

Implementation Of The Talaqqi And Tikrar Methods In Qur'anic Memorization (Tahfidz) Instruction At An Integrated Islamic Primary School: A Case Study Of Sdit Insan Teladan, Cileunyi District, Bandung Regency

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Abstract

This study examines the adaptation and implementation of the talaqqi method and tikrar (repetitive memorization technique) in Qur'anic memorization (tahfidz) learning at SDIT Insan Teladan, as well as identifies students' tasmi' performance and the factors influencing its effectiveness. Method: A qualitative case study design was employed. Data were collected through participatory observation, in-depth interviews with tahfidz instructors, and document analysis of students' memorization records. Inductive data analysis involved reduction, display, and conclusion drawing, with triangulation ensuring trustworthiness. Results: The talaqqi method is implemented through direct teacher-student interaction to ensure accurate makhārij al-ḥurūf and tajwīd rules as the memorization foundation. The tikrar approach operates through structured daily and weekly repetition patterns to reinforce retention. Students' tasmi' performance showed notable development through a tiered evaluation system, though outcomes were uneven due to individual learning differences. Key supporting factors include teachers' pedagogical competence and a structured instructional system, while major constraints involve limited instructional time and insufficient murāja'ah (revision) support at home. Implications: This study recommends that Islamic educational institutions integrate systematic long-term murāja'ah programs and strengthen school-parent synergy. Additionally, adapting traditional pedagogical approaches into formal curricula requires more innovative strategies to mitigate student fatigue and optimize long-term memorization retention.

Keywords: Talaqqi, Tikrar, Tahfidz Al-Qur'an, Qur'anic Memorization, Tasmi', Learning Process

INTRODUCTION

The Qur'anic memorization (tahfidz) learning process in Islamic primary schools plays a strategic role in shaping a generation that is not only literate in reading the Qur'an but also capable of memorizing it accurately in accordance with established tajwid principles. As an instructional domain, tahfidz extends beyond the accumulation of memorized verses; it requires the integration of precise articulation, phonetic accuracy, and rule-based recitation as the foundational elements underpinning effective memorization. In practice, however, this balance is not consistently achieved across educational settings. While some institutions successfully integrate recitation refinement (tahsin) with memorization targets, others tend to prioritize quantitative outcomes over qualitative mastery. This imbalance often results in students who demonstrate substantial memorization performance but exhibit deficiencies in pronunciation accuracy, fluency, and adherence to tajwid rules. Such conditions indicate a pedagogical gap, where the learning process emphasizes output (memorized content) rather than process quality (accuracy and correctness of recitation), thereby potentially undermining the long-term retention and authenticity of Qur'anic memorization. One of the pedagogical approaches traditionally employed in Qur'anic instruction is the talaqqi method, which entails direct teacher-student engagement through guided recitation, attentive listening, and immediate corrective feedback. This method is widely regarded as effective in preserving the authenticity and accuracy of Qur'anic recitation, as it facilitates real-time monitoring and prompt correction of students' errors. Such direct interaction ensures that learners internalize correct pronunciation, articulation, and adherence to tajwid rules from the outset. In addition, tikrar (repetitive memorization

technique) constitutes a central component of the Qur'anic memorization (tahfidz) learning process, functioning to reinforce cognitive retention and sustain memorization over time. Systematic and consistent repetition has been shown to strengthen memory consolidation, thereby enhancing students' retention capacity and reducing the rate of forgetting. Consequently, the integration of talaqqi and tikrar represents a complementary pedagogical framework that simultaneously supports recitation accuracy and long-term memorization performance (Pratiwi & Rohmah, 2026). Despite their pedagogical value, the implementation of both the talaqqi method and tikrar (repetitive memorization technique) within formal tahfidz learning environments often encounters substantive challenges. Constraints such as limited instructional time, large class sizes, and heterogeneity in students' cognitive and linguistic abilities significantly affect the effectiveness of these approaches. In particular, the individualized and intensive nature of talaqqi becomes difficult to sustain under conditions that require teachers to manage multiple learners simultaneously. Moreover, there is a prevailing tendency in practice to prioritize the addition of new memorization (ziyadah) without adequate emphasis on recitation refinement and systematic muraja'ah (revision). This imbalance leads to suboptimal memorization quality, as students may accumulate a considerable volume of memorized material without achieving sufficient accuracy, fluency, or long-term retention. Consequently, the learning process risks becoming output-oriented, with insufficient attention to the consolidation and internalization phases that are essential for durable and authentic Qur'anic memorization (Saefudin & Afroh, 2025). This condition gives rise to several instructional challenges, including inaccuracies in phonetic articulation, inconsistencies in the application of vowel length (mad), and weakened retention of previously acquired memorization. Such deficiencies indicate that students' memorization performance is not sufficiently supported by accurate recitation and effective memory consolidation, thereby compromising both the quality and durability of their Qur'anic memorization.

This phenomenon was also observed at SDIT Insan Teladan, where the Qur'anic memorization (tahfidz) learning process has incorporated the talaqqi method and tikrar (repetitive memorization technique). However, several challenges persist in practice. These include students' limited fluency in reciting the Qur'an in accordance with tajwid principles, a tendency to recite hastily, and the absence of a systematically structured muraja'ah (revision) program. Furthermore, the instructional emphasis on increasing memorization targets has led to difficulties among some students in maintaining previously acquired memorization. As a result, they have not yet achieved optimal tasmi' (oral recitation assessment) performance at the level of one juz, indicating gaps in both retention and recitation accuracy.

In light of these issues, a more in-depth investigation is required to examine how the talaqqi method and tikrar (repetitive memorization technique) are implemented within the Qur'anic memorization (tahfidz) learning process, as well as how these approaches contribute to the quality of students' memorization. Such inquiry is essential to generate empirical insights into tahfidz instructional practices in Islamic primary schools, particularly in relation to the integration of recitation accuracy and memorization strength as complementary dimensions of learning outcomes. Accordingly, this study aims to analyze the implementation of the talaqqi method and tikrar (repetitive memorization technique) within the Qur'anic memorization (tahfidz) learning process at SDIT Insan Teladan, to delineate the instructional processes involved, and to identify students' tasmi' (oral recitation assessment) performance alongside the factors that facilitate and constrain the application of these methods. The findings are expected to contribute both theoretically and practically to the advancement of more effective Qur'anic memorization (tahfidz) instructional models, particularly within the context of Integrated Islamic Primary Schools (SDIT). This study is grounded in the grand theoretical framework of Cognitivism and Behaviorism. Within the perspective of educational psychology, the Qur'anic memorization (tahfidz) learning process can be understood through a cognitivist approach that

emphasizes internal mental processes involved in receiving, processing, and storing information (Lubis et al., 2025). The memorization process is not merely associated with repetitive activity; rather, it involves sequential stages of encoding, storage, and retrieval within the memory system. The quality of information received at the initial stage serves as a critical determinant of memorization success, as inaccuracies introduced early tend to be internalized and become increasingly difficult to rectify in subsequent stages. Empirical studies indicate that the precision of initial learning processes significantly influences the quality of learners' long-term memory retention (Sumantri et al., 2025). In addition, behaviorist theory provides a critical foundation for the Qur'anic memorization (tahfidz) learning process, particularly in relation to repetition. From a behaviorist perspective, learning is understood as the result of habit formation through stimulus–response associations that are reinforced over time. Consistent and structured repetition strengthens these associative patterns, thereby fostering habitual recall and enhancing memory retention (Muhja & Wijaya, 2024). Within the Qur'anic memorization (tahfidz) learning process, the gradual repetition of verses functions to reinforce memory traces and mitigate forgetting. Recent studies indicate that structured and sustained repetition strategies make a significant contribution to enhancing the durability and stability of students' memorization (D. Gymnastiar et al., 2025).

Within the context of Islamic education, the Qur'anic memorization (tahfidz) learning process employs distinctive pedagogical approaches, notably the talaqqi method and tiktār (repetitive memorization technique). The talaqqi method constitutes an instructional approach that emphasizes direct teacher–student interaction through musyāfahah (face-to-face oral transmission), whereby the teacher models accurate recitation and the student imitates it, followed by immediate corrective feedback on any recitation errors (Novitriani & Muhdi, 2025). This method plays a pivotal role in preserving the accuracy of Qur'anic recitation, as it enables immediate verification and correction of pronunciation errors. Empirical findings indicate that the consistent application of the talaqqi method significantly enhances students' Qur'anic reading proficiency, particularly in terms of adherence to tajwid rules and the precise articulation of makhārij al-ḥurūf (Afifah et al., 2022). The tiktār method (repetitive memorization technique) constitutes an instructional strategy that emphasizes gradual and sustained repetition of memorized material. It is designed to strengthen memory capacity and maintain the stability of memorization over the long term. From the perspective of contemporary learning theory, this approach aligns with the concept of spaced repetition, whereby review is conducted at systematically distributed intervals to optimize memory retention. Empirical evidence indicates that the systematic application of tiktār significantly enhances the durability of students' memorization while reducing the rate of forgetting in the Qur'anic memorization (tahfidz) learning process (Farida Isroani et al., 2022).

Several previous studies have demonstrated that the integration of the talaqqi method and tiktār (repetitive memorization technique) enhances students' memorization retention, recitation accuracy, and adherence to tajwid through consistent repetition and immediate corrective feedback (Novitriani & Muhdi, 2025). However, most existing studies primarily focus on improving memorization outcomes, with limited attention to how these methods are systematically integrated and evaluated to ensure long-term memorization retention and durability.

The novelty of this study lies in its in-depth analysis of a tiered evaluation system for tasmi' (oral recitation assessment) at the level of one juz performed in a single sitting (one-sitting) as an indicator of the effective adaptation of the talaqqi method and tiktār (repetitive memorization technique). In contrast to prior studies that primarily focus on end-point memorization outcomes, this research systematically examines the integration of daily and weekly learning patterns, ranging from incremental submissions of approximately two-and-a-half to five pages before students are permitted to undertake a full tasmi'. Furthermore, this study

elucidates the dynamics of adapting these traditional pedagogical approaches within the formal curriculum structure of an Integrated Islamic Primary School (SDIT), which operates under constrained instructional time. It thus offers a novel perspective on strategies to mitigate student fatigue through structured repetition management. The emphasis on standardizing the maximum allowable errors in one-juz tasmi' represents an additional contribution that remains underexplored in the empirical literature on Qur'anic memorization (tahfidz) education in formal school settings.

RESEARCH METHODS

This study employs a qualitative approach with a case study design (Sugiyono, 2025) aiming to obtain an in-depth understanding of the implementation of the talaqqi method and tiktār (repetitive memorization technique) within the Qur'anic memorization (tahfidz) learning process at SDIT Insan Teladan. This approach is selected as the research focuses on naturally occurring phenomena within the instructional context and involves direct interaction between the researcher and the research participants.

The subjects of this study comprised tahfidz instructors and students participating in the Qur'anic memorization (tahfidz) program at SDIT Insan Teladan. Data were collected through observation, interviews, and document analysis. Observation was employed to directly examine the Qur'anic memorization (tahfidz) learning process, with particular attention to the implementation of the talaqqi method and tiktār (repetitive memorization technique). In-depth interviews were conducted with tahfidz instructors and selected students to obtain detailed insights into their experiences, challenges, and instructional strategies employed during the learning process. Document analysis was utilized to complement the data, including students' memorization records, instructional schedules, and other relevant supporting documents.

Data analysis was conducted qualitatively through the stages of data reduction, data display, and conclusion drawing. Data reduction involved selecting and focusing on information that was directly relevant to the research objectives. The data were then presented in a descriptive narrative form to facilitate a clear and systematic understanding of the research findings (Sugiyono, 2025). Subsequently, conclusions were drawn iteratively based on emerging patterns and relationships identified within the field data, allowing for a coherent interpretation of the phenomena under investigation.

To ensure the validity and trustworthiness of the data, this study employed triangulation techniques, encompassing both source triangulation and methodological triangulation. Source triangulation was conducted by comparing information obtained from tahfidz instructors and students, while methodological triangulation involved cross-verifying findings derived from observations, interviews, and document analysis (Sugiyono, 2025). Accordingly, the data generated are expected to demonstrate a high level of validity and credibility.

RESULTS AND DISCUSSION

Result

Implementation of the Talaqqi Method in Qur'anic Memorization (Tahfidz) Learning at SDIT Insan Teladan

Based on the findings at SDIT Insan Teladan, the implementation of the talaqqi method in the Qur'anic memorization (tahfidz) learning process is carried out through two primary instructional patterns. First, students take turns approaching the teacher in a queue system to recite the memorized verses or Qur'anic passages they have previously learned. In this process,

the teacher functions as an active listener, closely attending to aspects of makhārij al-ḥurūf, phonetic characteristics, and the accuracy of tajwid application. When errors are identified, the teacher provides immediate corrective feedback until the recitation is accurately articulated. Second, the talaqqi method is implemented through a modeling-based approach, in which the teacher first recites the Qur'anic verses, followed by students imitating the recitation repeatedly until accurate pronunciation and conformity are achieved.

Classroom observations consistently demonstrated that students participated actively in both instructional patterns, with each learner receiving individual feedback before progressing to subsequent memorization tasks. This observation was reinforced by interview data with a tahfidz teacher, who explained:

“Every student is required to recite directly before the teacher because pronunciation errors must be corrected immediately before they become habitual. Only after the recitation is accurate are students allowed to continue memorizing the next verses.” Likewise, students reported that direct correction during the talaqqi sessions enabled them to recognize their mistakes more easily, improve the accuracy of their recitation, and develop greater confidence when performing tasmī’.

These findings indicate that the practice of the talaqqi method at SDIT Insan Teladan continues to preserve the core essence of traditional Qur'anic instruction, particularly the direct (face-to-face) interaction between teacher and students in the transmission of recitation. Conceptually, the talaqqi method represents a pedagogical approach that emphasizes the teacher's exemplary recitation through musyāfahah (oral modeling) alongside immediate correction of students' errors, thereby ensuring the sustained accuracy of recitation.

Implementation of the Tikrār Method in Qur'anic Memorization (Tahfidz) Learning at SDIT Insan Teladan

Based on the findings at SDIT Insan Teladan, the implementation of the tikrār method (repetitive memorization technique) in the Qur'anic memorization (tahfidz) learning process is carried out through a structured and incremental repetition pattern prior to the introduction of new memorization (ziyādah). In practice, students are required to review and recite the memorization acquired on the previous day and submit it to the teacher as a form of evaluation. For instance, memorization obtained on Monday must be re-submitted on Tuesday before students are permitted to add new verses or sections. This pattern continues through Wednesday, and on Thursday students are required to consolidate and recite all memorized material from Monday to Wednesday as a unified submission.

Furthermore, upon completing the memorization of a single surah, students do not immediately proceed to the next. Instead, they are required to recite the entire memorized surah in full as a form of consolidation before advancing to subsequent material. This pattern reflects a systematic effort to maintain the continuity and stability of memorization through layered repetition, both on a daily basis and within the scope of a complete surah.

Classroom observations consistently revealed that repetition activities were embedded throughout the learning sessions, with students repeatedly reviewing previously memorized verses before commencing new memorization. Teachers routinely monitored each recitation and required students to repeat verses that had not yet met the expected standard of fluency and accuracy. These observations were corroborated by interview findings. One tahfidz teacher explained:

“Students are not allowed to memorize new verses until they can fluently recite the previous memorization. Continuous repetition is essential because memorization that is not regularly reviewed is easily forgotten.” Similarly, students reported that the daily repetition schedule helped them retain previously memorized verses, reduced forgetting, and increased their confidence when reciting entire surahs during tasmī’ sessions.

These findings indicate that the implementation of the tiktār method (repetitive memorization technique) at SDIT Insan Teladan aligns with the fundamental principle of memorization-based learning in Islamic education, namely the reinforcement of memory through repetition. Theoretically, tiktār constitutes a strategy that emphasizes intensive repetition of memorized material to strengthen long-term memory retention.

The Qur'anic Memorization (Tahfidz) Learning Process Integrating the Talaqqi and Tiktār Methods at SDIT Insan Teladan

Based on the findings at SDIT Insan Teladan, the Qur'anic memorization (tahfidz) learning process that integrates the talaqqi method and tiktār (repetitive memorization technique) is implemented in a sequential and staged manner within a unified instructional cycle. The initial phase begins with talaqqi, in which students engage in direct interaction with the teacher to ensure the accuracy of the recitation of verses to be memorized. During this stage, students recite Qur'anic verses in front of the teacher, who carefully listens and provides corrective feedback whenever errors are identified, whether related to makhārij al-ḥurūf, phonetic characteristics, or tajwid rules. In certain instances, the teacher also models the recitation first, after which students imitate the reading repeatedly until accurate pronunciation and articulation are achieved.

Following the talaqqi stage, the learning process proceeds to an independent memorization phase, in which students internalize the verses whose recitation has been corrected. This sequence indicates that the Qur'anic memorization (tahfidz) learning process at SDIT Insan Teladan prioritizes recitation accuracy as the foundational basis prior to memorization. Subsequently, once students are deemed capable of memorizing the assigned verses, they are required to submit their memorization to the teacher as a form of evaluation. This submission process serves not only to assess the level of memorization attainment but also to reinforce learning through further corrective feedback when inaccuracies are identified. This stage reflects a clear integration of the talaqqi method and tiktār, as the memorization submission remains inherently linked to ongoing listening, verification, and direct recitation correction.

This process continues in a sustained weekly cycle. On the following day, before students are permitted to engage in talaqqi for new material, they are required to re-submit the memorization acquired on the previous day. Once this submission is deemed satisfactory, students proceed to talaqqi for new verses, followed by independent memorization. This pattern is maintained throughout the early part of the week. On Thursday, however, talaqqi activities are not conducted; instead, the session is devoted to the cumulative submission of memorization from Monday to Wednesday as a unified sequence. Classroom observations demonstrated that teachers consistently implemented this instructional sequence without omitting any stage, beginning with recitation correction, followed by memorization, tasmī', and systematic review before introducing new learning material. Students were observed to progress to subsequent stages only after demonstrating satisfactory performance in the preceding stage, indicating that the instructional process emphasized mastery rather than mere completion of memorization targets. These observations were supported by interview findings. One tahfidz teacher stated:

"Our students do not immediately memorize new verses. They first improve their recitation through talaqqi, then memorize independently, submit their memorization, and review it again before receiving additional verses. This sequence is maintained consistently because each stage supports the next."

Likewise, students explained that this structured sequence helped them memorize more confidently, as recitation errors were corrected before memorization and repeated reviews enabled them to retain previously memorized verses more effectively. A closer analysis of this instructional pattern reveals a systematic flow that integrates the principle of direct instruction through the talaqqi method with memory reinforcement through tiktār (repetitive memorization technique). From the perspective of educational psychology, these stages reflect a learning

process encompassing three core components: modeling (provided by the teacher), guided practice (through talaqqi), and independent practice reinforced by repetition (tikrār).

Overview of Students' Tasmi' Performance in Qur'anic Memorization (Tahfidz) Learning at SDIT Insan Teladan

Based on the findings at SDIT Insan Teladan, students' tasmi' (oral recitation assessment) performance in the Qur'anic memorization (tahfidz) learning process is reflected in their ability to recite and submit memorization of up to one juz in a single sitting before the teacher, with fluent recitation and strong memorization retention. This competency is not achieved instantaneously; rather, it is developed through a systematic and tiered developmental process designed to ensure students' readiness in both recitation quality and memorization strength.

In the learning process, before students reach the stage of one-juz tasmi', they are first required to undergo an initial submission phase involving approximately two and a half pages of memorization to the teacher. This stage functions as an early assessment to measure the stability of memorization within a limited scope. If students are deemed capable of performing this submission adequately, they are then allowed to proceed gradually to subsequent sections until they are able to complete the full one-juz recitation. Subsequently, students who have successfully completed one juz are not immediately declared ready for the final tasmi', but are required to enter a second stage involving the submission of approximately five pages of memorization in a single sitting. This stage serves as a reinforcement phase prior to the actual assessment of full one-juz tasmi'. After successfully completing this stage, students are permitted to undertake the full one-juz tasmi', with a maximum tolerance of three errors. If the number of errors exceeds this threshold, students are required to repeat the assessment until they satisfy the predetermined standard (Amalia et al., 2024).

Classroom observations demonstrated that teachers consistently implemented this tiered assessment procedure, requiring students to complete each memorization milestone before advancing to the next level. During tasmi' sessions, teachers carefully monitored students' fluency, pronunciation, and adherence to tajwid rules while documenting the number of errors made throughout the recitation. Students who exceeded the allowable error threshold were instructed to review their memorization and repeat the assessment on a subsequent occasion. These observations were reinforced by interview findings. One tahfidz teacher explained:

"The purpose of the staged tasmi' system is not merely to assess how much students have memorized, but to ensure that every memorization has been retained accurately and can be recited fluently before progressing to a higher target."

Likewise, students reported that the gradual tasmi' stages motivated them to review their memorization more consistently and increased their confidence before attempting the complete one-juz recitation. These findings indicate that students' tasmi' (oral recitation assessment) performance at SDIT Insan Teladan is developed through a tiered evaluation system that emphasizes both accuracy and fluency. From a cognitive psychology perspective, this process is closely associated with the reinforcement of long-term memory through repeated practice and periodic assessment. The staged submission system, progressing up to one juz, reflects an effort to ensure that the information stored in memory is not merely temporary, but has reached a stable level of retention.

Furthermore, the establishment of a maximum allowable error threshold in one-juz tasmi' indicates the presence of a clearly defined performance standard within the Qur'anic memorization (tahfidz) learning process. This aligns with the concept of performance-based assessment, in which learning achievement is evaluated through students' demonstrated ability to perform specific competencies in real terms.

Factors Supporting and Hindering the Implementation of the Talaqqi and Tikrar Methods in Qur'anic Memorization (Tahfidz) Learning at SDIT Insan Teladan

Drawing on the findings obtained at SDIT Insan Teladan, the effectiveness and challenges associated with implementing the talaqqi method and tkrar (repetitive memorization technique) in Qur'anic memorization (tahfidz) instruction are shaped by a range of interrelated factors. These factors span multiple dimensions, including those related to the educators, the learners, the instructional system, and the broader learning environment.

Classroom observations revealed that the successful implementation of both methods was strongly supported by teachers' ability to provide immediate corrective feedback, maintain students' learning discipline, and consistently apply the established memorization procedures. Teachers were observed to monitor students individually during talaqqi sessions and to ensure that previously memorized verses were reviewed before introducing new material. In addition, the structured sequence of recitation correction, memorization, tasmī', and repetition created a consistent learning routine that facilitated students' progress. Interview findings further confirmed these observations. One tahfidz teacher explained:

"The success of the program depends on consistency. Students must follow every stage from correcting recitation, memorizing, submitting their memorization, to repeating it regularly. If one stage is neglected, the quality of memorization declines."

Students likewise reported that continuous guidance from teachers and regular repetition helped them improve both memorization accuracy and confidence during tasmī'. (Afifah et al., 2022). Furthermore, the findings demonstrate that the effectiveness of integrating the talaqqi and tkrār methods is determined not only by the appropriateness of the instructional approach but also by supporting conditions surrounding the learning process. Adequate instructional time, students' learning readiness, sustained murāja'ah, and active parental involvement collectively contribute to successful memorization outcomes, whereas limitations in these areas reduce the consistency and effectiveness of Qur'anic memorization. These results suggest that improving tahfidz learning requires a comprehensive educational ecosystem in which teachers, students, schools, and families work collaboratively to support long-term memorization achievement. The following figures present the documentation of the research activities conducted during this study:



Figure 1. Documentation of Research Activities: (a) Interview Session; (b) Talaqqi Learning Process; (c) Tkrār Activity; (d) Tasmī' Assessment Session.

Source: Primary Data, documented by the authors (2026).

Discussion

Implementation of the Talaqqi Method in Qur'anic Memorization (Tahfidz) Learning at SDIT Insan Teladan

This is consistent with the view that talaqqi constitutes one of the most authoritative methods for preserving the authenticity of Qur'anic recitation, as it is grounded in a continuous chain of transmission (sanad) maintained through direct oral practice (Syifa et al., 2025). Furthermore, the pattern in which the teacher first recites and is subsequently followed by students reflects an imitation-based instructional approach, which, from the perspective of learning theory, aligns with the social learning theory proposed by Albert Bandura. In this context, students acquire recitation skills through modeling, imitating the teacher's reading as an authoritative and accurate reference. This imitative process is particularly crucial in learning tajwid, as pronunciation accuracy is not solely dependent on theoretical understanding but also

on repeated auditory exposure and practice. These findings are supported by empirical studies indicating that the talaqqi method is effective in enhancing the quality of students' Qur'anic recitation, as it integrates listening, imitation, and immediate feedback within the learning process (Sukma & Nahar, 2025).

Nevertheless, when considered in relation to the initial findings indicating the persistence of tajwid errors and inaccuracies in vowel length among students, the implementation of the talaqqi method at SDIT Insan Teladan cannot yet be regarded as fully optimal. This suggests that although the method is conceptually appropriate, its practical execution remains constrained by several factors, including limited opportunities for individualized teacher–student interaction and the predominance of ziyādah (the addition of new memorization) targets over efforts to refine recitation quality (Bandura, 1977). Within the discourse of Qur'anic memorization (tahfidz) learning, maintaining a balance between tahsin (recitation refinement) and tahfidz (memorization) constitutes a fundamental principle that cannot be disentangled. This is because the quality of memorization is intrinsically determined by the accuracy of recitation established from the earliest stages, as emphasized in Az-Zarnuji's concept of ta'lim al-muta'allim (Mukhammad & Bin Bon, 2026).

An axiological analysis of these findings suggests that the suboptimal learning outcomes do not stem from inherent limitations of the talaqqi method itself, but rather from the manner in which it is operationalized within the classroom context. From a practical standpoint, talaqqi requires intensive, individualized, and repetitive interaction between teacher and students to ensure that corrective feedback becomes internalized as an automatic phonetic habit. However, when class sizes are relatively large and instructional time is limited, the quality of individual interaction is inevitably reduced, resulting in corrective processes that are neither sufficiently in-depth nor sustained over time.

On the other hand, a learning orientation that disproportionately emphasizes ziyādah (the addition of new memorization) tends to shift the focus away from recitation precision toward quantitative achievement. Consequently, students become more driven to meet memorization targets than to refine their articulation. In such circumstances, minor inaccuracies in tajwid or vowel length may accumulate over time, as they are not corrected intensively and immediately. Moreover, while the imitative mechanism inherent in the talaqqi method is effective in establishing initial recitation patterns, without consistent and sustained corrective reinforcement, students are likely to engage in superficial imitation without fully internalizing the finer details of articulation. The resulting learning outcomes thus represent a logical consequence of the imbalance between the ideal demands of the method and the practical realities of its implementation, where constraints such as limited instructional time, large student cohorts, and outcome-oriented learning targets collectively shape the quality of the instructional output.

In conclusion, the implementation of the talaqqi method at SDIT Insan Teladan has been carried out through direct teacher–student interaction in two primary forms: individual recitation submission and teacher-led modeling followed by student imitation. However, its implementation still requires further reinforcement, particularly in terms of the intensity of instructional guidance and the balance between recitation quality and memorization quantity, in order to achieve optimal outcomes in the Qur'anic memorization (tahfidz) learning process.

Implementation of the Tikrār Method in Qur'anic Memorization (Tahfidz) Learning at SDIT Insan Teladan

The empirical findings demonstrate that the effectiveness of the tikrār method is closely associated with the structured and continuous nature of repetition embedded within the learning process, thereby warranting further interpretation through the lens of cognitive psychology and contemporary learning theory. From a cognitive psychology perspective, repetition conducted in a systematic and periodic manner serves to reinforce memory traces, thereby facilitating more efficient retrieval of information (Huang, 2025). In line with this, the concept of spaced repetition

in contemporary learning theory posits that repetition distributed over specific time intervals is more effective than massed practice conducted within a single session. The repetition pattern implemented from Monday to Thursday at SDIT Insan Teladan implicitly reflects this principle, although it has not yet been formally articulated within an explicit curricular design. Empirical studies further demonstrate that the consistent application of the *tikrār* method (repetitive memorization technique) enhances the retention of Qur'anic memorization (*tahfidz*) and reduces the rate of forgetting among learners (Aisyah & Mavianti, 2025).

However, when considered alongside the initial findings indicating that students frequently forget previously memorized material, it can be inferred that the implementation of the *tikrār* method (repetitive memorization technique) at SDIT Insan Teladan remains subject to certain limitations. This condition is likely attributable to the absence of a structured and sustained long-term *murāja'ah* (revision) program beyond routine daily repetition. The repetition practices currently implemented tend to be short-term in nature (daily and weekly), and therefore may not be sufficiently robust to ensure long-term retention. Within the domain of Qur'anic memorization (*tahfidz*), continuous and systematic *murāja'ah* constitutes a critical factor in maintaining both the quality and quantity of memorization. Without consistent reinforcement over extended periods, memorized material remains highly susceptible to decline and forgetting (Syifa et al., 2025).

An axiological analysis of these findings suggests that both the strengths and limitations of the *tikrār* method (repetitive memorization technique) are rooted in how the rhythm of repetition is organized within instructional practice. Operationally, daily to weekly repetition patterns are indeed effective in strengthening short-term memory, as students continuously engage with the same material within close time intervals, making memorization feel “fresh” and readily accessible. However, when such repetition is not extended into a layered, long-term cycle, memorized material that has initially been reinforced becomes vulnerable to gradual decay, particularly as new content accumulates and competes for cognitive retention.

In conclusion, the implementation of the *tikrār* method (repetitive memorization technique) at SDIT Insan Teladan has been carried out through a relatively systematic pattern of incremental repetition, both on a daily basis and at the level of individual *surah*. Nevertheless, its effectiveness requires further enhancement through the strengthening of a more structured and long-term *murāja'ah* (revision) program, so that students' memorization is not only robust in the short term but also sustainably retained over extended periods.

The Qur'anic Memorization (Tahfidz) Learning Process Integrating the Talaqqi and Tikrār Methods at SDIT Insan Teladan

The empirical findings suggest that the sequential integration of the *talaqqi* and *tikrār* methods establishes a structured learning process that enables students to progressively develop both recitation accuracy and memorization proficiency. This instructional sequence provides a meaningful basis for interpreting the learning process through established educational theories. Theoretically, such a model is highly effective in developing procedural skills, including the competencies required for accurate recitation and sustained memorization of the Qur'an (Afifah et al., 2022). Furthermore, the integration of the *talaqqi* method and *tikrār* (repetitive memorization technique) within this instructional process reflects a mastery learning approach, whereby students are not permitted to proceed to subsequent material until they have adequately mastered the preceding content. This is evident in the requirement for daily memorization submission, as well as the weekly consolidation of memorized material as a form of comprehensive evaluation. Empirical studies indicate that a mastery learning approach enhances the quality of learning outcomes, as it provides students with sufficient opportunities to attain an optimal level of mastery before advancing to the next stage (Sukma & Nahar, 2025).

However, when related to the initial findings indicating the persistence of recitation errors and weak memorization retention among students, this instructional process still exhibits several

limitations. One key issue lies in the insufficient duration and intensity of talaqqi provided to each student, resulting in corrective feedback that is not yet fully comprehensive or deeply internalized. Moreover, although repetition is implemented through daily and weekly tiktār (repetitive memorization technique), there is no clearly structured long-term murāja'ah (revision) system to sustain memorization over time. Consequently, previously acquired memorization remains vulnerable to gradual decline as time progresses.

An axiological analysis of these findings indicates that the relatively suboptimal learning outcomes are a consequence of the imbalance between a systematically designed ideal framework and its practical implementation in the field. Operationally, the integration of the talaqqi method and tiktār (repetitive memorization technique) has in fact established a logically structured learning sequence, beginning with recitation validation, followed by memorization internalization, and subsequently reinforced through repetition. However, the effectiveness of this sequence is highly dependent on the depth and quality of each stage, rather than merely its presence in the instructional design. When the duration of talaqqi interaction is limited, the corrective process tends to remain superficial, allowing minor recitation errors to be carried forward into the memorization phase.

Furthermore, in the tiktār phase, repetition tends to emphasize short-term continuity, resulting in memorization that appears strong within weekly cycles but lacks long-term durability. In addition, the pressure to maintain memorization progress encourages students to move rapidly from one learning unit to another without sufficient reflective intervals, thereby limiting the depth of internalization. Under such conditions, the learning process operates procedurally in accordance with established stages, yet it has not fully reached a transformational level in shaping recitation quality and memory strength. The resulting outcomes are not attributable to methodological flaws, but rather to limitations in intensity, depth, and continuity of implementation, which collectively influence the overall quality of the Qur'anic memorization (tahfidz) learning process.

In conclusion, the Qur'anic memorization (tahfidz) learning process at SDIT Insan Teladan has systematically integrated the talaqqi method and tiktār (repetitive memorization technique) through sequential stages comprising talaqqi, memorization, submission (setoran), and structured repetition. Nevertheless, in order to achieve more optimal learning outcomes, further strengthening is required in terms of instructional guidance intensity, alongside the development of a long-term murāja'ah (revision) program, so that both recitation quality and students' memorization retention can be significantly enhanced.

Overview of Students' Tasmi' Performance in Qur'anic Memorization (Tahfidz) Learning at SDIT Insan Teladan

The findings indicate that students' tasmi' performance at SDIT Insan Teladan reflects a tiered mastery process in which learners are required to demonstrate both memorization accuracy and recitation fluency before progressing to higher assessment levels. This staged evaluation system highlights the importance of performance standards in ensuring the quality and stability of Qur'anic memorization. Empirical studies suggest that setting explicit error limits in Qur'anic memorization assessment enhances students' precision and the overall quality of memorization, as learners are encouraged not only to memorize the text but also to maintain accuracy in recitation (Cowan, 2014). However, when related to the initial findings indicating suboptimal recitation quality and weak memorization retention among some students, it can be understood that tasmi' performance is not yet evenly achieved across all learners. Only a portion of students are able to reach the one-juz tasmi' stage, while others remain at the memorization reinforcement phase. This condition reflects a disparity in learning achievement influenced by several factors, including the quality of initial recitation, the intensity of the talaqqi method, as well as consistency in tiktār (repetitive memorization technique) and murāja'ah (revision).

In addition, the absence of a structured long-term murāja'ah (revision) program may also affect the sustainability of students' tasmi' performance. Within the study of Qur'anic memorization (tahfidz), tasmi' competence is not solely determined by the ability to complete one juz, but also by the capacity to maintain that memorization over an extended period. Without continuous and sustained repetition, memorized material that has been achieved is at risk of gradual deterioration in quality over time.

An axiological analysis of these findings indicates that the uneven attainment of tasmi' performance results from the interaction between a structured instructional system and the variation in individual students' capacities to respond to the learning process. Operationally, the staged mechanism from partial submissions to full one-juz recitation has been designed both to filter and to strengthen students' readiness, ensuring that only those who demonstrate stable memorization and accurate recitation can reach the highest level. However, this tiered system simultaneously generates differentiation in learning outcomes, as each stage demands varying levels of consistency, precision, and cognitive endurance that are not equally distributed among learners. Students with a strong foundational recitation ability and disciplined repetition habits tend to adapt more effectively to evaluative demands, whereas others may remain at intermediate stages due to the accumulation of minor, unresolved errors from earlier learning phases.

In addition, strict performance standards enhance learning quality, yet simultaneously increase psychological pressure that may affect students' fluency during tasmi', particularly for those who have not yet developed stable self-confidence. On the other hand, the absence of long-term reinforcement means that memorization which has been achieved has not been fully consolidated, resulting in fluctuating performance when students are assessed in a single-sitting recitation. These findings indicate that tasmi' success is not determined solely by the instructional system itself, but also by the alignment between system demands and students' cognitive readiness, learning habits, and psychological resilience in sustaining the learning process over time. The overview of students' tasmi' performance at SDIT Insan Teladan demonstrates the presence of a structured and tiered developmental system, ranging from partial memorization submissions to full one-juz tasmi' with defined error thresholds. Nevertheless, these achievements remain partial and unevenly distributed across students. Therefore, further strengthening is required in several key aspects, including recitation coaching, the intensity of repetition practices, and the development of a sustainable murāja'ah (revision) program, in order to ensure that students' tasmi' competence improves in a more equitable and optimal manner.

Factors Supporting and Hindering the Implementation of the Talaqqi and Tikrar Methods in Qur'anic Memorization (Tahfidz) Learning at SDIT Insan Teladan

The findings demonstrate that the successful implementation of the talaqqi and tiktār methods is supported by an interconnected instructional system in which each learning stage contributes to the development of students' recitation accuracy and memorization retention. This process begins with the correction of recitation, proceeds to memorization and repetition, and culminates in the submission of memorized verses (tasmī'). From the perspective of educational psychology, such a systematic instructional structure enhances learning effectiveness by providing clear sequential stages for competency attainment (Sukma & Nahar, 2025). Another supporting factor is the presence of a scheduled and continuous tahfidz program. Activities such as memorization submission, repetition (tikrar), and regular review (murāja'ah) are conducted consistently, thereby fostering a habit among students of engaging continuously with the Qur'an. This habitual engagement is crucial in Qur'anic memorization learning, as a high frequency of interaction has been shown to strengthen memorization retention (Sukma & Nahar, 2025). Furthermore, an Islamic and conducive school environment contributes positively to the implementation process, particularly through institutional support and parental involvement in supervising murāja'ah (review) activities at home.

From the learners' perspective, the characteristics of primary school students namely their strong memory retention and natural inclination to learn through imitation also serve as supporting factors. The talaqqi and tikrar methods are highly compatible with children's cognitive developmental stage, which, in the field of developmental psychology, is recognized as a phase during which young learners readily absorb information through repetition and habituation (Saefudin & Afroh, 2025).

Nevertheless, despite the presence of various supporting factors, several hindering factors also affect the optimal implementation of these methods. One of the primary constraints is the limited allocation of instructional time. Within the formal schooling system, the time designated for tahfidz must be shared with other academic subjects, thereby restricting the duration available for talaqqi activities. Consequently, not all students receive intensive guidance, and the tikrar activities cannot be carried out to their full potential.

Moreover, variations in students' memorization abilities pose a distinct challenge. Each student exhibits differing rates and capacities for absorbing and retaining Qur'anic verses, making classical, one-size-fits-all instructional approaches less effective. This situation necessitates differentiated instruction from the teacher; however, in practice, such differentiation is not always feasible, particularly when class sizes are relatively large.

Another inhibiting factor is the potential for student burnout resulting from the repetition-based nature of the tikrar method. When not accompanied by varied instructional strategies, continuous repetition may lead to boredom and subsequently reduce learning motivation. Within the literature on learning motivation, the diversification of teaching methods and media constitutes a crucial factor in sustaining student engagement (Farida Isroani et al., 2022).

The limited number of teachers relative to the number of students also presents a significant constraint in the implementation of the talaqqi method. This method demands direct, individualized interaction between the teacher and each student; consequently, an imbalanced teacher-to-student ratio impedes instructional effectiveness. As a result, the process of correcting recitation cannot be conducted thoroughly for every student.

Insufficient parental involvement at home also adversely affects the quality of students' memorization. Not all parents possess the necessary skills or time to accompany their children during murāja'ah (review) activities, meaning that the memorization acquired at school is not optimally reinforced. In the context of tahfidz learning, however, synergy between the school and family environments is essential for maintaining the continuity of memorization.

An axiological analysis of these findings reveals that the dynamics of success and hindrance in the implementation of the talaqqi and tikrar methods arise from the intersection between an ideal instructional design and the inherent complexities of educational reality. Operationally, success occurs when all elements are aligned: the teacher functions as a precise model of recitation, the learning structure proceeds in a sequential manner, and students maintain consistent repetition habits. Under such conditions, the learning process transcends mere technical activity and becomes an internalized practice. However, when any one of these elements fails to function optimally, the equilibrium of the system is immediately disrupted. Time constraints, for instance, directly reduce the depth of talaqqi interaction, resulting in suboptimal correction of recitation and consequently affecting the quality of memorization.

Conversely, differences in students' cognitive capacities render the learning rhythm inconsistent; some learners are able to follow the instructional flow adequately, while others lag behind due to their need for more intensive repetition. Repetition which is intended to serve as a reinforcement mechanism may instead become a source of boredom if not managed with sufficient variety, thereby weakening students' intrinsic motivation. Furthermore, the limited number of teachers and the lack of external support outside school hours create gaps in practice continuity, resulting in inconsistently retained memorization. The outcomes observed, therefore, are not merely a function of whether the methods themselves are effective or not, but rather a

consequence of the extent to which the broader learning ecosystem is able to sustain continuity, intensity, and balance among its constituent components in day-to-day practice.

In conclusion, the implementation of the talaqqi and tikrar methods at SDIT Insan Teladan is supported by several key factors: teacher competence, a structured learning system, a continuous program, a conducive school environment, and the developmental characteristics of the students. Nevertheless, the effectiveness of these methods continues to face various constraints, including limited instructional time, heterogeneous student memorization abilities, repetition-induced boredom, insufficient teacher availability, and a lack of support from the family environment. Consequently, a comprehensive strengthening strategy is required to maximize the enabling factors while minimizing the constraining ones.

CONCLUSION

This study demonstrates that the implementation of the talaqqi and tikrar methods in Qur'anic memorization (tahfidz) instruction at SDIT Insan Teladan has been systematically structured through sequential stages of recitation correction, memorization, tasmī', and continuous repetition, reflecting an instructional approach that integrates cognitivist and behaviorist learning principles to strengthen both recitation accuracy and long-term memory. While the findings confirm that the complementary use of these methods effectively supports students' memorization development, their overall effectiveness remains constrained by limited instructional time, variations in students' learning capacities, insufficient intensity of individualized talaqqi, and the absence of a comprehensive long-term murāja'ah system. These findings suggest that successful tahfidz learning depends not only on the selection of appropriate instructional methods but also on the consistency of implementation and the support provided by the broader learning ecosystem. Therefore, schools should establish a structured and sustainable murāja'ah program, strengthen individualized teacher–student interactions, adopt more engaging instructional strategies to reduce repetitive learning fatigue, and enhance parental involvement in home-based memorization support to ensure more consistent, equitable, and sustainable improvements in students' recitation quality, memorization retention, and tasmī' performance.

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