



Sustaining the Mutqin Qur'an Memorization Tradition Using the Talaqqi Method

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ABSTRACT

The purpose of this study is to find out how the application of the Talaqqi method improves memorization at the Putra Roudhotul Tahfidzil Qur'an Islamic Boarding School. This study uses qualitative research and a case study approach. Data collection using observation, interviews, and documentation. Interviews were conducted with 5 informants. Data analysis techniques are done through data reduction, data presentation, then concluding. Checking the validity of the data is done by extending observation, continuous observation, and triangulation. The results of this study include; 1) Learning the Qur'an at the Roudhotul Tahfidzul Qur'an Islamic Boarding School uses the Talaqqi method, technically the students deposit their memorization to the ustadz ba'da maghrib, then the ustadz reads the maqro' memorization that will be memorized by the students and the students listen well, then the students read the maqro' that the ustadz has read bin nadhor. 2) Roudhotul Putra Islamic Boarding School's efforts to maintain the tradition of mutqin Qur'an memorization by forming a Qur'an learning management consisting of Pre tahfidz, and Tahfidz. The evaluation of learning, namely Tasmi', and the Pre Tahfidz and Tahfidz Exams are held every semester. In dealing with obstacles when students experience broken memories, Roudhotul Tahfidzil Qur'an Putra Islamic Boarding School provides solutions through individual management from ustadz. 3) Students can target memorization achievements; students are accustomed to consistency in murojaah so maintaining the quality of student memorization is prioritized over the quantity of memorization in a period of time.

Keywords: *Keeping The Tradition; Al-Qur'an Memorization; Mutqin, Talaqqi Method.*

INTRODUCTION

The Al-Qur'an, according to 'Abd al-Wahhāb al-Khallāf, is terminologically defined as the word of God, revealed through the Angel Gabriel to the Prophet Muhammad (PBUH) in Arabic. Its content is guaranteed in truth, serves as proof of his prophethood, provides a legal framework for all humanity, and offers guidance in worship. Reciting it is considered an act of devotion, compiled in a *mushaf* (codex) beginning with *Surah al-Fātiḥah* and ending with *Surah al-Nās*, transmitted through *mutawātir* (mass-narrated) chains. Learning the Al-Qur'an is a primary obligation for every believer, as is teaching it. Studying the Al-Qur'an pertains to internal self-improvement while teaching it relates to external societal reform and acts as a form of *da'wah* (Islamic propagation) among Muslims. One way to draw closer to Allah (SWT) through His words is by memorizing the Al-Qur'an. This represents a stage beyond mere reading, and it must be emphasized that memorization is not the final goal. Beyond this, Muslims are also called to understand and implement its teachings in daily life (Muktafi & Umam, 2022).

The tradition of *Tahfidz* (Al-Qur'an memorization) dates back to the time of the Prophet Muhammad (PBUH), who exemplified it alongside his companions. In Indonesia, the development of this tradition spans three main periods: pre-independence, post-independence, and the Reform era (post-1981 National Al-Qur'an Recitation Competition/Musabaqah Tilawatil Qur'an). During the pre-independence era, five key scholars played pivotal roles in spreading *Tahfidz* and became primary sources for *huffadz* (Al-Qur'an memorizers) in Islamic institutions and boarding schools. These include KH. Muhammad Said bin Ismail (Sampang, Madura), KH. Munawar (Sidayu, Gresik), Muhammad Mahfudh at-Tarmasi (Termas, Pacitan), KH. Muhammad Munawwir (Krapyak, Yogyakarta), and KH. M. Dahlan Khalil (Rejoso, Jombang). Post-independence, new *Tahfidz* institutions emerged, pioneered by KH. Muntaha (1912–2004) of Al-'Asy'ariyah Islamic Boarding School (Wonosobo, Central Java) and KH. Yusuf Junaidi (1921–1987) of Bogor. Over time, following the expansion of the National Qur'an Memorization Competition (MHQ) in Java and Sulawesi, *Tahfidz* institutions have proliferated across the archipelago since 1981 (Noer, 2021).

Islamic boarding schools (*pesantren*) in Indonesia have existed since the era of the Wali Songo (Nine Saints). These schools facilitate intensive interactions between teachers (*kyai*) and students (*santri*), fostering the transmission of Islamic knowledge and spiritual experiences. For instance, Sunan Ampel established a learning center in Ampel, Surabaya, which became a hub for Islamic education in Java. Students came from across Java and beyond, including regions like Gowa and Tallo in Sulawesi (Suja'i & Faujih, 2022).

The establishment of Qur'an memorization boarding schools in Indonesia is inseparable from the role of KH. M. Munawwir, is an Indonesian scholar renowned for his mastery of the Al-Qur'an and the *Qira'at Sab'ah* (seven canonical recitations) under Hijazi (Middle Eastern) scholars. In 1910, he founded the Krapyak Al-Qur'an Memorization Boarding School in Yogyakarta, which produced generations of Qur'an scholars with *sanad* (chains of transmission) traceable to the Prophet (PBUH). Alumni of this institution later established specialized Al-Qur'an boarding schools across Indonesia (Suja'i & Faujih, 2022).

Many contemporary Muslims attempting to memorize the Al-Qur'an lack structured methods, particularly in the fast-paced digital age. Challenges include slow progress, poor time management, inconsistency, absence of direct teacher guidance (*sanad*), declining motivation, and distractions such as romantic relationships (Amir et al., 2021).

The *talaqqi* method, where students learn face-to-face with a teacher who corrects their recitation errors, originates from the Prophet Muhammad's (PBUH) practice of receiving Qur'anic revelation directly from Angel Gabriel. This method allows teachers to supervise, evaluate, and guide students' memorization of each verse meticulously, while also nurturing their psychological and spiritual well-being. Key advantages of *talaqqi* include direct correction of recitation, demonstration of proper articulation (*makhārij al-ḥurūf*), easier comprehension of *tajwīd* (recitation rules), and fostering strong teacher-student bonds (Muktafi & Umam, 2022). Supporting factors include the teacher's expertise, collaboration between teachers and parents, and the use of standardized *mushaf* (Al Fadhel, 2022). This method ensures the Al-Qur'an's purity by minimizing errors in pronunciation, *tajwīd*, and wording, thereby preserving its authenticity. Memorizers are thus encouraged to achieve *mutqin* (mastery), reflecting both their dedication to preserving the Al-Qur'an and their spiritual devotion to Allah (SWT) (Abi Abdillah, 2023).

Mutqin memorization represents the ultimate goal for Al-Qur'an students, symbolizing high-quality, well-preserved recitation. Maintaining *Mutqin* status is critical to safeguarding the Al-Qur'an's originality, as its textual integrity relies on flawless transmission through generations. This underscores the significance of *Mutqin* not only as an academic achievement but also as an act of worship.

Memorization methods are vital for *huffadz*, as they provide external structure (e.g., target-setting) and internal refinement (e.g., improving recitation and *sanad* integrity). This study focuses on the implementation of the *talaqqi* method at Roudhotul Tahfidzil Qur'an Boarding School in Jombang, East Java, established in 1965 as a center for Al-Qur'an memorization. The research examines how the *talaqqi* method is applied to achieve *Mutqin* memorization, the institution's efforts to sustain this tradition, and the outcomes of its pedagogical approach.

METHOD

This research employs a qualitative descriptive method, utilizing a case study approach. The term "case" derives from the word "case," meaning an event, phenomenon, or subject of investigation. The concept of a "case" is complex and multifaceted. A case study is an in-depth exploration of a "bounded system" or "multiple cases" over time, involving comprehensive data collection and the use of rich sources of information within a specific context. In other words, a case study investigates a particular phenomenon (the case) within a defined timeframe and setting (e.g., a program, event, process, institution, or social group), gathering detailed and profound information through various data collection procedures over a sustained period (Assyakurrohim et al., 2022).

Table 1. Research Informant

No.	Name	Department	Initials
1	Muhammad Rosikhul Ilmi	Deputy Head of MTQ	Informan I
2	Krisna Bayu Wilujeng	MTQ Teacher	Informan II
3	Thohir Afifuddin Abdullah	Tahfidz Student	Informan III
4	Hidayatul Khumaini	PPRTQ Alumni	Informan IV
5	Muhammad Irfan Bahrudin	PPRTQ Alumni	Informan V

Data was collected through observation, interviews with five informants, and documentation related to Qur'anic learning. The five informants, listed in the table below, served as primary subjects in this study. For data analysis, techniques included data reduction, data presentation, and conclusion drawing. To ensure data validity, three verification methods were applied: 1) Prolonging the observation period, 2) Continuous observation, and 3) Triangulation (cross-verification using multiple data sources or methods).

RESULT AND DISCUSSION

1. Implementation of the *Talaqqī* Method at Roudhotul Tahfidzil Qur'an Islamic Boarding School

This research highlights that the Roudhotul Tahfidzil Qur'an Islamic Boarding School for Boys employs the *talaqqī* method in Qur'anic education. As noted by Shamsul, Kato, and Hanufi (2021), this method was widely recognized among Al-Azhar University students in Egypt, where face-to-face interactions between teachers and students supplement formal university learning. The *talaqqī* system was categorized into two approaches: first, the teacher recited or imparted knowledge while students listened and may conclude with a Q&A session; second, the student recited in front of the teacher, who corrected any errors. *Talaqqī* represents a traditional Islamic educational method for studying religious sciences directly under competent teachers (*ulama*) with verified chains of transmission (*sanad*) to the Prophet Muhammad (PBUH). This method integrated pedagogical systems and models to cultivate Islamic ethics, comprehension, practice, and propagation of knowledge (Shamsul et al., 2021).

M. Zainuddin Al Anshari (2022) states that the *talaqqī* method, involving direct teacher-student interaction, was ideal for Al-Qur'an memorization (*tahfidz*). At Roudhotul Tahfidzil Qur'an, students recited their memorization to teachers (*ustadz*), who then read the next passage (*maqra'*) for the student to observe and repeated while looking at the text (*bin nadhor*). Setoran (recitation sessions) occurred after Maghrib prayers (Alanshari et al., 2022). Afiat Muktafi and Khoirul Umam (2022) described this process: students took turns reciting Al-Qur'anic verses to the *ustadz* with precision (*tartīl*), while the teacher meticulously reviewed their recitation and corrected mistakes (Muktafi & Umam, 2022). Rizalluddin (2019) added that *talaqqī* involved students imitating the teacher's recitation, followed by correction, and could be conducted privately or in groups (Rizalludin, 2019).

At Roudhotul Tahfidzil Qur'an, the *tahfidz* process begins with foundational Qur'anic literacy. Students unable to read start with *jilid* classes (basic recitation), progress to connected-verse reading (*sambung ayat*), and advance to *bin nadhor* classes focusing on fluency, basic *tajwīd* (recitation rules), and finally *tahfidz*. Students must recite memorized portions of their *ustadz* and complete a *tasmi'* (full recitation) of five *juz* (sections) before presenting them to the headmaster (*Romo Yai*). Each stage has specific learning objectives, ensuring systematic progression (Novi Iryansyah, 2022). Tika Kartika (2019) outlines similar stages at Al Hikamussalafiyah Boarding School: mastering *makhārij al-ḥurūf* (articulation), *tajwīd*, *tahsin* (recitation refinement), and *tahfidz* (Kartika, 2019). Al Anshari (2022) emphasizes classroom management as critical to optimizing learning outcomes (Alanshari et al., 2022).

Students at Roudhotul Tahfidzil Qur'an must demonstrate fluent, accurate Qur'anic recitation and pass written *tajwīd* exams to advance. Underscores classroom management as essential for achieving educational goals. Ultimately, students progressing to *tahfidz* classes exhibit mastery in recitation and *tajwīd*, key prerequisites for memorization.

2. Efforts to Sustain the Mutqin (Mastered) Al-Qur'an Memorization Tradition at Roudhotul Tahfidzil Qur'an Islamic Boarding School

Roudhotul Tahfidzil Qur'an preserves the *Mutqin* tradition through structured Qur'anic classes and competency assessments. *Tahfidz* programs required stages: *makhārij al-ḥurūf*, *tajwīd*, *tahsin*, and *tahfidz*. The school's curriculum included *Pra-Tahfidz* (beginner and *bin nadhor* levels) and *Tahfidz*, supplemented by morning *muroja'ah* (revision) with *Romo Yai*, *tasmi'*, and semesterly exams. Al Fadhel (2022) highlights that grouping students by ability, not age fosters motivation and facilitates learning, as seen at Darul Huffazh (Fadhel, 2022).

The evaluation involves *tasmi'* (oral recitation) and semesterly exams testing verse continuity (*sambung ayat*). These assessments track memorization quality and quantity, who stress periodic evaluations (e.g., every five juz) to identify strengths, weaknesses, and pedagogical adjustments. Ninin Marnia et al. (2021) add that exams measure progress and comprehension, ensuring alignment with learning objectives (Marnia et al., 2021).

The Challenges include uneven memorization abilities, inconsistent attendance due to incomplete preparation, and students prioritizing *muroja'ah* over new memorization (*ziyadah*) to preserve existing hafalan. Attributes this to varying student diligence, revising (*takrir*) was harder than memorizing new verses. To address this, teachers implement individualized management, continuous monitoring, and balanced *ziyadah-muroja'ah* schedules. Budi & Richana (2022) advocate strategic planning to overcome obstacles (Budi & Richana, 2022).

The boarding school's culture prioritizes meticulous Qur'anic pedagogy, from articulation to memorization, ensuring textual purity. Informants IV and V highlight the *kyai's* interpersonal engagement, attention to recitation quality, and emphasis on congregational prayers. Akbar (2020) underscores the *kyai's* role in fostering religious commitment and ethical conduct through direct communication.

3. Outcomes of the Talaqqi Method in Enhancing Memorization at Roudhotul Tahfidzil Qur'an Islamic Boarding School

The efficacy of the *talaqqi* method in Al-Qur'an memorization (*tahfidz*) was rigorously evaluated through a tripartite framework: 1) mastery of *tajwīd* (recitation rules), 2) *faṣāḥah* (linguistic fluency and clarity), and 3) *muroja'ah* (systematic revision). These indicators are not merely technical benchmarks but embody the holistic integration of spiritual, cognitive, and pedagogical dimensions intrinsic to Islamic education.

- ***Tajwīd*: The Foundation of Recitational Integrity**

Imam Ahmad Abi Abdillah (2023) underscores *tajwīd* as the cornerstone of *mutqin* (mastered) memorization, encompassing: a) *Makhārij al-Ḥurūf*: Precise articulation points for each Arabic phoneme, ensuring no distortion in sound production (e.g., distinguishing *ṣ* from *ṣ̣*). b) *Ṣifāt al-Ḥurūf*: Attributes of letters, such as *jahr* (audibility) or *hams* (whispering), are critical for preserving the Al-Qur'an's phonetic authenticity. c) *Ahkām al-Mad wa al-Qaṣr*: Rules governing elongation (*mad*) and shortening (*qaṣr*) of vowels, which affect rhythm and meaning. d) *Ahkām al-Nūn al-Sākinah wa al-Tanwīn*: Regulations for nasalization and assimilation (e.g., *idghām*, *iqlāb*).

The *talaqqi* method's strength lies in its ability to institutionalize these nuances through direct, real-time correction by teachers (*ustadz*). Unlike self-directed learning, *talaqqi* ensures errors in articulation or rhythm are immediately addressed, preventing the entrenchment of flawed recitation. Tajul Fadli et al. (2023) argue that *tajwīd* proficiency is not merely technical but a devotional act, as it mirrors the Prophet's (PBUH) recitation received from Jibrīl (AS). This alignment with divine precedent transforms *tajwīd* mastery into a spiritual obligation, elevating it beyond rote memorization.

- *Faṣāḥah*: Fluency as a Reflection of Cognitive Mastery

Faṣāḥah transcends mere fluency; it signifies the seamless integration of *tajwīd* with semantic comprehension and rhythmic flow. The Al-Qur'an's challenge in QS 28:34—where Mūsā (AS) acknowledges Hārūn's (AS) superior eloquence—highlights the theological weight of *faṣāḥah*. In pedagogical terms, *faṣāḥah* demands: a) *Al-Wafq wa al-Ibtidā'*: Mastery of pauses and restarts to preserve syntactic and thematic coherence. b) *Mura'at al-Kalimah wa al-Āyāt*: Precision in pronouncing words and verses without truncation or conflation.

The *talaqqī* method cultivates *faṣāḥah* through repetitive, teacher-guided recitation, where students internalize the Al-Qur'an's cadence and semantic structure. Muktafi & Umam (2022) note that students under *talaqqī* exhibit heightened auditory and kinesthetic memory, as the method engages multiple senses (hearing the teacher, vocalizing, and observing lip movements). This multisensory approach aligns with cognitive theories of deep learning, where layered reinforcement enhances retention and recall (Baddeley, 2000).

- *Muroja'ah*: Sustaining Memorization Through Strategic Revision

Muroja'ah is the linchpin of *mutqin* achievement, addressing the neurobiological reality of memory decay. Abi Abdillah (2023) frames *muroja'ah* as both a scientific and spiritual discipline, necessitating:

- Spaced Repetition: Distributing revision sessions across intervals to combat the Ebbinghaus Forgetting Curve.
- Active Recall: Self-testing without textual prompts to strengthen neural pathways.
- Contextual Reinforcement: Linking verses to liturgical practices (e.g., reciting *Surah al-Kahf* every Friday).

At Roudhotul Tahfidzil Qur'an, students employ advanced strategies like *fāmi bi syauqin*—a seven-day cyclical revision system derived from partitioning the Al-Qur'an's 30 juz into daily segments (Nihayah et al., 2023). This method not only optimizes time management but also embeds memorization within a ritualized framework, echoing the Prophetic tradition of nightly *muroja'ah* with Jibrīl (AS) during *Ramadan* (Bukhārī). While students set ambitious targets (e.g., two juz monthly), the prioritization of *Mutqin* over speed reflects an ontological shift in Islamic pedagogy. Elvi Khairiah (2021) and Abi Abdillah (2023) distinguish between *ḥifẓ al-ṣawt* (mechanical memorization) and *ḥifẓ al-ma'nā* (meaning-based retention), arguing that true mastery (*Mutqin*) emerges when both converge. Structured management, as emphasized by Iryansyah (2022), ensures targets remain adaptive to individual capacities, avoiding the pitfalls of burnout or superficial retention.

Despite producing *Mutqin* graduates, alumni often grapple with sustaining memorization amid secular distractions. Agita (2022) frames this as a moral crisis, where neglecting revision risks spiritual and communal accountability. Elvi (2021) attributes this struggle to the absence of institutionalized *muroja'ah* frameworks post-graduation, advocating for lifelong learning models akin to *ḥalaqāt* (study circles) or digital platforms offering virtual *talaqqī*.

The *talaqqī* method's success lies in its synthesis of rigor and spirituality, transforming memorization into a transformative journey (*sulūk*). By anchoring *tajwīd*, *faṣāḥah*, and *muroja'ah* in both classical tradition and cognitive science, it offers a counter-narrative to modern education's fragmentation. Future research should explore integrating neuroscientific tools (e.g., fMRI studies on memorization retention) with Islamic epistemologies to further refine *Talaqqī*'s efficacy in a digitized world.

CONCLUSIONS

The Roudhotul Tahfidzil Qur'an Islamic Boarding School for Boys employs the *Talaqqī* method, a face-to-face Al-Qur'an memorization technique where students recite their memorization to teachers (*ustadz*) after Maghrib prayers. During sessions, the *ustadz* reads the next passage (*maqro'*), which students listen to attentively before repeating while following the text (*bin nadhor*). This structured interaction ensures immediate correction of errors and reinforces proper recitation rules (*tajwīd*) and pronunciation (*makhārij al-ḥurūf*). To maintain the tradition of producing *mutqin* (mastered) memorizers, the school implements a phased curriculum: *Pra-Tahfidz* (basic recitation and fluency training) and *Tahfidz* (systematic memorization). Students progress based on their abilities, with evaluations through *tasmi'* (oral recitation tests) and semesterly exams. These assessments track fluency, accuracy, and retention, ensuring students meet quality benchmarks before advancing.

The challenges such as inconsistent attendance, varying memorization speeds, and students prioritizing revision (*muroja'ah*) over new memorization (*ziyadah*) are addressed through individualized learning plans. Teachers adjust focus to intensive revision for struggling students while maintaining gradual *ziyadah*. The school emphasizes quality over quantity, requiring students to master three key indicators: precise *tajwīd*, clear articulation (*faṣāḥah*), and fluent recall.

The success of this approach is reflected in the school's reputation for producing skilled *huffāz* (Al-Qur'an memorizers). Under the guidance of *Abah Yai* (the headmaster), both current students and alumni are rigorously monitored to ensure their memorization remains *mutqin*. This commitment to excellence has established the institution as a center for preserving the Al-Qur'an's purity through disciplined, teacher-guided learning.

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