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## **Implementation of the Talaqqi Method in Quran Memorization Learning and Its Relevance to Spiritual Intelligence at the As-Sunnah Islamic Boarding School in West Nusa Tenggara**

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### **Abstract**

This research is motivated by the importance of implementing the talaqqi method as a traditional yet relevant approach in learning to memorize the Qur'an in Islamic boarding schools, especially in the context of the increasing need for education that emphasizes not only cognitive aspects but also spiritual strengthening. This study aims to analyze the implementation of the talaqqi method in the process of memorizing the Qur'an and examine its relevance to the formation of spiritual intelligence of students at the Assunnah NTB Islamic Boarding School. The research method used is a qualitative study with a descriptive approach, data collection methods through observation techniques, in-depth interviews, and documentation to obtain comprehensive data related to the implementation of talaqqi. The results of the study show that the talaqqi method is implemented through the stages of talqin, tashih, kitabah, and tasmi' hafalan which are carried out systematically and intensively, so that it can improve the accuracy of memorization, discipline, and the quality of the students' relationship with the Qur'an. The findings also revealed that the ongoing direct interaction between the ustadz and the students during the talaqqi process significantly contributes to strengthening spiritual intelligence, as reflected in increased religious awareness, deepened appreciation of worship, and internalization of moral values. This research confirms that the talaqqi method is not only effective from a pedagogical perspective but also has important implications for shaping the students' spiritual character.

**Keywords:** *Talaqqi, Tahfidz Al-Qur'an, Spiritual Intelligence, Religious Learning.*

### **1. Introduction**

The development of Islamic education in Indonesia demonstrates the growing need for learning models that are not solely oriented toward cognitive achievement but also emphasize strengthening students' spiritual and character aspects. In the context of Islamic boarding schools (pesantren), Quran memorization (tahfidz) is a crucial instrument in shaping a generation with morals and a commitment to religious values.



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Therefore, traditional practices such as the talaqqi method are maintained and reimagined to make them relevant to contemporary educational demands (Najib et al., 2024; Sholeh & Nuha, 2025).

Although the talaqqi method has long been a tradition in Quranic learning, several issues remain regarding its effectiveness in developing students' spiritual intelligence (Affandi & Mubarak, 2024; Subiyono, 2021). Some tahfidz institutions tend to emphasize quantitative memorization targets without ensuring the connection between recitation, appreciation, and internalization of spiritual values. Furthermore, changes in the learning patterns of the younger generation and the integration of technology into learning pose challenges to the quality of face-to-face interactions that are at the heart of talaqqi (Nugraha et al., 2020; Sumarto et al., 2025).

Recent research on the application of the talaqqi method generally demonstrates the effectiveness of this approach in improving recitation accuracy, tajwid mastery, and memorization consistency. However, the focus of studies is often technical-pedagogical (e.g., the stages of talqin, tashih, kitabah, and tasmi' memorization), resulting in less in-depth attention to spiritual development. Empirical reviews of case studies and experiments in elementary and Islamic boarding schools (pesantren) contexts reinforce the evidence that talaqqi is effective for memorization quality, but its religious-affective implications are rarely systematically analyzed (Abdillah et al., 2025).

A research gap in the study of Quran memorization learning is evident in the limited number of studies explicitly linking the practice of the talaqqi method to the development of students' spiritual intelligence. Various studies have shown that learning to memorize the Qur'an, particularly through talaqqi, contributes significantly to the accuracy of recitation and the quality of memorization. Nur Aini (2020), for example, emphasized the effectiveness of talaqqi in improving the accuracy and quality of memorization among students, but her research focused on quantitative outcomes and did not address affective and spiritual aspects. On the other hand, research by Zarkasyi (2022) and Maulana (2021) emphasized the process of internalizing values and strengthening spiritual intelligence through the practice of worship, teacher role models, verse contemplation, and dhikr in tahfidz learning, but did not examine the talaqqi method as the primary pedagogical approach. Research by Suryani (2023) emphasized the role of talaqqi in maintaining the authenticity of recitation and the continuity of the sanad (chain of transmission), but did not link it to the development of spiritual intelligence or the theoretical framework of modern learning. Meanwhile, Firmansyah (2022) highlighted the importance of the spiritual relationship between teachers and students in the success of memorization in Salafi Islamic boarding schools (pesantren), although this relationship has not been specifically analyzed within the context of the talaqqi method. Overall, these studies indicate that although talaqqi is recognized as technically and spiritually effective in general, no research has integratively correlated the practice of talaqqi with indicators of spiritual intelligence such as divine awareness, ritual appreciation, moral empathy, and the integration of values into daily behavior,



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particularly in Islamic boarding schools that combine tradition and modern demands. Therefore, research is needed that comprehensively examines how the talaqqi method plays a role in developing students' spiritual intelligence from the perspective of Islamic education and contemporary learning theory. This research aims to fill the gap in research and enrich understanding of the pedagogical mechanisms linking Quran memorization to the development of students' spirituality.

This study aims to describe the implementation of the talaqqi method in Quran memorization learning and analyze its relevance to the development of students' spiritual intelligence at the Assunnah Islamic Boarding School in West Nusa Tenggara (NTB). Practically, this study is expected to provide recommendations for tahfidz program managers and Islamic boarding school educators to design learning interventions that balance the technical aspects of memorization and spiritual strengthening; theoretically, this research is intended to enrich the literature on Qur'anic pedagogy by connecting traditional practices and the development of spiritual intelligence (Qonita et al., 2023).

In a contemporary academic context, this research positions itself within the current stream of Islamic education studies that seeks to integrate classical methods with modern approaches to educational quality evaluation. It demonstrates that the revitalization of traditional practices such as talaqqi can contribute to holistic educational goals when linked to measurable spiritual indicators. Therefore, this research is relevant to the discourse on religious education oriented toward the integration of 21st-century values and competencies (Setiawan et al., 2025).

## **2. Literature Review**

Studies on Islamic education and Quranic learning, particularly through the talaqqi and tahfidz methods, over the past five years have shown a research direction that increasingly combines traditional pedagogical practices with the development of students' spiritual intelligence. Recent research confirms that Quranic learning functions not only as a process of transferring reading and memorization skills, but also as a means of internalizing religious values, which impact the spiritual and character development of students (Riadi, 2025; Vahlepi et al., 2025).

Thematically, previous research can be classified into several main focuses. First, studies examine the effectiveness and management of the talaqqi and tahfidz methods in the context of Quranic learning. Several recent studies have shown that the talaqqi method is effective in improving students' memorization and Quranic reading skills (Fahri Luthfi Ardiansyah et al., 2023; Kinana Dwinta Sukma & Syamsu Nahar, 2025). Other research also highlights how managing the implementation of the talaqqi method helps teachers plan objectives, memorization targets, and evaluate memorization learning (Kartika, 2019; Purba & Hasan, 2025).



Examples of research with strong empirical findings include "The Implementation Of The Talaqqi Method In Learning Qur'an Memory For Second-Grade Students At Madrasah Ibtidaiyah Muhammadiyah Gasang" (The Islamic Elementary School), which explores the challenges and supporting factors of implementing the talaqqi method in Islamic elementary schools (Ilmi et al., 2021; Fajrin et al., 2025).

Second, studies highlighting spiritual intelligence and its impact in Islamic education are increasingly emerging, such as research demonstrating the relationship between Quran memorization and spiritual intelligence on other skills, such as students' mathematical connections (Riadi, 2025). Furthermore, the study "Developing Spiritual Intelligence Through the Internalization of Sufi Values" explains how Islamic boarding school education can instill spiritual values through the internalization of Sufi practices as an effort to develop the spiritual intelligence of students (Abidin & Sirojuddin, 2024).

Third, in terms of pedagogical transformation, many recent studies explore innovations in Quranic learning, including the use of digital technology to implement talaqqi (recitation of the Quran) more flexibly in the modern era, such as the implementation of digital talaqqi with supporting technology to facilitate Quranic learning in Islamic boarding schools (Yustiasari Liriwati et al., 2024).

Several studies also demonstrate that the implementation of the talaqqi method in the context of reading instruction (tajwid and makhraj) can increase motivation, engagement, and learning quality in Islamic elementary schools (Hidayat et al., 2024).

From a methodological perspective, the majority of studies use descriptive qualitative approaches, case studies, and classroom action research. This approach enriches the empirical picture, but few provide in-depth theoretical studies on the relationship between the talaqqi method and the development of spiritual intelligence as a measurable pedagogical construct. Therefore, there is a research gap regarding the integration of methodologies capable of bridging traditional learning practices with spiritual intelligence theory and comprehensive evaluation of outcomes.

Based on this mapping, this study aims to fill this gap by emphasizing an integrative analysis of the role of the talaqqi method and Quran memorization in developing students' spiritual intelligence as part of a holistic Islamic education process. This research is expected to provide novel contributions to the development of Islamic education pedagogy and religious learning theory in the contemporary era.

### 3. Research Method

This research uses a qualitative approach with a case study design to in-depth examine the implementation of the talaqqi method in Quran memorization learning and its relationship to the development of students' spiritual intelligence at the Assunnah Islamic Boarding School in West Nusa Tenggara (NTB). This approach was chosen because the research emphasizes not only memorization achievement but also the learning process, the interaction between the ustadz and students, and the contextual



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spiritual dynamics that cannot be measured solely quantitatively. This research model aligns with previous studies of talaqqi implementation in Islamic boarding schools (Muktafi & Umam, 2022).

The research data is descriptive qualitative, sourced from primary and secondary data. Primary data were obtained through direct observation of the implementation of tahfidz learning during each talaqqi session, including teaching methods, memorization repetition patterns, and ustadz-student interactions. In-depth interviews were also conducted with ustadz (Islamic teachers) or tahfidz (Quran memorization) mentors, students currently or previously enrolled in the tahfidz program, and Islamic boarding school administrators to gain a comprehensive understanding of the implementation of the talaqqi method and its impact on the students' spiritual development. Secondary data were collected through institutional documentation, such as the tahfidz curriculum, learning guidelines, memorization evaluation records, as well as academic literature and previous research relevant to the talaqqi method, Qur'an memorization, and spiritual education. A similar approach was used in previous research on the implementation of talaqqi in Islamic boarding schools (Prayogi et al., 2025; Waliko et al., 2022).

The selection of informants in this study was conducted using a purposive sampling technique, taking into account the informants' direct involvement and experience in implementing tahfidz learning. The primary research instrument was the researcher herself, supported by observation guidelines, semi-structured interview guidelines, and documentation sheets to ensure a systematic and directed data collection process.

Data analysis was conducted through the stages of data reduction, data presentation, and conclusion drawing, following a qualitative analysis model commonly used in Islamic education research (Fajri et al., 2023). In the reduction stage, data from observations, interviews, and documentation were selected and categorized to identify patterns of talaqqi method implementation, the intensity of learning interactions, and behavioral indicators reflecting students' spiritual intelligence, such as religious awareness, religious discipline, and internalization of moral values. Next, the data were presented in the form of thematic narratives and descriptive tables to systematically illustrate learning practices and their impacts. The conclusion drawing stage was conducted by interpreting the research findings based on the theoretical framework of Quranic pedagogy and spiritual intelligence, and identifying factors that support and hinder the implementation of the talaqqi method in students' spiritual development.

To ensure the credibility and validity of the data, this study employed technical triangulation (observation, interviews, and documentation) and source triangulation (ustadz, students, and Islamic boarding school administrators), as recommended in similar qualitative research (Fikri et al., 2025).



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## 4. Result

### 4.1 A Brief Profile of the Assunnah Islamic Boarding School in NTB

The Assunnah Islamic Boarding School in East Lombok is an Islamic educational institution focused on strengthening Islamic understanding based on the Quran and Sunnah, guided by the Ahlus Sunnah wal Jama'ah method. Located in Bagik Nyaka Santri Village, Aikmel District, East Lombok Regency, West Nusa Tenggara Province, the school serves as an Islamic educational institution contributing to the development of a generation of Muslims with knowledge, morals, and Islamic personalities.

The Assunnah Islamic Boarding School was founded in 2004 in East Lombok Regency under the leadership of Ustadz Sufyan Bafien Zein. The school's presence was motivated by the community's need for an Islamic educational institution that could balance the mastery of religious knowledge, the implementation of religious practices in accordance with Islamic law, and the development of the morals and spirituality of its students. Since its inception, the Assunnah Islamic Boarding School has been committed to developing a pesantren-based education system with an emphasis on Quranic learning, particularly through the memorization program (tahfidz), as the primary foundation for fostering the students' knowledge and spiritual development. Throughout its development, the school has continuously strengthened its curriculum and educational governance to remain responsive to the dynamics and demands of the times, without neglecting the deep-rooted traditions of Islamic boarding school scholarship.

The vision of the Assunnah Islamic Boarding School is to become one of the best Islamic boarding schools on the island of Lombok, providing education and fostering students based on the faith and methodology of Ahlussunnah wal Jamaah, and focusing on the comprehensive development of students' knowledge, morals, and spirituality. The mission of the Assunnah Islamic Boarding School is to provide integrated teaching and fostering to produce students with sound faith and the methodology of the Salaf Ahlussunnah wal Jamaah, who are able to apply the knowledge gained in their daily lives, grounded in noble morals. The educational process is directed not only at mastering cognitive aspects, but also at developing the personality and spirituality of students through the instilling of Islamic values. In the area of Qur'anic recitation, Islamic boarding schools are committed to producing students who are able to memorize, understand, and practice the Qur'an correctly and consistently. Furthermore, student competency development also encompasses mastery of 21st-century knowledge and skills, such as science, information technology, and Arabic and English language skills, to support students' competitiveness at the national and international levels. The entire learning process is designed to be active, creative, effective, and enjoyable, and is conducted in accordance with the mu'adalah standards of the Islamic University of Madinah. Institutionally, Islamic boarding schools implement educational management based on Quality Assurance Standards (SPM) and National Education Standards (SNP), and



continuously improve the professionalism of educators and education personnel to produce graduates ready to continue their education at the tertiary level, both domestically and internationally. Assunnah Islamic Boarding School currently has 2,300 students from various levels, starting from Kindergarten (TK) as a foundation for character building and introduction to Islamic values, followed by Elementary School (SD) which emphasizes strengthening literacy, numeracy, and the habituation of morals and worship. Education then continues to Junior High School (SMP) with a focus on developing thinking skills, deepening knowledge, and integrating Islamic values, and Senior High School (SMA) which prepares students academically, morally, and independently to continue their education or play a role in society. At the highest level, this Islamic boarding school also runs Ma'had Aly as an Islamic higher education institution oriented towards the deepening of sharia sciences and the formation of cadres of Muslim scholars and intellectuals with integrity.

#### **4.2 Implementation of the Talaqqi Method in Learning to Memorize the Qur'an at the Assunnah Islamic Boarding School in NTB**

This study examines the implementation of the talaqqi method in learning to memorize the Qur'an at the Assunnah Islamic Boarding School in East Lombok Regency, West Nusa Tenggara (NTB). The talaqqi method is applied systematically with clear stages, starting from the talqin process, where the ustadz provides examples of readings to be memorized by the students. This process is followed by imitation reading activities, direct correction by the teacher, writing daily memorization targets, qira'ah jama'iyah (joint reading), and ending with a talaqqi session, where students submit their memorization to the instructor for review and correction. These structured stages are designed to ensure the quality of memorization and correct recitation of the Qur'an according to the rules of tajwid, as well as provide opportunities for students to learn the recitation of the Qur'an in a comprehensive and directed manner. The selection of the talaqqi method as the core approach in learning to memorize the Qur'an at the Assunnah Islamic Boarding School in NTB has a strong basis. In addition to the structured stages, the talaqqi method is also supported by strict competency standards for the supervising ustadz. In an interview with Wijaya, the Head of the Al-Quran Memorization Division, he stated:

*"The talaqqi method not only teaches correct recitation through examples given by the teacher, but also introduces a direct process for improving recitation. Each tutor is also required to have good recitation, adhere to correct tajweed rules, have a thorough understanding of the rules of Quranic recitation, and have memorized at least three juz."*

He also emphasized that through these stages, students can improve their recitation, write memorization targets, and recite together, ultimately strengthening their memorization before submitting their memorization individually to the teacher. This



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demonstrates that the talaqqi method is more than just a memorization technique, but also a thorough approach to ensuring the quality of recitation.

Abdul Wahid, one of the mentors and instructors of the talaqqi program at the Islamic boarding school, added that the talaqqi method is implemented through a highly structured, step-by-step process. In an interview, he revealed that:

"During the talqin stage, the teacher recites a section of the verse to be memorized by the students in a clear and concise manner. The students then listen and imitate the teacher's recitation. Afterward, they are asked to recite it individually to correct any errors, including pronunciation, character, and application of the rules of tajweed. From this, we, the instructors, are required to fulfill the requirements as instructors, which include good recitation skills and a thorough understanding of the rules of tajweed, both theoretically and practically. We are also required to have memorized three chapters of the Quran."

From this interview, it can be concluded that the emphasis on accurate recitation demonstrates that this Islamic boarding school prioritizes recitation quality in its tahfidz program. With these standards, the boarding school strives to ensure that each student is guided by a qualified and credible instructor in teaching the Quran. This aims to ensure the smooth running of the talaqqi process and ensure that the recitations received by the students are authentic and in accordance with the teachings of the Quran. The implementation of these competency standards is also closely linked to a rigorous evaluation mechanism for the quality of students' memorization. Abdul Wahid explained that each student is assessed based on their memorization skills, characteristics, tajweed rules, and fluency. This evaluation is carried out strictly, with students not permitted to make more than three errors in a single memorization session. This careful assessment ensures that the talaqqi process focuses not only on the amount of memorization, but also on the quality of the readings taught to the students. With continuous assessment, the Islamic boarding school ensures that each student can improve and perfect their recitation in accordance with applicable qira'ah standards.

The research results indicate that the talaqqi method implemented at the Assunnah Islamic Boarding School in West Nusa Tenggara (NTB) plays a significant role in improving the quality of students' memorization and recitation of the Quran. One of the main implementations of this method is through talqin fardi (individual guidance), where the teacher listens to each student's recitation one by one and provides direct correction for any reading errors, both in terms of tajwid and makhraj. This process allows the teacher to pay special attention to each student and identify any difficulties they face in memorizing and reciting the Quran.

In addition to individual guidance, talaqqi learning also involves structured stages, starting with listening to the teacher's recitation examples, students' imitation, direct correction, and ultimately, joint evaluation during communal qira'ah activities. This learning pattern encourages students' active involvement in the learning process and helps them improve their recitation gradually and continuously.



However, the research results also revealed several obstacles in implementing the talaqqi method. From the perspective of the ustadz (Islamic teachers), limited meeting time and inaccurate attendance are factors that reduce the effectiveness of learning. From the perspective of the students, frequent obstacles include a lack of discipline in attending talaqqi sessions and limited time to prepare memorization before submission. Furthermore, challenges in classroom management and time management also impact the optimization of the tahfidz learning process.

#### **4.3 The Relevance of the Talaqqi Method to Spiritual Intelligence at the Assunnah Islamic Boarding School in NTB**

The research results show that the implementation of the talaqqi method in Quran memorization learning at the Assunnah Islamic Boarding School in West Nusa Tenggara (NTB) has a significant impact on the development of students' spiritual intelligence. The memorization process, conducted directly in front of a religious teacher (ustadz), requires students to maintain full concentration, peace of mind, and spiritual readiness when reciting Quranic verses. This fosters an inner awareness in students that memorization is not merely an academic activity, but rather an act of worship that requires etiquette and sincerity.

The face-to-face interaction in the talaqqi process allows for personalized and in-depth guidance. The ustadz not only listens to students' recitations from a technical perspective but also provides advice and spiritual encouragement. One of the ustadz (AW) teaching tahfidz, explained that through talaqqi, students are trained to be more serious and responsible in their memorization, as each memorization is carried out under direct supervision and immediate correction. He believes this process helps students become more careful, calm, and devout in reciting the Quran.

Interviews with students also support these findings. Several students stated that talaqqi (recitation of the Quran) made them feel closer to the Quran. A 12th-grade student (DD) revealed that during memorization sessions, he felt compelled to truly dedicate his heart to the Quran, as reading in the presence of a religious teacher (teacher) made him more focused and earnest. He also felt a growing sense of sincerity in memorizing, realizing that the memorization was a trust that must be safeguarded.

Furthermore, the talaqqi method encourages the development of spiritual values such as sincerity, discipline, and a love for the Quran. The Head of Tahfidz (ES) explained that through the habit of talaqqi, students are gradually trained to be patient, consistent, and maintain good manners toward their teachers. The consistent process of memorizing (muroja'ah) helps students understand that maintaining memorization is part of their spiritual responsibility, not simply an institutional requirement.

The impact of the talaqqi method is also evident in the students' daily behavior, particularly in their disciplined worship. Based on interviews, the religious teachers observed that students who regularly participated in talaqqi demonstrated increased



discipline in performing prayers, attending halaqah (religious gatherings) on time, and preparing their memorization independently. A seventh-grade student (OR) reported that after participating in talaqqi regularly, he felt more motivated to maintain prayer and other acts of worship, as his memorization of the Quran made his worship more meaningful.

Furthermore, mastering Quran memorization through the talaqqi method significantly impacted the students' devotion during prayer. Several students stated that memorizing verses helped them better understand and internalize the prayer recitations, fostering a sense of calm and inner connection with Allah Subhānahu wa Ta'ālā. A tenth-grade student (MG) revealed that when hearing or reading the same verses he had memorized, he felt more focused and devout during prayer. These findings show that the talaqqi method not only improves the quality of memorization, but also plays a role in forming spiritual discipline and devotion to worship of students.

## **5. Discussion**

This discussion section aims to interpret and analyze the research findings by linking them to relevant theories and previous research findings. The discussion focuses on interpreting the results of the study regarding the implementation of the talaqqi method in Quran memorization learning and its contribution to the development of students' spiritual intelligence. Through this analysis, the research not only explains the findings but also demonstrates the research findings' position as a form of novelty and a scientific contribution to the study of Islamic education, particularly in the context of memorization education in Islamic boarding schools (pesantren).

### **5.1 Implementation of the Talaqqi Method in Learning to Memorize the Qur'an at the Assunnah Islamic Boarding School in NTB**

Research findings indicate that the implementation of the talaqqi method at the Assunnah Islamic Boarding School in West Nusa Tenggara (NTB) aligns with constructivist learning theory, which emphasizes that knowledge is actively constructed through direct experience, repetition, and social interaction. In the talaqqi process, students do not simply passively receive material but actively engage in listening, imitating, reflecting, and revising their reading. This iterative and reflective learning process makes learning more meaningful and contextual, rather than merely mechanical memorization (Ariansyah, 2023).

Furthermore, the implementation of talqin fardi and individual guidance reflects the principles of humanism in education, which views students as unique individuals with varying needs, abilities, and potential. This personalized approach provides space for students to develop holistically, not only cognitively but also affectively and spiritually.



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Students do not simply memorize the Quran but also internalize religious values, strengthening their intrinsic motivation and inner connection with the Quran (Darmawan & Ramli, n.d.).

Despite its effectiveness, various obstacles identified indicate the need to strengthen managerial and pedagogical aspects. Limited learning time and student readiness are key challenges that can impact the quality of memorization. Therefore, efforts to improve the competence of religious teachers through pedagogical training and in-depth study of tajwid, as well as strengthening classroom management and increasing learning time, are relevant strategic steps to increase the effectiveness of the talaqqi method.

Regular monitoring and evaluation by Islamic boarding school administrators, including the involvement of students' parents, are practices that support the sustainability and improvement of the quality of tahfidz learning. Regular evaluations enable Islamic boarding schools to more objectively identify learning achievements and obstacles and provide constructive feedback to both teachers and students.

Overall, the results and discussion indicate that the talaqqi method has a significant impact on improving the quality of memorization, recitation accuracy, and strengthening the spiritual well-being of students. Despite facing a number of challenges, this method remains relevant and effective in Quranic memorization education and has significant potential for further development through learning innovation and strengthening Islamic boarding school management.

## **5.2 The Relevance of the Talaqqi Method to Spiritual Intelligence at the Assunnah Islamic Boarding School in NTB**

The findings of this study indicate that the talaqqi method has strong relevance to the development of spiritual intelligence from an Islamic educational perspective. The face-to-face memorization process creates a space for intense interaction between the ustadz and students, so that Quranic learning does not stop at the cognitive aspect but develops into a meaningful religio-spiritual experience. This aligns with the view that talaqqi functions as an active learning arena, where students construct spiritual meaning through direct experience and personal reflection (Hidayat et al., 2024).

The spiritual values instilled through talaqqi such as sincerity, patience, consistency in muroja'ah (religious study), and etiquette toward teachers and others demonstrate that this method aligns with a humanistic approach to education, which emphasizes the development of students' affective and spiritual aspects. Individual guidance and the ustadz's exemplary role model (uswah) are crucial factors in the internalization of these values, as students learn not only from verbal instruction but also from the ustadz's daily behavior and attitudes.



Furthermore, these findings confirm that the talaqqi method is closely linked to the concept of tazkiyatun nafs (purification of the soul) in Islamic education. The memorization process, accompanied by strengthening adab (good manners), disciplined worship, and sincerity, reflects a continuous process of soul purification through intense interaction with the Quran. Talaqqi thus serves not only as a pedagogical method for improving memorization but also as a means of spiritual development and character formation for students.

The results of this study align with the findings of Fauzi and Maulida (2022) and Setiawan (2025), who emphasized that talaqqi in Islamic boarding schools (pesantren) is a form of humanistic learning that emphasizes the teacher-student relationship and the internalization of spiritual values. The integration of traditional learning and religious values implemented through talaqqi demonstrates that this method remains relevant and adaptive in the context of modern education, particularly in efforts to shape the spiritual intelligence and character of students holistically (Azzam & Saputra, 2025).

## **6. Conclusion**

This study found that the implementation of the talaqqi method in Quran memorization learning at the Assunnah Islamic Boarding School in West Nusa Tenggara significantly contributed to the development of students' spiritual intelligence. The process of direct memorization by the teacher, which involves stages of talqin (teaching), reading correction, writing memorization targets, collective recitation, and individual talaqqi (teaching), not only improves the quality of reading and memorization but also strengthens the students' spiritual connection with the Quran. The face-to-face interaction between teacher and students fosters deeper spiritual awareness, making memorization not just an academic task but also an act of worship that connects students with Allah Subhanahu wa Ta'ala.

The scientific contribution of this study is to strengthen understanding of the importance of the talaqqi method in improving students' spiritual intelligence. This research adds insight into the influence of the talaqqi method on spiritual character formation, which focuses not only on the quality of memorization but also on values such as sincerity, discipline, patience, and steadfastness. The results of this study provide evidence that Quranic learning involving direct interaction with teachers is effective in deepening students' emotional and spiritual connection to the Quran, which contributes to the development of more spiritually mature individuals.

Based on these findings, several recommendations can be made to improve the effectiveness of the talaqqi method. First, managing and increasing the time for talaqqi learning so that students have sufficient time to optimally prepare their memorization and so that the supervising ustadz (Islamic teachers) can effectively guide them. Second, training for ustadz to improve their competency in teaching and managing the talaqqi process is also important, particularly in adopting technology to support learning. Finally,



strengthening classroom management and regular evaluations are essential to ensure the quality of students' memorization and spiritual development can be continuously monitored and improved.

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