

TALAQQI METHOD AS A MODEL OF QUR'ANIC CHARACTER EDUCATION: Consistency of *Muraja'ah* among Tahfiz Students

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Abstrak

Penelitian ini bertujuan untuk menganalisis implementasi metode talaqqi sebagai model pendidikan karakter Qur'ani, khususnya dalam membangun konsistensi *muraja'ah* pada santri tahfiz di Pesantren Tahfiz Usamah Bin Zaid Medan. Penelitian menggunakan pendekatan kualitatif dengan desain deskriptif dan jenis penelitian lapangan. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi dengan melibatkan pimpinan pesantren, guru tahfiz, dan santri sebagai informan yang dipilih secara purposif. Analisis data menggunakan model interaktif Miles, Huberman, dan Saldaña melalui kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Hasil penelitian menunjukkan bahwa metode talaqqi dilaksanakan secara sistematis melalui tahapan membaca, mendengarkan, menirukan, menghafalkan, menyetorkan, mengoreksi, dan mengevaluasi hafalan secara langsung. Implementasi tersebut membantu meningkatkan ketepatan tajwid, makharijul huruf, kelancaran, dan kualitas hafalan. Konsistensi *muraja'ah* juga berkontribusi terhadap pembentukan karakter disiplin, tanggung jawab, ketekunan, kesabaran, dan istiqamah. Keberhasilan metode didukung lingkungan pesantren religius, jadwal terstruktur, dukungan guru, dan rutinitas *muraja'ah*. Hambatannya meliputi perbedaan kemampuan, kurang konsentrasi, kejenuhan, manajemen waktu, dan penggunaan media sosial.

Kata Kunci: Metode Talaqqi, Pendidikan Karakter Qur'ani, Konsistensi Muraja'ah

Abstract

This study aims to analyze the implementation of the talaqqi method as a model of Qur'anic character education, particularly in developing muraja'ah consistency among tahfiz students at Pesantren Tahfiz Usamah Bin Zaid Medan. The study employed a qualitative approach with a descriptive design and field research. Data were collected through observation, interviews, and documentation involving pesantren leaders, tahfiz teachers, and students selected through purposive sampling. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña through data condensation, data display, and conclusion drawing and verification. The findings indicate that the talaqqi method is implemented systematically through reading, listening, imitation, memorization, direct submission, correction, and evaluation. This implementation contributes to improving tajwid accuracy, makharijul huruf, memorization fluency, and overall memorization quality. Consistent muraja'ah also contributes to the development of discipline, responsibility, perseverance, patience, and istiqamah among students. The successful implementation of talaqqi is supported by a religious pesantren environment, structured schedules, teacher support, and regular muraja'ah activities. Meanwhile, differences in students' abilities, limited concentration, boredom, poor time management, and social media use constitute major challenges. Thus, talaqqi represents an integrative Qur'anic educational model connecting memorization achievement with character development.

Keywords: Talaqqi Method, Qur'anic Character Education, Muraja'ah Consistency

INTRODUCTION

The Qur'an occupies a central position in Islamic life as a source of guidance, moral orientation, and spiritual formation. Its preservation is not limited to maintaining the written text but is also manifested through the continuous transmission, recitation, understanding, and memorization of its verses. Qur'anic memorization, therefore, represents more than a cognitive activity involving the retention of textual information; it constitutes a religious practice that requires commitment, discipline, patience, repetition, and sustained self-control. Within Islamic educational institutions, particularly pesantren and tahfiz programs, these dimensions make Qur'anic memorization closely connected to the formation of students' religious character. Recent studies have shown that structured Qur'anic memorization programs can contribute to the development of discipline, responsibility, perseverance, and religious character when memorization activities are integrated into students' daily routines (Tiwuk et al., 2025; Wijayanti & Kurniawan, 2025; Nisa et al., 2025; Ya'cub et al., 2026). The integration of Qur'anic memorization into educational programs can therefore function as a form of character education because students do not merely acquire memorization skills but also develop behavioral habits through regular religious activities. In this context, the tahfiz program can be understood not merely as a program for producing students who memorize a certain number of juz, but also as an educational process for cultivating attitudes and habits consistent with Qur'anic values. This perspective is reinforced by research showing that the integration of tahfiz into educational curricula can be organized through structured programs and habituation to support students' character development (Nasution, 2026).

The development of tahfiz education has consequently increased the need for learning models that can maintain both the quality of memorization and the character of the learners. Memorization without continuous maintenance may result in rapid forgetting, while memorization pursued only through quantitative targets may overlook the development of discipline and responsibility. One of the essential practices in maintaining memorization is *muraja'ah*, namely the systematic repetition of previously memorized Qur'anic verses. *Muraja'ah* requires students to allocate time regularly, control distractions, accept correction, and remain committed even when the activity becomes repetitive or demanding. In this sense, consistency in *muraja'ah* represents an observable form of character education because it transforms religious values into repeated behavioral practices. Research on Qur'anic memorization has demonstrated that discipline in attendance, time management, and serious engagement in tahfiz activities is associated with stronger memorization achievement (Anam et al., 2025; Trisnawati et al., 2025). More recent qualitative evidence likewise indicates that structured *muraja'ah* can foster discipline, responsibility, and *istiqamah* while simultaneously supporting fluency, recitation accuracy, and tajwid compliance (Jannah & Ilahiyah, 2026). The importance of *muraja'ah* is also demonstrated by qualitative research identifying insufficient repetition and lack of consistency as major obstacles in maintaining previously memorized Qur'anic passages (Asmardi & Rudi, 2026). Similarly, research on the implementation of *muraja'ah* has shown that systematic repetition can improve the quality of memorization while requiring appropriate support and supervision from

teachers and peers (Kholifah et al., 2026). Thus, muraja'ah should not be positioned merely as an additional technical activity after memorization but as a continuous process through which students maintain, strengthen, and internalize their Qur'anic learning habits.

Within this context, the talaqqi method has particular significance. Talaqqi is based on direct transmission between teacher and student, in which the teacher models Qur'anic recitation and the student listens, observes, imitates, memorizes, and submits the memorized material for direct correction. The method places the teacher not merely as an instructor but also as a guide, evaluator, role model, and supervisor of the student's learning process. Direct interaction enables errors in pronunciation, makhraj, tajwid, fluency, and memorization to be identified and corrected immediately. Recent studies confirm that talaqqi facilitates accurate pronunciation and tajwid while strengthening the quality and fluency of Qur'anic memorization (Fajrin et al., 2025; Hamidah & Nurrohim, 2026). Qualitative research has similarly demonstrated that talaqqi is implemented through direct teacher–student interaction, recitation modeling, memorization submission, and continuous correction, making the method particularly relevant to pesantren-based tahfiz education (Muktafi & Umam, 2022; Putri & Romadlon, 2022). Research on talaqqi-based learning has also emphasized that the direct instructional relationship allows teachers to monitor students' recitation and memorization more closely than learning processes that rely predominantly on independent memorization (Ardiansyah et al., 2023). Consequently, talaqqi has pedagogical characteristics that extend beyond technical memorization because its implementation creates a structured relationship in which students are continuously guided to listen carefully, imitate correctly, submit their work responsibly, and respond to corrective feedback.

The educational significance of talaqqi becomes more evident when viewed through the perspective of character education. Character is not formed solely through verbal instruction about good behavior but through habituation, modeling, reinforcement, and consistent practice. In a tahfiz environment, talaqqi provides a learning structure through which such processes can occur simultaneously. Students are trained to arrive according to the scheduled learning time, prepare their memorization before meeting the teacher, listen attentively, accept correction, repeat verses patiently, and maintain previously memorized material through muraja'ah. These repeated activities potentially cultivate discipline, responsibility, patience, perseverance, humility, and consistency. Studies concerning Qur'anic memorization and character formation have similarly reported that regular memorization routines can strengthen religious values, discipline, responsibility, and perseverance among students (Nisa et al., 2025; Wijayanti & Kurniawan, 2025; Syahweli & Rahmi, 2026). Research on habituation also indicates that regular Qur'anic memorization activities can encourage punctuality, responsibility, rule-following, focus, and behavioral self-regulation (Tiwuk et al., 2025). Moreover, studies of tahfiz-based character education in pesantren show that Qur'anic memorization can be integrated with daily educational activities to foster discipline, politeness, solidarity, and religious character (Farohi et al., 2024). Therefore, talaqqi can be positioned conceptually as a model of Qur'anic character education in

which character values are not taught separately from tahfiz learning but are embedded within the learning process itself.

The connection between talaqqi and character formation becomes particularly important when the focus is directed toward the consistency of muraja'ah. Direct interaction with teachers creates accountability because students are required to demonstrate their memorization regularly and receive immediate feedback concerning both the quality of their recitation and their learning habits. Such accountability can encourage students to prepare themselves before the learning session and maintain their memorization between one session and another. The talaqqi process therefore creates continuity between memorization, evaluation, correction, and repetition. A study on talaqqi implementation in tahfiz learning found that the method not only supports memorization quality but also provides a structured environment in which students receive continuous guidance and evaluation (Hamidah & Nurrohim, 2026). Likewise, research examining the talaqqi method in relation to memorization fluency found a positive relationship between talaqqi-based instruction and students' fluency, demonstrating the relevance of direct teacher–student interaction in sustaining memorization quality (Alifah & Pasaribu, 2026). Although quantitative findings cannot by themselves explain the character-forming process, they strengthen the argument that the instructional structure of talaqqi has pedagogical relevance for memorization continuity.

Nevertheless, maintaining consistency in muraja'ah remains a substantial challenge among tahfiz students. Students differ in memorization capacity, concentration, motivation, learning habits, and ability to manage their time. The increasing presence of digital media may also compete with the time and attention required for Qur'anic repetition. The problem is therefore not simply whether students can memorize new verses but whether they are able to maintain a disciplined routine for reviewing what they have already memorized. This distinction is important because the sustainability of Qur'anic memorization depends upon continuous maintenance rather than one-time achievement. Recent qualitative research on students in pesantren identifies lack of *istiqamah*, insufficient muraja'ah, rapid forgetting, and difficulties with similar or lengthy verses as significant challenges in Qur'anic memorization (Asmardi & Rudi, 2026). Other research similarly demonstrates that discipline is an important factor in tahfiz achievement, while boredom and learning fatigue can interfere with the memorization process (Trisnawati et al., 2025). Consequently, consistency in muraja'ah cannot be assumed simply because students are enrolled in a tahfiz program; it must be cultivated through appropriate learning routines, teacher supervision, motivation, and an environment that supports sustained practice.

The importance of consistency is also supported by research specifically examining muraja'ah practices. Kholifah et al. (2026) found that the implementation of a structured muraja'ah method can contribute to improving the quality of students' Qur'anic memorization while involving supporting and inhibiting factors that shape its implementation. Similarly, qualitative exploration of muraja'ah practices among elementary students demonstrates that regular review is central to maintaining memorization and that its implementation is influenced

by students' habits, teacher guidance, and learning conditions (Thahar et al., 2026). Research on the integration of *ziyadah* and *murojaah* further indicates that the balance between adding new memorization and maintaining previous memorization is essential for sustaining completeness and quality of Qur'anic memorization (Nuraini & Aniqoh, 2026). These findings suggest that muraja'ah consistency represents a critical dimension of tahfiz education that deserves deeper investigation, particularly when it is embedded within a teacher-guided talaqqi model.

Although previous studies have examined talaqqi in relation to Qur'anic memorization outcomes, many have primarily emphasized its effectiveness in improving pronunciation, tajwid, fluency, or the quantity of memorization (Fajrin et al., 2025; Hamidah & Nurrohim, 2026; Novitriani & Muhdi, 2025). Other studies have examined Qur'anic memorization programs from the perspective of religious character formation but have not specifically positioned talaqqi as a pedagogical mechanism through which character values are habituated and expressed through consistent muraja'ah (Nisa et al., 2025; Ya'cub et al., 2026). Research has also demonstrated the practical implementation of talaqqi in pesantren and other educational institutions, but the focus has generally remained on the learning procedure and memorization achievement rather than on the character dimension embedded in the process (Muktafi & Umam, 2022; Waruwu & Pasaribu, 2026). This creates an important conceptual and empirical gap. The relationship between talaqqi and memorization should not be reduced to a teacher correcting students' recitation; it should also be examined as a sustained educational interaction that shapes students' learning habits and religious character. In particular, the consistency of muraja'ah deserves attention because it provides a concrete behavioral indicator of discipline, responsibility, perseverance, and *istiqamah* in Qur'anic learning.

This study addresses that gap by examining the talaqqi method as a model of Qur'anic character education, with particular attention to the consistency of muraja'ah among tahfiz students at Pesantren Tahfiz Usamah Bin Zaid Medan. A qualitative perspective is employed to explore how talaqqi is implemented, how teachers guide and supervise students, how students experience the process of memorization and muraja'ah, and what factors support or hinder their consistency. The study is significant because it moves beyond the conventional understanding of talaqqi as a technical memorization method and interprets it as an educational practice capable of integrating Qur'anic learning with character formation. Its novelty lies in placing muraja'ah consistency at the center of analysis and understanding it as an expression of character cultivated through direct teacher–student interaction. In this way, the study contributes to the development of a more holistic conception of tahfiz education in which memorization quality, learning discipline, and Qur'anic character are developed as interconnected dimensions of Islamic education. The study also responds to the growing need for qualitative research that explores not merely whether a tahfiz method produces memorization outcomes, but how particular pedagogical interactions shape the habits, discipline, and persistence required to sustain Qur'anic memorization over time.

METHOD

METHOD

This study employed a field research design using a qualitative approach to obtain an in-depth understanding of the implementation of the talaqqi method as a model of Qur'anic character education, particularly in developing consistency in *muraja'ah* among tahfiz students. A qualitative approach was considered appropriate because the study focused on exploring educational practices, interactions, experiences, and behavioral patterns within their natural setting. Moleong (2021) explains that qualitative research seeks to understand phenomena holistically through descriptions expressed in words and language within a particular natural context. The study therefore did not focus on statistical measurement but on understanding how the talaqqi method was implemented and how it encouraged students to maintain consistent *muraja'ah* practices.

The research was conducted through a descriptive qualitative design. This design was used to describe systematically the learning process, teacher–student interaction, guidance, correction, memorization submission, and *muraja'ah* activities implemented through the talaqqi method. The research subjects were selected using purposive sampling, involving informants who had direct knowledge and experience of the tahfiz program. The primary informants consisted of the pesantren leadership, tahfiz teachers, and students participating in the Qur'anic memorization program. Their involvement enabled the researcher to obtain data from different perspectives concerning the implementation of talaqqi and the formation of students' consistency in *muraja'ah*. Data were collected through observation, semi-structured interviews, and documentation. Observation was conducted to examine the actual implementation of talaqqi, including recitation practice, memorization submission, teacher correction, student responses, and *muraja'ah* routines. Interviews were conducted with selected informants to explore their experiences, perceptions, supporting factors, and obstacles related to the consistency of *muraja'ah*. Documentation was used to complement observational and interview data through relevant records, schedules, learning materials, and documentation of tahfiz activities. According to Sugiyono (2022), the combination of observation, interviews, and documentation enables qualitative researchers to obtain comprehensive information and strengthen data credibility through triangulation.

Data were analyzed using the interactive model of Miles, Huberman, and Saldaña (2014), consisting of data condensation, data display, and conclusion drawing and verification. Data were repeatedly examined to identify patterns related to talaqqi implementation, teacher guidance, student discipline, and *muraja'ah* consistency. Conclusions were subsequently verified by comparing information from observations, interviews, and documentation. This process enabled the study to develop a comprehensive interpretation of talaqqi as a pedagogical practice that integrates Qur'anic memorization with the cultivation of discipline, responsibility, perseverance, and consistency among tahfiz students.

RESULTS AND DISCUSSIONS

Tentu. Berikut terjemahan seluruh bagian **Results and Discussion** ke dalam bahasa Inggris, dengan mempertahankan struktur tiga subjudul, substansi hasil penelitian, serta sitasi APA yang telah digunakan.

RESULTS AND DISCUSSION

Implementation of the Talaqqi Method in Qur'anic Tahfiz Learning

The findings indicate that the talaqqi method at Pesantren Tahfiz Usamah Bin Zaid Medan is implemented routinely and systematically as one of the main approaches in Qur'anic tahfiz learning. The implementation of this method is characterized by direct interaction between tahfiz teachers and students in the processes of reading, listening, imitating, memorizing, and submitting Qur'anic verses. This pattern demonstrates that talaqqi does not merely function as a memorization technique but also serves as a monitoring mechanism that enables teachers to directly assess the development of each student's abilities. This finding is consistent with the characteristics of talaqqi, which place direct interaction between teachers and students at the core of Qur'anic learning (Muktafi & Umam, 2022; Ardiansyah et al., 2023).

In practice, the talaqqi process begins when the teacher recites Qur'anic verses while paying attention to the accuracy of makhraj, tajwid, and fluency. Students then listen carefully to the recitation before imitating it. Once students are able to follow the teacher's recitation, they memorize the verses and subsequently submit their memorization directly to the teacher. The teacher evaluates the recitation and memorization, particularly when errors are identified in makharijul huruf, tajwid rules, length and pronunciation, or memorization fluency. This pattern allows the correction process to take place immediately, preventing mistakes from being continuously incorporated into subsequent memorization. This finding is consistent with Fajrin et al. (2025), who found that talaqqi provides teachers with opportunities to directly correct students' Qur'anic recitation and memorization abilities.

Such direct interaction represents one of the main advantages of talaqqi compared with memorization learning that is conducted entirely independently. In independent learning, pronunciation errors may remain unnoticed by students and potentially develop into habitual mistakes. In contrast, talaqqi positions the teacher as both a recitation model and an evaluator who continuously ensures the accuracy of memorization. Hamidah and Nurrohim (2026) demonstrated that talaqqi can serve as a strategy for improving the quality of Qur'anic memorization because its learning process allows for direct and continuous correction of recitation. Thus, the findings at Pesantren Tahfiz Usamah Bin Zaid Medan demonstrate that memorization quality is not determined solely by the number of verses memorized but also by a consistent correction process.

The findings also indicate that talaqqi establishes a learning pattern that requires students to develop discipline. Students are expected to prepare their memorization before submitting it, follow predetermined schedules, listen carefully to teachers' instructions, and repeat portions that have not yet been mastered fluently. The requirement to submit memorization directly creates

individual responsibility because students must demonstrate and account for their learning achievements before the teacher. This condition demonstrates that talaqqi contains an inherent character-education dimension within the learning process. Research on character formation through Qur'anic memorization programs also shows that structured tahfiz activities can develop discipline, responsibility, perseverance, and religious character among students (Nisa et al., 2025; Wijayanti & Kurniawan, 2025).

These findings reinforce the view that talaqqi can be positioned as a learning model that integrates cognitive, spiritual, and character dimensions. Students are not only directed to remember Qur'anic texts but are also habituated to behave orderly, patiently accept correction, persist in repeating memorized material, and take responsibility for predetermined learning targets. Ardiansyah et al. (2023) likewise emphasized that talaqqi provides a structured learning environment that helps students acquire Qur'anic memorization in a more systematic and accurate manner. Therefore, the implementation of talaqqi at Pesantren Tahfiz Usamah Bin Zaid Medan demonstrates that the method serves a broader pedagogical function than memorization alone, namely establishing an organized learning pattern while instilling character values through direct Qur'anic learning experiences.

Consistency of Muraja'ah as a Form of Qur'anic Character Education

The findings indicate that consistency in muraja'ah is an important element in sustaining students' Qur'anic memorization at Pesantren Tahfiz Usamah Bin Zaid Medan. Muraja'ah is conducted as an activity of reviewing previously memorized verses or surahs with the aim of maintaining memorization so that it remains strong, fluent, and resistant to forgetting. In practice, muraja'ah is not positioned as an additional activity separate from the tahfiz process but as a continuous component of talaqqi-based learning. Students who have acquired new memorization are still encouraged to review previously memorized material so that a balance is maintained between adding new memorization and preserving existing memorization. This finding is consistent with Kholifah et al. (2026), who demonstrated that systematic muraja'ah plays an important role in maintaining and improving the quality of Qur'anic memorization.

Consistency in muraja'ah in this study is reflected not only in the frequency of repetition but also in students' willingness to make repetition part of their regular learning routines. Students are required to allocate time, control their desire to engage in other activities, and repeatedly review verses even after they have mastered them. This condition demonstrates that muraja'ah contains a habituation process that gradually develops students' discipline. When students become accustomed to reviewing their memorization according to a predetermined schedule, the activity can develop into a habit performed with awareness and responsibility. Anam et al. (2025) found that learning discipline is associated with Qur'anic memorization achievement. Thus, consistency in muraja'ah can be understood as one concrete manifestation of discipline within tahfiz education.

From the perspective of character education, muraja'ah also develops values of patience, perseverance, responsibility, and istiqamah. Qur'anic memorization requires a lengthy

and repetitive process; therefore, students need not only the ability to remember but also the endurance to engage continuously in practice. When students encounter difficult verses, forget previously memorized material, or experience boredom, their willingness to continue muraja'ah becomes an important indicator of perseverance. Nisa et al. (2025) demonstrated that Qur'anic memorization programs can function as a means of character formation because structured memorization activities provide opportunities for students to develop discipline, responsibility, and perseverance. Similarly, Wijayanti and Kurniawan (2025) explained that Qur'anic memorization programs can contribute to religious character formation when implemented systematically and continuously.

The consistency of muraja'ah can also be explained from a behaviorist perspective. In behaviorist theory, behavior formation is closely associated with stimuli, responses, repetition, and reinforcement. Skinner positioned reinforcement as an important element in establishing and maintaining desired behaviors. In the context of tahfiz education, talaqqi and muraja'ah provide a repetitive learning structure through which learning behaviors can gradually be formed. Students read, repeat, submit their memorization, receive corrections, and subsequently practice again. This cycle occurs continuously, allowing muraja'ah activities to develop from an externally imposed obligation into an established habit. Thus, consistency is not solely the result of internal motivation but can also be cultivated through an organized learning system and reinforcement provided by teachers.

The relationship between talaqqi and muraja'ah becomes increasingly important because teachers function as both controllers and providers of reinforcement. Teachers know which portions of memorization have been mastered and which still require improvement. When students successfully maintain their memorization, teachers provide appreciation or reinforcement; conversely, when errors occur, teachers direct students to repeat the relevant material. This pattern makes muraja'ah both an evaluation process and a means of character development. Jannah and Ilahiyah (2026) demonstrated that structured repetition is associated with discipline formation and memorization quality in tahfiz programs. Tiwuk et al. (2025) likewise found that habituating students to Qur'anic memorization can support discipline development through repeated routines.

Therefore, the findings demonstrate that consistency in muraja'ah represents a meeting point between memorization achievement and Qur'anic character education. Students who consistently perform muraja'ah are not only more likely to maintain the quality of their memorization but also experience a process of developing disciplined, patient, responsible, and steadfast habits. Within this framework, talaqqi can be understood as an educational model that embeds these character values within everyday learning practices. Muraja'ah is therefore not merely a means of preventing memorization from being forgotten but also a medium for training students' self-control and commitment to the Qur'an.

The Role of Teachers, Motivation, and Supporting and Inhibiting Factors in Talaqqi Implementation

The findings indicate that the successful implementation of the talaqqi method at Pesantren Tahfiz Usamah Bin Zaid Medan is strongly influenced by the role of tahfiz teachers. Teachers are not merely responsible for listening to students' memorization submissions but perform various functions as mentors, correctors, evaluators, motivators, supervisors, and role models. During the talaqqi process, teachers provide examples of correct recitation, listen to students' memorization, identify errors, provide corrections, and direct students to repeat portions that have not yet been mastered accurately. This role demonstrates that talaqqi relies heavily on the quality of pedagogical interaction between teachers and students. Muktafi and Umam (2022) emphasized that talaqqi implementation is based on direct interaction, allowing teachers to control the memorization process and provide immediate corrections.

Teachers also play an important role in building students' motivation. Qur'anic memorization is a lengthy activity, and therefore students' enthusiasm may fluctuate throughout the process. At certain points, students may experience boredom, difficulty remembering verses, or loss of concentration when they are required to repeatedly review the same material. Under such circumstances, the teacher's approach becomes an important factor in sustaining the learning process. Teachers provide religious advice, spiritual encouragement, appreciation for achievements, and assistance when students encounter difficulties. Such an approach means that students do not merely feel pressured to achieve memorization targets but also receive emotional support throughout the tahfiz process. This finding is consistent with the understanding that motivation constitutes an internal and external force that encourages learners to remain engaged in educational activities.

The findings demonstrate that motivation is closely related to students' consistency in muraja'ah. Students who possess awareness of the importance of maintaining their memorization tend to engage more actively in repetition without always waiting for teachers' instructions. Conversely, students with lower motivation require more intensive supervision and encouragement. This condition demonstrates that character formation cannot rely solely on external regulations but needs to be directed toward the development of internal awareness. Within this context, teachers function as facilitators who gradually assist students in developing intrinsic motivation. Research on discipline and Qur'anic memorization indicates that learning regularity is an important element supporting memorization achievement (Anam et al., 2025), while Trisnawati et al. (2025) found that discipline and boredom can influence students' ability to memorize Qur'anic verses.

In addition to teacher-related factors and motivation, the study identified several supporting factors that strengthen the implementation of talaqqi, including the religious pesantren environment, organized tahfiz schedules, support from pesantren administrators, students' enthusiasm for memorization, and routine muraja'ah activities. A religious pesantren environment provides a supportive atmosphere for Qur'anic activities because students live within a community that shares similar religious orientations. Organized schedules help students

establish consistent learning patterns, while support from teachers and administrators provides the institutional structure required for tahfiz development. Farohi et al. (2024) demonstrated that systematically managed tahfiz programs can serve as a means of character formation through the integration of memorization activities into pesantren life. Similarly, Ya'cub et al. (2026) demonstrated that Qur'anic memorization programs can function as instruments of religious character education within pesantren environments.

Nevertheless, the implementation of talaqqi is not free from various challenges. Differences in memorization ability represent one of the obstacles because students have different capacities for remembering, learning speed, and recitation skills. Students who learn more slowly require more time and intensive guidance than students who master memorization quickly. In addition, lack of concentration, boredom, and difficulties in managing time can hinder consistency in muraja'ah. Asmardi and Rudi (2026) found that lack of istiqamah, insufficient muraja'ah, and difficulties in maintaining memorization are among the problems encountered by students in Qur'anic memorization. Therefore, teachers need to employ flexible approaches that consider individual differences among students.

Social media use also emerged as an inhibiting factor requiring attention. Access to digital media can provide benefits for Qur'anic learning, but uncontrolled use may reduce study time, concentration, and discipline in muraja'ah. This issue demonstrates that Qur'anic character education in the digital era cannot be achieved solely through memorization targets but requires the development of time-management skills and self-control. In this context, talaqqi has a strategic position because it provides direct interpersonal learning space that can serve as a counterbalance to increasingly digitalized learning patterns.

Overall, the findings demonstrate that talaqqi implementation is a process involving interaction among the method, teachers, students, environment, motivation, and muraja'ah habits. Its success is determined not only by the procedures of reading, imitation, and memorization submission but also by the institution's ability to create an environment that supports learning consistency. Talaqqi can ultimately be understood as a Qur'anic educational model that connects memorization mastery with character development through practices of discipline, responsibility, perseverance, and istiqamah. Therefore, the success of a tahfiz program should not be measured solely by the number of verses or juz memorized but also by students' ability to maintain their memorization through muraja'ah and to internalize Qur'anic values as part of their everyday habits.

CONCLUSION

This study concludes that the talaqqi method at Pesantren Tahfiz Usamah Bin Zaid Medan serves not only as a Qur'anic memorization technique but also as a pedagogical model that supports Qur'anic character education. Its implementation is carried out systematically through teacher recitation, student listening and imitation, memorization, direct submission, correction, and continuous evaluation. This process enables teachers to identify and correct

errors in tajwid, makharijul huruf, fluency, and memorization accuracy directly. The findings further demonstrate that consistency in muraja'ah constitutes an important mechanism for maintaining memorization quality while simultaneously developing students' discipline, perseverance, responsibility, patience, and istiqamah. The direct and continuous interaction between teachers and students strengthens motivation and encourages students to remain committed to their memorization routines. Supporting factors include a religious pesantren environment, structured tahfiz schedules, teacher and institutional support, student enthusiasm, and regular muraja'ah activities. Meanwhile, differences in memorization abilities, limited concentration, boredom, poor time management, and uncontrolled social media use remain significant challenges. Therefore, talaqqi can be positioned as an integrative Qur'anic education model that connects memorization achievement with character formation, particularly through the cultivation of consistent muraja'ah habits among tahfiz students.

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