorization progress, and administrative documents related to program management.

Data analysis was conducted using the Miles and Huberman model, which includes three stages: data reduction, data display, and conclusion drawing or verification. In the data reduction stage, the researcher selected information relevant to the research focus and organized it into thematic categories related to the implementation of the talaqqi method. The data display stage was carried out in the form of descriptive narratives to identify patterns, relationships, and field findings. The final stage was conclusion drawing, in which the researcher interpreted the data comprehensively to answer the research questions.

Data validity was maintained through source triangulation and method triangulation. Source triangulation was conducted by comparing information from various informants, such as students, tahfidz teachers, and the pesantren leader. Meanwhile, method triangulation was conducted by matching data obtained from interviews, observations, and documentation. In addition, the researcher conducted member checks with informants to ensure that the data and interpretations produced were consistent with their field experiences.

With this methodological design, this study is expected to provide a comprehensive empirical overview of the management of the implementation of the talaqqi method and its effectiveness in improving memorization ability, learning

discipline, and the formation of Qur'anic character among students in the pesantren environment.

RESULT AND DISCUSSION

The research findings show that the implementation of the talaqqi method at Pondok Pesantren Darussalamah Al Mubarak Cianjur takes place through a structured management process, including planning, implementation, and evaluation stages. At the planning stage, pesantren administrators design a daily tahfidz schedule integrated with students' character development, so that memorization activities are not isolated but become part of the overall educational system of the pesantren. Each student is assigned daily memorization targets based on an initial assessment of memory capacity, Qur'anic reading ability, and memorization stability (Apendi, 2025). This clarity in planning indicates that the management of the tahfidz program has been strategically formulated to support effective learning.

At the implementation stage, the talaqqi method is carried out through three main activities: memorization submission, muroja'ah, and tasmi'. In memorization submission, students recite their memorization directly to the tahfidz teacher, allowing for intensive and personalized correction of recitation, tajwid, and makhraj (Febriansyah et al., 2026; Jannah et al., 2025). Muroja'ah activities are conducted to ensure memorization remains stable, while tasmi' is carried out in group formats to train fluency collectively. These three activities are scheduled regularly, especially after the Fajr and Maghrib prayers, creating a consistent learning rhythm (Rizalludin, 2019). Disciplined time management has proven to support the improvement of memorization quality.

The evaluation stage is conducted periodically through assessments of memorization fluency, accuracy of tajwid, and students' consistency in maintaining their memorization (Afihilmi et al., 2026; Zawawi et al., 2024). This evaluation measures not only the quantity but also the quality of memorization, aligning with the characteristics of talaqqi as a method that emphasizes accuracy of recitation (Pamungkas, 2022). These regular evaluations also provide feedback for both students and teachers and serve as a basis for determining subsequent learning strategies.

From field analysis, the application of talaqqi has proven effective in improving the quality of students' memorization. Students who consistently follow the talaqqi stages show improvement in reciting Qur'anic verses with correct tajwid, increased fluency in memorization, and greater discipline in participating in tahfidz activities. These findings are consistent with previous research indicating that talaqqi is the most effective method for preserving the authenticity of Qur'anic recitation (Hamid, 2020). In addition, the talaqqi approach has historical roots in the transmission of revelation during the time of the Prophet Muhammad (peace be upon him), giving it strong spiritual and pedagogical value (An-Nawawi, 1996; Shihab, 2011).

Another significant benefit of talaqqi is the development of students' discipline, motivation, and learning commitment. Face-to-face interaction between teacher and student creates a positive emotional and spiritual bond, making the learning environment religious, supportive, and motivating (Hidayat & Wijaya, 2017). The

daily talaqqi process fosters patience, perseverance, and a sense of responsibility among students, which are essential elements of Islamic character education.

The success of talaqqi implementation in this pesantren is supported by several important factors, such as the competence of tahfidz teachers who possess mutqin memorization and strong pedagogical skills, a conducive pesantren environment, a structured evaluation system, and peer support that encourages positive competition (Rahman, 2020). These factors indicate that the effectiveness of the talaqqi method is highly dependent on the quality of pesantren management in organizing human resources, time, and learning strategies.

However, this study also identifies several challenges in the implementation of talaqqi. The limited number of tahfidz teachers is a major challenge, as the imbalance between teacher-student ratios results in some students not receiving optimal guidance. Differences in students' abilities, fluctuations in motivation, and fatigue in memorization also represent internal challenges that affect learning success (Rohmah et al., 2022). External challenges such as dense pesantren schedules and limited facilities also influence the effectiveness of implementation.

In response to these challenges, the pesantren has implemented various supporting strategies, such as forming small groups to reduce teachers' workload, increasing muroja'ah time to strengthen memorization, and conducting regular training for teachers to enhance professionalism and instructional capacity (Tilaar, 2012). These strategies reflect adaptive management that makes the tahfidz program more effective and sustainable.

The findings of this study provide several important implications. Practically, structured implementation of talaqqi is capable of improving students' memorization quality while shaping their Qur'anic character (Maghfiroh et al., 2026; Sikana et al., 2025). Theoretically, this study enriches the literature on the effectiveness of Qur'anic learning methods based on direct interaction and reinforces the relevance of talaqqi in modern educational contexts (Nasir, 2022). Philosophically, the integration of spiritual, emotional, and cognitive aspects in talaqqi aligns with the goals of Islamic education, which emphasize the unity of knowledge and practice (ilm and amal) (Zarkasyi, 2010).

Thus, the talaqqi method is not merely a memorization technique but also a learning model that instills discipline, spirituality, and morality. In the context of modernizing Islamic education, talaqqi remains highly relevant as it preserves the authenticity of recitation and fosters a superior Qur'anic generation (Sania & Kosasih, 2022). Therefore, strengthening tahfidz program management, enhancing teacher capacity, and innovating learning based on traditional values are urgent needs.

The novelty of this research lies in its integrative analysis between the management of talaqqi implementation and its effectiveness in improving students' memorization quality. Most previous studies have focused solely on the effectiveness of talaqqi in memorization aspects, whereas this study comprehensively examines planning, organizing, implementation, and evaluation of the tahfidz program, resulting in a complete and operational picture of talaqqi management structure. This study also proposes a model of talaqqi implementation that emphasizes balance

between spiritual, technical, pedagogical, and managerial aspects, which has not been widely addressed in previous research.

The contributions of this research cover two main aspects. First, the theoretical contribution in enriching the literature on Qur'anic learning management, particularly in the design and management of tahfidz programs based on talaqqi in modern pesantren. Second, the practical contribution in the form of strategic recommendations that can serve as guidelines for pesantren or Islamic educational institutions in improving the governance of tahfidz programs, such as optimizing teacher-student ratios, strengthening evaluation systems, and innovating muroja'ah methods. Thus, this research is expected to become an important reference for Islamic education policymakers, pesantren administrators, and tahfidz practitioners.

CONCLUSION

This study aims to analyze the management of the implementation of the talaqqi method and its effectiveness in the tahfidz Al-Qur'an program at Pondok Pesantren Darussalamah Al Mubarak Cianjur. Based on field research findings and qualitative analysis, it can be concluded that the application of the talaqqi method in this pesantren is carried out through a structured managerial process, including planning, implementation, and evaluation that are interconnected. The planning of the tahfidz program includes setting students' memorization targets based on initial assessments, arranging daily schedules integrated with character development activities, and grouping students according to individual abilities. This indicates that the management system applied provides a strong operational foundation for the learning process.

At the implementation stage, the talaqqi method is carried out through memorization submission, muroja'ah, and tasmi', which are conducted regularly and with discipline. Face-to-face interaction between teachers and students enables direct correction of recitation, ensuring the accuracy of tajwid and fluency of memorization. The intensive application of talaqqi has proven effective in improving memorization quality, learning discipline, and students' motivation. The learning process, which is personal and spiritual in nature, also shapes students' character to be patient, diligent, and responsible for their memorization.

The research findings also indicate that the effectiveness of talaqqi is influenced by various supporting and inhibiting factors. Supporting factors include the competence of tahfidz teachers who possess strong memorization and good pedagogical skills, a religious and conducive pesantren environment, and a culture of mutual support among students. Meanwhile, inhibiting factors include the limited number of tahfidz teachers compared to the number of students, differences in individual abilities, fluctuations in motivation, and limitations in facilities and learning time. To overcome these challenges, the pesantren implements strategies to improve effectiveness, such as forming small groups, increasing muroja'ah time, and conducting regular training for tahfidz teachers.

Overall, this study confirms that the talaqqi method is a highly effective approach in tahfidz programs in modern pesantren. In addition to improving memorization

quality, this method also strengthens the spiritual, emotional, and moral dimensions of students, thereby contributing to the formation of a Qur'anic generation with noble character. The successful implementation of talaqqi is determined not only by the quality of the method itself but also by the quality of program management that systematically regulates its planning, implementation, and evaluation.

Thus, this study provides evidence that optimizing tahfidz program management, strengthening teacher competence, and innovating learning based on classical values such as talaqqi are key factors in improving the quality of Qur'anic education in pesantren.

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