

Beyond Memorization: Character Internalization of *Santri* through the *Talaqqi* Method in Islamic Boarding Schools

Mustannir Fitrah¹, Arif Ridha¹, Nik Muhammad Farid Bin Nik Amran², Yosi Aryanti¹, Muhammad Fadhil Fadhlurrohman³

¹STIT Ahlussunnah Bukittinggi, Indonesia

²UCYP University, Malaysia

³Universitas Darussalam Gontor, Indonesia

✉ mustannirfitrah20@gmail.com*

Article Information:

Received April 1, 2026

Revised May 8, 2026

Accepted June 6, 2026

Keywords: *Talaqqi* method, character education, Islamic boarding school, beyond memorization

Abstract

This study explores the effectiveness of the *talaqqi* method not only as a traditional approach to Quranic learning but also as a medium for character internalization among *santri* in Islamic boarding schools. Using a qualitative case study design, data were collected through in-depth interviews with 21 purposively selected informants, including school leaders, teachers, and students. Data analysis was conducted through thematic analysis supported by NVivo 10 software, enabling the identification of recurring themes and patterns in the process of character formation. The findings indicate that the application of the *talaqqi* method in character development unfolds through three systematic stages: i) planning, which involves the formulation of objectives, materials, schedules, implementation teams, and supporting media; ii) implementation, consisting of pre-implementation (administrative preparation), core implementation (active teacher–student interaction, varied teaching strategies), and post-implementation (evaluation and follow-up); and iii) evaluation, which assesses the effectiveness of the method in enhancing discipline, responsibility, manners, worship, and independence, though with varied outcomes. This study concludes that the *talaqqi* method demonstrates significant potential as a relevant instrument for character education in modern *pesantren* contexts and provides an empirical foundation for further research in broader Islamic education settings.

INTRODUCTION

Islamic education is a process of preparing individuals through teaching, guidance, and training to internalize and implement the true meaning of Islamic teachings in their lives both as individuals and as members of society in order to achieve a happy life, both physically and spiritually, in this world and the hereafter (Sugihagustina et al., 2023). Education requires clear objectives so that the process is focused and effective, especially in the context of students' psychological development (Nabila, 2021). The primary objectives of Islamic education are not limited to the teaching of religious doctrine but also encompass the

How to cite: Fitrah, M., Ridha, A., Amran, N. M. F. B. N., Aryanti, Y., Fadhlurrohman, M. F. (2026). Beyond Memorization: Character Internalization of *Santri* through the *Talaqqi* Method in Islamic Boarding Schools, 2(2), 78-90

E-ISSN: 3108-9747

Published by: International Islamic Studies Development and Research Center (IISDRC)

formation of good character and the development of knowledge beneficial to humanity (Anwar et al., 2023; Mualimah, 2018; Mumtazah et al., 2025; Muthma'innah, 2023).

From the description of the objectives of Islamic education above, one of the objectives is character education. Character education in Islam, which aligns with the concept of *rahmatan lil 'alamin*, instills positive behavioral values toward God, oneself, others, the environment, and the nation, manifested in thoughts, attitudes, and actions based on religious norms, laws, and culture, while upholding democratic, egalitarian, and humanistic values (Silfiyasari & Az Zhafi, 2020). These findings are further supported by studies by Hasanah et al., (2021); Triana, (2021), which found that the ultimate goal of character education is to improve students' personalities and enable them to contribute positively to their communities.

The integration of Islamic boarding schools and character education is closely linked to religious beliefs and to living together in a diverse society such as Indonesia. According to Lewis and Ponzio, in developing character education, careful consideration must be given to the contributions and interactions between schools and the community or their environment (Silfiyasari & Az Zhafi, 2020). This is because, within that environment, there are religious and democratic values that must be taken into account. When understood in a more holistic and integral manner, these values can make an effective contribution. This is because education in Islamic boarding schools serves as an irreplaceable foundational support for the integrity of character education (Silfiyasari & Az Zhafi, 2020).

According to Hardoyo, the hidden curriculum at Pondok Modern Darussalam Gontor encompasses all student activities, from the moment they wake up until they go to sleep again. Every activity the students engage in over a twenty-four-hour period holds value and meaning, especially since all activities take place within the dormitory. Thus, it is highly appropriate that the transformation of character, morality, values, and meaning is highly effective within the boarding school system (Budi & Apud, 2019).

Talaqqi is one of the educational methods in Islam for learning religious knowledge directly from a teacher who possesses scholarly competence, trustworthy, disciplined, and possessing an unbroken chain of transmission (*sanad*) of knowledge back to the Prophet Muhammad (peace be upon him) through the scholars ('*Ulama*), the learned ('*Aalimin*), and the enlightened ('*Aarifin*). This is carried out specifically by integrating various systems and models of learning to ensure that students of knowledge develop Islamic etiquette and are able to understand, practice, and disseminate their knowledge (Shamsul et al., 2021). This approach brings teachers and students together, fostering active interaction during the Quran memorization process (Muktafi & Umam, 2022; Zulfikar et al., 2024).

METHODS

This study employs a qualitative method using a case study approach (Adel et al., 2025; Aryasutha et al., 2025; Engkizar et al., 2025; 2026; Fiantika et al., 2022; Kassymova et al., 2025). The study describes and analyzes data to demonstrate how the character-building process unfolds during activities at one of Indonesia's Islamic boarding schools,

namely Pondok Modern Darussalam Gontor Campus 9. Data sources were obtained from twenty-one informants, consisting of the principal of Pondok Modern Darussalam Gontor Campus 9 and teachers, through in-depth interviews. This study also collected data through direct observation at Pondok Modern Darussalam Gontor Campus 9, by observing the activities of first-year students in the *Kulliyatul-l-Muallimin Al-Islamiyyah* program as the research subjects (Akem et al., 2025; Ardiansyah et al., 2023; Engkizar et al., 2024). This grade level was selected based on the finding that first-year students in the *Kulliyatul-l-Muallimin Al-Islamiyyah* program have not yet figured out how to balance academic and non-academic activities, extracurricular activities, and religious activities evenly. Consequently, they are more focused on boarding school activities as they are still adapting to the boarding school environment and have forgotten their primary objective: character development.

After all informants had been interviewed, the interviews were transcribed, and the author identified themes relevant to the research objectives. The author conducted this analysis using the qualitative analysis software NVivo 10. According to Braun & Clarke, (2006, 2012); Engkizar et al., (2018), thematic analysis using NVivo software is an effective method for researchers to analyze interview results, allowing for a detailed and in-depth understanding.

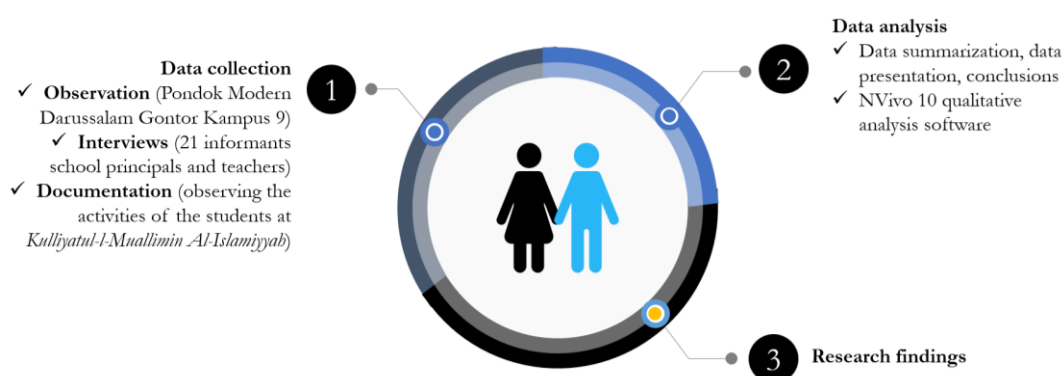


Fig 1. Stages of the research methodology

RESULT AND DISCUSSION

Talaqqi Ubudiyah Usbu'iyyah is a method of guidance and hands-on practice with homeroom teachers aimed at character development, conducted in the afternoons; the term, derived from Arabic, means “weekly face-to-face worship meeting.” This method is part of the curriculum at *Kulliyatul-l-Muallimin Al-Islamiyyah* and has evolved from a focus solely on students’ recitation of *Juz Amma’* to their homeroom teachers as a requirement for the oral exam (*Imtihan Syafawi*) to a comprehensive character development program covering several aspects, namely: i) *Juz Amma’*, ii) *zhikr* and supplication after prayer, iii) daily supplications, iv) practical worship, and v) verbal worship.

The weekly in-person worship program described above is based on the same principles as academic tutoring; therefore, it can be concluded that the weekly in-person worship sessions constitute guidance provided by a teacher to students through the *talaqqi*/face-to-face method outside of school hours, held in the afternoon. The format of the weekly

in-person worship program in the afternoon consists of practice, discussion, memorization, lectures, and question-and-answer sessions. As for the methods used in this program, homeroom teachers must adapt them to the students' conditions and circumstances, as well as to supporting factors that can influence the program's ability to achieve its objectives to the fullest extent.

The implementation of the *talaqqi* method at Pondok Modern Darussalam Gontor Campus 9 is a fully integrated cycle of activities, ranging from preparation (pre-implementation) and core activities to evaluation (post-implementation). Planning the *talaqqi* method involves a series of strategic decisions made by various parties at the boarding school, particularly the *talaqqi* method implementation team, aimed at ensuring the *talaqqi* method can be carried out effectively and efficiently, as well as contributing positively to the development of the students' character. Therefore, the formulation is carried out through discussions and deliberations during meetings and reported to senior teachers. This ensures that the planning of the *talaqqi* method meets its targets and aligns with the boarding school's principles. The planning of the *talaqqi* method is clearly illustrated in the following figure.

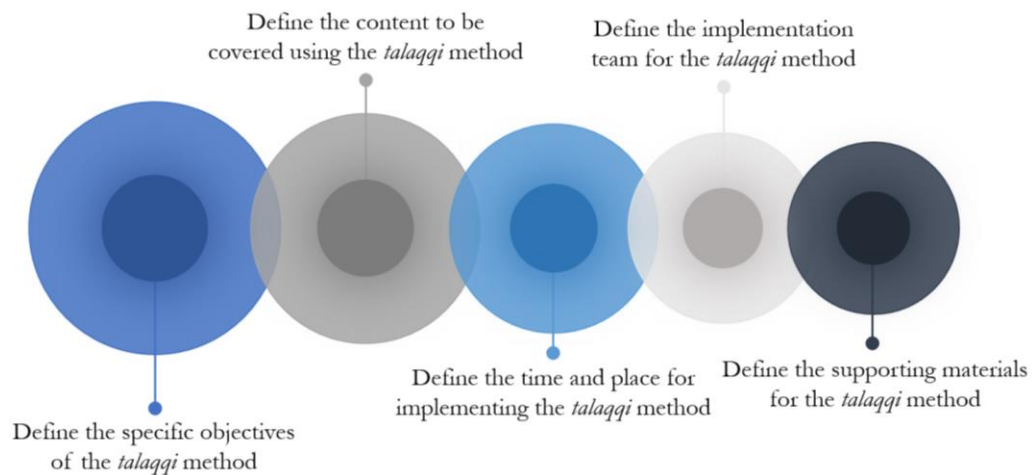


Fig 2. Planning the Talaqqi Method in Islamic Boarding Schools

First, formulating specific objectives for the *talaqqi* method; planning to formulate these specific objectives is a strategic step grounded in the principles of *pesantren* education, where the teacher's exemplary conduct and a conducive environment are key factors in shaping the character and intellectual development of the students. The formulation of these objectives is not merely a routine activity but a systematic effort to realize the boarding school's vision and mission, help students achieve their religious learning goals, and meet the expectations of parents through the strengthening of religious aspects such as improving Quran recitation and the practice of worship. Furthermore, the establishment of these specific objectives serves as a supportive tool for homeroom teachers to guide their students more effectively outside of class hours, while also providing a platform for students to continuously improve their personal qualities and character development.

Second, formulating the curriculum or content taught through the *talaqqi* method; the curriculum in the *talaqqi* method is systematically organized based on the practical needs of students' daily worship to refine their religious understanding, which may not have

been fully developed at previous educational levels. This curriculum covers the proper recitation of the Quran through the science of tajwid, practical acts of worship such as the rituals of purification and prayer, as well as verbal acts of worship including the memorization of dhikr, daily supplications, and Juz Amma all to prepare students to serve as imams in their communities. All of this material not only focuses on the transfer of cognitive knowledge but is also integrated with efforts to strengthen positive character traits such as discipline, attention to detail, responsibility, leadership, and a love for the Quran through direct guidance from homeroom teachers and the creation of an educational boarding school environment.

Third, determining the time and place for implementing the *talaqqi* method; this is done in a measured manner through a consultative process and adjustments to the academic calendar to create a conducive environment. The session is specifically scheduled for Monday afternoons to ensure the attendance of all educators and avoid conflicts with other schedules, allowing homeroom teachers and students to focus fully on the activity. Meanwhile, the Jami' Mosque was chosen as the primary location due to its philosophical significance as a center of worship and its strategic location, with the flexibility of surrounding areas such as the pavilion and dormitories to facilitate group supervision and ensure an efficient transition to the congregational Maghrib prayer.

Fourth, establishing an implementation team for the *talaqqi* method; the formation of this team involves structured cross-sectoral collaboration between *the Kulliyatul-l-Muallimin Al-Islamiyyah* department, Student Affairs, the Student Council, and homeroom teachers to ensure the effectiveness of the program. The *Kulliyatul-l-Muallimin Al-Islamiyyah* department serves as the academic hub responsible for developing curriculum materials and appointing homeroom teachers, while Student Affairs and the Student Council are respectively responsible for operational regulations, scheduling, and monitoring the performance of teachers and students through the provision of comprehensive support resources. As the frontline, homeroom teachers are entrusted with managing the internal dynamics of the class by delegating tasks to assistants and organizing student groups wisely, thereby creating an intensive mentoring environment and a strong role model to achieve the goal of improving student character.

Fifth, developing supporting materials for the implementation of the *talaqqi* method; the development of supporting materials (*wasail idhoh*) within the method is a crucial instrument systematically designed to ensure the effectiveness, standardization, and accountability of activity implementation for all elements of the boarding school. These tools include implementation manuals and technical guidelines as operational guides, reference materials to synchronize understanding between teachers and students, as well as various administrative forms such as attendance sheets, achievement logs, and assessment forms to objectively monitor student discipline and progress. The existence of all these tools, supplemented by meeting minutes as a comprehensive evaluation instrument, not only facilitates the implementation team in carrying out their duties but also serves as a means of accurate data archiving to improve the quality of character education in the future.

The implementation of the *talaqqi* method is a crucial stage. At this stage, the character development of the students takes place. If the implementation is carried out effectively

and in a structured manner, it will yield optimal results and achieve the objectives of the *talaqqi* method. In the implementation of the *talaqqi* method, there are three main stages: the pre-implementation stage, the implementation stage, and the post-implementation stage. In each stage, the entire implementation team collaborates to maximize the process, including the *Kulliyatul-l-Muallimin Al-Islamiyyah* department, the student care department, the student council, and the homeroom teachers along with their assistants. The implementation of the *talaqqi* method consists of three stages.

First, the pre-implementation phase of the *talaqqi* method is a crucial preparatory stage that involves intensive coordination among all implementation teams to create a disciplined and conducive learning environment. This series of activities begins with the systematic dissemination of announcements to students and teachers through various media, followed by direct, persuasive outreach to dormitories and teachers' quarters to ensure punctuality, and culminates in the preparation of facilities at the Jami' Mosque in accordance with the principle of environmental exemplary conduct. Additionally, the roll call process, discipline enforcement, and strict supervision by the Student Affairs Department and the student council serve as vital tools to mitigate on-site challenges and reinforce the authority of homeroom teachers as role models. This phase concludes with the organization of students into small groups through a rotating curriculum system, aimed at maximizing the focus of guidance and facilitating homeroom teachers in providing more personalized and effective character assessments.

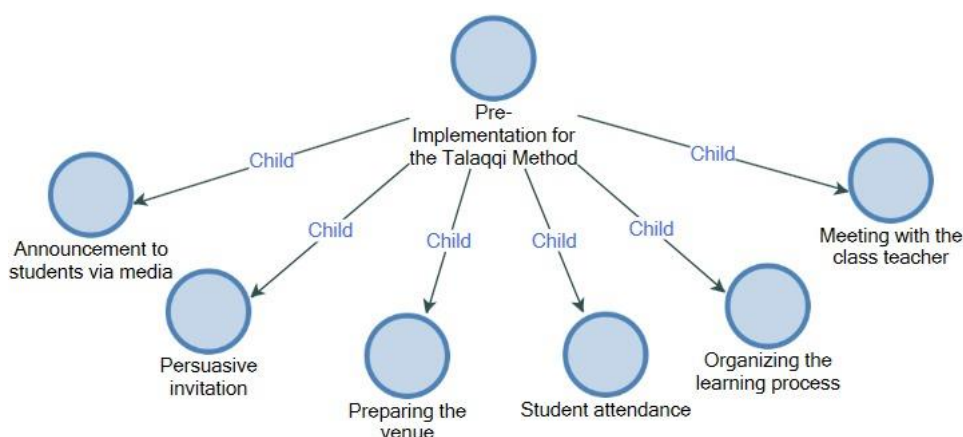


Fig 3. Pre-implementation Stages of the *Talaqqi* Method in Islamic Boarding Schools

Second, the implementation of the *talaqqi* method constitutes a phase of in-depth educational interaction, in which the homeroom teacher serves as a central figure in guiding both the cognitive development and character of the students. This process begins with an introduction to the material and the administration of a pre-test in the form of question-and-answer sessions, practical exercises, or recitation assessments to assess the students' initial proficiency. The strategy for delivering the material is then specifically tailored based on the characteristics of the content, such as direct correction methods for Quranic recitation, demonstrations for practical acts of worship, and repetition techniques for verbal acts of worship and the memorization of Juz Amma. This phase concludes with an objective assessment of the material to measure the students' level of understanding, along with personalized motivation ranging from sharing life experiences to spiritual guidance aimed at strengthening the emotional bond between teacher and

student while comprehensively instilling noble moral values.

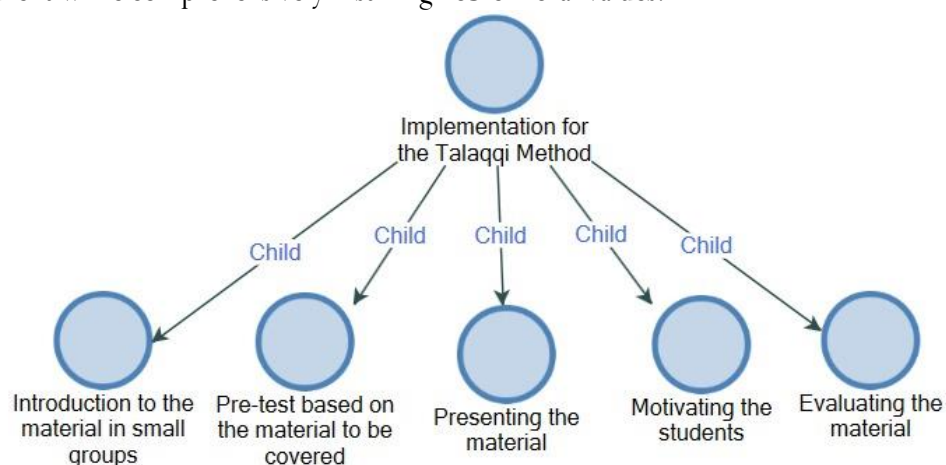


Fig 4. Stages of Implementing the *Talaqqi* Method in Islamic Boarding Schools

Third, following the implementation of the *talaqqi* method, this is a crucial phase for ensuring accountability and the sustained quality of character education for the students. This stage begins with the closing of group activities rich in educational values and a sense of gratitude, followed by the documentation of field findings and the objective entry of students' grades into the minutes by homeroom teachers, the Student Affairs Department, and the student council. Additionally, post-activity coordination is strengthened through the orderly dismissal of participants and reflective discussions between homeroom teachers and assistants to evaluate teaching strategies and obstacles encountered. This series concludes with a comprehensive analysis of all data collected by the *Kulliyatul-l-Muallimin Al-Islamiyyah* department as strategic reference material for making improvements and enhancing the quality of the *talaqqi* method's implementation in the next session.

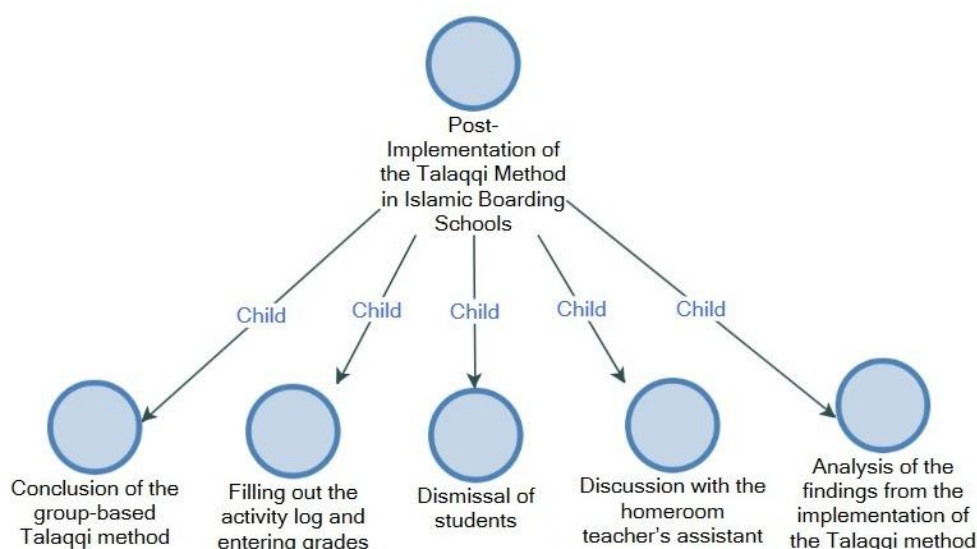


Fig 5. Post-implementation stages of the *talaqqi* method in Islamic boarding schools

The evaluation of the *talaqqi* method plays a crucial role in efforts to improve students' character. This stage determines the quality of the *talaqqi* method's implementation, as the evaluation results serve as the foundation for future improvements and development. To achieve targeted, measurable, objective, and accountable results, this evaluation focuses on the effectiveness of the *talaqqi* method in improving students' character. The *talaqqi* method in Islamic boarding schools has generally proven effective in improving five key aspects of students' character: discipline, responsibility, manners, religious devotion, and independence. This is as conveyed by the informant in the following interview, first regarding the aspects of discipline, responsibility, manners, and etiquette.

One indication of the effectiveness of the talaqqi method is the improved discipline among the students; for instance, during this academic year, no student has been expelled from the boarding school for committing a serious violation (informants 1, 6, and 8). The talaqqi method has also been successful in fostering students' awareness of the importance of responsibility. This is evidenced by the success of the boarding school's activities this year (informants 2 & 5); the talaqqi method has successfully helped students improve their manners and etiquette. This is evidenced by the decrease in reports of bullying incidents occurring in the student dormitories, as students have come to understand how to interact with peers, older students, and teachers, thereby fostering a harmonious environment (informants 3, 7, & 9)

Second, the *talaqqi* method at the boarding school has generally proven effective in increasing religious devotion and independence, as described by the informants in the following interviews.

... the talaqqi method has successfully raised the students' awareness of the virtues of worship, as evidenced by the increasing number of students performing sunnah acts of worship, ranging from Dhuha prayer, Tahajjud prayer, and Rawatib prayers; there are even some students who observe the Monday-Thursday voluntary fast (informants 4 & 10); through the talaqqi method, a sense of independence has been successfully instilled in the students. This is evidenced by the students' ability to maintain cleanliness independently from their personal hygiene to the dormitory environment and the entire boarding school grounds cleaning at designated times without needing specific instructions (informants 5, 11 & 12)

This success is confirmed by data from the student welfare department, which shows significant positive behavioral changes, such as the elimination of serious violations, a decrease in bullying cases, and an increase in initiatives regarding voluntary religious practices and environmental cleanliness. However, specific observations of first-year students at *Kulliyatul-l-Muallimin Al-Islamiyyah* revealed gaps in effectiveness, where these new students still face challenges in meeting character indicators due to difficulties adapting to the rhythm and norms of boarding school life. Therefore, the effectiveness of this method heavily depends on the active role of homeroom teachers in providing continuous personal guidance and motivation to ensure that the environmental transition does not hinder the internalization of the expected character values.

The implementation of the *talaqqi* method will yield varying levels of effectiveness, as the conditions of the students and the teachers implementing it vary in terms of characteristics and circumstances. Consequently, the results do not always indicate a comprehensive improvement in character; however, the primary focus that needs attention is how

educational institutions can apply the *talaqqi* method to the fullest extent possible to enhance student character. Based on the findings of this study, the implementation of the *talaqqi* method in enhancing student character is considered effective.

The implementation of this method is inseparable from the general elements of the *talaqqi* method, which include: i) the *talaqqi* method must involve a teacher who is a hafiz of the Quran, ii) there must be students who are sincerely intent on memorizing the Quran, iii) both the teacher and the students must be actively engaged in memorizing the Quran, iv) the teacher will recite or memorize in front of the student to introduce new material and correct errors in the verses memorized by the student, ensuring proper articulation of the letters, v) the teacher will recite or memorize in front of the student to correct errors in the verses memorized by the student, such as pronunciation of letters, articulation points, *waqaf*, *ibtida'*, and others; vi) if a student's recitation is still lacking, the teacher will correct it immediately (Syarifah et al., 2023). The implementation of the *talaqqi* method also has a primary objective: to facilitate Quran memorization so that students may embody the character of the Quran (Firmansyah & Mavianti, 2023; Damayanti et al., 2024; Faiz et al., 2023; Qhotimah et al., 2023).

Based on the characteristics and objectives of the *talaqqi* method, according to Al-Makhtum and Iryadi, the stages involved in the *talaqqi* method are as follows: i) The teacher recites the verse to be memorized. ii) The student listens to the verse recited by the teacher. iii) The student imitates the way the verse was recited by the teacher (Ridwan, 2022). This is also supported by the research of Alanshari et al., (2022); Salehah & Wahyuni, (2023); Latipah et al., (2024), who found that the *talaqqi* method consists of three main stages: planning the *talaqqi* method, implementing the *talaqqi* method, and evaluating the *talaqqi* method.

CONCLUSION

This study has successfully demonstrated the effectiveness of the *talaqqi* method in improving the character of Islamic boarding school students. The true meaning of a method lies in how it is applied, not merely in its general perspective where the *talaqqi* method is often perceived as being limited to Quranic instruction alone. To achieve the desired results from a method, it is not enough for only the system and the implementation team to understand the benefits of the method; if the implementers such as the students and teachers also understand it, then the implementation of the *talaqqi* method will yield far more positive benefits than those found in this study. At the very least, this study can serve as a foundation and reference for future researchers to investigate this issue in different contexts and with different focus areas.

AUTHOR'S DECLARATION

Author contribution

Mustannir Fitrah: Data curation, supervision, providing feedback, **Arif Ridha & Nik Muhammad Farid Bin Nik Amran:** data curation, validation, **Yosi Aryanti:** validation, writing-reviewing, and investigation, **Muhammad Fadhil Fadhlurrohan:** Conceptualization, editing, observations.

Funding statement

The author(s) declare that no financial support was received for the research, authorship, and/or publication of this article.

Acknowledgement

We would like to express our deepest gratitude to everyone who contributed to the success of this research.

Cometing interest

The authors declare that this research was conducted without any conflict of interest in the research.

AI Statement

The language structure used in this article has been checked and verified by English language experts. In addition, none of the sentences and images in this article were generated by AI tools. All data was obtained from the research process, and the author's review and previous research.

Ethical clearance

The research company has agreed to carry out the research and is willing if the results of this research are published.

Publisher's and Journal's Note

Researcher and International Islamic Studies Development and Research Center (IISDRC) as the publisher, and Editor of Journal of Quranic Teaching and Learning state that there is no conflict of interest towards this article publication.

REFERENCES

- Adel, S., Athari, Z., Febriani, A., Oktavia, G., & Burhanudin, B. (2025). The Qur'an as a Source of Solutions for the Global Moral Crisis. *Journal of Quranic Teaching and Learning*, 1(2), 18–33. <https://joqer.intischolar.id/index.php/joqer/article/view/10>
- Akem, U., Hamdan, N. M., Iskandar, M., Efendi, Y., & Halimahturrafiah, E. (2025). Digital Technology in Quranic Learning: Opportunities and Challenges. *Journal of Quranic Teaching and Learning*, 1(2), 49–64. <https://joqer.intischolar.id/index.php/joqer/index>
- Alanshari, M. Z., Ikmal, H., Muflich, M. F., & Khasanah, S. U. (2022). Implementasi Metode Talaqqi Dalam Pembelajaran Tahfidzul Qur'an. In *Al-Mada: Jurnal Agama Sosial dan Budaya* (Vol. 5, Issue 3). Jurnal Agama. <https://doi.org/10.31538/almada.v5i3.2623>
- Anwar, K., Halimah, N., Tulsadiyah, R., & Amelia, I. (2023). Menjaga Kemuliaan Al-Qur'an Dalam Islam. *Jurnal Multidisiplin Indonesia*, 2(6), 1330–1340.

- <https://doi.org/10.58344/jmi.v2i6.288>
- Ardiansyah, Risnita, & Jailani, M. S. (2023). Teknik Pengumpulan Data Dan Instrumen Penelitian Ilmiah Pendidikan Pada Pendekatan Kualitatif dan Kuantitatif. *Jurnal IHSAN : Jurnal Pendidikan Islam*, 1(2), 1–9. <https://doi.org/10.61104/ihsan.v1i2.57>
- Arya Firmansyah, & Mavianti. (2023). Problematika Pelaksanaan Tahfidz Al-Qur'an dengan Metode Musyafahah di SMP IT AD DURRAH. *Journal of Education Research*, 4(4), 2243–2252. <https://doi.org/10.37985/jer.v4i4.607>
- Aryasutha, R., Azizah Ria Kusri, N., Nurul Ulya, J., & Syamsiah Septiani, N. (2025). Opportunities and Challenges for Islamic Education Teachers in Using Artificial Intelligence in Learning. *Muaddib.Intischolar.Id*, 2(1), 43. <https://muaddib.intischolar.id/index.php/muaddib/article/view/6>
- Awwali Salehah, Y., & Wahyuni, A. (2023). Implementasi Tahfiz Al-Qur'an dengan Metode Talaqqi. *Murhum : Jurnal Pendidikan Anak Usia Dini*, 4(2), 504–519. <https://doi.org/10.37985/murhum.v4i2.235>
- Braun, V., & Clarke, V. (2006). Qualitative Research in Psychology Using thematic analysis in psychology Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101.
- Braun, V., & Clarke, V. (2012). Thematic analysis. *The SAGE Handbook of Qualitative Research in Psychology*, 2, 17–37.
- Budi, A. M. S., & Apud, A. (2019). Peran Kurikulum Kulliyatul Mu'Allimin Al-Islamiyah (Kmi) Gontor 9 Dan Disiplin Pondok Dalam Menumbuhkembangkan Karakter Santri. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 5(01), 1. <https://doi.org/10.32678/tarbawi.v5i01.1835>
- Damayanti, N. Y., Kustati, M., Amelia, R., & Gusmirawati. (2024). Pendampingan Ekstrakurikuler Tahfiz Dengan Metode Talaqqi Di Smp Negeri 5 Bukittinggi. *Jurnal Pengabdian Kolaborasi Dan Inovasi IPTEKS*, 2(5), 1562–1571. <https://doi.org/10.59407/jpki2.v2i5.1381>
- Engkizar, E., Jaafar, A., Hamzah, M. I., Syafril, S., Febriani, A., Oktavia, G., & Satrial, A. (2026). Quran Teachers' Skills as Pedagogical Foundations: Conceptual and Practical Insights into Nine Competencies. *Muaddib: Journal of Islamic Teaching and Learning*, 2(1), 22–38. <https://muaddib.intischolar.id/index.php/muaddib/article/view/31>
- Engkizar, E., Jaafar, A., Hamzah, M. I., Syafril, S., Oktavia, G., Febriani, A., & Albizar, A. (2026). Tartil Method as an Effective Strategy for Transforming Students' Positive Attitudes in Learning the Qur'an. *Journal of Quranic Teaching and Learning*, 2(1), 50–63. <https://joqer.intischolar.id/index.php/joqer/article/view/21>
- Engkizar, E., Jaafar, A., Masuud, M. A., Rahman, I., Datres, D., Taufan, M., Akmal, F., Dasrizal, D., Oktavia, G., Yusrial, Y., & Febriani, A. (2025). Challenges and Steps in Living Quran and Hadith Research: An Introduction. *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 8(3), 426–435. <https://doi.org/10.24036/ijmurhica.v8i3.396>
- Engkizar, E., Jaafar, A., Sarianto, D., Ayad, N., Rahman, A., Febriani, A., Oktavia, G., Puspita, R., & Rahman, I. (2024). Analysis of Quran Education Problems in Majority Muslim Countries. *International Journal of Islamic Studies Higher Education*, 3(1), 65–80. <https://doi.org/10.24036/insight.v3i1.209>
- Engkizar, E., Muliati, I., Rahman, R., & Alfurqan, A. (2018). The Importance of Integrating ICT Into Islamic Study Teaching and Learning Process. *Khalifa: Journal*

- of *Islamic Education*, 1(2), 148. <https://doi.org/10.24036/kjie.v1i2.11>
- Faiz, A., Kustati, M., & Gusmirawati. (2023). Pendampingan Pembelajaran Tahfidz Menggunakan Metode Talaqqi Kelas Xi Di Smk Kesehatan Genus Sumatera Barat. *Jurnal GEMBIRA (Pengabdian Kepada Masyarakat)*, 1(6), 1703–1714.
- Fiantika, F. R., Wasil, M., Jumiyati, S., & Honesti, L. (2022). Metodologi Penelitian Kualitatif. In Metodologi Penelitian Kualitatif. In *Rake Sarasin* (Issue Maret). PT Global Eksekutif Teknologi. <https://scholar.google.com/citations?user=O-B3eJYAAAAJ&hl=en>
- Hasanah, A., Arifin, B. S., Daryaman, D., Firdaus, J., & Kameswara, D. (2021). Landasan Teori Pendidikan Karakter Berbasis Pendidikan Agama Islam. *Bestari | Jurnal Studi Pendidikan Islam*, 18(1), 31. <https://doi.org/10.36667/bestari.v18i1.637>
- Kassymova, G. K., Engkizar, E., Hebebcı, M. T., & Talgatov, Y. K. (2025). Interreligious Coexistence in Islam: Implications for Islamic Education and the Achievement of SDGs. *Muaddib: Journal of Islamic Teaching and Learning*, 1(3), 79–92. <https://muaddib.intischolar.id/index.php/muaddib/article/view/26>
- Latipah, E., Maspitah, P., & Yunita, R. (2024). Implementasi Metode Talaqqi Pada Program Rumah Qur'an Di Desa Sarampad. *Dirasa Islamiyya: Journal of Islamic Studies*, 1(2), 83–96. <https://doi.org/10.61630/dijis.v1i2.12>
- Mualimah, H. (2018). Hakikat Dan Tujuan Pendidikan Islam Tarbiyah, Ta'Lim, Ta'Dib. In *Bacaka: Jurnal ...* (Vol. 2, Issue 2). Jurnal Penelitian Ilmu-Ilmu Sosial. <http://ejournalbacaka.org/index.php/jpai/article/view/85%0Ahttp://ejournal-bacaka.org/index.php/jpai/article/download/85/32>
- Muktafi, A., & Umam, K. (2022). Implementasi Metode Talaqqi dalam Menghafal Al-Qur'an di Pondok Pesantren. *Dirasat: Jurnal Manajemen Dan Pendidikan Islam*, 8(2), 194–205. <https://doi.org/10.26594/dirasat.v8i2.3070>
- Mumtazah, M. A. N., Rohmah, N. R. N., Ulya, D. Z. U. D. Z., & Ibrahim, R. I. R. (2025). Hakekat Tujuan Pendidikan Islam dalam Perspektif Integrasi Sains dan Pendidikan Modern. *NAWASENA Journal of Mathematics, Science, and Technology Education*, 1(01), 12–13. <https://educationalresearchjournal.com/ejr/index.php/njmsteJournalhomepage>:<https://educationalresearchjournal.com/index.php/njmste>
- Muthma'innah, M. (2023). Urgensi Pendidikan Karakter dalam Dunia Pendidikan. *TADRIBUNA: Journal of Islamic Education Management*, 3(1), 61–71. <https://doi.org/10.61456/tjiec.v3i1.72>
- Nabila, N. (2021). Tujuan Pendidikan Islam. *Jurnal Pendidikan Indonesia*, 2(5), 867–875. <https://doi.org/10.36418/japendi.v2i5.170>
- Qhotimah, Q., Ja, M., & Gunawan, H. (2023). Pengaruh Penerapan Metode Talaqqi Terhadap Keberhasilan Hafalan Al-Qur'an. *MODELING: Jurnal Program Studi PGMI*, 10(3), 139–152. <https://doi.org/10.69896/modeling.v10i3.1917>
- Ridwan, M. (2022). Proses Pembelajaran Tahfidz Al-Qur'an Menggunakan Metode Talaqqi Di Smp It Baitul Muslim. *JPPG: Jurnal Pengembangan Profesi Guru*, 1(1), 43–62.
- Silfiasari, M., & Az Zhafi, A. (2020). Peran Pesantren dalam Pendidikan Karakter di Era Globalisasi. In *Jurnal Pendidikan Islam Indonesia* (Vol. 5, Issue 1, pp. 127–135). <https://doi.org/10.35316/jpii.v5i1.218>
- Sugihagustina, D., Erwinsyah, E., Wahyuningsih, I., Tarigan, M., & Marzuki, M. (2023). Hakikat dan Tujuan Pendidikan Dalam Islam. *El-Mujtama: Jurnal Pengabdian*

- Masyarakat*, 3(3), 859–865. <https://doi.org/10.47467/elmujtama.v3i3.3036>
- Syarifah, L., Mohtarom, A., Marzuki, A., & Yusuf, A. (2023). Implementasi Metode Talaqqi untuk Mempermudah Proses Hafalan pada Santri Tahfidz Asrama H Pondok Pesantren Ngalah Purwosari Pasuruan. *Risalah: Jurnal Pendidikan Dan Studi Islam*, 9(2), 490.
- Triana, N. (2021). Pendidikan karakter. *Mau'izhah*, 11(1), 1–41.
- Zulfikar, M. Y., Hafidz, H., & Azzahro, S. (2024). Penerapan Metode Talaqqi dalam Program Tahfidz Anak Usia Dini di Rumah Tahfidz Desa Beji. *Didaktika: Jurnal Kependidikan*, 13(2), 1755–1766. <https://doi.org/10.58230/27454312.589>

Copyright holder:

© Fitrah, M., Ridha, A., Amran, N. M. F. B. N., Aryanti, Y. Fadhlurrohman, M. F. (2026)

First publication right:

Journal of Quranic Teaching and Learning

This article is licensed under:

CC-BY-SA