



The Effectiveness of the Talaqqī Musyāfahah Method in Improving Students' Al-Qur'an Memorization Skills

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Abstract: This study aims to analyze the implementation of the talaqqī musyāfahah method in Qur'an memorization learning at MTsS Al-Washliyah Tembung and to identify the supporting and inhibiting factors that affect its effectiveness. This method relies on direct oral instruction between teacher and student, where the teacher recites a verse first and the students imitate it collectively or individually. The process continues with periodic memorization submissions, direct correction by the teacher, repetition (murāja'ah), and memorization evaluation using a structured guidebook. The study adopts a qualitative approach with data collection techniques including observation, in-depth interviews, and documentation and analyzed using the Miles and Huberman data analysis model techniques which include data reduction, data presentation, and drawing conclusions/verification. The results show that the application of the talaqqī musyāfahah method creates an interactive and profound learning atmosphere. It not only emphasizes technical aspects such as tajwīd and makhraj but also fosters emotional closeness between teacher and student. Despite challenges such as varying memorization abilities, high target loads, and a lack of independent practice, several supporting factors such as student motivation, discipline, intensive teacher guidance, and the use of murottal media help students make significant progress in memorization. Overall, the talaqqī musyāfahah method has proven effective in improving the quality of recitation, the quantity of memorized verses, and the students' retention of Qur'anic passages. Therefore, the findings of this study can be a reference for Al-Quran educators, as well as an innovation and development.

Keyword : Effectiveness, Talaqqī musyāfahahmethod, Al -Qur'an memorization

Abstrak: Penelitian ini bertujuan untuk menganalisis penerapan metode talaqqī musyāfahah dalam pembelajaran hafalan Al-Qur'an di MTsS Al-Washliyah Tembung serta mengidentifikasi faktor pendukung dan faktor penghambat yang memengaruhi efektivitasnya. Metode ini mengandalkan pembelajaran lisan secara langsung antara guru dan siswa, di mana guru membacakan ayat terlebih dahulu dan siswa menirukan secara kolektif maupun individu. Proses dilanjutkan dengan setoran hafalan secara berkala, koreksi langsung dari guru, pengulangan (muraja'ah), serta evaluasi hafalan melalui buku panduan yang terstruktur. Penelitian ini menggunakan pendekatan kualitatif dengan teknik pengumpulan data berupa observasi, wawancara mendalam, dan dokumentasi serta dianalisis menggunakan teknik analisis data model Miles dan Huberman yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan/verifikasi. Hasil penelitian menunjukkan bahwa penerapan metode talaqqī musyāfahah menciptakan suasana belajar yang interaktif dan mendalam, tidak hanya

menekankan aspek teknis seperti tajwid dan makhraj, tetapi juga membangun kedekatan emosional antara guru dan siswa. Meskipun ditemukan hambatan seperti perbedaan kemampuan hafalan, beban target yang tinggi, serta kurangnya latihan mandiri, sejumlah faktor pendukung seperti motivasi siswa, disiplin, bimbingan guru yang intensif, dan penggunaan media murottal membantu siswa mencapai kemajuan signifikan dalam hafalan. Secara keseluruhan, metode talaqqi musyāfahah terbukti efektif dalam meningkatkan kualitas bacaan, kuantitas hafalan, serta kekuatan daya ingat siswa terhadap ayat-ayat Al-Qur'an. Oleh karena itu, temuan penelitian ini dapat menjadi acuan bagi pendidik Al-Qur'an, sekaligus sebagai inovasi dan pengembangan strategi pembelajaran hafalan yang lebih efektif dalam konteks pendidikan Islam.

Kata kunci : Efektifitas, Metode talaqqi musyāfahah, Hafalan Al-Qur'an.

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Introduction

The Al-Qur'an is the main life guide for Muslims which functions as a source of teachings, laws and guidance in living life (Siti Naila Aziba et al., 2025). Therefore, efforts to study, memorize and maintain the purity of the Al-Qur'an are an obligation that is highly recommended (Wahyuni Ramadhani & Wedra Aprison, 2022; Nahdliyah, 2023). Memorizing the Al-Qur'an is not just an activity of remembering the pronunciation of verses, but also preserves the legacy of revelation as revealed to the Prophet Muhammad. on a regular basis. This activity requires effective learning methods, so that the memorization process is not only fast, but also precise according to the correct rules of tajwid and makhraj letters.

Moreover, memorizing the Quran is a very important deed in Islam because it contains various virtues that impact life in this world and the hereafter (Amalia Sholeha & Muhammad Dahlan Rabbanie, 2020). Numerous narrations mention that those who memorize the Quran attain a high status, are honored before humans, and will eventually find a noble place in the sight of Allah SWT. The Prophet Muhammad (peace be upon him) said:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يُقَالُ لِصَاحِبِ الْقُرْآنِ: اقْرَأْ، وَارْتَقِ، وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا، فَإِنَّ مَنْزِلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرُؤُهَا

From 'Abdullāh bin 'Amr raḍiyallahu'anhuma he said that the Messenger of Allah said, "It will be said to the person who reads (memorizes) the Qur'an later (on the Day of Judgment), 'Read and ascend and tartillah as you were in the world of the Qur'an. Because your position (in heaven) is at the end of the verse you read (memorized)." (HR. Abu Dawud no. 1464; At-Tirmidhi no. 2914).

In Awn al-Ma'būd Syarh Sunan Abī Dāwūd, it is explained that the "owner of the Qur'an" (shahibul Qur'an) is not only someone who memorizes it verbally,

but also someone who guards, studies, contemplates, and practices its contents in their daily lives. Each time they read a verse, they will rise one level. Therefore, the more they memorize and understand the Qur'an, the higher their status in Paradise.

Another advantage of memorizing the Qur'an is that the rewards continue to flow (amaljariyah), because this memorization can be taught to others, passed down to the next generation, and practiced throughout life. This is also a cause of safety in the afterlife. In another hadith, the Prophet Muhammad saw. said:

عن عثمان بن عفان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: « خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ » رواه البخاري

From Uthman bin Affan raḍiyallāhu ‘anhu, he said that the Messenger of Allah said, "The best of you are those who learn the Qur'an and teach it." (HR. Al-Bukhari, No. 5027).

One method that has proven effective since the time of the Prophet Muhammad (peace be upon him) is the talaqqī and musyāfahah method. Etymologically, talaqqī means receiving directly, while musyāfahah means learning face-to-face from teacher to student (Arya Firmansyah & Mavianti, 2023). In practice, this method requires students to recite memorized texts directly in front of the teacher, allowing the teacher to correct reading errors, improve tajwid, and ensure pronunciation meets qirā'ah standards. The advantage of this method lies in the personalized aspect of learning, as the teacher can provide specific guidance according to each student's abilities and errors.

In the context of madrasah education, particularly at the MTs (Islamic junior high school) level, the ability to memorize the Quran is often used as an indicator of achievement in Islamic Religious Education (IS). However, various studies and field observations indicate that not all students have good memorization skills. Some students memorize quickly but forget easily, while others have strong memorization skills but are slow to add new verses. This requires a method that can maintain memorization quality while increasing student motivation.

MTsS Al Washliyah Tembung, as an Islamic educational institution, places Quranic learning as a crucial part of its curriculum. This madrasah has a memorization program aimed at developing a generation that loves and is fluent in reciting the Quran. However, initial observations revealed challenges such as tajwid errors, inconsistent reading fluency, and poor retention of memorized texts. These factors indicate the need for more intensive and structured learning methods.

The talaqqī musyāfahah method is believed to be a solution to this problem because, in addition to providing direct learning, it also fosters emotional

interaction between teacher and student, which can motivate students to continuously improve their memorization. In this process, the teacher acts as both a guide and a supervisor of memorization quality, while students have the opportunity to correct errors in real time.

Furthermore, the application of the talaqqi musyafahah method aligns with the centuries-old tradition of Islamic scholarship, where the sanad of Qur'anic scholarship is maintained through direct interaction between teachers and students. Therefore, research on the effectiveness of this method at MTsS Al Washliyah Tembung is not only useful for measuring the success of the tahfiz program at the madrasah, but also contributes to the development of Qur'anic learning methods in Islamic educational institutions in general.

Several previous studies have highlighted the effectiveness of the talaqqi musyafahah method in learning the Qur'an. For example, research conducted by (Cucu Susianti, 2016) emphasizes the role of this method in improving the accuracy of students' reading and pronunciation, while research Suriansyah, (2021) found that direct interaction with teachers strengthens students' memorization discipline. However, these studies tend to focus on the technical aspects of reading or quantitative memorization outcomes. Unlike previous research, this study examines the effectiveness of the talaqqi musyafahah method more comprehensively, taking into account supporting factors, inhibiting factors, and the emotional and motivational dynamics between teachers and students in the Qur'an memorization process at MTsS Al-Washliyah Tembung. This is where this research is novel.

Furthermore, this research has the advantage of being conducted at MTsS Al-Washliyah Tembung, a madrasah that integrates the tahfiz program into the formal curriculum. This provides a more concrete empirical picture of the effectiveness of the talaqqi musyafahah method in formal secondary education. Thus, this research not only complements previous findings, but also provides practical contributions in the form of references, innovations, and strategies for developing Al-Qur'an memorization learning in madrasas.

Based on the description, this study focuses on the "Effectiveness of the Talaqqi Musyafahah Method in Improving Students' Al-Qur'an Memorization Ability at MTsS Al Washliyah Tembung". This study is expected to provide an empirical picture of the extent to which this method can improve the quality of students' memorization, as well as serve as recommendations for teachers and madrasah administrators in designing more effective and sustainable tahfiz learning strategies.

Methods

This study uses a qualitative approach with a descriptive-analytical type of research, which aims to gain an in-depth understanding of the effectiveness of the application of the talaqqī musyāfahah method in improving Al-Qur'an memorization in the MTsS Al-Washliyah Tembung environment. The qualitative approach was chosen because it is able to thoroughly explore educational phenomena that occur naturally, and provides space for researchers to understand the meaning that arises from the interaction between teachers and students in the learning context.

This research was conducted at MTsS Al-Washliyah Tembung, a madrasah that has implemented the talaqqī musyāfahah method intensively in Qur'an memorization learning activities. The subjects in this study consisted of four teachers who actively teach using the talaqqī musyāfahah method, one vice principal in charge of curriculum, and nine MTsS Al-Washliyah Tembung students who were selected purposively based on consideration of their active involvement in the learning process. The determination of subjects was carried out to obtain a variety of relevant perspectives, both from the perspective of teachers, school management, and students.

This research collected data through observation, in-depth interviews, and documentation. Observations were conducted directly in the classroom during the Quran memorization learning process using the talaqqī musyāfahah method. The researcher recorded the dynamics that occurred between the teacher and students, including the material delivery strategy, student responses to the methods used, and the general classroom atmosphere. These observations were essential in supporting and complementing the data obtained from the interviews.

In-depth interviews were conducted with the four talaqqī musyāfahah teachers, the deputy principal, and nine students. Interviews with teachers aim to explore in detail how the talaqqī musyāfahah method is applied in the teaching process, including approaches, obstacles and evaluations carried out. Meanwhile, interviews with students were used to understand their experiences in following learning using this method, how they responded to the memorization strategies used, as well as their perceptions of the effectiveness of the talaqqī musyāfahah method. Interviews with the vice principal focused on institutional policies and support for the implementation of the talaqqī musyāfahah method in madrasahs. The documentation used included learning notes, student memorization lists, and other administrative documents related to the implementation of the Qur'an memorization program at MTsS Al-Washliyah Tembung. In addition to primary data, secondary data was also collected from various literature sources such as

books, scientific journal articles, and official documents relevant to the research focus.

Data analysis in this study uses the interactive model from Miles and Huberman which includes three main stages, namely data reduction, data presentation, and drawing conclusions/verification (Sugiyono, 2019). Data reduction is carried out by selecting, focusing, and simplifying raw data obtained from interviews, observations, and documentation, so that only data relevant to the research focus is retained. This process aims to eliminate unrelated data, while grouping important data according to predetermined categories, for example related to the process of implementing the talaqqi musyafahah method, obstacles faced, and results achieved by students.

The second stage is data presentation, which involves systematically organizing information in the form of narrative descriptions, tables, or charts to facilitate researchers' understanding of the field findings. Data presentation facilitates the identification of relationships between findings and helps researchers see emerging patterns. Next, conclusions are drawn by interpreting the meaning of the presented data. Initial conclusions will be continuously verified throughout the research process to ensure they align with the actual data.

To ensure the validity of the findings, this study employed triangulation techniques involving sources, techniques, and time, ensuring the validity of the data obtained. Member checking was also employed, requesting direct confirmation from the informants regarding the formulated findings to ensure that the data interpretations align with reality. Therefore, the findings of this study are expected to be accurate, accountable, and provide a significant contribution to the development of Quran memorization learning methods.

Results And Discussion

Results

Based on observations at MTsS Al Washliyah Tembung, the talaqqi musyafahah method is implemented in clear stages. The teacher first reads the verse, then the students imitate it together. Afterward, each student is asked to repeat the reading individually in front of the teacher. This pattern allows the teacher to directly observe every detail of the students' pronunciation and tajweed. In daily implementation, the teacher provides spontaneous corrections as soon as he finds reading errors. If students make mistakes in makhraj letters or the length of the reading, the teacher immediately stops, corrects them, then asks the students to repeat until they are correct. These quick corrections help students remember corrections well and prevent incorrect habits from forming.

The results of an interview with one of the teachers revealed: "We provide very intensive reading guidance. If there are any errors, they must be corrected

immediately. If left unchecked, the children will become accustomed to making mistakes and find it difficult to correct."

The teacher also explained that she often provides reading examples first to make it easier for students to imitate. She added: "The learning process isn't just about memorizing new material; reviewing it is also very important. Before I teach them new material, I require them to review the old material to reinforce it and ensure it's not easily forgotten." This statement aligns with observations that students are always asked to review previous memorization before adding new material.

Students' memorization progress is monitored through a memorization guidebook provided by the school. Each student has a notebook containing memorization targets, evaluations, and correction notes from the teacher. These targets are arranged in stages, for example, one chapter every two weeks or one juz per semester, tailored to each student's abilities.

One student, in an interview, said: "When we submit the results, the teacher writes notes in our memorization book. So if there's anything missing, we can read it again at home." This guidebook serves as a monitoring tool connecting teachers, students, and parents. With clear memorization progress records, all parties can understand students' progress, areas that need improvement, and future targets.

Classroom observations revealed a conducive and focused learning environment. Students sat in a formation that made it easy for the teacher to monitor all participants.



Figure 1. Process of submitting Al-Quran memorization

Teacher-student interaction is intense, with clear instructions and prompt corrections. Each time a student successfully memorizes, the teacher offers praise. One student said, "If the memorization goes smoothly, the teacher usually says it's good or gives us a smile. That makes us even more enthusiastic." Memorization evaluations also assess not only recitation accuracy but also fluency, vocal clarity, and tajweed accuracy. Evaluation tests are conducted at the end of each semester,

in which students are asked to recite a random verse from the memorization target. This system ensures that memorization is truly mastered and ready to be submitted at any time.

The implementation of the talaqqi musyafahah method also influences the development of student discipline. The obligation to attend on time, adhere to the recitation schedule, and consistently conduct murajaah (recitation review) teaches students to manage their study time well. In terms of supporting factors, the success of this method is strengthened by the active role of teachers in guiding them, the use of structured memorization guidebooks, a conducive classroom atmosphere, and support from the school and parents. One parent stated: "We are always reminded to sign the children's memorization books after they review at home. So we monitor their memorization every day." This collaboration helps ensure the memorization process is consistent.

Discussion

Application of the Talaqqi musyafahah method in learning Tahfiz Al-Qur'an

This study found that the implementation of the talaqqi musyafahah method at MTsS Al Washliyah Tembung was carried out in a structured and adaptive manner in the learning process of memorizing the Al-Qur'an. The process begins with the teacher reciting the verse first, then students imitate it together and continue individually to ensure the accuracy of pronunciation and application of tajwid rules. After that, students repeat the memorization independently before submitting it back to the teacher. The submission of memorization is done flexibly during the learning period, but each semester is set a target memorization of certain surahs that must be mastered by students.

This finding is in line with the opinion of (Muhammad Irfan & Al Ikhlās, 2024) that talaqqi musyafahah is an educational legacy from the Prophet Muhammad SAW which is effective in maintaining the authenticity of the recitation of the Qur'an because the process is carried out verbally and directly between teachers and students. This personal process allows for instant correction and the habit of correct reading. According to (Desri Rahmadani et al., 2023) this method also forms a Qur'anic personality through perseverance, discipline, and fostering good manners, which are clearly visible in the teacher-student interactions at this school.

In addition to guiding the reading, the teacher also explained the meaning of the memorized verses. This strategy has proven effective because it helps students understand the content of the verses, making the memorization process not only textual but also emotionally and spiritually meaningful. These results align with research by (Neni Ariyani et al., 2022), which found that understanding the meaning of verses can strengthen students' emotional attachment to the Quran, resulting in more lasting memorization.

The researcher's observations indicate that students are accustomed to a gradual and repetitive memorization pattern, which is a characteristic of the talaqqī musyāfahah method. Teachers patiently provide corrections when reading errors occur, while also providing motivation in the form of praise and character development. A disciplined and sincere learning environment, along with an emotional closeness between teachers and students, strongly supports the achievement of memorization targets. This aligns with the findings of (Mahmud Yusuf Zulfikar et al., 2024) who stated that discipline and spiritual connection in the talaqqī process are key to students' success in memorizing the Qur'an.

Penyetoran hafalan di MTsS Al Washliyah tidak hanya menjadi kegiatan rutin, tetapi juga bagian dari proses pembinaan yang berkesinambungan. Bagi siswa yang belum mencapai target, sekolah menyediakan sistem remedial agar mereka memiliki kesempatan memperbaiki dan menambah hafalan. Model pembinaan berkelanjutan ini sejalan dengan hasil penelitian (Wahyu Rinjani et al., 2024) yang menunjukkan bahwa sistem evaluasi dan tindak lanjut yang konsisten dapat meningkatkan capaian hafalan secara signifikan.

Memorization at MTsS Al Washliyah is not only a routine activity but also part of a continuous development process. For students who have not yet achieved their targets, the school provides a remedial system to give them the opportunity to improve and expand their memorization. This continuous development model aligns with the research findings of (Wahyu Rinjani et al., 2024), which showed that a consistent evaluation and follow-up system can significantly improve memorization achievement.

Evaluation is conducted at the end of each semester through random memorization exams, ensuring students have mastered the memorization thoroughly, not just memorized it temporarily. This system demonstrates strict monitoring of learning outcomes, consistent with Romadhan dkk., (2023) observation that talaqqī musyāfahah learning, complemented by targets and regular evaluations, can produce high-quality and sustainable memorization, even amidst the development of digital methods.

Thus, it can be concluded that the implementation of the talaqqī musyāfahah method at MTsS Al Washliyah Tembung has proven effective in improving the quality and quantity of students' memorization. The combination of direct reading, structured repetition, instant correction, understanding the meaning of verses, and ongoing evaluation and coaching make this method relevant and superior, even in the modern era filled with changes in educational technology.

Obstacle Factors in Memorizing the Qur'an Using the Talaqqī Musyāfahah Method

Theoretically, the effectiveness of the talaqqī musyāfahah method can be hampered by several factors. Lack of concentration is one of the main obstacles, where some students have difficulty maintaining focus during memorization sessions, especially when the study duration is too long. Furthermore, the difficulty level of the verses also influences, as long verses with difficult wording often hinder smooth memorization. The limited number of teachers, especially when the student-to-teacher ratio is too large, makes guidance less optimal, thus slowing memorization progress. The lack of independent practice outside of class also plays a role; students who rarely do repetition tend to forget what they have memorized more quickly.

Research at MTsS Al-Washliyah Tembung revealed inhibiting factors that both strengthen the theory and add new findings. Interviews with teachers and students, as well as direct observations, revealed significant differences in memorization abilities among students. Some students were able to memorize quickly and fluently, while others required significantly longer. These differences pose a challenge for teachers in developing learning strategies that accommodate all students equitably. If slower learners don't receive a personalized approach, they can potentially lose motivation and feel left behind in the memorization program. This aligns with research showing that differences in individual abilities require varying methods and intensity of guidance so that all learners can optimally achieve memorization targets (Basri & Rahman, 2025).

Besides differences in ability, the burden of memorization targets set by schools is also a factor often complained about by students. These targets are considered quite high and difficult to achieve in a limited time, especially when students have to juggle general studies and extracurricular activities. One student expressed that the high targets made him feel overwhelmed, making it difficult to allocate time for consistent memorization every day. This situation, if not managed properly, can reduce learning effectiveness and even threaten the long-term sustainability of memorization programs.

The lack of independent practice or murāja'ah outside of school hours is also a real obstacle. The majority of students admit to having difficulty setting aside dedicated time to review memorization at home, primarily due to their busy general study schedules. Memorization that isn't reviewed regularly will fade more quickly. Research by (Falah, 2021) supports this finding by stating that successful Quran memorization is significantly influenced by the discipline of daily murāja'ah, which serves to strengthen long-term memory and prevent forgetfulness.

Thus, the inhibiting factors of the talaqqī musyāfahah method at MTsS Al-Washliyah Tembung include differences in memorization abilities between students that affect learning motivation, high memorization target burdens that complicate time management, and minimal independent practice that impacts memorization recall. These factors emphasize the importance of adaptive learning strategies, realistic target setting, and emphasis on murāja'ah outside the classroom to maintain the quality and sustainability of student memorization.

Supporting Factors in Memorizing the Qur'an Using the Talaqqī Musyāfahah Method

Based on the theoretical study proposed by Imam (Imam Mahdi & Muhammad Rasyid Ridha, 2024), the success of the talaqqī musyāfahah method in improving Qur'an memorization is influenced by several interrelated supporting factors. These factors include a conducive learning environment, the role of competent teachers, the use of learning media such as murottal (recitation of the Quran), and student motivation and discipline in undergoing the memorization process. These four aspects have a significant influence in creating a productive and effective learning atmosphere. The results of research at MTsS Al-Washliyah Tembung strengthen this view, even showing that the success of this method is not only the result of one or two factors, but rather is a synergy between environmental support, teacher approach, and individual student readiness.

One important finding is the students' consistency in memorizing. Students who regularly memorize and review their memorization showed faster progress than those who did not maintain their memorization rhythm. This finding aligns with the opinion of (Hana Pratiwi & Vevi Sunarti, 2025), who stated that discipline and a willingness to learn independently are internal factors that greatly determine the success of long-term memorization. In other words, the talaqqī musyāfahah method will produce optimal results if supported by a consistent and scheduled murāja'ah habit.

In addition, the school provides a memorization guidebook that outlines memorization targets for each chapter and a clear evaluation system. This guidebook serves as a crucial tool in helping teachers and students navigate the memorization process in a structured manner. Students can identify milestones to be achieved within a specific timeframe, and teachers have a reference point for monitoring and assessing student progress. This facility aligns with the principles of programmed learning, which, according to Wulandari, provides clearer direction and motivation for learning because students have a concrete picture of the goals to be achieved.

The use of murottal (Quran recitation) media is also a factor that strengthens the effectiveness of the talaqqī musyāfahah method. Based on interviews, several

students reported being helped by recordings of the qari's recitations that they listened to both at school and at home. The murottal provides a flexible and accessible repetition tool, thus enriching the independent memorization process. This aligns with the findings of Yusof & Abdullah (2019) who explained that audio murottal plays a role in strengthening students' auditory memory, while also helping improve tajwid and letter pronunciation.

The final significant finding concerns the teacher's role in maintaining student enthusiasm during the learning process. Teachers not only recite verses and correct students' reading, but also strive to create an engaging and non-monotonous learning environment. Various techniques, such as inserting explanations of verse meanings, providing verbal motivation, and building positive emotional relationships with students, have been shown to increase student engagement. Therefore, it can be concluded that the success of the talaqqī musyāfahah method at MTsS Al-Washliyah Tembung is the result of a combination of environmental support, adequate facilities, learning technology, and the quality of teacher-student interactions.

The Effectiveness of the Talaqqī Musyāfahah Method in Improving Students' Memorisation of the Qur'an

The talaqqī musyāfahah method is effective in improving students' memorization of the Qur'an, in line with the theoretical study of (Muhammad Alif Dzul Djalali Am et al, 2025), According to him, this method emphasizes verbal transmission of reading, allowing students to directly imitate the pronunciation, makhraj, and intonation of the teacher. Its effectiveness is reflected in several indicators, namely increasing the quality of reading, increasing the quantity of memorization, the strength of memorization storage (mutqin), and increasing students' motivation and discipline in memorizing. The results of observations and interviews at schools show that these indicators appear consistently during the implementation of this method.

One indicator of success is improving the quality of students' reading. In practice at MTsS Al-Washliyah Tembung, teachers provide direct guidance and spontaneously correct students whenever they make errors in tajwid or letter pronunciation. The correction process is carried out slowly, accompanied by examples of correct reading, then students are asked to repeat them. This pattern allows for real-time and targeted reading correction, so that students more quickly master the rules of correct reading. This aligns with Anuri's view that direct guidance in talaqqī musyāfahah strengthens the accuracy of pronunciation and fluency in reading the Qur'an (Askoning & Hosna, 2024; Fahrurrozi et al., 2025).

In addition to reading quality, improving memorization quantity is also a significant result of implementing this method. Schools utilize memorization

guidebooks containing weekly or semester achievement targets, based on each student's individual abilities. Teachers use these books as monitoring tools, recording surahs submitted, corrections given, and student memorization progress. This system helps the memorization process proceed in a directed, measurable, and gradual manner, enabling students to achieve their targets more consistently.

Students' memorization retention also improved thanks to the practice of *murāja'ah* (recitation) before new memorization sessions. Teachers encouraged students to review previously memorized verses, ensuring that old memorization remained intact even after a long interval. This finding aligns with Anuri's assertion that regular repetition is key to maintaining long-term memorization quality. This practice has been shown to improve students' recall of previously memorized verses.

From an affective perspective, the implementation of the *talaqqī musyāfahah* method also successfully increased students' motivation, discipline, and emotional involvement in memorizing the Qur'an. Teachers not only act as instructors but also as guides who build personal relationships with students, provide verbal motivation, and create a pleasant learning atmosphere. The synergy between direct verbal guidance, support facilities such as guidebooks, and positive teacher-student interactions make this method effective in developing students' memorization abilities comprehensively across the cognitive, psychomotor, and affective aspects.

Conclusion

Based on the research results, the implementation of the *talaqqī musyāfahah* method at MTsS Al-Washliyah Tembung has proven effective in improving students' Qur'an memorization abilities. The learning process is carried out directly through verbal interaction between teachers and students, with steps including reading verses by the teacher, imitation by students, real-time error correction, routine repetition, and structured evaluation. This approach not only has an impact on improving the quality of reading, the amount of memorization, and the strength of retention (*mutqin*), but also fosters students' spiritual closeness to the Qur'an.

However, this study also identified several obstacles affecting memorization achievement, such as differences in ability between students, high memorization targets, time constraints due to a busy general subject schedule, and limited independent practice outside of class hours. These obstacles contribute to gaps in memorization achievement and impaired memory in some students. Therefore, the success of this method requires supporting strategies that are adaptive to the conditions and needs of the students.

The successful implementation of this method is supported by student motivation and discipline, the teacher's active role in guiding and motivating, the availability of systematic memorization guidebooks, and the use of *murottal* media

as a means of repetition. A conducive learning environment and good personal relationships between teachers and students also strengthen emotional involvement in the memorization process. Thus, the talaqqī musyāfahah method is worthy of being maintained and developed, accompanied by adjustments to realistic memorization targets, additional murāja'ah programs, and encouragement for independent practice to ensure the sustainability and quality of students' memorization.

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