

THE INTEGRATED TALAQQI HABITUATION MODEL IN IMPROVING THE QUALITY OF STUDENTS' QUR'ANIC MEMORIZATION IN THE TAHFIDZ PROGRAM AT SMP IT OO DOMPU

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Abstract

This study aims to describe an integrated talaqi habituation model in improving the quality of students' Qur'an memorization in the tahfidz program at SMP IT Oo Domp. This research employed a qualitative approach with a descriptive design. The research subjects were students participating in the tahfidz program, while data were collected through observation, in-depth interviews, and documentation. Data analysis was conducted using the interactive model of Miles and Huberman.

The results indicate that the integrated talaqi habituation model was implemented consistently through memorization submission and muroja'ah activities. This model effectively improved the quality of students' Qur'an memorization, as reflected in accurate pronunciation, mastery of makharij al-huruf, proper application of tajwid rules, and increased fluency and consistency of memorization. Most students were able to achieve the predetermined memorization targets, and some exceeded the targets by continuing to the next juz. Therefore, the integrated talaqi habituation model can be considered a strategic approach for developing Qur'an memorization programs at the junior secondary school level.

Keywords: *Integrated Talaqi Habituation Model, Quality of Qur'an Memorization, Tahfidz Program*

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan model pembiasaan talaqi terpadu dalam meningkatkan kualitas hafalan Al-Qur'an siswa pada program tahfidz di SMP IT Oo Domp. Penelitian ini menggunakan pendekatan kualitatif dengan desain deskriptif. Subjek penelitian adalah siswa yang mengikuti program tahfidz, sedangkan data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi. Analisis data dilakukan dengan menggunakan model interaktif Miles dan Huberman.

Hasil penelitian menunjukkan bahwa model habituasi talaqi terintegrasi diterapkan secara konsisten melalui kegiatan penyerahan hasil hafalan dan muroja'ah. Model ini secara efektif meningkatkan kualitas hafalan Al-Qur'an siswa, sebagaimana tercermin dalam keakuratan pengucapan, penguasaan makharij al-huruf, penerapan aturan tajwid yang tepat, serta peningkatan kelancaran dan konsistensi hafalan. Sebagian besar siswa mampu mencapai target hafalan yang telah ditentukan, dan beberapa di antaranya melampaui target dengan melanjutkan ke juz berikutnya. Oleh karena itu, model pembiasaan talaqi terintegrasi dapat dianggap sebagai pendekatan strategis

untuk mengembangkan program hafalan Al-Qur'an di tingkat sekolah menengah pertama.

Kata Kunci: *Model Habitiasi Talaqi Terintegrasi, Kualitas Hafalan Al-Qur'an, Program Tahfidz*

INTRODUCTION

Education is a planned effort to create an environment that supports the learning process so that students can develop their potential in spiritual aspects, personality, intelligence, morals, and skills needed by themselves, society, the nation, and the state. Religious education is the earliest form of education that must be taught to children in order to shape a personality in accordance with the teachings of Islam, guided by the Qur'an and the Sunnah. The Qur'an is the word of Allah that possesses miraculous value, revealed to the Prophet Muhammad (peace be upon him) through the intermediary of the Angel Gabriel, transmitted through *mutawātir* narration, and reciting it is considered an act of worship. In Islamic education, *tahfidzul Qur'an* learning does not aim solely at memorizing the verses of the Qur'an, but also at instilling moral and spiritual values in students (Sari, Hadi, and Zumaro 2025).

Tahfidz Qur'an memorization learning in formal educational institutions is not solely oriented toward achieving a certain quantity of memorization, but also requires the quality of recitation to be correct in accordance with the rules of *tajwid* and *makharij al-huruf*. However, realities in the field indicate that some students are able to memorize verses of the Qur'an, yet inaccuracies in letter pronunciation and the application of *tajwid* are still frequently found. If these recitation errors are not promptly corrected, they may become ingrained in students' long-term memorization and negatively affect the overall quality of their memorization. This condition indicates that *tahfidz* learning requires an approach that not only focuses on memorization, but also emphasizes mechanisms for quality control of recitation from the early stages of the learning process. Other studies emphasize that effective Al-Qur'an learning must provide opportunities for immediate correction so that learners' recitation remains in accordance with proper recitation standards (Hidayat, Luviadi, and Eka Putra 2024).

One of the Qur'anic learning methods that has traditionally been used in the transmission of authentic recitation is the *talaqqi* method, namely a direct learning process between teacher and student in which the student listens to the teacher's recitation orally and imitates it until it is correct (Agung Setiawan, Hartati, and uthfi 2025). Memorizing the Qur'an is a very great virtue and one of the noblest acts of worship in the sight of Allah SWT. Memorizing the Qur'an is not something impossible; rather, it is an act of worship that is highly honored and strongly (M Zainuddin Alanshari, Hepi Ikmal, and Khasanah 2022).

In learning to memorize the Qur'an, teaching methods play an important role in determining students' success. Without appropriate teaching methods, the desired learning outcomes will not be achieved, and the teaching and learning process cannot run effectively and efficiently. In *tahfidzul Qur'an* learning, one of the methods used is the *talaqi* method. The *talaqi* method is a teaching method in the Islamic tradition that involves direct interaction between a student and a teacher. In this method, students learn through direct observation and by imitating what the teacher (Risa Siti Nurmayanti 2024). The *talaqqi* learning method in practice involves a student facing the teacher directly, either individually or together with several other students. Thus, when a learner makes a mistake during the *tahfidz* learning process, the teacher is immediately able to correct and rectify the error.

In addition to learning methods, the aspect of habituation plays an important role in the success of *tahfidz* programs. Consistent practices of *setoran* (recitation submission) and *muroja'ah* (revision) help students maintain fluency in memorization and strengthen long-term memory retention. Without structured habituation, students' memorization tends to be unstable and prone to a decline in quality. The habitual application of the *talaqi* method in the *tahfidz* program is able to gradually improve the quality of students' memorization, both in terms of fluency and accuracy of recitation (Helmalia Putri, Ependi, and Jamaluddin 2025). Therefore, *tahfidz* learning requires an approach that is able to integrate the *talaqqi* method with continuous habituation, supported by the active role of teachers and a conducive learning environment.

Based on these conditions, this study emphasizes the need for a conceptual perspective that positions *talaqi* not merely as a learning method, but as an integrated *talaqi* based habituation model. This model combines direct teacher-student interaction, the habituation of regular submission *setoran* and *muroja'ah*, recitation quality control, and the support of the school's religious environment into a unified *tahfidz* learning system. Through this model, the quality of Qur'anic memorization is understood as the result of a continuous pedagogical process, rather than merely a quantitative achievement of memorization.

This research was conducted at SMP IT Oo Dompu, an educational institution that consistently implements the *talaqi* method in its Qur'an memorization *tahfidz* program. The initial problems identified at this school include students' Qur'anic reading abilities that have not yet reached a *tartil* level, inaccuracies in the articulation of *makharij al-huruf*, weak application of *tajwid* rules, and a lack of consistency in memorization review *muroja'ah*. These conditions make SMP IT Oo Dompu a relevant context for an in-depth examination of the implementation of an integrated *talaqi* habituation model in improving the quality of students' Qur'an memorization.

Therefore, this study aims to describe the implementation of the integrated *talaqqi* habituation model and its contribution to improving the quality of students' Qur'an memorization in the *tahfidz* program at SMP IT Oo Dompu. The findings of this study are expected to serve as both a conceptual and practical reference for the

development of Qur'an memorization *tahfidz* programs at the junior secondary school level.

METHOD

This study employs a qualitative approach with a descriptive research design, as it aims to provide an in-depth description of the process of habituating the *talaqi* method in improving students' memorization of the Qur'an in the *tahfidz* program at SMP IT Oo Dompu. Therefore, the qualitative approach is considered the most appropriate for understanding the phenomenon naturally, based on the experiences of teachers and students in Qur'anic memorization learning activities. Quantitative research, on the other hand, is defined as a scientific approach rooted in positivist philosophy, in which data are collected through measurable instruments and then analyzed statistically to test theories or assumptions that have been predetermined. (Putra et al. 2025).

The research was conducted at SMP IT Oo Dompu within the *tahfidz* program, which serves as the primary focus for developing students' abilities in reading and memorizing the Qur'an, considering that the school actively implements the *talaqi* method as a core learning strategy. The research period lasted approximately three months, encompassing the stages of observation, data collection, analysis, and report preparation, allowing all aspects of the *talaqi* learning process to be observed comprehensively. The subjects of this study were students participating in the *tahfidz* program, particularly those actively engaged in the processes of memorization submission (*setoran hafalan*) and *muroja'ah* using the *talaqi* method. Data collection techniques in this study included observation, in-depth interviews, and documentation. Data analysis in this qualitative research primarily employed the techniques proposed by Miles and Huberman, widely known as the interactive data analysis model. The qualitative data analysis conducted in this study involved data reduction, data display, and conclusion drawing (Qomaruddin and Sa'diyah 2024). Thus, qualitative research is highly suitable for use in the fields of education, social sciences, culture, and psychology, as it requires an in-depth understanding of human behavior and experiences.

FINDINGS AND DISCUSSION

The research findings indicate that the *talaqi* method at SMP IT Oo Dompu is not implemented incidentally, but is consistently habituated through daily memorization submission *setoran* and *muroja'ah* activities. This habituation serves as the main foundation of the Integrated *Talaqi* Habituation Model, as the frequency and continuity of learning have a direct influence on the stability of students' memorization.

Based on the results of the research conducted on the *tahfidz* program at SMP IT Oo Dompu, several main findings were obtained as follows:

Implementation of the Talaqi Method in the Tahfidz Program

The *talaqi* method at SMP IT Oo Dompu is consistently implemented in students' memorization submission *setoran* and *muroja'ah* activities. The learning process is conducted through direct face-to-face interaction between the teacher (*ustadz/ustadzah*) and the students.

Table 1. Research results on the Implementation of the Talaqi Method in the Tahfidz Program

No.	The researcher's findings indicate
1.	The teacher reads the verse first.
2.	Students listen and imitate the teacher's reading until it is in accordance with the rules of tajwid and makharij al-huruf.
3.	Student errors were immediately corrected on the spot.

The application of the *talaqi* method demonstrates that this process is effective, as it allows for quick correction and the habituation of correct recitation from the beginning. Apart from the observation results, the researcher also conducted an interview with Mr. Ibnu Hakim (Tahfidz Instructor 1) who said that:

"Dalam praktiknya, metode talaqi biasanya dilaksanakan secara individual atau kelompok kecil, agar guru dapat mengoreksi bacaan siswa secara langsung dan mendetail. Kesalahan dalam pengucapan huruf, panjang-pendek bacaan maupun hukum tajwid segera diperbaiki saat itu juga, sehingga siswa tidak terbiasa dengan bacaan yang keliru".



Figure 1 is in the Al-Qur'an memorization halaqoh

The consistent application of the *talaqi* method in the Qur'an memorization (*tahfidz*) program at SMP IT Oo Dompu has proven effective in improving the quality of students' memorization, as the learning process is carried out through direct interaction between teachers and students, ensuring that the recitation received by students is authentic and well controlled. The *talaqi* method positions the teacher as the primary source of validity for Qur'anic recitation, so that any errors in students' *makhraj* and *tajwid* can be corrected immediately and do not recur in

subsequent memorization. The results of the interview with Mr. Jaisul (Tahfidz Instructor 2) who said that:

"Salah satu kelebihan metode talaqi adalah terciptanya kedekatan emosional antara guru dan siswa. Siswa merasa lebih termotivasi karena mendapatkan bimbingan langsung, sementara guru dapat memahami karakter dan kemampuan hafalan masing-masing siswa. Metode ini membutuhkan kesabaran dan waktu yang cukup banyak terutama ketika jumlah siswa banyak".



Figure 2. is in the Al-Qur'an memorization halaqoh

The improvement in students' memorization, with many being able to meet and even exceed the set targets, indicates that the *talaqi* method not only enhances the quality of recitation but also strengthens long-term memory through structured repetition (Habibah and Khairuddin Ym 2022). This is in line with the findings of other studies which state that *talaqi* facilitates students in memorizing the Qur'an because students do not memorize independently without guidance, but are instead intensively guided by the teacher (Haulah Nahwa and Dwi Priyanto 2025). The **talaqi** method functions as a remedial strategy because the teacher can directly identify students' reading errors and provide targeted corrections during the learning process.

In practice, students regularly submit their memorization to the *tahfidz* teacher and review previously memorized passages *muroja'ah* under direct guidance. This habituation pattern establishes a structured learning rhythm and instills discipline in students in maintaining their Qur'anic memorization. These findings indicate that *talaqi* functions not merely as a method of recitation transmission, but as a repetitive pedagogical process that reinforces students' long-term memory.

Improvement of Students' Memorization

The *tahfidz* program using the *talaqi* method has proven to be effective in improving the quality of students' memorization. This is in line with the findings of the researcher at SMP IT Oo Dompou.

Table 2. Research results on the Improvement of Students' Memorization

No.	The researcher's findings indicate
1.	The minimum memorization target set for one academic year was achieved by the majority of students.
2.	Students who exceed the target are allowed to continue their memorization to the next <i>juz</i> .
3.	Students experienced significant development in reading fluency and accuracy of <i>tajwid</i> .

This demonstrates that the planning of the *tahfidz* program was carefully and systematically designed, with clearly measurable memorization targets and well-balanced time management, supported by continuous guidance from teachers. As a result, students are able to memorize the Qur'an gradually without experiencing excessive pressure. Based on the results of an interview with Mr. Abdillah (Tahfidz Instructor 3) who said that:

"Sebagian besar siswa mampu mencapai target hafalan yang telah ditentukan. Hal ini terlihat dari capaian setoran hafalan siswa yang konsisten dan sesuai dengan perencanaan program. Beliau juga mengatakan bahwa metode talaqi yang diterapkan membantu siswa dalam menghafal secara bertahap dan terarah, sehingga target tahunan dapat dicapai oleh siswa".



Figure 3. is currently memorizing

Memorization guidance through the *talaqi* method is conducted through face-to-face interaction between teachers and students, in which teachers listen to the students' recitation and provide immediate corrections and validation to ensure the accuracy of *tajwid* and *makharij al-huruf* (Salsabila, Kustati, and Gusmirawati 2025).

In its implementation, the *tahfidz* teacher acts as a responsive facilitator by adjusting the pace of memorization submission according to the individual abilities

of the students. Based on the results of an interview with Mr. Hijrin (Tahfidz Instructor 4) who said that:

“Sebelum melanjutkan ke juz berikutnya, siswa harus memenuhi kriteria kelancaran dan ketepatan bacaan sesuai standard yang ditetapkan. Siswa yang melampaui target tidak hanya dinilai dari jumlah hafalan, tetapi juga dari kualitas bacaan. Kebijakan ini mendorong siswa untuk lebih termotivasi dalam menjaga konsistensi hafalan”.

This situation reflects the application of student-centered learning, which places personal potential as an aspect that is valued and developed. The *tahfidz* program does not merely emphasize the achievement of minimum memorization standards, but also seeks to encourage optimal learning outcomes through well-planned learning management and the effective implementation of *tahfidz* at every level of Islamic education (Ismael, Muazza, and Sulistiyo 2023).

Good memorization is not only measure by the number of verses memorized. Based on the results of an interview with Mrs. Siti Komalasari who said that:

“Melalui metode talaqi, siswa memperoleh koreksi bacaan secara langsung, baik terkait makhraj huruf maupun hokum tajwid. Beliau juga menyatakan bahwa siswa yang awalnya masih kurang lancar dalam membaca Al-Qur'an menunjukkan peningkatannya setelah mengikuti program tahfidz secara rutin. Perkembangan ini terlihat dari bacaan siswa yang semakin lancar, lebih percaya diri, dan sesuai kaidah tajwid saat melakukan setoran hafalan maupun murojaah.

The *talaqi* method is implemented through a process in which the teacher repeatedly recites verses of the Qur'an, then the students directly imitate the recitation in front of the teacher, resulting in the internalization of correct recitation through intensive guidance and correction from the teacher (Helmalia Putri et al. 2025). Direct and repeated corrections help students develop the habit of reading the Qur'an with *tartil*. These findings confirm that the *talaqi* method is effective in integrating memorization (*hifz*) and recitation (*tilawah*), both of which are the primary objectives of *tahfidz* education.



Figure 4. reviewing while correcting the reading

The research findings also indicate that the majority of students were able to achieve the predetermined memorization targets, with some students even exceeding these targets and continuing their memorization to the subsequent *juz*. This achievement suggests that the students' memorization has been well internalized in their long-term memory.

In the Integrated Talaqi Habituation Model, the internalization of memorization occurs through structured repetition combined with immediate correction. Teacher-guided *muroja'ah* practices assist students in maintaining previously memorized verses and minimizing forgetting. Thus, students' memorization increases not only in quantity but is also maintained in terms of quality and consistency.

Thus, the results of this study confirm that the *talaqi* method is a relevant and effective approach in *tahfidz* programs at the junior high school level, particularly in improving the quality of memorization, reading fluency, and the accuracy of students' *tajwid*. These findings can serve as a foundation for Islamic schools to develop or strengthen Qur'anic memorization *tahfidz Al-Qur'an* programs in a more structured and sustainable manner, as well as a reference for future research in the context of Qur'anic learning.

Problems Identified

Based on the results of the research on the Tahfidz Al-Qur'an program at SMP IT Oo Dompu, several initial problems were identified that form an important background for implementing the habituation of the talaqi method. The first problem is related to students' basic abilities in reading and memorizing the Qur'an. Some students are not yet able to read the Qur'an with *tartil*, both in terms of fluency and accuracy of pronunciation. This condition indicates that students' Qur'anic reading abilities are still at an early stage, thus requiring intensive and continuous guidance from tahfidz teachers. This finding is in line with previous research which shows that many students still experience difficulties in reading the Qur'an correctly, especially in terms of fluency and accuracy of pronunciation in accordance with the rules of Qur'anic recitation and *tajwid* (Hida Dzalillah, Robiatul Adawiyah, and Ilham Saeful Millah 2025).

The second problem that was found is that many students still do not pronounce the hijaiyah letters according to the correct makhārij al-ḥurūf. These pronunciation errors have the potential to cause misunderstandings of the meanings of verses and negatively affect the quality of students' memorization. In the context of *tahfidz* learning, makhraj errors that are not corrected immediately can become ingrained in memorization and be difficult to correct later. This is because mispronunciation of certain letters related to their makhraj is often found in students' recitation and directly affects their ability to read and memorize the Qur'an accurately. Previous studies have shown the presence of articulation errors in the makhraj of certain letters in students' recitation, thereby hindering the quality of recitation and the proper memorization process. (Haryadi and Marlina 2025).

Therefore, this issue becomes a serious challenge that requires a learning method allowing for direct and repeated correction, as found in the *talaqi* method.

In addition, students' application of tajwid rules is still relatively minimal. Some students tend to focus on memorizing the verses without paying full attention to the rules of tajwid. This indicates an imbalance between the quantity of memorization and the quality of recitation. In fact, effective tahfidz learning does not emphasize memorization alone, but also the learning of tajwid to ensure that the recitation follows the proper rules, so that tartil recitation can be achieved and recitation errors can be minimized during the students' memorization process (Yusron 2020).

The third problem found was students' difficulty in maintaining previously memorized material (*muroja'ah*). Some students tend to easily forget the memorization they have previously submitted due to a lack of structured repetition. This condition indicates that the students' memorization has not been fully stored in long-term memory. The application of the *talaqi* and *muroja'ah* methods enables teachers to directly monitor the students' memorization and review processes, listen to their previous memorization, and correct mistakes immediately, thereby gradually improving the quality of the students' memorization (Rudini and Doni 2023).

Thus, the various problems identified in the *tahfidz* program at SMP IT Oo Dompu indicate that habituating the *talaqqi* method is a relevant and strategic solution. This method not only helps overcome students' difficulties in reading and memorizing the Qur'an, but also plays an important role in shaping correct recitation habits, improving the quality of memorization, and maintaining the consistency of students' *muroja'ah* on an ongoing basis.

A Supportive Learning Environment

The learning environment at SMP IT Oo Dompu serves as a reinforcing factor in the implementation of this model. The school's religious culture, support from *tahfidz* program policies, and the active role of teachers create a conducive learning atmosphere for intensive interaction with the Qur'an.

Within the framework of the Integrated Talaqi Habituation Model, a religious environment functions as an external reinforcement that supports the sustainability of talaqi habituation. This environment not only enhances students' motivation but also fosters attitudes of discipline and responsibility in maintaining Qur'anic memorization. Previous studies indicate that a positive learning environment not only affects students' learning motivation but also their overall academic achievement (Bimaruci Hazrati Havidz and Mujakiah 2023). In the context of Qur'an memorization (*tahfidz Al-Qur'an*), motivation and memorization achievement are strongly influenced by a learning environment that supports the processes of recitation submission, correction of pronunciation, and intensive feedback from the

teacher. This statement is relevant to the conditions at SMP IT Oo Dompu, where *tahfidz* teachers actively guide, listen to, and correct students' recitations in a supportive and non-pressuring atmosphere.

The role of teachers in the *tahfidz* learning environment is also crucial in determining the quality of students' memorization. In the practice of *talaqqi*, teachers act as the primary source of validity for Qur'anic recitation, as students directly listen to the teacher's recitation and then imitate it, ensuring correct pronunciation of *makhraj* and proper application of *tajwid* in accordance with the teacher's example. This is in line with research findings which state that the *talaqqi* method provides periodic evaluation and direct feedback from teachers, thereby helping to monitor and improve the quality of Qur'anic *tahfidz* learning, implicitly highlighting the importance of the teacher's role as a reference for correct recitation (Zulfa Ummu Salamah Suharto, Budianto, and Dwi Basuk 2025). These findings are consistent with the results of a study conducted at SMP IT Oo Dompu, which showed that active teacher involvement is able to prevent reading errors from becoming embedded in students' memorization.

In addition to the role of teachers, the spiritual environment established by the school also strengthens students' motivation and discipline in memorizing the Qur'an. The school instills religious values through the habituation of worship and daily interaction with the Qur'an. This can be seen in the students of SMP IT Oo Dompu, who are accustomed to regularly submitting their memorization and performing *muroja'ah* as part of the school culture.

Thus, a supportive learning environment at SMP IT Oo Dompu has been proven to play a strategic role in the successful implementation of the *talaqqi* method habituation. The synergy among teachers' roles, the school's religious culture, and structured *tahfidz* program policies creates ideal conditions for improving the quality of students' Qur'anic memorization.

These findings affirm that the success of a *tahfidz* program is determined not only by the learning methods employed, but also by an educational environment that consistently supports the process of Qur'anic memorization and recitation in a sustainable manner.

Based on the overall findings, it can be concluded that the improvement in the quality of students' Qur'anic memorization at SMP IT Oo Dompu is the result of the integration of various components within the Integrated *Talaqqi* Habituation Model. The habituation of the *talaqqi* method, direct teacher–student interaction, recitation quality control, internalization of memorization, and the support of a religious environment operate simultaneously in shaping high-quality Qur'anic memorization.

CONCLUSION

Based on the results of the research and the discussion on the habituation of the *talaqqi* method in improving students' Qur'an memorization in the *tahfidz* program at SMP IT Oo Dompu, it can be concluded that the *talaqqi* method has proven

to be effective and relevant in enhancing the quality of students' memorization of the Qur'an. This effectiveness is evident in the improvement of recitation accuracy, mastery of *makharijul huruf* (points of articulation), application of *tajwid* rules, and the consistency of memorization through regular and well-structured *setoran* (recitation submission) and *muroja'ah* (revision) activities. The implementation of the *talaqi* method through direct interaction between teachers and students allows for quick and precise correction of recitation, preventing errors from becoming ingrained in students' memorization. Teachers play a central role as the primary source of validity in Qur'anic recitation by continuously guiding, listening to, and correcting students' recitations. The habituation of this method also helps students achieve the memorization targets that have been set, and even encourages some students to exceed these targets and continue memorizing subsequent *juz* according to their respective abilities.

The initial problems faced by students, such as difficulties in reciting the Qur'an with *tartil*, inaccurate pronunciation of the *makharij al-huruf* (points of articulation), weak understanding of *tajwid*, and a lack of consistency in *muroja'ah* (revision), can be minimized through the habituation of the *talaqi* method. This method functions not only as a learning strategy but also as an effective remedial approach in improving the quality of recitation and strengthening students' long-term memory. The successful implementation of the *talaqi* method at SMP IT Oo Dompu is also supported by a conducive learning environment, the active role of *tahfidz* teachers, and the school's religious culture, which integrates the *tahfidz* program as an essential part of educational activities. The synergy between appropriate instructional methods and a supportive environment creates ideal conditions for the sustainable improvement of students' Qur'anic memorization quality.

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