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Thank you for submitting the manuscript, "Talaqqi Method Talaqqi Method in Memorizing Juz 'Amma at Baitussalihin Integrated Islamic Kindergarten Banda Aceh: Talaqqi Method-Memorizing Juz 'Amma" to Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini. With the online journal management system that we are using, you will be able to track its progress through the editorial process by logging in to the journal web site:

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If you have any questions, please contact me. Thank you for considering this journal as a venue for your work.

Hafidh 'Aziz

Best Regard,

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Talaqqi Method in Memorizing Juz 'Amma at Baitussalihin Integrated Islamic Kindergarten Banda Aceh

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Abstract

Baitushalihin Integrated Islamic Kindergarten is a preschool educational institution that implements memorization learning of *juz 'amma* with the *Talaqqi* method, but students are still unable to memorize *juz 'amma* according to the demands of the curriculum. So this study aims to analyze the implementation of the *Talaqqi* method in memorizing *juz 'amma* at the age of 5-6 years at Baitushalihin Kindergarten Banda Aceh. Qualitative research with a descriptive-analytical approach obtained data from the principal and class teachers. The results of the study indicate that the implementation of the *Talaqqi* method is carried out in several steps, namely: adding new memorization, *muroja'ah* memorization, and evaluation. Supporting factors for the implementation of the *Talaqqi* method in memorizing *juz 'amma* are: extracurricular *tahfidz* activities, parenting, establishing communication with parents by sending video recordings of children's memorization targets via WhatsApp. The inhibiting factors are the lack of supporting media so that some students find it difficult to distinguish the contents of the surah so that children lose focus and get bored easily with memorization activities, some students are still not fluent in pronouncing *hijaiyah huruf* and reading memorized *surah*. Other inhibiting factors include the lack of collaborative learning and parental support at home even though there are parenting activities.

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Introduction

The formation of a Muslim generation who have the main foundation in thinking and acting can be done through early education in the Qur'an. Al-Qur'an education is one of the education that has been stipulated in the *hadith* of the Prophet Muhammad Saw. history of Thabrani ra. from Ali bin Abi Talib ra. It means "Educate your children in three things; Love your Prophet, love the Prophet's family, and read the Qur'an. So indeed the person who reads the Qur'an is under the shade of Allah's Throne when there is no shade except His shade with the prophets and saints.". So based on the meaning of the *hadith*, Abdullah Nashih 'Ulwan (2007) said that Qur'an education is part of the spiritual bond given by parents to their children. If parents neglect this education, then it is not the child's fault if they cannot read and recognize the letters of the Qur'an and it is not the child's fault if they cannot read the Qur'an properly and with correct *tajwid* (Muthmainnah, 2007). Even Zainal Arifin (2019) said that Qur'an education is an effort to shape the character of a Muslim generation who have Islamic *aqidah* as the basis for thinking and acting in life. The formation of a Muslim generation based on faith in Allah

by introducing the Qur'an from an early age aims to integrate religious education into the lives of students, including practicing prayer, reading the Qur'an, memorizing short *surah*, and building good morals and *aqidah* through love of the Qur'an.

Al-Quran education is introduced from an early age based on the idea that childhood is a time of ideal character formation. Children are not only a trust from Allah, but also the greatest asset for parents if they succeed in educating them according to the teachings of the Islamic religion. Children who are pious and pious are a big investment for parents in this world and the hereafter. Children can also be a disaster if parents do not teach them about implementation and obligations as taught in Islam (Nur Aini, dkk, 2021). So early age is the most ideal age to stimulate children's cognitive abilities through memorizing *juz 'amma*, because children's brain development at this time is developing very well with the various nutritional balances provided by parents. However, memorizing *juz 'amma* requires a learning process and support for the implementation of learning, both in terms of strategies, methods, and even the environment around the child. Sobry (2021) outlines several basic abilities that teachers must have in order to realize the objectives of learning the Qur'an, namely: teachers must be able to master short *surah*, must be able to manage the class and manage learning programs. So that the process of memorizing *juz 'amma* for students can be realized with the teacher's ability to use appropriate learning methods, the teacher's ability to create a conducive, active and enjoyable atmosphere in the learning process.

Memorizing the Qur'an in early childhood can be started by memorizing *surah* that are easy to pronounce and have short verses, such as those found in *juz 30* or known as *juz 'amma*. Children can memorize *juz 'amma* not only by listening, but also by reading it repeatedly under the teacher's guidance and direction. Through continuous repetition, children can memorize them and even learn to understand the meaning of the *surah* and verses they memorize. Memorizing by repeating it many times to the child is called the *Talaqqi* method.

The *Talaqqi* method is a method of memorizing the Qur'an which is done by listening to verses read repeatedly by the teacher. (Hasan al-Basri, 2018). This method is implemented by the teacher reading the Qur'an (*juz 'amma*) to the child face to face while the child is sitting still, calm and comfortable, then the teacher directs the child to continue repeating the memorized verses of the Qur'an until stored perfectly in his memory (Imama, 2009). This method has the advantage of creating direct interaction between the teacher and his students to memorize the Qur'an, as the *surah* was first revealed to the Prophet Saw. When *Ruhul Amin* (Jibril as.) asked the Prophet Saw. read what he read. So indirectly this method is an adoption of the story of the Prophet Saw. received the first revelation. This method can create easy memorization of *juz 'amma* through the process of listening to the teacher's reading, listening carefully, imitating the teacher's words, then students listen to their memorization results again to the teacher to ensure their correctness and make their memorization confident (*mutqin*) and solid (*thabit*).

The *Talaqqi* method also refers to the process of reading the Qur'an carried out by the Prophet Saw. every month of *Ramadhan*, the Angel Gabriel listens to the Prophet's reading in its entirety to ensure that the Prophet's reading matches the original reading of the Qur'an when it was revealed. So that its quality and authenticity can be properly

maintained as enshrined in the QS. al-Hijr: 15:9 (Kementerian Agama, 2022). The process of the Prophet receiving revelation by rote and repeating it (*Talaqqi*) to strengthen memorization, because basically the Qur'an was revealed *mutawatir*, not by writing and as proof that the Qur'an is really *kalamullah* which cannot be read by Prophet and cannot be written so the Prophet is called "*ummiyun*". This is also proof of God's greatness in freeing the Prophet from accusations of making up *kalamullah* or composing poetry as was accused by the infidels at that time. Based on this, it can be said that the *Talaqqi* method can be used to teach memorizing *juz 'amma* directly to students by imitating the reading from the teacher and then following the reading as exemplified by the teacher.

Based on initial observations on August 29, 2023 at Baitussalihin Integrated Islamic Kindergarten in Ulee Kareng Banda Aceh, researchers found that the *Talaqqi* method had been used in memorizing *juz 'amma* in class B. However, the objectives of learning the Qur'an had not been realized perfectly, this is based on the data found that there are still many students who find it difficult to memorize and distinguish the contents of the *surah* contained in the *juz 'amma* section, there are still children who stammer when reading *juz 'amma*, there are still a few children who can pronounce the words according to the *makhrajul huruf* and recitation correctly when reading *juz 'amma*, there are still some students who cannot memorize the short *surah* in *juz 'amma*. Based on this data, researchers are interested in analyzing more deeply the *Talaqqi* method used at Baitussalihin Integrated Islamic Kindergarten Banda Aceh.

Research regarding memorizing the Qur'an using the *Talaqqi* method has been studied previously by researchers, including: Himmatul Ulya and Mamluatan Ni'mah (2023) with the study "Application of the *Talaqqi* Method in Improving the Ability to Memorize Short *Surah* at RA Nurul Jadid Blimbing Besuki". Based on the results of this research, it can be concluded that using the *Talaqqi* method approach will help students memorize short letters and *surah*. After applying the *Talaqqi* method, RA Nurul Jadid group A students were able to complete memorizing short letters according to the target set for one school year.

Similar research was also conducted by Regina Aprilia and Asdi Wirman (2023) with the title "Application of the *Talaqqi* Method in Getting Children to Memorize the Al-Qur'an". Based on the results of this research, it can be concluded that the teacher has been successful in implementing the *Talaqqi* method for early childhood at the Asyiyiah Lubuk Sikaping Kindergarten where the teacher carried out the first three stages, learning preparation with material obtained from the guidebook for the children to memorize. Second, the teacher reads the verse which has been separated into several parts, the children listen to the teacher's reading and imitate the reading that has been modeled by the teacher while correcting them if there are errors. Third, evaluation, namely through observing the process of memorizing the Qur'an by children at school and then *muraja'ah* videos sent by parents via WhatsApp.

Based on the description above, this research focuses on analyzing the *Talaqqi* method in memorizing the Qur'an in early childhood, especially several *surah* contained in *juz 30 (juz 'amma)* using the *Tallaqi* method.

Methods

This research is qualitative research with descriptive data presentation based on the reality of a situation without manipulation or providing certain treatments to the research object. Qualitative research is oriented towards phenomena that are natural, fundamental, natural and natural, so it is carried out in the field. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Zuchri Abdussamad, 2021). So this research aims to analyze the method of memorizing *juz 'amma* at the age of 5-6 years at Baitussalihin Kindergarten Banda Aceh. The research subjects were a teacher who took care of memorizing the Qur'an and headmaster to explain school rules and policies as interview targets in the research.

Research data was collected based on research instruments in the form of observation sheets and interview guidelines. Observations were made on the application of the *Talaqqi* method in memorizing the Qur'an based on indicators: 1) planning the application of the *Talaqqi* method in memorizing *juz 'amma*, 2) steps for implementing the *Talaqqi* method, 3) evaluation of memorizing *juz 'amma* regarding the progress of students' memory. Meanwhile, interviews were conducted as evidence of the information obtained in more depth regarding: 1) School policies and regulations in implementing memorizing *juz 'amma*, 2) Supporting and inhibiting factors for children in mastering memorizing *juz 'amma* using the *Talaqqi* method, 3) Supporting media in the process of implementing the *Talaqqi* method when memorizing *juz 'amma*. The data that has been collected based on these indicators is then analyzed based on Miles Huberman's theory, namely analytical and interactive methods. Askari Zakariah dan Vivi Afriani (2020) said that qualitative data analysis goes through three stages, namely: data reduction, data presentation, and drawing conclusions. So that research data regarding the *Talaqqi* method in memorizing *juz 'amma* at Baitussalihin Kindergarten can be collected through these stages.

Result

This research was carried out on 08-13 June 2024 at Baitussalihin Integrated Islamic Kindergarten Banda Aceh. Memorizing the Qur'an (*juz 'amma*) using the *Talaqqi* method which is carried out in kindergarten is the object of this research study. So the description of the results of research data collection using observation and interviews to memorize *juz 'amma* using the *Talaqqi* method at Baitussalihin Integrated Islamic Kindergarten Banda Aceh in class B1 is as listed in the following table:

Table 1. Recapulation of research data on the *Talaqqi* method in memorizing *Juz 'Amma* at Baitussalihin Integrated Islamic Kindergarten in Banda Aceh

Research focus	Research result	Resources
School policies and regulations in implementing memorizing <i>Juz 'Amma</i>	Memorizing Juz 30 is part of the learning curriculum which was designed in the curriculum formation meeting and establishing memorized <i>surahs</i> which are continuously studied with <i>hadith</i> and prayer. Memorizing for kindergarten class A children: <i>surah al-fatihah</i> to <i>an-Nasr</i> . Kindergarten class B: <i>surah al-Kafirun</i> to <i>al-Humazah</i> , and the obligatory <i>surah</i> is <i>surah an-Naba'</i> This design has been socialized to parents to create	School principal and Observation

	work between parent schools in implementing the Baitussalihin Kindergarten program. The draft is outlined in detail in the daily learning implementation plan. Providing <i>muraja'ah</i> programs and mandatory extracurricular <i>tahfiz</i>, namely memorizing <i>surah an-Naba'</i> to complete education and a special <i>muraja'ah</i> schedule every Friday	
Planning for the implementation of memorizing <i>juz 'amma</i>	The memorization program planning has been determined based on working meetings of educational institutions with teachers, steak holders, and the community. Planning for the achievement of memorizing <i>surahs</i> has been prepared based on themes in one week which are arranged in the weekly learning implementation plan. The implementation of the memorization program is determined using the <i>Talaqqi</i> method. The memorization program is carried out in <i>Mulok</i> activities (<i>Tahfiz, Talaqqi, Muraja'ah</i>) at 08.30-09.30 WIB.	Teacher and observation
Implementation of the memorization program using the <i>Talaqqi</i> Method	The teacher applies the <i>juz 'amma</i> memorization method starting with opening the class classically, repeating the reading of prayers, <i>hadith</i> and <i>surahs</i> adapted to the steps of the <i>Talaqqi</i> method. Children listen, give examples, imitate the reading read by the teacher repeatedly until the children are able to repeat the reading perfectly. The teacher gives the child the opportunity to memorize and adapt it to the child's abilities The teacher also uses an approach by randomly asking questions about memorized <i>surahs</i> so that children repeat their memorization over and over again. The memorization evaluation is recorded in the child's development notebook, so that the memorization and development data is neatly stored and will be summarized in the semester report card.	Teacher and observation
Supporting factors for children in mastering memorizing <i>juz 'amma</i> using the <i>Talaqqi</i> method	Support and collaboration with parents in the form of children's development records in contact books, parents must also look at the child's memorization achievements and shortcomings. However, there are parents who do not respond, so it is necessary to share learning videos via groups on WhatsApp. There is support in the form of motivation, guiding the reading of the Qur'an, contributing to the success of school extracurricular programs, and even providing media facilities to stimulate children's memorization at home. Another supporting factor is mandatory monthly activities in the form of parenting to share	Teacher and observation

	knowledge and discuss children's development.	
Inhibiting factors in implementing the <i>Talaqqi</i> method in memorizing <i>juz 'amma</i>	Children are still not able to differentiate the contents of the memorized <i>surah</i> from the name of the <i>surah</i> , because supporting media for learning is still lacking and children also lose focus and easily get bored with memorizing activities. There are some students who are still unclear about reading the <i>makharijul huruf</i> and <i>surahs</i> that will be memorized. Another inhibiting factor is the lack of parental support in directing children at home due to busy work so they don't focus on continuing learning at home even if it's just to improve their reading.	Teacher and observation

Discussion

Based on the data table of the findings that have been collected, the researcher analyzed using data reduction steps, data presentation, and concluding the data based on Miles Huberman's theory. So data analysis based on the data above can be presented as follows:

1.1 Planning and implementing the *Talaqqi* method for memorizing *Juz 'Amma*

Baitussalhin Integrated Islamic Kindergarten Banda Aceh has established policies and plans for memorizing short *surahs* in *juz* 30. This policy is neatly arranged in the learning planning contained in the daily learning implementation plan. The planning that has been determined involves the foundation, school principals, teachers, steak holders, and also the community. Memorizing *juz* 30 in early childhood is carried out after the introduction of *hijaiyah* letters which has been carried out at level A. This is in line with the statement by Lina Amelia, et al (2022) that the introduction of *hijaiyah* letters will be easier for children to understand if it is done from an early age, because children at this age This is within his nature, which can easily obtain the light of wisdom from the Qur'an, before his desires are contaminated with world influences that can pollute his soul. So to avoid this, it is important to introduce *hijaiyah* letters as initial capital to get to know the basics of how to read the Qur'an before memorizing the verses.

The aim of memorizing *surahs* in *juz* 30 designed by Baitussalihin Integrated Islamic Kindergarten is to introduce the content of the Qur'an as the main basis of Islamic religious law, introducing the Qur'an from an early age as the main capital so that children can apply the *surahs* that have been memorized in learning to introduce prayer. So that in designing the curriculum, the *surahs* that children memorize collaborate with the introduction of *hadith* and prayers and are in accordance with the themes discussed in daily learning at school. Baitussalihin Integrated Islamic Kindergarten as the basis for laying initial education and the baton of children's education from parents, aspires to create a Qur'anic generation. So this school designed a Qur'an-based curriculum. The *surahs* memorized in class B are *surah al-Kafirun* to *al-Humazah* and the obligatory *surah* as a condition for completing learning is *surah An-Naba'* as an extracurricular activity so that learning objectives can be achieved. This memorization activity is a capital for introducing the Qur'an from an early age which is instilled so that the child's love for studying the Qur'an grows at the next level. Muthmainnah (2015) in her study said that the Qur'an and *Hadith* are the main basis for preparing the Islamic religious education

curriculum, and it would be even better if various sources were added, namely *Ijma'* and *Qiyas* as an initial introduction at the PAUD level. In line with this, Suharsono (2022) emphasized that the Qur'an and *Sunnah* are the main curriculum for educating the Islamic generation.

Memorizing *juz 'amma* in early childhood can be realized by using the right methods in learning. Methods are a very urgent component in transforming science. Educational goals cannot be realized optimally if there is no good method for delivering the material (Muthmainnah, et.,al. 2021). Baitussalihin Integrated Islamic Kindergarten chose the *Talaqqi* method as one of the methods for memorizing the *surahs* contained in *juz 30*. This method is used to memorize verses after performing *dhuha* prayers in congregation at school. Apart from that, memorizing the Qur'an for children is also collaborated with the story method and asking and answering memorized verses to strengthen children's memorization and avoid boredom in learning. The implementation of memorizing *surahs* in *juz 30* based on observations and interviews was carried out in *mulok* activities which included *Tahfiz*, *Talaqqi*, and *Muraja'ah* from 08.30 to 09.00. Memorizing the Qur'an in class B-1 Baitussalihin is done with *Talaqqi* through a combination of memorizing the previous meeting with memorizing the *surah* at the new meeting. After that, the teacher asks the child to deposit the memorization to the class teacher and the accompanying teacher documents the daily value by giving a star symbol according to the child's ability to memorize the *surah* in front of the teacher. The class teacher documents activities in a personal book regarding the child's memorization achievements so that it is easy to carry out a final evaluation which will be summarized in the learning report card. *Muraja'ah* activities are carried out on Fridays to evaluate memorization that has been carried out in accordance with daily planning.

The application of the *Talaqqi* method in memorizing *juz 'amma* begins with a classical opening of the class with the activity of repeating daily prayers, reading *Asmaul Husna*, then repeating the *surah* that has been memorized together in accordance with the limits of the verses memorized by the child based on the school manual. The repetition of the *surah* is also adjusted to the steps set out in the *Talaqqi* method, namely; It starts with the children listening to the teacher's reading, then modeling and imitating the reading read by the teacher repeatedly until the children are able to repeat the reading perfectly without the teacher's help. This method also gives children the opportunity to read their memories orally to the teacher face to face. Apart from that, the teacher also uses an approach by randomly asking and answering questions about memorized *surahs* so that children repeat their memorization over and over again. Class teachers are assisted by accompanying teachers in learning activities so that learning can run well and focus on activities. The application of this method in memorizing the Qur'an, especially certain *surahs* in *juz 30*, is not carried out with compulsion to be like his friends. This curriculum is very flexible and adapted to the child's abilities. Because children's ability to hone their cognitive abilities is basically a nature that is given by Allah without limits, a nature as a human being who has the potential to think, has a *nafs*, and is a creature who can receive education, but depends on the stimulation provided by educators (Muthmainnah, 2018).

Learning the Qur'an by memorizing activities has been socialized to parents. Schools indirectly require parents to participate and collaborate in their children's education. So that children do not only spend their time at school memorizing the

predetermined *surahs*, but children have already prepared the memorization that has been assigned at the end of the class meeting, to be memorized at home through collaboration with parents in learning activities or using loudspeaker aids *murathal* who is tutored by parents at home with the aim of being handed over to teachers at school. If this collaborative activity goes well, then the teacher just listens or mentally re-memorizes it as reinforcement. Activities like this are highly expected by every educational institution to create a *Qur'anic* generation. Because children's education is not solely the responsibility of teachers at school, but also the responsibility of parents as the true owners of God's gift.

Parents will not be separated from their obligation to educate their children even though the children have been entrusted to official institutions to continue their education. So being a smart parent in the digital era is not as easy as turning the palm of your hand. Where cultural shifts, environmental influences and the media make the task of parents and educators in formal educational institutions today much more difficult than it was a few decades ago. Einstein in Ihsan Baihaqi (2013) said that we cannot solve today's problems with yesterday's thinking. So Baitussalihin Integrated Islamic Kindergarten involves parents to be proactive in: memorizing short verses contained in *juz* 30, fostering motivation, guiding, appreciating what children have achieved at school so that children grow and are enthusiastic about learning the Qur'an.

Based on the findings from the interview results delivered by the class B 1 teacher at Baitussalihin Kindergarten, where the teacher also carried out *muraja'ah* together with the children at school, the teacher coached the children not only to be able to memorize them, but also guided them to understand the content and meaning of the verses contained in the *surah*. Next, the final step carried out in learning is evaluation. Where evaluation is a teacher's step to assess student learning outcomes at Baitussalihin Kindergarten. Components assessed in this evaluation include fluency in memorization, accuracy of reading according to the *tajwid* and *makhrijul* letters. If the reading of the *surah* is not good, it will affect the fluency of memorization and make the child's assessment of memorization in the "not yet capable" category. The teacher carries out a final evaluation regarding all the achievements of the child's learning activities on that day. Evaluation activities are carried out after the children have a break, accompanied by closing activities. For example, repeating *surahs* that children have memorized together and other learning activities. The child's successful achievement in memorizing *juz 'amma* is neatly documented in a child development book so that it can be easily evaluated at the final stage for assessment on the school report card in descriptive form. After that, the class teacher and accompanying teacher closed the class by reading a closing prayer.

1.2 Supporting and inhibiting factors in implementing the *Talaqqi* method in memorizing *Juz 'Amma*

Kindergarten is one step in realizing the hope that children can receive early education. However, learning objectives will be realized if the three education centers can collaborate in the learning process. The components in the three education centers must continue to work together to educate the nation's generation. Educational institutions will be of high quality and quality if families, schools and the environment can work together to improve, develop and improve education itself. For example, an educational institution that has a curriculum and qualified teaching staff to develop children's reading of the Qur'an, but is not supported by the environment, both family and community,

then the education obtained by the child is not achieved perfectly (Muthmainnah, 2023). Therefore, based on the data sources that have been collected, the researchers found several factors that caused the target of memorizing *juz 'amma* to be realized in accordance with the school's expectations and there were also some children who did not achieve their goals optimally, despite the school's efforts to organize them neatly in a curriculum and make maximum implementation efforts. Several factors influencing the implementation of activities are as follows:

1.2.1. Motivation

The role of educators and parents is certainly inseparable in children's educational development. Teachers and parents have an urgency in providing motivation, guidance and attention that will foster strength and a spirit of love in learning the Qur'an from an early age. Motivation of teachers and parents as a trigger for the growth of children's love in supporting children's memorization achievements. Motivation must be changed from material to meaningful things. This is done so that children are not fixated on just one form of motivation and do not only act to get material rewards (Nursi, 2006). The motivation given can be in the form of support, guidance, meaningful attention, such as saying that Allah gives mercy to people who can read and memorize the Qur'an well and the rewards are multiplied, children who memorize the Qur'an will giving a crown to his father and mother in the afterlife, and so on by getting used to positive, meaningful words and fostering his love for the Qur'an.

Teachers at Baitussalihin Integrated Islamic Kindergarten have provided motivation in teaching the Qur'an to children, encouraging and guiding children to be able to recite verses according to the *makharijul huruf* properly and correctly. Even with the implementation of the *Talaqqi* method, it will be easier for teachers to motivate children. Apart from that, this supportive factor will be more perfect if it is supported by parental motivation at home in continuing guidance to achieve the goal of memorizing the Qur'an optimally. However, if there is no support from parents, children will emerge whose memorization can be categorized as unsuccessful, unable to pronounce and recite verses according to correct recitation, because of limited support and motivation from parties outside of school.

1.2.2. Media

Media is a support facility provided to stimulate learning with easy, cheap and fun means. Baitussalihin Integrated Islamic Kindergarten provides adequate media in the form of loudspeakers, *hijayyah* letter teaching aids, provides memorization guidebooks (*surahs*, *hadiths* and *prayers*) which the school hands over to each parent at the beginning of the learning year. The loudspeaker is used to play murothal readings, songs and gymnastics activities at school. As for other media that act as supporting factors in the implementation of memorizing *juz 'amma*, parents are given special books which contain short *surahs*, daily prayers and *hadiths* to make it easier for parents to guide and direct their children in guiding their children's memorization.

1.2.3. Cooperation

The final supporting factor is collaboration between parents and teachers. Collaboration in education between parents and teachers has an urgency that will support the maximum realization of learning goals. Good synergy between the two parties can create an optimal learning environment, both at home and at school. Muthmainnah, et., al. (2023:7) in her study said that school is one step in making children

become the next generation of parents, but parents still have to work together to make their hopes come true. Educational institutions will be of high quality and quality if there is collaboration between the two.

An effective form of collaboration between parents and teachers at Integrated Islamic Kindergarten based on data is providing a learning link book, where the teacher will describe the child's obstacles or achievements during one week of learning. Then hold regular meetings between parents and teachers to reflect and evaluate the child's development, obstacles and progress in memorizing and other activities. Apart from that, there is digital communication between teachers and parents to share information about children's activities, children's achievements in memorizing, and other important information via WhatsApp groups. So that teachers can also find out about children's progress at home, as well as parents can find out about children's progress at school with learning videos sent via WhatsApp. This educational collaboration is a supporting factor in implementing the *Talaqqi* method in memorizing *juz 'amma* at Baitussalihin Integrated Islamic Kindergarten.

Memorizing the verses in the Qur'an is part of children's cognitive development. Stimulating cognitive abilities from an early age through interaction with the Qur'an is a very noble and good activity. However, children are also experiencing a period of growth that is not only in the home environment but also needs stimulation in social life. So sometimes some parents also have problems controlling their children's activities while playing with their peers, which not only has an impact on children's learning development at home but also at school, especially in memorizing verses from the Qur'an.

Based on the data found, these obstacles can be said to originate from parents themselves who do not collaborate with teachers in guiding and caring for children while they are in their care at home. Some parents think that their children have already studied at school, so they no longer need to be pressured to study at home. There are some parents who do not have time to read the connecting books that have been provided by the school, so that teachers do not get learning feedback while at home, in fact this is because parents think that memorizing the Qur'an is not a compulsion for students at Baitussalihin Integrated Islamic Kindergarten.

The implementation of the *Talaqqi* method in memorizing *juz 'amma* which is facilitated by parents at home, in part causes children to lose focus when memorizing or *muraja'ah*, some students are still unclear about reading the *makharijull huruf* and *surahs* that they have memorized due to the lack of continuous learning at home. This will have an impact on other children who follow the example of their friends who cannot memorize the Qur'an and cause teachers to have difficulty directing children at school. Another inhibiting factor is that children who rarely go to school will also be an obstacle, because it can cause the targets set by the teacher to not be achieved. This occurs due to a lack of support from some parents who cannot collaborate with teachers so that parents cannot coordinate, guide and utilize the facilities provided by the school to control learning at home.

Conclusion

Based on an in-depth study of the *Talaqqi* method for memorizing *juz 'amma* in B1 children. So it can be concluded that the implementation of the *Talaqqi* method has been established in the Qur'an learning curriculum at Baitussalihin Integrated Islamic

Kindergarten Banda Aceh. The learning steps that have been determined are: a) reading the letters contained in *juz* 30 according to the curriculum until the child can memorize them, b) adding new memorization at the next meeting, c) *muraja'ah* memorizing what has been learned before starting a new memorization, and d) evaluate all memorization. This *Talaqqi* method, which has been neatly arranged in the Baitussalihin Integrated Islamic Kindergarten curriculum, is inseparable from supporting and inhibiting factors. The supporting factors are tahfidz extracurricular activities, parenting, establishing communication with parents through video recordings of children's memorization targets sent via WhatsApp, connecting books and loudspeaker media at school. Meanwhile, the inhibiting factor in implementing the *Talaqqi* method in memorizing *juz 'amma* is the lack of other supporting media that can foster enthusiasm for memorizing the Qur'an, so that some students find it difficult to differentiate the contents of the *surah*, lose focus and easily get bored with memorizing activities, some students are still unclear in reading *makharijul huruf* and *surahs* to be memorized, and even a lack of parental support in directing children to memorize the Qur'an at home.

Declarations

Author contribution statement

Independent collaborative research between Heliati Fajriah, Muthmainnah, and Qathrun Nada Shalihah. Heliati Fajriah contributed to guiding the research by providing direction, ideas and validating research instruments to search for data carried out by Qathrun Nada Shalihah. Meanwhile, Muthmainnah made this work into an article after being revalidated by Heliati Fajriah so that it could make a wider contribution to readers.

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Data availability statement

The corresponding author may provide datasets generated and/or analyzed during this research upon reasonable request.

Declaration of interests statement

The authors declare that competing interests or personal relationships did not influence any portion of the work reported in this research.

Additional information

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2. Bukti Konfirmasi Review dan Hasil Review Pertama (17 Mei 2025)



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Pemberitahuan Revisi

3 pesan

Jurnal Golden Age <jurnal.goldenage@gmail.com>
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17 Mei 2025 pukul 06.37

Heliati Fajriah:

We have reached a decision regarding your submission to Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini, "Talaqqi Method Talaqqi Method in Memorizing Juz 'Amma at Baitussalihin Integrated Islamic Kindergarten Banda Aceh: Talaqqi Method-Memorizing Juz 'Amma".

Our decision is to: Revision

NB: Mohon perbaikan dapat diunggah melalui OJS maksimal 24 Mei 2025.

Editor

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19 Mei 2025 pukul 09.19

Baik, Terima Kasih
[Kutipan teks disembunyikan]

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Kepada: Jurnal Golden Age <jurnal.goldenage@gmail.com>

24 Mei 2025 pukul 20.31

Assalamualaikum, artikel sudah kami revisi dan sdh kami upload kembali pada tgl 23 Mei 2025. Tks
[Kutipan teks disembunyikan]

Talaqqi Method in Memorizing Juz 'Amma at Baitussalihin Integrated Islamic Kindergarten Banda Aceh

Keywords:

Talagqi Method;
Memorizing;
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Abstract

Baitussalihin Integrated Islamic Kindergarten is a preschool educational institution that implements memorization learning of *juz 'amma* with the *Talaqqi* method, but students are still unable to memorize *juz 'amma* according to the demands of the curriculum. So this study aims to analyze the implementation of the *Talaqqi* method in memorizing *juz 'amma* at the age of 5-6 years at Baitussalihin Kindergarten Banda Aceh. Qualitative research with a descriptive-analytical approach obtained data from the principal and class teachers. The results of the study indicate that the implementation of the *Talaqqi* method is carried out in several steps, namely: adding new memorization, *muroja'ah* memorization, and evaluation. Supporting factors for the implementation of the *Talaqqi* method in memorizing *juz 'amma* are: extracurricular *tahfidz* activities, parenting, establishing communication with parents by sending video recordings of children's memorization targets via WhatsApp. The inhibiting factors are the lack of supporting media so that some students find it difficult to distinguish the contents of the surah so that children lose focus and get bored easily with memorization activities, some students are still not fluent in pronouncing *hijaiyah huruf* and reading memorized *surah*. Other inhibiting factors include the lack of collaborative learning and parental support at home even though there are parenting activities.

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Introduction

The formation of a Muslim generation who have the main foundation in thinking and acting can be done through early education in the Qur'an. Al-Qur'an education is one of the education that has been stipulated in the *hadith* of the Prophet Muhammad Saw. history of Thabrani ra. from Ali bin Abi Talib ra. It means "Educate your children in three things; Love your Prophet, love the Prophet's family, and read the Qur'an. So indeed the person who reads the Qur'an is under the shade of Allah's Throne when there is no shade except His shade with the prophets and saints.". So based on the meaning of the *hadith*, Abdullah Nashih 'Ulwan (2007) said that Qur'an education is part of the spiritual bond given by parents to their children. If parents neglect this education, then it is not the child's fault if they cannot read and recognize the letters of the Qur'an and it is not the child's fault if they cannot read the Qur'an properly and with correct *tajwid* (Muthmainnah, 2007). Even Zainal Arifin (2019) said that Qur'an education is an effort to shape the character of a Muslim generation who have Islamic *aqidah* as the basis for thinking and acting in life. The formation of a Muslim generation based on faith in Allah by introducing the Qur'an from an early age aims to integrate religious education into the lives of students, including practicing prayer, reading the Qur'an, memorizing short *surah*, and building good morals and *aqidah* through love of the Qur'an.

Commented [Reviewer1]: What is the main focus of this research title? What is the purpose of the Talaqqi method? Revise the research title by considering the main topic along with the subtopic, for example: "The Talaqqi Method: A...". The research location in the title can be removed.

Commented [Reviewer2]: The introduction is too long; shorten it by focusing on why this research is important. The gap analysis needs to be strengthened—explain why the Talaqqi method was chosen over other methods.

Al-Quran education is introduced from an early age based on the idea that childhood is a time of ideal character formation. Children are not only a trust from Allah, but also the greatest asset for parents if they succeed in educating them according to the teachings of the Islamic religion. Children who are pious and pious are a big investment for parents in this world and the hereafter. Children can also be a disaster if parents do not teach them about implementation and obligations as taught in Islam (Nur Aini, dkk, 2021). So early age is the most ideal age to stimulate children's cognitive abilities through memorizing *juz 'amma*, because children's brain development at this time is developing very well with the various nutritional balances provided by parents. However, memorizing *juz 'amma* requires a learning process and support for the implementation of learning, both in terms of strategies, methods, and even the environment around the child. Sobry (2021) outlines several basic abilities that teachers must have in order to realize the objectives of learning the Qur'an, namely: teachers must be able to master short *surah*, must be able to manage the class and manage learning programs. So that the process of memorizing *juz 'amma* for students can be realized with the teacher's ability to use appropriate learning methods, the teacher's ability to create a conducive, active and enjoyable atmosphere in the learning process.

Memorizing the Qur'an in early childhood can be started by memorizing *surah* that are easy to pronounce and have short verses, such as those found in *juz 30* or known as *juz 'amma*. Children can memorize *juz 'amma* not only by listening, but also by reading it repeatedly under the teacher's guidance and direction. Through continuous repetition, children can memorize them and even learn to understand the meaning of the *surah* and verses they memorize. Memorizing by repeating it many times to the child is called the *Talaqqi* method.

The *Talaqqi* method is a method of memorizing the Qur'an which is done by listening to verses read repeatedly by the teacher. (Hasan al-Basri, 2018). This method is implemented by the teacher reading the Qur'an (*juz 'amma*) to the child face to face while the child is sitting still, calm and comfortable, then the teacher directs the child to continue repeating the memorized verses of the Qur'an until stored perfectly in his memory (Imama, 2009). This method has the advantage of creating direct interaction between the teacher and his students to memorize the Qur'an, as the *surah* was first revealed to the Prophet Saw. When *Ruhul Amin* (Jibril as.) asked the Prophet Saw. read what he read. So indirectly this method is an adoption of the story of the Prophet Saw. received the first revelation. This method can create easy memorization of *juz 'amma* through the process of listening to the teacher's reading, listening carefully, imitating the teacher's words, then students listen to their memorization results again to the teacher to ensure their correctness and make their memorization confident (*mutqin*) and solid (*thabit*).

The *Talaqqi* method also refers to the process of reading the Qur'an carried out by the Prophet Saw. every month of *Ramadhan*, the Angel Gabriel listens to the Prophet's reading in its entirety to ensure that the Prophet's reading matches the original reading of the Qur'an when it was revealed. So that its quality and authenticity can be properly maintained as enshrined in the QS. al-Hijr: 15:9 (Kementerian Agama, 2022). The process of the Prophet receiving revelation by rote and repeating it (*Talaqqi*) to strengthen memorization, because basically the Qur'an was revealed *mutawatir*, not by writing and as proof that the Qur'an is really *kalamullah* which cannot be read by Prophet and cannot



be written so the Prophet is called "*ummiyun*". This is also proof of God's greatness in freeing the Prophet from accusations of making up *kalamullah* or composing poetry as was accused by the infidels at that time. Based on this, it can be said that the *Talaqqi* method can be used to teach memorizing *juz 'amma* directly to students by imitating the reading from the teacher and then following the reading as exemplified by the teacher.

Based on initial observations on August 29, 2023 at Baitussalihin Integrated Islamic Kindergarten in Ulee Kareng Banda Aceh, researchers found that the *Talaqqi* method had been used in memorizing *juz 'amma* in class B. However, the objectives of learning the Qur'an had not been realized perfectly, this is based on the data found that there are still many students who find it difficult to memorize and distinguish the contents of the *surah* contained in the *juz 'amma* section, there are still children who stammer when reading *juz 'amma*, there are still a few children who can pronounce the words according to the *makhrajul huruf* and recitation correctly when reading *juz 'amma*, there are still some students who cannot memorize the short *surah* in *juz 'amma*. Based on this data, researchers are interested in analyzing more deeply the *Talaqqi* method used at Baitussalihin Integrated Islamic Kindergarten Banda Aceh.

Research regarding memorizing the Qur'an using the *Talaqqi* method has been studied previously by researchers, including: Himmatul Ulya and Mamluatan Ni'mah (2023) with the study "Application of the *Talaqqi* Method in Improving the Ability to Memorize Short *Surah* at RA Nurul Jadid Blimbing Besuki". Based on the results of this research, it can be concluded that using the *Talaqqi* method approach will help students memorize short letters and *surah*. After applying the *Talaqqi* method, RA Nurul Jadid group A students were able to complete memorizing short letters according to the target set for one school year.

Similar research was also conducted by Regina Aprilia and Asdi Wirman (2023) with the title "Application of the *Talaqqi* Method in Getting Children to Memorize the Al-Qur'an". Based on the results of this research, it can be concluded that the teacher has been successful in implementing the *Talaqqi* method for early childhood at the Asyiyiah Lubuk Sikaping Kindergarten where the teacher carried out the first three stages, learning preparation with material obtained from the guidebook for the children to memorize. Second, the teacher reads the verse which has been separated into several parts, the children listen to the teacher's reading and imitate the reading that has been modeled by the teacher while correcting them if there are errors. Third, evaluation, namely through observing the process of memorizing the Qur'an by children at school and then *muraaja'ah* videos sent by parents via WhatsApp.

Based on the description above, this research focuses on analyzing the *Talaqqi* method in memorizing the Qur'an in early childhood, especially several *surah* contained in *juz 30 (juz 'amma)* using the *Tallaqi* method.

Methods

This research is qualitative research with descriptive data presentation based on the reality of a situation without manipulation or providing certain treatments to the research object. Qualitative research is oriented towards phenomena that are natural,

Commented [Reviewer3]: What is the evidence of the problem in that kindergarten that necessitates the *Talaqqi* method? Explain the issues related to children's memory. How does the *Talaqqi* method differ from other methods?

Commented [Reviewer4]: The research method should be structured into sub-sections, such as research design, research subjects, data collection, data analysis, and research instruments. The research instruments must be included in the methodology section.

fundamental, natural and natural, so it is carried out in the field. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Zuchri Abdussamad, 2021). So this research aims to analyze the method of memorizing *juz 'amma* at the age of 5-6 years at Baitussalihin Kindergarten Banda Aceh. The research subjects were a teacher who took care of memorizing the Qur'an and headmaster to explain school rules and policies as interview targets in the research.

Research data was collected based on research instruments in the form of observation sheets and interview guidelines. Observations were made on the application of the *Talaqqi* method in memorizing the Qur'an based on indicators: 1) planning the application of the *Talaqqi* method in memorizing *juz 'amma*, 2) steps for implementing the *Talaqqi* method, 3) evaluation of memorizing *juz 'amma* regarding the progress of students' memory. Meanwhile, interviews were conducted as evidence of the information obtained in more depth regarding: 1) School policies and regulations in implementing memorizing *juz 'amma*, 2) Supporting and inhibiting factors for children in mastering memorizing *juz 'amma* using the *Talaqqi* method, 3) Supporting media in the process of implementing the *Talaqqi* method when memorizing *juz 'amma*. The data that has been collected based on these indicators is then analyzed based on Miles Huberman's theory, namely analytical and interactive methods. Askari Zakariah dan Vivi Afriani (2020) said that qualitative data analysis goes through three stages, namely: data reduction, data presentation, and drawing conclusions. So that research data regarding the *Talaqqi* method in memorizing *juz 'amma* at Baitussalihin Kindergarten can be collected through these stages.

Result

This research was carried out on 08-13 June 2024 at Baitussalihin Integrated Islamic Kindergarten Banda Aceh. Memorizing the Qur'an (*juz 'amma*) using the *Talaqqi* method which is carried out in kindergarten is the object of this research study. So the description of the results of research data collection using observation and interviews to memorize *juz 'amma* using the *Talaqqi* method at Baitussalihin Integrated Islamic Kindergarten Banda Aceh in class B1 is as listed in the following table:

Table 1. Recapulation of research data on the *Talaqqi* method in memorizing *Juz 'Amma* at Baitussalihin Integrated Islamic Kindergarten in Banda Aceh

Research focus	Research result	Resources
School policies and regulations in implementing memorizing <i>Juz 'Amma</i>	Memorizing Juz 30 is part of the learning curriculum which was designed in the curriculum formation meeting and establishing memorized <i>surahs</i> which are continuously studied with <i>hadith</i> and prayer. Memorizing for kindergarten class A children: <i>surah al-fatihah</i> to <i>an-Nasr</i> . Kindergarten class B: <i>surah al-Kafirun</i> to <i>al-Humazah</i> , and the obligatory <i>surah</i> is <i>surah an-Naba'</i> This design has been socialized to parents to create work between parent schools in implementing the Baitussalihin Kindergarten program. The draft is outlined in detail in the daily learning implementation plan.	School principal and Observation



	Providing <i>muraja'ah</i> programs and mandatory extracurricular <i>tahfiz</i> , namely memorizing <i>surah an-Naba'</i> to complete education and a special <i>muraja'ah</i> schedule every Friday	
Planning for the implementation of memorizing <i>juz 'amma</i>	The memorization program planning has been determined based on working meetings of educational institutions with teachers, steak holders, and the community. Planning for the achievement of memorizing <i>surahs</i> has been prepared based on themes in one week which are arranged in the weekly learning implementation plan. The implementation of the memorization program is determined using the <i>Talaqqi</i> method. The memorization program is carried out in <i>Mulok</i> activities (<i>Tahfiz, Talaqqi, Muraja'ah</i>) at 08.30-09.30 WIB.	Teacher and observation
Implementation of the memorization program using the <i>Talaqqi</i> Method	The teacher applies the <i>juz 'amma</i> memorization method starting with opening the class classically, repeating the reading of prayers, <i>hadith</i> and <i>surahs</i> adapted to the steps of the <i>Talaqqi</i> method. Children listen, give examples, imitate the reading read by the teacher repeatedly until the children are able to repeat the reading perfectly. The teacher gives the child the opportunity to memorize and adapt it to the child's abilities The teacher also uses an approach by randomly asking questions about memorized <i>surahs</i> so that children repeat their memorization over and over again. The memorization evaluation is recorded in the child's development notebook, so that the memorization and development data is neatly stored and will be summarized in the semester report card.	Teacher and observation
Supporting factors for children in mastering memorizing <i>juz 'amma</i> using the <i>Talaqqi</i> method	Support and collaboration with parents in the form of children's development records in contact books, parents must also look at the child's memorization achievements and shortcomings. However, there are parents who do not respond, so it is necessary to share learning videos via groups on WhatsApp. There is support in the form of motivation, guiding the reading of the Qur'an, contributing to the success of school extracurricular programs, and even providing media facilities to stimulate children's memorization at home. Another supporting factor is mandatory monthly activities in the form of parenting to share knowledge and discuss children's development.	Teacher and observation
Inhibiting factors in implementing the <i>Talaqqi</i> method in	Children are still not able to differentiate the contents of the memorized <i>surah</i> from the name of the <i>surah</i> , because supporting media for learning is still lacking	Teacher and observation

memorizing 'amma	juz	and children also lose focus and easily get bored with memorizing activities. There are some students who are still unclear about reading the <i>makharijul huruf</i> and <i>surahs</i> that will be memorized. Another inhibiting factor is the lack of parental support in directing children at home due to busy work so they don't focus on continuing learning at home even if it's just to improve their reading.	
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Discussion

Based on the data table of the findings that have been collected, the researcher analyzed using data reduction steps, data presentation, and concluding the data based on Miles Huberman's theory. So data analysis based on the data above can be presented as follows:

1.1 Planning and implementing the *Talaqqi* method for memorizing Juz 'Amma

Baitussalihin Integrated Islamic Kindergarten Banda Aceh has established policies and plans for memorizing short *surahs* in *juz* 30. This policy is neatly arranged in the learning planning contained in the daily learning implementation plan. The planning that has been determined involves the foundation, school principals, teachers, stake holders, and also the community. Memorizing *juz* 30 in early childhood is carried out after the introduction of *hijaiyah* letters which has been carried out at level A. This is in line with the statement by Lina Amelia, et al (2022) that the introduction of *hijaiyah* letters will be easier for children to understand if it is done from an early age, because children at this age This is within his nature, which can easily obtain the light of wisdom from the Qur'an, before his desires are contaminated with world influences that can pollute his soul. So to avoid this, it is important to introduce *hijaiyah* letters as initial capital to get to know the basics of how to read the Qur'an before memorizing the verses.

The aim of memorizing *surahs* in *juz* 30 designed by Baitussalihin Integrated Islamic Kindergarten is to introduce the content of the Qur'an as the main basis of Islamic religious law, introducing the Qur'an from an early age as the main capital so that children can apply the *surahs* that have been memorized in learning to introduce prayer. So that in designing the curriculum, the *surahs* that children memorize collaborate with the introduction of *hadith* and prayers and are in accordance with the themes discussed in daily learning at school. Baitussalihin Integrated Islamic Kindergarten as the basis for laying initial education and the baton of children's education from parents, aspires to create a Qur'anic generation. So this school designed a Qur'an-based curriculum. The *surahs* memorized in class B are *surah al-Kafirun* to *al-Humazah* and the obligatory *surah* as a condition for completing learning is *surah An-Naba'* as an extracurricular activity so that learning objectives can be achieved. This memorization activity is a capital for introducing the Qur'an from an early age which is instilled so that the child's love for studying the Qur'an grows at the next level. Muthmainnah (2015) in her study said that the Qur'an and *Hadith* are the main basis for preparing the Islamic religious education curriculum, and it would be even better if various sources were added, namely *Ijma'* and *Qiyas* as an initial introduction at the PAUD level. In line with this, Suharsono (2022) emphasized that the Qur'an and *Sunnah* are the main curriculum for educating the Islamic generation.

Memorizing *juz 'amma* in early childhood can be realized by using the right methods in learning. Methods are a very urgent component in transforming science. Educational goals cannot be realized optimally if there is no good method for delivering the material (Muthmainnah, et.,al. 2021). Baitussalihin Integrated Islamic Kindergarten chose the *Talaqqi* method as one of the methods for memorizing the *surahs* contained in *juz 30*. This method is used to memorize verses after performing *dhuha* prayers in congregation at school. Apart from that, memorizing the Qur'an for children is also collaborated with the story method and asking and answering memorized verses to strengthen children's memorization and avoid boredom in learning. The implementation of memorizing *surahs* in *juz 30* based on observations and interviews was carried out in *mulok* activities which included *Tahfiz*, *Talaqqi*, and *Muraja'ah* from 08.30 to 09.00. Memorizing the Qur'an in class B-1 Baitussalihin is done with *Talaqqi* through a combination of memorizing the previous meeting with memorizing the *surah* at the new meeting. After that, the teacher asks the child to deposit the memorization to the class teacher and the accompanying teacher documents the daily value by giving a star symbol according to the child's ability to memorize the *surah* in front of the teacher. The class teacher documents activities in a personal book regarding the child's memorization achievements so that it is easy to carry out a final evaluation which will be summarized in the learning report card. *Muraja'ah* activities are carried out on Fridays to evaluate memorization that has been carried out in accordance with daily planning.

The application of the *Talaqqi* method in memorizing *juz 'amma* begins with a classical opening of the class with the activity of repeating daily prayers, reading *Asmaul Husna*, then repeating the *surah* that has been memorized together in accordance with the limits of the verses memorized by the child based on the school manual. The repetition of the *surah* is also adjusted to the steps set out in the *Talaqqi* method, namely; It starts with the children listening to the teacher's reading, then modeling and imitating the reading read by the teacher repeatedly until the children are able to repeat the reading perfectly without the teacher's help. This method also gives children the opportunity to read their memories orally to the teacher face to face. Apart from that, the teacher also uses an approach by randomly asking and answering questions about memorized *surahs* so that children repeat their memorization over and over again. Class teachers are assisted by accompanying teachers in learning activities so that learning can run well and focus on activities. The application of this method in memorizing the Qur'an, especially certain *surahs* in *juz 30*, is not carried out with compulsion to be like his friends. This curriculum is very flexible and adapted to the child's abilities. Because children's ability to hone their cognitive abilities is basically a nature that is given by Allah without limits, a nature as a human being who has the potential to think, has a *nafs*, and is a creature who can receive education, but depends on the stimulation provided by educators (Muthmainnah, 2018).

Learning the Qur'an by memorizing activities has been socialized to parents. Schools indirectly require parents to participate and collaborate in their children's education. So that children do not only spend their time at school memorizing the predetermined *surahs*, but children have already prepared the memorization that has been assigned at the end of the class meeting, to be memorized at home through collaboration with parents in learning activities or using loudspeaker aids *murathal* who is tutored by parents at home with the aim of being handed over to teachers at school. If

this collaborative activity goes well, then the teacher just listens or mentally re-memorizes it as reinforcement. Activities like this are highly expected by every educational institution to create a *Qur'anic* generation. Because children's education is not solely the responsibility of teachers at school, but also the responsibility of parents as the true owners of God's gift.

Parents will not be separated from their obligation to educate their children even though the children have been entrusted to official institutions to continue their education. So being a smart parent in the digital era is not as easy as turning the palm of your hand. Where cultural shifts, environmental influences and the media make the task of parents and educators in formal educational institutions today much more difficult than it was a few decades ago. Einstein in Ihsan Baihaqi (2013) said that we cannot solve today's problems with yesterday's thinking. So Baitussalihin Integrated Islamic Kindergarten involves parents to be proactive in: memorizing short verses contained in *juz* 30, fostering motivation, guiding, appreciating what children have achieved at school so that children grow and are enthusiastic about learning the Qur'an.

Based on the findings from the interview results delivered by the class B 1 teacher at Baitussalihin Kindergarten, where the teacher also carried out *muraja'ah* together with the children at school, the teacher coached the children not only to be able to memorize them, but also guided them to understand the content and meaning of the verses contained in the *surah*. Next, the final step carried out in learning is evaluation. Where evaluation is a teacher's step to assess student learning outcomes at Baitussalihin Kindergarten. Components assessed in this evaluation include fluency in memorization, accuracy of reading according to the *tajwid* and *makhrijul* letters. If the reading of the *surah* is not good, it will affect the fluency of memorization and make the child's assessment of memorization in the "not yet capable" category. The teacher carries out a final evaluation regarding all the achievements of the child's learning activities on that day. Evaluation activities are carried out after the children have a break, accompanied by closing activities. For example, repeating *surahs* that children have memorized together and other learning activities. The child's successful achievement in memorizing *juz 'amma* is neatly documented in a child development book so that it can be easily evaluated at the final stage for assessment on the school report card in descriptive form. After that, the class teacher and accompanying teacher closed the class by reading a closing prayer.

1.2 Supporting and inhibiting factors in implementing the *Talaqqi* method in memorizing *Juz 'Amma*

Kindergarten is one step in realizing the hope that children can receive early education. However, learning objectives will be realized if the three education centers can collaborate in the learning process. The components in the three education centers must continue to work together to educate the nation's generation. Educational institutions will be of high quality and quality if families, schools and the environment can work together to improve, develop and improve education itself. For example, an educational institution that has a curriculum and qualified teaching staff to develop children's reading of the Qur'an, but is not supported by the environment, both family and community, then the education obtained by the child is not achieved perfectly (Muthmainnah, 2023). Therefore, based on the data sources that have been collected, the researchers found several factors that caused the target of memorizing *juz 'amma* to be realized in accordance with the school's expectations and there were also some children who did



not achieve their goals optimally, despite the school's efforts to organize them neatly in a curriculum and make maximum implementation efforts. Several factors influencing the implementation of activities are as follows:

1.2.1. Motivation

The role of educators and parents is certainly inseparable in children's educational development. Teachers and parents have an urgency in providing motivation, guidance and attention that will foster strength and a spirit of love in learning the Qur'an from an early age. Motivation of teachers and parents as a trigger for the growth of children's love in supporting children's memorization achievements. Motivation must be changed from material to meaningful things. This is done so that children are not fixated on just one form of motivation and do not only act to get material rewards (Nursi, 2006). The motivation given can be in the form of support, guidance, meaningful attention, such as saying that Allah gives mercy to people who can read and memorize the Qur'an well and the rewards are multiplied, children who memorize the Qur'an will giving a crown to his father and mother in the afterlife, and so on by getting used to positive, meaningful words and fostering his love for the Qur'an.

Teachers at Baitussalihin Integrated Islamic Kindergarten have provided motivation in teaching the Qur'an to children, encouraging and guiding children to be able to recite verses according to the *makharijul huruf* properly and correctly. Even with the implementation of the *Talaqqi* method, it will be easier for teachers to motivate children. Apart from that, this supportive factor will be more perfect if it is supported by parental motivation at home in continuing guidance to achieve the goal of memorizing the Qur'an optimally. However, if there is no support from parents, children will emerge whose memorization can be categorized as unsuccessful, unable to pronounce and recite verses according to correct recitation, because of limited support and motivation from parties outside of school.

1.2.2. Media

Media is a support facility provided to stimulate learning with easy, cheap and fun means. Baitussalihin Integrated Islamic Kindergarten provides adequate media in the form of loudspeakers, *hijayyah* letter teaching aids, provides memorization guidebooks (*surahs*, *hadiths* and *prayers*) which the school hands over to each parent at the beginning of the learning year. The loudspeaker is used to play murothal readings, songs and gymnastics activities at school. As for other media that act as supporting factors in the implementation of memorizing *juz 'amma*, parents are given special books which contain short *surahs*, daily prayers and *hadiths* to make it easier for parents to guide and direct their children in guiding their children's memorization.

1.2.3. Cooperation

The final supporting factor is collaboration between parents and teachers. Collaboration in education between parents and teachers has an urgency that will support the maximum realization of learning goals. Good synergy between the two parties can create an optimal learning environment, both at home and at school. Muthmainnah, et., al. (2023:7) in her study said that school is one step in making children become the next generation of parents, but parents still have to work together to make their hopes come true. Educational institutions will be of high quality and quality if there is collaboration between the two.

An effective form of collaboration between parents and teachers at Integrated Islamic Kindergarten based on data is providing a learning link book, where the teacher will describe the child's obstacles or achievements during one week of learning. Then hold regular meetings between parents and teachers to reflect and evaluate the child's development, obstacles and progress in memorizing and other activities. Apart from that, there is digital communication between teachers and parents to share information about children's activities, children's achievements in memorizing, and other important information via WhatsApp groups. So that teachers can also find out about children's progress at home, as well as parents can find out about children's progress at school with learning videos sent via WhatsApp. This educational collaboration is a supporting factor in implementing the *Talaqqi* method in memorizing *juz 'amma* at Baitussalihin Integrated Islamic Kindergarten.

Memorizing the verses in the Qur'an is part of children's cognitive development. Stimulating cognitive abilities from an early age through interaction with the Qur'an is a very noble and good activity. However, children are also experiencing a period of growth that is not only in the home environment but also needs stimulation in social life. So sometimes some parents also have problems controlling their children's activities while playing with their peers, which not only has an impact on children's learning development at home but also at school, especially in memorizing verses from the Qur'an.

Based on the data found, these obstacles can be said to originate from parents themselves who do not collaborate with teachers in guiding and caring for children while they are in their care at home. Some parents think that their children have already studied at school, so they no longer need to be pressured to study at home. There are some parents who do not have time to read the connecting books that have been provided by the school, so that teachers do not get learning feedback while at home, in fact this is because parents think that memorizing the Qur'an is not a compulsion for students at Baitussalihin Integrated Islamic Kindergarten.

The implementation of the *Talaqqi* method in memorizing *juz 'amma* which is facilitated by parents at home, in part causes children to lose focus when memorizing or *muraja'ah*, some students are still unclear about reading the *makharijull huruf* and *surahs* that they have memorized due to the lack of continuous learning at home. This will have an impact on other children who follow the example of their friends who cannot memorize the Qur'an and cause teachers to have difficulty directing children at school. Another inhibiting factor is that children who rarely go to school will also be an obstacle, because it can cause the targets set by the teacher to not be achieved. This occurs due to a lack of support from some parents who cannot collaborate with teachers so that parents cannot coordinate, guide and utilize the facilities provided by the school to control learning at home.

Conclusion

Based on an in-depth study of the *Talaqqi* method for memorizing *juz 'amma* in B1 children. So it can be concluded that the implementation of the *Talaqqi* method has been established in the Qur'an learning curriculum at Baitussalihin Integrated Islamic Kindergarten Banda Aceh. The learning steps that have been determined are: a) reading the letters contained in *juz* 30 according to the curriculum until the child can memorize them, b) adding new memorization at the next meeting, c) *muraja'ah* memorizing what



has been learned before starting a new memorization, and d) evaluate all memorization. This *Talaqqi* method, which has been neatly arranged in the Baitussalihin Integrated Islamic Kindergarten curriculum, is inseparable from supporting and inhibiting factors. The supporting factors are tahfidz extracurricular activities, parenting, establishing communication with parents through video recordings of children's memorization targets sent via WhatsApp, connecting books and loudspeaker media at school. Meanwhile, the inhibiting factor in implementing the *Talaqqi* method in memorizing *juz 'amma* is the lack of other supporting media that can foster enthusiasm for memorizing the Qur'an, so that some students find it difficult to differentiate the contents of the *surah*, lose focus and easily get bored with memorizing activities, some students are still unclear in reading *makharijul huruf* and *surahs* to be memorized, and even a lack of parental support in directing children to memorize the Qur'an at home.

Declarations

Author contribution statement

Independent collaborative research between Heliati Fajriah, Muthmainnah, and Qathrun Nada Shalihah. Heliati Fajriah contributed to guiding the research by providing direction, ideas and validating research instruments to search for data carried out by Qathrun Nada Shalihah. Meanwhile, Muthmainnah made this work into an article after being revalidated by Heliati Fajriah so that it could make a wider contribution to readers.

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Data availability statement

The corresponding author may provide datasets generated and/or analyzed during this research upon reasonable request.

Declaration of interests statement

The authors declare that competing interests or personal relationships did not influence any portion of the work reported in this research.

Additional information

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Talaqqi Method in Memorizing Juz 'Amma at Baitussalihin Integrated Islamic Kindergarten Banda Aceh

Keywords:

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Abstract

Baitussalihin Integrated Islamic Kindergarten is a preschool educational institution that implements memorization learning of *juz 'amma* with the *Talaqqi* method, but students are still unable to memorize *juz 'amma* according to the demands of the curriculum. So this study aims to analyze the implementation of the *Talaqqi* method in memorizing *juz 'amma* at the age of 5-6 years at Baitussalihin Kindergarten Banda Aceh. Qualitative research with a descriptive-analytical approach obtained data from the principal and class teachers. The results of the study indicate that the implementation of the *Talaqqi* method is carried out in several steps, namely: adding new memorization, *muroja'ah* memorization, and evaluation. Supporting factors for the implementation of the *Talaqqi* method in memorizing *juz 'amma* are: extracurricular *tahfidz* activities, parenting, establishing communication with parents by sending video recordings of children's memorization targets via WhatsApp. The inhibiting factors are the lack of supporting media so that some students find it difficult to distinguish the contents of the surah so that children lose focus and get bored easily with memorization activities, some students are still not fluent in pronouncing *hijaiyah huruf* and reading memorized *surah*. Other inhibiting factors include the lack of collaborative learning and parental support at home even though there are parenting activities.

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Introduction

The formation of a Muslim generation who have the main foundation in thinking and acting can be done through early education in the Qur'an. Al-Qur'an education is one of the education that has been stipulated in the *hadith* of the Prophet Muhammad Saw. history of Thabrani ra. from Ali bin Abi Talib ra. It means "Educate your children in three things; Love your Prophet, love the Prophet's family, and read the Qur'an. So indeed the person who reads the Qur'an is under the shade of Allah's Throne when there is no shade except His shade with the prophets and saints.". So based on the meaning of the *hadith*, Abdullah Nashih 'Ulwan (2007) said that Qur'an education is part of the spiritual bond given by parents to their children. If parents neglect this education, then it is not the child's fault if they cannot read and recognize the letters of the Qur'an and it is not the child's fault if they cannot read the Qur'an properly and with correct *tajwid* (Muthmainnah, 2007). Even Zainal Arifin (2019) said that Qur'an education is an effort to shape the character of a Muslim generation who have Islamic *aqidah* as the basis for thinking and acting in life. The formation of a Muslim generation based on faith in Allah by introducing the Qur'an from an early age aims to integrate religious education into the lives of students, including practicing prayer, reading the Qur'an, memorizing short *surah*, and building good morals and *aqidah* through love of the Qur'an.

Al-Quran education is introduced from an early age based on the idea that childhood is a time of ideal character formation. Children are not only a trust from Allah, but also the greatest asset for parents if they succeed in educating them according to the teachings of the Islamic religion. Children who are pious and pious are a big investment for parents in this world and the hereafter. Children can also be a disaster if parents do not teach them about implementation and obligations as taught in Islam (Nur Aini, dkk, 2021). So early age is the most ideal age to stimulate children's cognitive abilities through memorizing *juz 'amma*, because children's brain development at this time is developing very well with the various nutritional balances provided by parents. However, memorizing *juz 'amma* requires a learning process and support for the implementation of learning, both in terms of strategies, methods, and even the environment around the child. Sobry (2021) outlines several basic abilities that teachers must have in order to realize the objectives of learning the Qur'an, namely: teachers must be able to master short *surah*, must be able to manage the class and manage learning programs. So that the process of memorizing *juz 'amma* for students can be realized with the teacher's ability to use appropriate learning methods, the teacher's ability to create a conducive, active and enjoyable atmosphere in the learning process.

Memorizing the Qur'an in early childhood can be started by memorizing *surah* that are easy to pronounce and have short verses, such as those found in *juz 30* or known as *juz 'amma*. Children can memorize *juz 'amma* not only by listening, but also by reading it repeatedly under the teacher's guidance and direction. Through continuous repetition, children can memorize them and even learn to understand the meaning of the *surah* and verses they memorize. Memorizing by repeating it many times to the child is called the *Talaqqi* method.

The *Talaqqi* method is a method of memorizing the Qur'an which is done by listening to verses read repeatedly by the teacher. (Hasan al-Basri, 2018). This method is implemented by the teacher reading the Qur'an (*juz 'amma*) to the child face to face while the child is sitting still, calm and comfortable, then the teacher directs the child to continue repeating the memorized verses of the Qur'an until stored perfectly in his memory (Imama, 2009). This method has the advantage of creating direct interaction between the teacher and his students to memorize the Qur'an, as the *surah* was first revealed to the Prophet Saw. When *Ruhul Amin* (Jibril as.) asked the Prophet Saw. read what he read. So indirectly this method is an adoption of the story of the Prophet Saw. received the first revelation. This method can create easy memorization of *juz 'amma* through the process of listening to the teacher's reading, listening carefully, imitating the teacher's words, then students listen to their memorization results again to the teacher to ensure their correctness and make their memorization confident (*mutqin*) and solid (*thabit*).

The *Talaqqi* method also refers to the process of reading the Qur'an carried out by the Prophet Saw. every month of *Ramadhan*, the Angel Gabriel listens to the Prophet's reading in its entirety to ensure that the Prophet's reading matches the original reading of the Qur'an when it was revealed. So that its quality and authenticity can be properly maintained as enshrined in the QS. al-Hijr: 15:9 (Kementerian Agama, 2022). The process of the Prophet receiving revelation by rote and repeating it (*Talaqqi*) to strengthen memorization, because basically the Qur'an was revealed *mutawatir*, not by writing and as proof that the Qur'an is really *kalamullah* which cannot be read by Prophet and cannot



be written so the Prophet is called "*ummiyun*". This is also proof of God's greatness in freeing the Prophet from accusations of making up *kalamullah* or composing poetry as was accused by the infidels at that time. Based on this, it can be said that the *Talaqqi* method can be used to teach memorizing *juz 'amma* directly to students by imitating the reading from the teacher and then following the reading as exemplified by the teacher.

Based on initial observations on August 29, 2023 at Baitussalihin Integrated Islamic Kindergarten in Ulee Kareng Banda Aceh, researchers found that the *Talaqqi* method had been used in memorizing *juz 'amma* in class B. However, the objectives of learning the Qur'an had not been realized perfectly, this is based on the data found that there are still many students who find it difficult to memorize and distinguish the contents of the *surah* contained in the *juz 'amma* section, there are still children who stammer when reading *juz 'amma*, there are still a few children who can pronounce the words according to the *makhrajul huruf* and recitation correctly when reading *juz 'amma*, there are still some students who cannot memorize the short *surah* in *juz 'amma*. Based on this data, researchers are interested in analyzing more deeply the *Talaqqi* method used at Baitussalihin Integrated Islamic Kindergarten Banda Aceh.

Research regarding memorizing the Qur'an using the *Talaqqi* method has been studied previously by researchers, including: Himmatul Ulya and Mamluatan Ni'mah (2023) with the study "Application of the *Talaqqi* Method in Improving the Ability to Memorize Short *Surah* at RA Nurul Jadid Blimbing Besuki". Based on the results of this research, it can be concluded that using the *Talaqqi* method approach will help students memorize short letters and *surah*. After applying the *Talaqqi* method, RA Nurul Jadid group A students were able to complete memorizing short letters according to the target set for one school year.

Similar research was also conducted by Regina Aprilia and Asdi Wirman (2023) with the title "Application of the *Talaqqi* Method in Getting Children to Memorize the Al-Qur'an". Based on the results of this research, it can be concluded that the teacher has been successful in implementing the *Talaqqi* method for early childhood at the Asyiyiah Lubuk Sikaping Kindergarten where the teacher carried out the first three stages, learning preparation with material obtained from the guidebook for the children to memorize. Second, the teacher reads the verse which has been separated into several parts, the children listen to the teacher's reading and imitate the reading that has been modeled by the teacher while correcting them if there are errors. Third, evaluation, namely through observing the process of memorizing the Qur'an by children at school and then *muraja'ah* videos sent by parents via WhatsApp.

Based on the description above, this research focuses on analyzing the *Talaqqi* method in memorizing the Qur'an in early childhood, especially several *surah* contained in *juz 30 (juz 'amma)* using the *Tallaqi* method.

Methods

This research is qualitative research with descriptive data presentation based on the reality of a situation without manipulation or providing certain treatments to the research object. Qualitative research is oriented towards phenomena that are natural,

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fundamental, natural and natural, so it is carried out in the field. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Zuchri Abdussamad, 2021). So this research aims to analyze the method of memorizing *juz 'amma* at the age of 5-6 years at Baitussalihin Kindergarten Banda Aceh. The research subjects were a teacher who took care of memorizing the Qur'an and headmaster to explain school rules and policies as interview targets in the research.

Research data was collected based on research instruments in the form of observation sheets and interview guidelines. Observations were made on the application of the *Talaqqi* method in memorizing the Qur'an based on indicators: 1) planning the application of the *Talaqqi* method in memorizing *juz 'amma*, 2) steps for implementing the *Talaqqi* method, 3) evaluation of memorizing *juz 'amma* regarding the progress of students' memory. Meanwhile, interviews were conducted as evidence of the information obtained in more depth regarding: 1) School policies and regulations in implementing memorizing *juz 'amma*, 2) Supporting and inhibiting factors for children in mastering memorizing *juz 'amma* using the *Talaqqi* method, 3) Supporting media in the process of implementing the *Talaqqi* method when memorizing *juz 'amma*. The data that has been collected based on these indicators is then analyzed based on Miles Huberman's theory, namely analytical and interactive methods. Askari Zakariah dan Vivi Afriani (2020) said that qualitative data analysis goes through three stages, namely: data reduction, data presentation, and drawing conclusions. So that research data regarding the *Talaqqi* method in memorizing *juz 'amma* at Baitussalihin Kindergarten can be collected through these stages.

Result

This research was carried out on 08-13 June 2024 at Baitussalihin Integrated Islamic Kindergarten Banda Aceh. Memorizing the Qur'an (*juz 'amma*) using the *Talaqqi* method which is carried out in kindergarten is the object of this research study. So the description of the results of research data collection using observation and interviews to memorize *juz 'amma* using the *Talaqqi* method at Baitussalihin Integrated Islamic Kindergarten Banda Aceh in class B1 is as listed in the following table:

Table 1. Recapulation of research data on the *Talaqqi* method in memorizing *Juz 'Amma* at Baitussalihin Integrated Islamic Kindergarten in Banda Aceh

Research focus	Research result	Resources
School policies and regulations in implementing memorizing <i>Juz 'Amma</i>	Memorizing Juz 30 is part of the learning curriculum which was designed in the curriculum formation meeting and establishing memorized <i>surahs</i> which are continuously studied with <i>hadith</i> and prayer. Memorizing for kindergarten class A children: <i>surah al-fatihah</i> to <i>an-Nasr</i> . Kindergarten class B: <i>surah al-Kafirun</i> to <i>al-Humazah</i> , and the obligatory <i>surah</i> is <i>surah an-Naba'</i> This design has been socialized to parents to create work between parent schools in implementing the Baitussalihin Kindergarten program. The draft is outlined in detail in the daily learning implementation plan.	School principal and Observation

Commented [Reviewer1]: The research results are too brief. The findings should address: how the *Talaqqi* method is implemented, how children's memory performs in memorizing *Juz Amma*, and the factors that support or hinder the application of the *Talaqqi* method. Please provide a detailed explanation, supported by authentic evidence from interviews and observations.



	Providing <i>muraja'ah</i> programs and mandatory extracurricular <i>tahfiz</i> , namely memorizing <i>surah an-Naba'</i> to complete education and a special <i>muraja'ah</i> schedule every Friday	
Planning for the implementation of memorizing <i>juz 'amma</i>	The memorization program planning has been determined based on working meetings of educational institutions with teachers, stake holders, and the community. Planning for the achievement of memorizing <i>surahs</i> has been prepared based on themes in one week which are arranged in the weekly learning implementation plan. The implementation of the memorization program is determined using the <i>Talaqqi</i> method. The memorization program is carried out in <i>Mulok</i> activities (<i>Tahfiz, Talaqqi, Muraja'ah</i>) at 08.30-09.30 WIB.	Teacher and observation
Implementation of the memorization program using the <i>Talaqqi</i> Method	The teacher applies the <i>juz 'amma</i> memorization method starting with opening the class classically, repeating the reading of prayers, <i>hadith</i> and <i>surahs</i> adapted to the steps of the <i>Talaqqi</i> method. Children listen, give examples, imitate the reading read by the teacher repeatedly until the children are able to repeat the reading perfectly. The teacher gives the child the opportunity to memorize and adapt it to the child's abilities The teacher also uses an approach by randomly asking questions about memorized <i>surahs</i> so that children repeat their memorization over and over again. The memorization evaluation is recorded in the child's development notebook, so that the memorization and development data is neatly stored and will be summarized in the semester report card.	Teacher and observation
Supporting factors for children in mastering memorizing <i>juz 'amma</i> using the <i>Talaqqi</i> method	Support and collaboration with parents in the form of children's development records in contact books, parents must also look at the child's memorization achievements and shortcomings. However, there are parents who do not respond, so it is necessary to share learning videos via groups on WhatsApp. There is support in the form of motivation, guiding the reading of the Qur'an, contributing to the success of school extracurricular programs, and even providing media facilities to stimulate children's memorization at home. Another supporting factor is mandatory monthly activities in the form of parenting to share knowledge and discuss children's development.	Teacher and observation
Inhibiting factors in implementing the <i>Talaqqi</i> method in	Children are still not able to differentiate the contents of the memorized <i>surah</i> from the name of the <i>surah</i> , because supporting media for learning is still lacking	Teacher and observation

memorizing 'amma	juz	and children also lose focus and easily get bored with memorizing activities. There are some students who are still unclear about reading the <i>makharijul huruf</i> and <i>surahs</i> that will be memorized. Another inhibiting factor is the lack of parental support in directing children at home due to busy work so they don't focus on continuing learning at home even if it's just to improve their reading.	
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Discussion

Based on the data table of the findings that have been collected, the researcher analyzed using data reduction steps, data presentation, and concluding the data based on Miles Huberman's theory. So data analysis based on the data above can be presented as follows:

1.1 Planning and implementing the *Talaqqi* method for memorizing Juz 'Amma

Baitussalihin Integrated Islamic Kindergarten Banda Aceh has established policies and plans for memorizing short *surahs* in *juz* 30. This policy is neatly arranged in the learning planning contained in the daily learning implementation plan. The planning that has been determined involves the foundation, school principals, teachers, stake holders, and also the community. Memorizing *juz* 30 in early childhood is carried out after the introduction of *hijaiyah* letters which has been carried out at level A. This is in line with the statement by Lina Amelia, et al (2022) that the introduction of *hijaiyah* letters will be easier for children to understand if it is done from an early age, because children at this age This is within his nature, which can easily obtain the light of wisdom from the Qur'an, before his desires are contaminated with world influences that can pollute his soul. So to avoid this, it is important to introduce *hijaiyah* letters as initial capital to get to know the basics of how to read the Qur'an before memorizing the verses.

The aim of memorizing *surahs* in *juz* 30 designed by Baitussalihin Integrated Islamic Kindergarten is to introduce the content of the Qur'an as the main basis of Islamic religious law, introducing the Qur'an from an early age as the main capital so that children can apply the *surahs* that have been memorized in learning to introduce prayer. So that in designing the curriculum, the *surahs* that children memorize collaborate with the introduction of *hadith* and prayers and are in accordance with the themes discussed in daily learning at school. Baitussalihin Integrated Islamic Kindergarten as the basis for laying initial education and the baton of children's education from parents, aspires to create a Qur'anic generation. So this school designed a Qur'an-based curriculum. The *surahs* memorized in class B are *surah al-Kafirun* to *al-Humazah* and the obligatory *surah* as a condition for completing learning is *surah An-Naba'* as an extracurricular activity so that learning objectives can be achieved. This memorization activity is a capital for introducing the Qur'an from an early age which is instilled so that the child's love for studying the Qur'an grows at the next level. Muthmainnah (2015) in her study said that the Qur'an and *Hadith* are the main basis for preparing the Islamic religious education curriculum, and it would be even better if various sources were added, namely *Ijma'* and *Qiyas* as an initial introduction at the PAUD level. In line with this, Suharsono (2022) emphasized that the Qur'an and *Sunnah* are the main curriculum for educating the Islamic generation.

Commented [Reviewer2]: This discussion must be relevant to the research findings. It should include at least 15 internationally reputable scientific articles published in the last 10 years. Additionally, the discussion should incorporate research contributions, research limitations, research suggestions, and research implications as sub-sections.

Memorizing *juz 'amma* in early childhood can be realized by using the right methods in learning. Methods are a very urgent component in transforming science. Educational goals cannot be realized optimally if there is no good method for delivering the material (Muthmainnah, et.,al. 2021). Baitussalihin Integrated Islamic Kindergarten chose the *Talaqqi* method as one of the methods for memorizing the *surahs* contained in *juz 30*. This method is used to memorize verses after performing *dhuha* prayers in congregation at school. Apart from that, memorizing the Qur'an for children is also collaborated with the story method and asking and answering memorized verses to strengthen children's memorization and avoid boredom in learning. The implementation of memorizing *surahs* in *juz 30* based on observations and interviews was carried out in *mulok* activities which included *Tahfiz*, *Talaqqi*, and *Muraja'ah* from 08.30 to 09.00. Memorizing the Qur'an in class B-1 Baitussalihin is done with *Talaqqi* through a combination of memorizing the previous meeting with memorizing the *surah* at the new meeting. After that, the teacher asks the child to deposit the memorization to the class teacher and the accompanying teacher documents the daily value by giving a star symbol according to the child's ability to memorize the *surah* in front of the teacher. The class teacher documents activities in a personal book regarding the child's memorization achievements so that it is easy to carry out a final evaluation which will be summarized in the learning report card. *Muraja'ah* activities are carried out on Fridays to evaluate memorization that has been carried out in accordance with daily planning.

The application of the *Talaqqi* method in memorizing *juz 'amma* begins with a classical opening of the class with the activity of repeating daily prayers, reading *Asmaul Husna*, then repeating the *surah* that has been memorized together in accordance with the limits of the verses memorized by the child based on the school manual. The repetition of the *surah* is also adjusted to the steps set out in the *Talaqqi* method, namely; It starts with the children listening to the teacher's reading, then modeling and imitating the reading read by the teacher repeatedly until the children are able to repeat the reading perfectly without the teacher's help. This method also gives children the opportunity to read their memories orally to the teacher face to face. Apart from that, the teacher also uses an approach by randomly asking and answering questions about memorized *surahs* so that children repeat their memorization over and over again. Class teachers are assisted by accompanying teachers in learning activities so that learning can run well and focus on activities. The application of this method in memorizing the Qur'an, especially certain *surahs* in *juz 30*, is not carried out with compulsion to be like his friends. This curriculum is very flexible and adapted to the child's abilities. Because children's ability to hone their cognitive abilities is basically a nature that is given by Allah without limits, a nature as a human being who has the potential to think, has a *nafs*, and is a creature who can receive education, but depends on the stimulation provided by educators (Muthmainnah, 2018).

Learning the Qur'an by memorizing activities has been socialized to parents. Schools indirectly require parents to participate and collaborate in their children's education. So that children do not only spend their time at school memorizing the predetermined *surahs*, but children have already prepared the memorization that has been assigned at the end of the class meeting, to be memorized at home through collaboration with parents in learning activities or using loudspeaker aids *murathal* who is tutored by parents at home with the aim of being handed over to teachers at school. If

this collaborative activity goes well, then the teacher just listens or mentally re-memorizes it as reinforcement. Activities like this are highly expected by every educational institution to create a *Qur'anic* generation. Because children's education is not solely the responsibility of teachers at school, but also the responsibility of parents as the true owners of God's gift.

Parents will not be separated from their obligation to educate their children even though the children have been entrusted to official institutions to continue their education. So being a smart parent in the digital era is not as easy as turning the palm of your hand. Where cultural shifts, environmental influences and the media make the task of parents and educators in formal educational institutions today much more difficult than it was a few decades ago. Einstein in Ihsan Baihaqi (2013) said that we cannot solve today's problems with yesterday's thinking. So Baitussalihin Integrated Islamic Kindergarten involves parents to be proactive in: memorizing short verses contained in *juz* 30, fostering motivation, guiding, appreciating what children have achieved at school so that children grow and are enthusiastic about learning the Qur'an.

Based on the findings from the interview results delivered by the class B 1 teacher at Baitussalihin Kindergarten, where the teacher also carried out *muraja'ah* together with the children at school, the teacher coached the children not only to be able to memorize them, but also guided them to understand the content and meaning of the verses contained in the *surah*. Next, the final step carried out in learning is evaluation. Where evaluation is a teacher's step to assess student learning outcomes at Baitussalihin Kindergarten. Components assessed in this evaluation include fluency in memorization, accuracy of reading according to the *tajwid* and *makhrijul* letters. If the reading of the *surah* is not good, it will affect the fluency of memorization and make the child's assessment of memorization in the "not yet capable" category. The teacher carries out a final evaluation regarding all the achievements of the child's learning activities on that day. Evaluation activities are carried out after the children have a break, accompanied by closing activities. For example, repeating *surahs* that children have memorized together and other learning activities. The child's successful achievement in memorizing *juz 'amma* is neatly documented in a child development book so that it can be easily evaluated at the final stage for assessment on the school report card in descriptive form. After that, the class teacher and accompanying teacher closed the class by reading a closing prayer.

1.2 Supporting and inhibiting factors in implementing the *Talaqqi* method in memorizing *Juz 'Amma*

Kindergarten is one step in realizing the hope that children can receive early education. However, learning objectives will be realized if the three education centers can collaborate in the learning process. The components in the three education centers must continue to work together to educate the nation's generation. Educational institutions will be of high quality and quality if families, schools and the environment can work together to improve, develop and improve education itself. For example, an educational institution that has a curriculum and qualified teaching staff to develop children's reading of the Qur'an, but is not supported by the environment, both family and community, then the education obtained by the child is not achieved perfectly (Muthmainnah, 2023). Therefore, based on the data sources that have been collected, the researchers found several factors that caused the target of memorizing *juz 'amma* to be realized in accordance with the school's expectations and there were also some children who did



not achieve their goals optimally, despite the school's efforts to organize them neatly in a curriculum and make maximum implementation efforts. Several factors influencing the implementation of activities are as follows:

1.2.1. Motivation

The role of educators and parents is certainly inseparable in children's educational development. Teachers and parents have an urgency in providing motivation, guidance and attention that will foster strength and a spirit of love in learning the Qur'an from an early age. Motivation of teachers and parents as a trigger for the growth of children's love in supporting children's memorization achievements. Motivation must be changed from material to meaningful things. This is done so that children are not fixated on just one form of motivation and do not only act to get material rewards (Nursi, 2006). The motivation given can be in the form of support, guidance, meaningful attention, such as saying that Allah gives mercy to people who can read and memorize the Qur'an well and the rewards are multiplied, children who memorize the Qur'an will giving a crown to his father and mother in the afterlife, and so on by getting used to positive, meaningful words and fostering his love for the Qur'an.

Teachers at Baitussalihin Integrated Islamic Kindergarten have provided motivation in teaching the Qur'an to children, encouraging and guiding children to be able to recite verses according to the *makharijul huruf* properly and correctly. Even with the implementation of the *Talaqqi* method, it will be easier for teachers to motivate children. Apart from that, this supportive factor will be more perfect if it is supported by parental motivation at home in continuing guidance to achieve the goal of memorizing the Qur'an optimally. However, if there is no support from parents, children will emerge whose memorization can be categorized as unsuccessful, unable to pronounce and recite verses according to correct recitation, because of limited support and motivation from parties outside of school.

1.2.2. Media

Media is a support facility provided to stimulate learning with easy, cheap and fun means. Baitussalihin Integrated Islamic Kindergarten provides adequate media in the form of loudspeakers, *hijayyah* letter teaching aids, provides memorization guidebooks (*surahs*, *hadiths* and *prayers*) which the school hands over to each parent at the beginning of the learning year. The loudspeaker is used to play murothal readings, songs and gymnastics activities at school. As for other media that act as supporting factors in the implementation of memorizing *juz 'amma*, parents are given special books which contain short *surahs*, daily prayers and *hadiths* to make it easier for parents to guide and direct their children in guiding their children's memorization.

1.2.3. Cooperation

The final supporting factor is collaboration between parents and teachers. Collaboration in education between parents and teachers has an urgency that will support the maximum realization of learning goals. Good synergy between the two parties can create an optimal learning environment, both at home and at school. Muthmainnah, et., al. (2023:7) in her study said that school is one step in making children become the next generation of parents, but parents still have to work together to make their hopes come true. Educational institutions will be of high quality and quality if there is collaboration between the two.

An effective form of collaboration between parents and teachers at Integrated Islamic Kindergarten based on data is providing a learning link book, where the teacher will describe the child's obstacles or achievements during one week of learning. Then hold regular meetings between parents and teachers to reflect and evaluate the child's development, obstacles and progress in memorizing and other activities. Apart from that, there is digital communication between teachers and parents to share information about children's activities, children's achievements in memorizing, and other important information via WhatsApp groups. So that teachers can also find out about children's progress at home, as well as parents can find out about children's progress at school with learning videos sent via WhatsApp. This educational collaboration is a supporting factor in implementing the *Talaqqi* method in memorizing *juz 'amma* at Baitussalihin Integrated Islamic Kindergarten.

Memorizing the verses in the Qur'an is part of children's cognitive development. Stimulating cognitive abilities from an early age through interaction with the Qur'an is a very noble and good activity. However, children are also experiencing a period of growth that is not only in the home environment but also needs stimulation in social life. So sometimes some parents also have problems controlling their children's activities while playing with their peers, which not only has an impact on children's learning development at home but also at school, especially in memorizing verses from the Qur'an.

Based on the data found, these obstacles can be said to originate from parents themselves who do not collaborate with teachers in guiding and caring for children while they are in their care at home. Some parents think that their children have already studied at school, so they no longer need to be pressured to study at home. There are some parents who do not have time to read the connecting books that have been provided by the school, so that teachers do not get learning feedback while at home, in fact this is because parents think that memorizing the Qur'an is not a compulsion for students at Baitussalihin Integrated Islamic Kindergarten.

The implementation of the *Talaqqi* method in memorizing *juz 'amma* which is facilitated by parents at home, in part causes children to lose focus when memorizing or *muraja'ah*, some students are still unclear about reading the *makharijull huruf* and *surahs* that they have memorized due to the lack of continuous learning at home. This will have an impact on other children who follow the example of their friends who cannot memorize the Qur'an and cause teachers to have difficulty directing children at school. Another inhibiting factor is that children who rarely go to school will also be an obstacle, because it can cause the targets set by the teacher to not be achieved. This occurs due to a lack of support from some parents who cannot collaborate with teachers so that parents cannot coordinate, guide and utilize the facilities provided by the school to control learning at home.

Conclusion

Based on an in-depth study of the *Talaqqi* method for memorizing *juz 'amma* in B1 children. So it can be concluded that the implementation of the *Talaqqi* method has been established in the Qur'an learning curriculum at Baitussalihin Integrated Islamic Kindergarten Banda Aceh. The learning steps that have been determined are: a) reading the letters contained in *juz 30* according to the curriculum until the child can memorize them, b) adding new memorization at the next meeting, c) *muraja'ah* memorizing what



has been learned before starting a new memorization, and d) evaluate all memorization. This *Talaqqi* method, which has been neatly arranged in the Baitussalihin Integrated Islamic Kindergarten curriculum, is inseparable from supporting and inhibiting factors. The supporting factors are tahfidz extracurricular activities, parenting, establishing communication with parents through video recordings of children's memorization targets sent via WhatsApp, connecting books and loudspeaker media at school. Meanwhile, the inhibiting factor in implementing the *Talaqqi* method in memorizing *juz 'amma* is the lack of other supporting media that can foster enthusiasm for memorizing the Qur'an, so that some students find it difficult to differentiate the contents of the *surah*, lose focus and easily get bored with memorizing activities, some students are still unclear in reading *makharijul huruf* and *surahs* to be memorized, and even a lack of parental support in directing children to memorize the Qur'an at home.

Declarations

Author contribution statement

Independent collaborative research between Heliati Fajriah, Muthmainnah, and Qathrun Nada Shalihah. Heliati Fajriah contributed to guiding the research by providing direction, ideas and validating research instruments to search for data carried out by Qathrun Nada Shalihah. Meanwhile, Muthmainnah made this work into an article after being revalidated by Heliati Fajriah so that it could make a wider contribution to readers.

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Data availability statement

The corresponding author may provide datasets generated and/or analyzed during this research upon reasonable request.

Declaration of interests statement

The authors declare that competing interests or personal relationships did not influence any portion of the work reported in this research.

Additional information

Requests for resources and correspondence should be directed to heliatifajriah@ar-raniry.ac.id

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Commented [Reviewer3]: The research conclusion should not summarize or restate the findings. Instead, it must highlight the overarching key insights from the research. Additionally, the conclusion should provide recommendations for future studies.

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Commented [Reviewer4]: The reference sources are too limited and insufficient. Add at least 40 references, with 80% sourced from internationally reputable articles published within the last 10 years. International articles must include an active DOI or a valid journal link.

doi: -----

3. Bukti konfirmasi submit revisi pertama, respon kepada reviewer, dan artikel yang diresubmit (23 Mei 2025)

Talaqqi Method: Implementation of Memorizing Juz 'Amma in Early Childhood

Keywords:

Talagqi Method;
Memorizing;
Juz 'Amma.

Correspondence to e-mail:

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Abstract

Baitushalihin Integrated Islamic Kindergarten is a preschool educational institution that applies the *talaqqi* method in memorizing Juz 'Amma, but researchers found that students were not yet able to memorize Juz 'Amma according to the demands of the kindergarten curriculum. So this study aims to analyze the implementation of the *talaqqi* method in memorizing Juz 'Amma. This study uses a qualitative method with a descriptive-analytical approach. Data collection was obtained from the principal and class teachers using interview guidelines. So the results of the study show that the implementation of the *talaqqi* method uses steps, namely; adding new memorization, *muroja'ah* memorization, and evaluation. Supporting factors for the implementation of the *talaqqi* method are; extracurricular *tahfidz* activities, parenting, communication between parents and teachers through sending video recordings of memorization targets using WhatsApp. However, inhibiting factors can cause the memorization program not to run well such as; lack of supporting media so that some students have difficulty in distinguishing the contents of the *surah* which results in a lack of focus and easy boredom with memorization activities, some students are still not fluent in pronouncing the *hijaiyah* letters and reading the memorized *surah*, as well as a lack of collaboration and support from parents at home even though there are parenting activities.

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Introduction

Al-Quran education for early childhood is an initial effort in forming a Muslim generation to have a foundation in thinking and acting according to religion. Al-Quran education is one of the educations in line with the hadith of the Prophet Muhammad SAW. narrated by Thabrani ra. from Ali bin Abi Thalib ra. It means "Educate your children in three things; Loving your Prophet, loving the Prophet's family, and reading the Qur'an. So based on the meaning of the hadith, Abdullah Nashih 'Ulwan (2007) said that the education of the Qur'an is part of the spiritual bond given by parents to their children. If parents neglect this education, then the child is not wrong, if they do not know the letters of the Qur'an, and cannot even read the Qur'an properly and correctly (Muthmainnah, 2007). Even Zainal Arifin (2019) said that the education of the Qur'an is an effort to form the character of a Muslim generation that has Islamic *aqidah* as the basis for thinking and acting in life. The formation of a Muslim generation must be based on faith in Allah by introducing the Qur'an from an early age which aims to integrate religious education in life, including practicing prayer, reading the Qur'an, memorizing short letters, and building good morals and *aqidah* through love of the Qur'an.

Stimulation of the introduction of the Qur'an in childhood is good because childhood is the ideal period for character formation. Children are a mandate and asset for parents if they are successfully educated properly. A pious child is a great investment for parents in the world and the hereafter. However, on the contrary, it becomes a

disaster if not taught according to the Islamic religion (Nur Aini, et., al, 2021). So early age is the most ideal age to stimulate children's cognitive ability through memorizing *Juz 'Amma*, because the development of the child's brain at this time is developing very well and is supported by various nutritional balances provided by parents. However, memorizing *Juz 'Amma* requires a learning process and support for the implementation of learning, both in terms of strategy, method, and even the child's environment. There are several basic skills that teachers must have in an effort to realize the goals of learning the Qur'an, namely: teachers must be able to master short *surahs*, must be able to manage classes and manage learning programs (Sobry, 2021). So that the process of memorizing *Juz' Amma* in children can be realized with the teacher's ability to use the right learning methods, the ability to create a conducive, active and enjoyable classroom atmosphere in the learning process.

Memorizing the Qur'an for children can start with the short verses contained in *Juz 30 (Juz 'Amma)*. Memorizing *Juz 'Amma* by reading it repeatedly with the teacher's guidance and direction until the child can memorize it is called the *Talaqqi* method. The *Talaqqi* method is a method of memorizing the Qur'an which is done by listening to verses read repeatedly by the teacher (Hasan al-Basri, 2018). This method is carried out by reading the Qur'an to children face to face while the child is sitting still, calm and comfortable, then the teacher directs the child to continue repeating the verses until they are perfectly stored in their memory (Imama, 2009). The advantage of this method is the creation of direct interaction between the teacher and his students in memorizing the Qur'an, as was the interaction between the Prophet Saw. and *Ruhul Amin* (Jibril as.) when the first revelation was revealed. So indirectly this method is an adoption of the story of the Prophet Saw. receiving the first revelation. This method can make it easier for children to memorize through the process of listening to the reading from the teacher, listening carefully, imitating the teacher's words, then the child listens back to the teacher the results of his memorization to ensure its truth and make his memorization *mutqin* and *tsabit* (solid).

The *Talaqqi* method refers to the process of reading the Qur'an of the Prophet Saw. in the *Ramadhan*. Jibril listened to all of the Prophet's readings in *mutqin* and *tsabit* according to the reading when the Qur'an was revealed. So that the quality and authenticity are properly maintained QS. *al-Hijr*: 15:9 (Ministry of Religion, 2022). The process of reading the Qur'an with *Talaqqi* aims to strengthen memorization, because basically the Qur'an was revealed *mutawatir* not in writing as a whole. This is proof that the Qur'an is truly a Qur'an that cannot be read and cannot be written by the Prophet, so the Prophet is called "*ummiyun*". This is also proof of God's greatness in freeing the Prophet from the accusation of making up *kalamullah* or composing poetry as was accused by the infidels at that time. Based on this, it can be said that the *Talaqqi* method can be used to teach children to memorize *Juz' Amma* by imitating the reading from the teacher and then following the reading as exemplified by the teacher.

Based on initial observations on August 29, 2023, researchers found that the application of the *Talaqqi* method used in class B at Baitussalihin Integrated Islamic Kindergarten Banda Aceh had not achieved the goal of memorizing *Juz 'Amma* properly. This is based on data findings that there are still many students who find it difficult to memorize and distinguish the contents of the *surah* contained in the memorized *surah* section, for example when the teacher asks the child to read *surah al-Kafirun*, the children

still read *surah al-Fill*, the children also still stutter in reciting the verses that have been memorized, such as when reading *surah al-Kafirun* and *al-Humazah*, there are still few children who can pronounce words according to the *makhrajul huruf* and *tajweed* correctly, such as distinguishing the letters; *ha* and *kha*, *qaf* and *kaf*. Children still read not according to the laws of *tajweed* such as *iq'lab* and *ikhfa*, and there are still some children who cannot memorize short *surah* of Qur'an. Based on this data, researchers are interested in further analyzing the implementation of the *Talaqqi* method used so as to find the reason why this method has not been able to realize *Juz 'Amma* memorization well and provide further contributions to achieving the objectives of learning the Qur'an at the school.

Research regarding memorizing the Qur'an using the *Talaqqi* method has been studied previously by researchers, including: Himmatul Ulya and Mamluatan Ni'mah (2023) with the study "Application of the *Talaqqi* Method in Improving the Ability to Memorize Short *Surah* at RA Nurul Jadid Blimbing Besuki". Based on the results of this research, it can be concluded that using the *Talaqqi* method approach will help students memorize short letters and *surah*. After applying the *Talaqqi* method, RA Nurul Jadid group A students were able to complete memorizing short letters according to the target set for one school year.

Similar research was also conducted by Regina Aprilia and Asdi Wirman (2023) with the title "Application of the *Talaqqi* Method in Getting Children to Memorize the Al-Qur'an". Based on the results of this research, it can be concluded that the teacher has been successful in implementing the *Talaqqi* method for early childhood at the Asyiyiah Lubuk Sikaping Kindergarten where the teacher carried out the first three stages, learning preparation with material obtained from the guidebook for the children to memorize. Second, the teacher reads the verse which has been separated into several parts, the children listen to the teacher's reading and imitate the reading that has been modeled by the teacher while correcting them if there are errors. Third, evaluation, namely through observing the process of memorizing the Qur'an by children at school and then *muraja'ah* videos sent by parents via WhatsApp.

Based on the description above, this research focuses on analysis of the implementation of the *Talaqqi* method in memorizing the Qur'an in early childhood, especially several *surahs* contained in *Juz 30* (*Juz 'Amma*) using the *Tallaqi* method for class B children at Baitussalihin Kindergarten.

Methods

This research is qualitative research with descriptive data presentation of a condition or phenomenon without manipulating or giving certain treatments to the research object. Qualitative research focuses on phenomena or symptoms that are natural, fundamental, naturalistic and natural, so it is carried out in the field. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behaviour (Zuchri Abdussamad, 2021). So this research aims to analyze the implementation of the *Talaqqi* method in memorizing *Juz 'Amma* in class B at Baitussalihin Kindergarten Banda Aceh. The research subjects were a teacher who took care of memorizing the Qur'an and headmaster to explain school rules and policies as interview targets in the research.

Research data was collected based on research instruments in the form of observation sheets and interview guidelines. Observations were made on the implementation of the *Talaqqi* method in memorizing the Qur'an based on the following indicators: 1) planning for implementing the *Talaqqi* method in memorizing *Juz 'Amma*, 2) steps for implementing the *Talaqqi* method, 3) evaluation of memorizing *Juz 'Amma* regarding students' memory. Meanwhile, interviews were conducted as evidence of information obtained in more depth relating to: 1) School policies and regulations in implementing *Juz 'Amma* memorization, 2) Supporting and inhibiting factors for children in mastering *Juz 'Amma* memorization using the *Talaqqi* method, 3) Supporting media in the process of implementing the *Talaqqi* method when memorizing *Juz 'Amma*. The data that has been collected based on these indicators is then analyzed based on Miles Huberman's theory, namely: analytical and interactive methods. Askari Zakariah and Vivi Afriani (2020) said that qualitative data analysis goes through three stages, namely: data reduction, data presentation, and drawing conclusions. So that research data on the implementation of the *Talaqqi* method in memorizing *Juz 'Amma* carried out at Baitussalihin Kindergarten can be collected through these stages.

Result

This research was carried out on June, 08-13, 2024 at Baitussalihin Integrated Islamic Kindergarten Banda Aceh. Memorizing the Qur'an (*Juz 'Amma*) using the *Talaqqi* method which is carried out in kindergarten is the object of this research study. So the description of the results of research data collection using observation and interviews to memorize *juz 'amma* using the *Talaqqi* method at Baitussalihin Integrated Islamic Kindergarten Banda Aceh in class B1 is as listed in the following table:

Table 1. Recapulation of research data on the *Talaqqi* method in memorizing *Juz 'Amma* at Baitussalihin Integrated Islamic Kindergarten in Banda Aceh

Research focus	Research result	Resources
School policies and regulations in implementing memorizing <i>Juz 'Amma</i>	Memorizing <i>Juz 30</i> is part of the learning curriculum which was designed in the curriculum formation meeting and establishing memorized <i>surahs</i> which are continuously studied with <i>hadith</i> and prayer. Memorizing for kindergarten class A children: <i>surah al-fatihah</i> to <i>an-Nasr</i> . Kindergarten class B: <i>surah al-Kafirun</i> to <i>al-Humazah</i> , and the obligatory <i>surah</i> is <i>surah an-Naba'</i> This design has been socialized to parents to create work between parent schools in implementing the Baitussalihin Kindergarten program. The draft is outlined in detail in the daily learning implementation plan. Providing <i>muraja'ah</i> programs and mandatory extracurricular <i>tahfiz</i> , namely memorizing <i>surah an-Naba'</i> to complete education and a special <i>muraja'ah</i> schedule every Friday	School principal and Observation

Planning for the implementation of memorizing <i>juz 'amma</i>	The memorization program planning has been determined based on working meetings of educational institutions with teachers, stake holders, and the community. Planning for the achievement of memorizing <i>surahs</i> has been prepared based on themes in one week which are arranged in the weekly learning implementation plan. The implementation of the memorization program is determined using the <i>Talaqqi</i> method. The memorization program is carried out in <i>Mulok</i> activities (<i>Tahfiz, Talaqqi, Muraja'ah</i>) at 08.30-09.30 WIB.	Teacher and observation
Implementation of the memorization program using the <i>Talaqqi</i> Method	The teacher applies the <i>Juz 'Amma</i> memorization method starting with opening the class classically, repeating the reading of prayers, <i>hadith</i> and <i>surahs</i> adapted to the steps of the <i>Talaqqi</i> method. Children listen, give examples, and imitate the reading read by the teacher repeatedly until the children are able to repeat the reading perfectly. The teacher gives the child the opportunity to memorize and adapt it to the child's abilities The teacher also uses an approach by randomly asking questions about memorized <i>surahs</i> so that children repeat their memorization over and over again. However, in the learning process, there are still children who read different <i>surahs</i> from the teacher's request. This is due to the child's lack of focus in understanding the teacher's questions. For example, the teacher asks to read the <i>al-Kafirun</i>, but the child reads the <i>al-Fiil</i> The verses that are read also still sound like <i>huruf hijaiyah</i> which do not match the <i>makharijul huruf</i> and there are also differences in reading laws which are not in accordance with <i>tajwid</i> laws, for example children read verses which contain <i>idgham</i> laws in verses which are not essentially <i>idgham, idhar</i> in verses which should contain <i>ikhfa</i> laws, in essence this is even though children do not yet understand the law but the reading is very clear in the implementation of the <i>Talaqqi</i> method. The memorization evaluation is recorded in the child's development notebook, so that the memorization and development data is neatly stored and will be summarized in the semester report card.	Teacher and observation
Supporting factors for children in mastering memorizing <i>juz 'amma</i> using the	Support and collaboration with parents in the form of children's development records in contact books, parents must also look at the child's memorization achievements and shortcomings. However, there are	Teacher and observation

<i>Talaqqi</i> method	parents who do not respond, so it is necessary to share learning videos via groups on WhatsApp. There is support in the form of motivation, guiding the reading of the Qur'an, contributing to the success of school extracurricular programs, and even providing media facilities to stimulate children's memorization at home. Another supporting factor is mandatory monthly activities in the form of parenting to share knowledge and discuss children's development.	
Inhibiting factors in implementing the <i>Talaqqi</i> method in memorizing <i>juz 'amma</i>	Children are still not able to differentiate the contents of the memorized <i>surah</i> from the name of the <i>surah</i> , because supporting media for learning is still lacking and children also lose focus and easily get bored with memorizing activities. There are some students who are still unclear about reading the <i>makharijul huruf</i> and <i>surahs</i> that will be memorized. Another inhibiting factor is the lack of parental support in directing children at home due to busy work so they don't focus on continuing learning at home even if it's just to improve their reading.	Teacher and observation

Discussion

Based on the data table of the findings that have been collected, the researchers analyzed using data reduction steps, data presentation, and concluding the data based on Miles Huberman's theory. So that the analysis based on the data above can be presented as follows:

1.1 Planning and implementing the *Talaqqi* method for memorizing *Juz 'Amma*

Baitussalhin Integrated Islamic Kindergarten Banda Aceh has established policies and plans for memorizing short *surahs* in *Juz* 30. This policy is neatly arranged in the learning planning contained in the daily learning implementation plan. The planning that has been determined involves the foundation, school principals, teachers, steak holders, and also the community. Memorizing *Juz* 30 in early childhood is carried out after the introduction of *hijaiyah* letters which has been carried out at level A. This is in line with the statement by Lina Amelia, et., al. (2022) that the introduction of *hijaiyah* letters will be easier for children to understand if done early on, because children at this age are in a natural state that easily receives the light of wisdom from the Qur'an, before their lusts are contaminated by the influence of the world that can pollute their souls. Therefore, the introduction of *hijaiyah* letters is important as initial capital to understand the basics of how to read the Qur'an before memorizing its verses.

The aim of memorizing *surahs* in *Juz* 30 designed by Baitussalihin Integrated Islamic Kindergarten is to introduce the content of the Qur'an as the main basis of Islamic religious law, introducing the Qur'an from an early age as the main capital so that children can apply the *surahs* that have been memorized in learning to introduce prayer. So that in designing the curriculum, the *surahs* that children memorize collaborate with the introduction of *hadith* and prayers and are in accordance with the themes discussed in daily learning at school. Baitussalihin Integrated Islamic Kindergarten as the basis for laying initial education and the baton of children's education from parents, aspires to

create a Qur'anic generation. So this school designed a Qur'an-based curriculum. The *surahs* memorized in class B are *surah al-Kafirun* to *al-Humazah* and the obligatory *surah* as a condition for completing learning is *surah an-Naba'* as an extracurricular activity so that learning objectives can be achieved. This memorization activity is a capital for introducing the Qur'an from an early age which is instilled so that the child's love for studying the Qur'an grows at the next level. Muthmainnah (2015) in her study said that the Qur'an and *Hadith* are the main basis for preparing the Islamic religious education curriculum, and it would be even better if various sources were added, namely *Ijma'* and *Qiyas* as an initial introduction at the PAUD level. In line with this, Suharsono (2022) emphasized that the Qur'an and *Sunnah* are the main curriculum for educating the Islamic generation.

Memorizing *Juz 'Amma* in early childhood can be realized by using the right methods in learning. Methods are a very urgent component in transforming science. Educational goals cannot be realized optimally if there is no good method for delivering the material (Muthmainnah, et.,al. 2021). Baitussalihin Integrated Islamic Kindergarten chose the *Talaqqi* method as one of the methods for memorizing the *surahs* contained in *Juz 30*. This method is used to memorize verses after performing *dhuha* prayers in congregation at school. Apart from that, memorizing the Qur'an for children is also collaborated with the story method and asking and answering memorized verses to strengthen children's memorization and avoid boredom in learning. The implementation of memorizing *surahs* in *Juz 30* based on observations and interviews was carried out in *mulok* activities which included *Tahfiz*, *Talaqqi*, and *Muraja'ah* from 08.30 to 09.00. Memorizing the Qur'an in class B-1 Baitussalihin is done with *Talaqqi* through a combination of memorizing the previous meeting with memorizing the *surah* at the new meeting. After that, the teacher asks the child to deposit the memorization to the class teacher and the accompanying teacher documents the daily value by giving a star symbol according to the child's ability to memorize the *surah* in front of the teacher. The class teacher documents activities in a personal book regarding the child's memorization achievements so that it is easy to carry out a final evaluation which will be summarized in the learning report card. *Muraja'ah* activities are carried out on Fridays to evaluate memorization that has been carried out in accordance with daily planning.

The application of the *Talaqqi* method in memorizing *Juz 'Amma* begins with a classical opening of the class with the activity of repeating daily prayers, reading *Asmaul Husna*, then repeating the *surah* that has been memorized together in accordance with the limits of the verses memorized by the child based on the school manual. The repetition of the *surah* is also adjusted to the steps set out in the *Talaqqi* method, namely; It starts with the children listening to the teacher's reading, then modeling and imitating the reading read by the teacher repeatedly until the children are able to repeat the reading perfectly without the teacher's help. This method also gives children the opportunity to read their memories orally to the teacher face to face. Apart from that, the teacher also uses an approach by randomly asking and answering questions about memorized *surahs* so that children repeat their memorization over and over again. Class teachers are assisted by accompanying teachers in learning activities so that learning can run well and focus on activities. The application of this method in memorizing the Qur'an, especially certain *surahs* in *Juz 30*, is not carried out with compulsion to be like his friends. This curriculum is very flexible and adapted to the child's abilities. Because children's

ability to hone their cognitive abilities is basically a nature that is given by Allah without limits, a nature as a human being who has the potential to think, has a *nafs*, and is a creature who can receive education, but depends on the stimulation provided by educators (Muthmainnah, 2018).

Learning the Qur'an by memorizing activities has been socialized to parents. Schools indirectly require parents to participate and collaborate in their children's education. So that children do not only spend their time at school memorizing the predetermined *surahs*, but children have already prepared the memorization that has been assigned at the end of the class meeting, to be memorized at home through collaboration with parents in learning activities or using loudspeaker aids *murathal* who is tutored by parents at home with the aim of being handed over to teachers at school. If this collaborative activity goes well, then the teacher just listens or mentally re-memorizes it as reinforcement. Activities like this are highly expected by every educational institution to create a *Qur'anic* generation. Because children's education is not solely the responsibility of teachers at school, but also the responsibility of parents as the true owners of God's gift.

Parents will not be separated from their obligation to educate their children even though the children have been entrusted to official institutions to continue their education. So being a smart parent in the digital era is not as easy as turning the palm of your hand. Where cultural shifts, environmental influences and the media make the task of parents and educators in formal educational institutions today much more difficult than it was a few decades ago. Einstein in Ihsan Baihaqi (2013) said that we cannot solve today's problems with yesterday's thinking. So Baitussalihin Integrated Islamic Kindergarten involves parents to be proactive in: memorizing short verses contained in *Juz* 30, fostering motivation, guiding, appreciating what children have achieved at school so that children grow and are enthusiastic about learning the Qur'an.

Based on the findings from the interview results delivered by the class B 1 teacher at Baitussalihin Kindergarten, where the teacher also carried out *muraja'ah* together with the children at school, the teacher coached the children not only to be able to memorize them, but also guided them to understand the content and meaning of the verses contained in the *surah*. Next, the final step carried out in learning is evaluation. Where evaluation is a teacher's step to assess student learning outcomes at Baitussalihin Kindergarten. Components assessed in this evaluation include fluency in memorization, accuracy of reading according to the *tajwid* and *makhrijul* letters. If the reading of the *surah* is not good, it will affect the fluency of memorization and make the child's assessment of memorization in the "not yet capable" category. The teacher carries out a final evaluation regarding all the achievements of the child's learning activities on that day. Evaluation activities are carried out after the children have a break, accompanied by closing activities. For example, repeating *surahs* that children have memorized together and other learning activities. The child's successful achievement in memorizing *Juz 'Amma* is neatly documented in a child development book so that it can be easily evaluated at the final stage for assessment on the school report card in descriptive form. After that, the class teacher and accompanying teacher closed the class by reading a closing prayer.

1.2 Supporting and inhibiting factors in implementing the *Talaqqi* method in memorizing *Juz 'Amma*

Kindergarten is one step in realizing the hope that children can receive early education. However, learning objectives will be realized if the three education centers can collaborate in the learning process. The components in the three education centers must continue to work together to educate the nation's generation. Educational institutions will be of high quality and quality if families, schools and the environment can work together to improve, develop and improve education itself. For example, an educational institution that has a curriculum and qualified teaching staff to develop children's reading of the Qur'an, but is not supported by the environment, both family and community, then the education obtained by the child is not achieved perfectly (Muthmainnah, 2023). Therefore, based on the data sources that have been collected, the researchers found several factors that caused the target of memorizing *Juz 'Amma* to be realized in accordance with the school's expectations and there were also some children who did not achieve their goals optimally, despite the school's efforts to organize them neatly in a curriculum and make maximum implementation efforts. Several factors influencing the implementation of activities are as follows:

1.2.1. Motivation

The role of educators and parents is certainly inseparable in children's educational development. Teachers and parents have an urgency in providing motivation, guidance and attention that will foster strength and a spirit of love in learning the Qur'an from an early age. Motivation of teachers and parents as a trigger for the growth of children's love in supporting children's memorization achievements. Motivation must be changed from material to meaningful things. This is done so that children are not fixated on just one form of motivation and do not only act to get material rewards (Nursi, 2006). The motivation given can be in the form of support, guidance, meaningful attention, such as saying that Allah gives mercy to people who can read and memorize the Qur'an well and the rewards are multiplied, children who memorize the Qur'an will giving a crown to his father and mother in the afterlife, and so on by getting used to positive, meaningful words and fostering his love for the Qur'an.

Teachers at Baitussalihin Integrated Islamic Kindergarten have provided motivation in teaching the Qur'an to children, encouraging and guiding children to be able to recite verses according to the *makharijul huruf* properly and correctly. Even with the implementation of the *Talaqqi* method, it will be easier for teachers to motivate children. Apart from that, this supportive factor will be more perfect if it is supported by parental motivation at home in continuing guidance to achieve the goal of memorizing the Qur'an optimally. However, if there is no support from parents, children will emerge whose memorization can be categorized as unsuccessful, unable to pronounce and recite verses according to correct recitation, because of limited support and motivation from parties outside of school.

1.2.2. Media

Media is a support facility provided to stimulate learning with easy, cheap and fun means. Baitussalihin Integrated Islamic Kindergarten provides adequate media in the form of loudspeakers, *hijayyah* letter teaching aids, provides memorization guidebooks (*surahs*, *hadiths* and *prayers*) which the school hands over to each parent at the beginning of the learning year. The loudspeaker is used to play *murothal* readings, songs and gymnastics activities at school. As for other media that act as supporting factors in the implementation of memorizing *juz 'amma*, parents are given special books which contain

short *surahs*, daily prayers and *hadiths* to make it easier for parents to guide and direct their children in guiding their children's memorization.

1.2.3. Cooperation

The final supporting factor is collaboration between parents and teachers. Collaboration in education between parents and teachers has an urgency that will support the maximum realization of learning goals. Good synergy between the two parties can create an optimal learning environment, both at home and at school. Muthmainnah, et., al. (2023:7) in her study said that school is one step in making children become the next generation of parents, but parents still have to work together to make their hopes come true. Educational institutions will be of high quality and quality if there is collaboration between the two.

An effective form of collaboration between parents and teachers at Integrated Islamic Kindergarten based on data is providing a learning link book, where the teacher will describe the child's obstacles or achievements during one week of learning. Then hold regular meetings between parents and teachers to reflect and evaluate the child's development, obstacles and progress in memorizing and other activities. Apart from that, there is digital communication between teachers and parents to share information about children's activities, children's achievements in memorizing, and other important information via WhatsApp groups. So that teachers can also find out about children's progress at home, as well as parents can find out about children's progress at school with learning videos sent via WhatsApp. This educational collaboration is a supporting factor in implementing the *Talaqqi* method in memorizing *Juz 'Amma* at Baitussalihin Integrated Islamic Kindergarten.

Memorizing the verses in the Qur'an is part of children's cognitive development. Stimulating cognitive abilities from an early age through interaction with the Qur'an is a very noble and good activity. However, children are also experiencing a period of growth that is not only in the home environment but also needs stimulation in social life. So sometimes some parents also have problems controlling their children's activities while playing with their peers, which not only has an impact on children's learning development at home but also at school, especially in memorizing verses from the Qur'an.

Based on the data found, these obstacles can be said to originate from parents themselves who do not collaborate with teachers in guiding and caring for children while they are in their care at home. Some parents think that their children have already studied at school, so they no longer need to be pressured to study at home. There are some parents who do not have time to read the connecting books that have been provided by the school, so that teachers do not get learning feedback while at home, in fact this is because parents think that memorizing the Qur'an is not a compulsion for students at Baitussalihin Integrated Islamic Kindergarten.

The implementation of the *Talaqqi* method in memorizing *Juz 'Amma* which is facilitated by parents at home, in part causes children to lose focus when memorizing or *muraja'ah*, some students are still unclear about reading the *makharijull huruf* and *surahs* that they have memorized due to the lack of continuous learning at home. This will have an impact on other children who follow the example of their friends who cannot memorize the Qur'an and cause teachers to have difficulty directing children at school. Another inhibiting factor is that children who rarely go to school will also be an obstacle, because it can cause the targets set by the teacher to not be achieved. This occurs due to

a lack of support from some parents who cannot collaborate with teachers so that parents cannot coordinate, guide and utilize the facilities provided by the school to control learning at home.

Conclusion

Based on an in-depth study of the *Talaqqi* method for memorizing *Juz 'Amma* in B1 children. So it can be concluded that the implementation of the *Talaqqi* method has been established in the Qur'an learning curriculum at Baitussalihin Integrated Islamic Kindergarten Banda Aceh. The learning steps that have been determined are: a) reading the letters contained in *Juz 30* according to the curriculum until the child can memorize them, b) adding new memorization at the next meeting, c) *muraja'ah* memorizing what has been learned before starting a new memorization, and d) evaluate all memorization. This *Talaqqi* method, which has been neatly arranged in the Baitussalihin Integrated Islamic Kindergarten curriculum, is inseparable from supporting and inhibiting factors. The supporting factors are tahfidz extracurricular activities, parenting, establishing communication with parents through video recordings of children's memorization targets sent via WhatsApp, connecting books and loudspeaker media at school. Meanwhile, the inhibiting factor in implementing the *Talaqqi* method in memorizing *Juz 'Amma* is the lack of other supporting media that can foster enthusiasm for memorizing the Qur'an, so that some students find it difficult to differentiate the contents of the *surah*, lose focus and easily get bored with memorizing activities, some students are still unclear in reading *makharijul huruf* and *surahs* to be memorized, and even a lack of parental support in directing children to memorize the Qur'an at home.

Declarations

Author contribution statement

Independent collaborative research between Heliati Fajriah, Muthmainnah, and Qathrun Nada Shalihah. Heliati Fajriah contributed to guiding the research by providing direction, ideas and validating research instruments to search for data carried out by Qathrun Nada Shalihah. Meanwhile, Muthmainnah made this work into an article after being revalidated by Heliati Fajriah so that it could make a wider contribution to readers.

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Data availability statement

The corresponding author may provide datasets generated and/or analyzed during this research upon reasonable request.

Declaration of interests statement

The authors declare that competing interests or personal relationships did not influence any portion of the work reported in this research.

Additional information

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Talaqqi Method: Implementation of Memorizing Juz 'Amma in Early Childhood

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Abstract

Baitushalihin Integrated Islamic Kindergarten is a preschool educational institution that applies the *talaqqi* method in memorizing *Juz 'Amma*, but researchers found that students were not yet able to memorize *Juz 'Amma* according to the demands of the kindergarten curriculum. So this study aims to analyze the implementation of the *talaqqi* method in memorizing *Juz 'Amma*. This study uses a qualitative method with a descriptive-analytical approach. Data collection was obtained from the principal and class teachers using interview guidelines. So the results of the study show that the implementation of the *talaqqi* method uses steps, namely; adding new memorization, *muroja'ah* memorization, and evaluation. Supporting factors for the implementation of the *talaqqi* method are; extracurricular *tahfidz* activities, parenting, communication between parents and teachers through sending video recordings of memorization targets using WhatsApp. However, inhibiting factors can cause the memorization program not to run well such as; lack of supporting media so that some students have difficulty in distinguishing the contents of the *surah* which results in a lack of focus and easy boredom with memorization activities, some students are still not fluent in pronouncing the *hijaiyah* letters and reading the memorized *surah*, as well as a lack of collaboration and support from parents at home even though there are parenting activities.

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Introduction

Al-Quran education for early childhood is an initial effort in forming a Muslim generation to have a foundation in thinking and acting according to religion. Al-Quran education is one of the educations in line with the hadith of the Prophet Muhammad SAW. narrated by Thabrani ra. from Ali bin Abi Thalib ra. It means "Educate your children in three things; Loving your Prophet, loving the Prophet's family, and reading the Qur'an. So based on the meaning of the hadith, Abdullah Nashih 'Ulwan (2007) said that the education of the Qur'an is part of the spiritual bond given by parents to their children. If parents neglect this education, then the child is not wrong, if they do not know the letters of the Qur'an, and cannot even read the Qur'an properly and correctly (Muthmainnah, 2007). Even Zainal Arifin (2019) said that the education of the Qur'an is an effort to form the character of a Muslim generation that has Islamic *aqidah* as the basis for thinking and acting in life. The formation of a Muslim generation must be based on faith in Allah by introducing the Qur'an from an early age which aims to integrate religious education in life, including practicing prayer, reading the Qur'an, memorizing short letters, and building good morals and *aqidah* through love of the Qur'an.

Stimulation of the introduction of the Qur'an in childhood is good because childhood is the ideal period for character formation. Children are a mandate and asset for parents if they are successfully educated properly. A pious child is a great investment for parents in the world and the hereafter. However, on the contrary, it becomes a

disaster if not taught according to the Islamic religion (Nur Aini, et., al, 2021). So early age is the most ideal age to stimulate children's cognitive ability through memorizing *Juz 'Amma*, because the development of the child's brain at this time is developing very well and is supported by various nutritional balances provided by parents. However, memorizing *Juz 'Amma* requires a learning process and support for the implementation of learning, both in terms of strategy, method, and even the child's environment. There are several basic skills that teachers must have in an effort to realize the goals of learning the Qur'an, namely: teachers must be able to master short *surahs*, must be able to manage classes and manage learning programs (Sobry, 2021). So that the process of memorizing *Juz' Amma* in children can be realized with the teacher's ability to use the right learning methods, the ability to create a conducive, active and enjoyable classroom atmosphere in the learning process.

Memorizing the Qur'an for children can start with the short verses contained in *Juz 30 (Juz 'Amma)*. Memorizing *Juz 'Amma* by reading it repeatedly with the teacher's guidance and direction until the child can memorize it is called the *Talaqqi* method. The *Talaqqi* method is a method of memorizing the Qur'an which is done by listening to verses read repeatedly by the teacher (Hasan al-Basri, 2018). This method is carried out by reading the Qur'an to children face to face while the child is sitting still, calm and comfortable, then the teacher directs the child to continue repeating the verses until they are perfectly stored in their memory (Imama, 2009). The advantage of this method is the creation of direct interaction between the teacher and his students in memorizing the Qur'an, as was the interaction between the Prophet Saw. and *Ruhul Amin* (Jibril as.) when the first revelation was revealed. So indirectly this method is an adoption of the story of the Prophet Saw. receiving the first revelation. This method can make it easier for children to memorize through the process of listening to the reading from the teacher, listening carefully, imitating the teacher's words, then the child listens back to the teacher the results of his memorization to ensure its truth and make his memorization *mutqin* and *tsabit* (solid).

The *Talaqqi* method refers to the process of reading the Qur'an of the Prophet Saw. in the *Ramadhan*. Jibril listened to all of the Prophet's readings in *mutqin* and *tsabit* according to the reading when the Qur'an was revealed. So that the quality and authenticity are properly maintained QS. *al-Hijr*: 15:9 (Ministry of Religion, 2022). The process of reading the Qur'an with *Talaqqi* aims to strengthen memorization, because basically the Qur'an was revealed *mutawatir* not in writing as a whole. This is proof that the Qur'an is truly a Qur'an that cannot be read and cannot be written by the Prophet, so the Prophet is called "*ummiyun*". This is also proof of God's greatness in freeing the Prophet from the accusation of making up *kalamullah* or composing poetry as was accused by the infidels at that time. Based on this, it can be said that the *Talaqqi* method can be used to teach children to memorize *Juz' Amma* by imitating the reading from the teacher and then following the reading as exemplified by the teacher.

Based on initial observations on August 29, 2023, researchers found that the application of the *Talaqqi* method used in class B at Baitussalihin Integrated Islamic Kindergarten Banda Aceh had not achieved the goal of memorizing *Juz 'Amma* properly. This is based on data findings that there are still many students who find it difficult to memorize and distinguish the contents of the *surah* contained in the memorized *surah* section, for example when the teacher asks the child to read *surah al-Kafirun*, the children

still read *surah al-Fill*, the children also still stutter in reciting the verses that have been memorized, such as when reading *surah al-Kafirun* and *al-Humazah*, there are still few children who can pronounce words according to the *makhrajul huruf* and *tajweed* correctly, such as distinguishing the letters; *ha* and *kha*, *qaf* and *kaf*. Children still read not according to the laws of *tajweed* such as *iqlab* and *ikhfa*, and there are still some children who cannot memorize short *surah* of Qur'an. Based on this data, researchers are interested in further analyzing the implementation of the *Talaqqi* method used so as to find the reason why this method has not been able to realize *Juz 'Amma* memorization well and provide further contributions to achieving the objectives of learning the Qur'an at the school.

Research regarding memorizing the Qur'an using the *Talaqqi* method has been studied previously by researchers, including: Himmatul Ulya and Mamluatan Ni'mah (2023) with the study "Application of the *Talaqqi* Method in Improving the Ability to Memorize Short *Surah* at RA Nurul Jadid Blimbing Besuki". Based on the results of this research, it can be concluded that using the *Talaqqi* method approach will help students memorize short letters and *surah*. After applying the *Talaqqi* method, RA Nurul Jadid group A students were able to complete memorizing short letters according to the target set for one school year.

Similar research was also conducted by Regina Aprilia and Asdi Wirman (2023) with the title "Application of the *Talaqqi* Method in Getting Children to Memorize the Al-Qur'an". Based on the results of this research, it can be concluded that the teacher has been successful in implementing the *Talaqqi* method for early childhood at the Asyiyiah Lubuk Sikaping Kindergarten where the teacher carried out the first three stages, learning preparation with material obtained from the guidebook for the children to memorize. Second, the teacher reads the verse which has been separated into several parts, the children listen to the teacher's reading and imitate the reading that has been modeled by the teacher while correcting them if there are errors. Third, evaluation, namely through observing the process of memorizing the Qur'an by children at school and then *muraja'ah* videos sent by parents via WhatsApp.

Based on the description above, this research focuses on analysis of the implementation of the *Talaqqi* method in memorizing the Qur'an in early childhood, especially several *surahs* contained in *Juz 30* (*Juz 'Amma*) using the *Tallaqi* method for class B children at Baitussalihin Kindergarten.

Methods

This research is qualitative research with descriptive data presentation of a condition or phenomenon without manipulating or giving certain treatments to the research object. Qualitative research focuses on phenomena or symptoms that are natural, fundamental, naturalistic and natural, so it is carried out in the field. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behaviour (Zuchri Abdussamad, 2021). So this research aims to analyze the implementation of the *Talaqqi* method in memorizing *Juz 'Amma* in class B at Baitussalihin Kindergarten Banda Aceh. The research subjects were a teacher who took care of memorizing the Qur'an and headmaster to explain school rules and policies as interview targets in the research.

Research data was collected based on research instruments in the form of observation sheets and interview guidelines. Observations were made on the implementation of the *Talaqqi* method in memorizing the Qur'an based on the following indicators: 1) planning for implementing the *Talaqqi* method in memorizing *Juz 'Amma*, 2) steps for implementing the *Talaqqi* method, 3) evaluation of memorizing *Juz 'Amma* regarding students' memory. Meanwhile, interviews were conducted as evidence of information obtained in more depth relating to: 1) School policies and regulations in implementing *Juz 'Amma* memorization, 2) Supporting and inhibiting factors for children in mastering *Juz 'Amma* memorization using the *Talaqqi* method, 3) Supporting media in the process of implementing the *Talaqqi* method when memorizing *Juz 'Amma*. The data that has been collected based on these indicators is then analyzed based on Miles Huberman's theory, namely: analytical and interactive methods. Askari Zakariah and Vivi Afriani (2020) said that qualitative data analysis goes through three stages, namely: data reduction, data presentation, and drawing conclusions. So that research data on the implementation of the *Talaqqi* method in memorizing *Juz 'Amma* carried out at Baitussalihin Kindergarten can be collected through these stages.

Result

This research was carried out on June, 08-13, 2024 at Baitussalihin Integrated Islamic Kindergarten Banda Aceh. Memorizing the Qur'an (*Juz 'Amma*) using the *Talaqqi* method which is carried out in kindergarten is the object of this research study. So the description of the results of research data collection using observation and interviews to memorize *juz 'amma* using the *Talaqqi* method at Baitussalihin Integrated Islamic Kindergarten Banda Aceh in class B1 is as listed in the following table:

Table 1. Recapulation of research data on the *Talaqqi* method in memorizing *Juz 'Amma* at Baitussalihin Integrated Islamic Kindergarten in Banda Aceh

Research focus	Research result	Resources
School policies and regulations in implementing memorizing <i>Juz 'Amma</i>	Memorizing <i>Juz 30</i> is part of the learning curriculum which was designed in the curriculum formation meeting and establishing memorized <i>surahs</i> which are continuously studied with <i>hadith</i> and prayer. Memorizing for kindergarten class A children: <i>surah al-fatihah</i> to <i>an-Nasr</i> . Kindergarten class B: <i>surah al-Kafirun</i> to <i>al-Humazah</i> , and the obligatory <i>surah</i> is <i>surah an-Naba'</i> This design has been socialized to parents to create work between parent schools in implementing the Baitussalihin Kindergarten program. The draft is outlined in detail in the daily learning implementation plan. Providing <i>muraja'ah</i> programs and mandatory extracurricular <i>tahfiz</i> , namely memorizing <i>surah an-Naba'</i> to complete education and a special <i>muraja'ah</i> schedule every Friday	School principal and Observation

Planning for the implementation of memorizing <i>juz 'amma</i>	The memorization program planning has been determined based on working meetings of educational institutions with teachers, stake holders, and the community. Planning for the achievement of memorizing <i>surahs</i> has been prepared based on themes in one week which are arranged in the weekly learning implementation plan. The implementation of the memorization program is determined using the <i>Talaqqi</i> method. The memorization program is carried out in <i>Mulok</i> activities (<i>Tahfiz, Talaqqi, Muraja'ah</i>) at 08.30-09.30 WIB.	Teacher and observation
Implementation of the memorization program using the <i>Talaqqi</i> Method	The teacher applies the <i>Juz 'Amma</i> memorization method starting with opening the class classically, repeating the reading of prayers, <i>hadith</i> and <i>surahs</i> adapted to the steps of the <i>Talaqqi</i> method. Children listen, give examples, and imitate the reading read by the teacher repeatedly until the children are able to repeat the reading perfectly. The teacher gives the child the opportunity to memorize and adapt it to the child's abilities The teacher also uses an approach by randomly asking questions about memorized <i>surahs</i> so that children repeat their memorization over and over again. However, in the learning process, there are still children who read different <i>surahs</i> from the teacher's request. This is due to the child's lack of focus in understanding the teacher's questions. For example, the teacher asks to read the <i>al-Kafirun</i>, but the child reads the <i>al-Fiil</i> The verses that are read also still sound like <i>huruf hijaiyah</i> which do not match the <i>makharijul huruf</i> and there are also differences in reading laws which are not in accordance with <i>tajwid</i> laws, for example children read verses which contain <i>idgham</i> laws in verses which are not essentially <i>idgham, idhar</i> in verses which should contain <i>ikhfa</i> laws, in essence this is even though children do not yet understand the law but the reading is very clear in the implementation of the <i>Talaqqi</i> method. The memorization evaluation is recorded in the child's development notebook, so that the memorization and development data is neatly stored and will be summarized in the semester report card.	Teacher and observation
Supporting factors for children in mastering memorizing <i>juz 'amma</i> using the	Support and collaboration with parents in the form of children's development records in contact books, parents must also look at the child's memorization achievements and shortcomings. However, there are	Teacher and observation

<i>Talaqqi</i> method	parents who do not respond, so it is necessary to share learning videos via groups on WhatsApp. There is support in the form of motivation, guiding the reading of the Qur'an, contributing to the success of school extracurricular programs, and even providing media facilities to stimulate children's memorization at home. Another supporting factor is mandatory monthly activities in the form of parenting to share knowledge and discuss children's development.	
Inhibiting factors in implementing the <i>Talaqqi</i> method in memorizing <i>juz 'amma</i>	Children are still not able to differentiate the contents of the memorized <i>surah</i> from the name of the <i>surah</i> , because supporting media for learning is still lacking and children also lose focus and easily get bored with memorizing activities. There are some students who are still unclear about reading the <i>makharijul huruf</i> and <i>surahs</i> that will be memorized. Another inhibiting factor is the lack of parental support in directing children at home due to busy work so they don't focus on continuing learning at home even if it's just to improve their reading.	Teacher and observation

Discussion

Based on the data table of the findings that have been collected, the researchers analyzed using data reduction steps, data presentation, and concluding the data based on Miles Huberman's theory. So that the analysis based on the data above can be presented as follows:

1.1 Planning and implementing the *Talaqqi* method for memorizing *Juz 'Amma*

Baitussalhin Integrated Islamic Kindergarten Banda Aceh has established policies and plans for memorizing short *surahs* in *Juz* 30. This policy is neatly arranged in the learning planning contained in the daily learning implementation plan. The planning that has been determined involves the foundation, school principals, teachers, steak holders, and also the community. Memorizing *Juz* 30 in early childhood is carried out after the introduction of *hijaiyah* letters which has been carried out at level A. This is in line with the statement by Lina Amelia, et., al. (2022) that the introduction of *hijaiyah* letters will be easier for children to understand if done early on, because children at this age are in a natural state that easily receives the light of wisdom from the Qur'an, before their lusts are contaminated by the influence of the world that can pollute their souls. Therefore, the introduction of *hijaiyah* letters is important as initial capital to understand the basics of how to read the Qur'an before memorizing its verses.

The aim of memorizing *surahs* in *Juz* 30 designed by Baitussalihin Integrated Islamic Kindergarten is to introduce the content of the Qur'an as the main basis of Islamic religious law, introducing the Qur'an from an early age as the main capital so that children can apply the *surahs* that have been memorized in learning to introduce prayer. So that in designing the curriculum, the *surahs* that children memorize collaborate with the introduction of *hadith* and prayers and are in accordance with the themes discussed in daily learning at school. Baitussalihin Integrated Islamic Kindergarten as the basis for laying initial education and the baton of children's education from parents, aspires to

create a Qur'anic generation. So this school designed a Qur'an-based curriculum. The *surahs* memorized in class B are *surah al-Kafirun* to *al-Humazah* and the obligatory *surah* as a condition for completing learning is *surah an-Naba'* as an extracurricular activity so that learning objectives can be achieved. This memorization activity is a capital for introducing the Qur'an from an early age which is instilled so that the child's love for studying the Qur'an grows at the next level. Muthmainnah (2015) in her study said that the Qur'an and *Hadith* are the main basis for preparing the Islamic religious education curriculum, and it would be even better if various sources were added, namely *Ijma'* and *Qiyas* as an initial introduction at the PAUD level. In line with this, Suharsono (2022) emphasized that the Qur'an and *Sunnah* are the main curriculum for educating the Islamic generation.

Memorizing *Juz 'Ammah* in early childhood can be realized by using the right methods in learning. Methods are a very urgent component in transforming science. Educational goals cannot be realized optimally if there is no good method for delivering the material (Muthmainnah, et.,al. 2021). Baitussalihin Integrated Islamic Kindergarten chose the *Talaqqi* method as one of the methods for memorizing the *surahs* contained in *Juz 30*. This method is used to memorize verses after performing *dhuha* prayers in congregation at school. Apart from that, memorizing the Qur'an for children is also collaborated with the story method and asking and answering memorized verses to strengthen children's memorization and avoid boredom in learning. The implementation of memorizing *surahs* in *Juz 30* based on observations and interviews was carried out in *mulok* activities which included *Tahfiz*, *Talaqqi*, and *Muraja'ah* from 08.30 to 09.00. Memorizing the Qur'an in class B-1 Baitussalihin is done with *Talaqqi* through a combination of memorizing the previous meeting with memorizing the *surah* at the new meeting. After that, the teacher asks the child to deposit the memorization to the class teacher and the accompanying teacher documents the daily value by giving a star symbol according to the child's ability to memorize the *surah* in front of the teacher. The class teacher documents activities in a personal book regarding the child's memorization achievements so that it is easy to carry out a final evaluation which will be summarized in the learning report card. *Muraja'ah* activities are carried out on Fridays to evaluate memorization that has been carried out in accordance with daily planning.

The application of the *Talaqqi* method in memorizing *Juz 'Ammah* begins with a classical opening of the class with the activity of repeating daily prayers, reading *Asmaul Husna*, then repeating the *surah* that has been memorized together in accordance with the limits of the verses memorized by the child based on the school manual. The repetition of the *surah* is also adjusted to the steps set out in the *Talaqqi* method, namely; It starts with the children listening to the teacher's reading, then modeling and imitating the reading read by the teacher repeatedly until the children are able to repeat the reading perfectly without the teacher's help. This method also gives children the opportunity to read their memories orally to the teacher face to face. Apart from that, the teacher also uses an approach by randomly asking and answering questions about memorized *surahs* so that children repeat their memorization over and over again. Class teachers are assisted by accompanying teachers in learning activities so that learning can run well and focus on activities. The application of this method in memorizing the Qur'an, especially certain *surahs* in *Juz 30*, is not carried out with compulsion to be like his friends. This curriculum is very flexible and adapted to the child's abilities. Because children's

ability to hone their cognitive abilities is basically a nature that is given by Allah without limits, a nature as a human being who has the potential to think, has a *nafs*, and is a creature who can receive education, but depends on the stimulation provided by educators (Muthmainnah, 2018).

Learning the Qur'an by memorizing activities has been socialized to parents. Schools indirectly require parents to participate and collaborate in their children's education. So that children do not only spend their time at school memorizing the predetermined *surahs*, but children have already prepared the memorization that has been assigned at the end of the class meeting, to be memorized at home through collaboration with parents in learning activities or using loudspeaker aids *murathal* who is tutored by parents at home with the aim of being handed over to teachers at school. If this collaborative activity goes well, then the teacher just listens or mentally re-memorizes it as reinforcement. Activities like this are highly expected by every educational institution to create a *Qur'anic* generation. Because children's education is not solely the responsibility of teachers at school, but also the responsibility of parents as the true owners of God's gift.

Parents will not be separated from their obligation to educate their children even though the children have been entrusted to official institutions to continue their education. So being a smart parent in the digital era is not as easy as turning the palm of your hand. Where cultural shifts, environmental influences and the media make the task of parents and educators in formal educational institutions today much more difficult than it was a few decades ago. Einstein in Ihsan Baihaqi (2013) said that we cannot solve today's problems with yesterday's thinking. So Baitussalihin Integrated Islamic Kindergarten involves parents to be proactive in: memorizing short verses contained in *Juz* 30, fostering motivation, guiding, appreciating what children have achieved at school so that children grow and are enthusiastic about learning the Qur'an.

Based on the findings from the interview results delivered by the class B 1 teacher at Baitussalihin Kindergarten, where the teacher also carried out *muraja'ah* together with the children at school, the teacher coached the children not only to be able to memorize them, but also guided them to understand the content and meaning of the verses contained in the *surah*. Next, the final step carried out in learning is evaluation. Where evaluation is a teacher's step to assess student learning outcomes at Baitussalihin Kindergarten. Components assessed in this evaluation include fluency in memorization, accuracy of reading according to the *tajwid* and *makhrijul* letters. If the reading of the *surah* is not good, it will affect the fluency of memorization and make the child's assessment of memorization in the "not yet capable" category. The teacher carries out a final evaluation regarding all the achievements of the child's learning activities on that day. Evaluation activities are carried out after the children have a break, accompanied by closing activities. For example, repeating *surahs* that children have memorized together and other learning activities. The child's successful achievement in memorizing *Juz 'Amma* is neatly documented in a child development book so that it can be easily evaluated at the final stage for assessment on the school report card in descriptive form. After that, the class teacher and accompanying teacher closed the class by reading a closing prayer.

1.2 Supporting and inhibiting factors in implementing the *Talaqqi* method in memorizing *Juz 'Amma*

Kindergarten is one step in realizing the hope that children can receive early education. However, learning objectives will be realized if the three education centers can collaborate in the learning process. The components in the three education centers must continue to work together to educate the nation's generation. Educational institutions will be of high quality and quality if families, schools and the environment can work together to improve, develop and improve education itself. For example, an educational institution that has a curriculum and qualified teaching staff to develop children's reading of the Qur'an, but is not supported by the environment, both family and community, then the education obtained by the child is not achieved perfectly (Muthmainnah, 2023). Therefore, based on the data sources that have been collected, the researchers found several factors that caused the target of memorizing *Juz 'Amma* to be realized in accordance with the school's expectations and there were also some children who did not achieve their goals optimally, despite the school's efforts to organize them neatly in a curriculum and make maximum implementation efforts. Several factors influencing the implementation of activities are as follows:

1.2.1. Motivation

The role of educators and parents is certainly inseparable in children's educational development. Teachers and parents have an urgency in providing motivation, guidance and attention that will foster strength and a spirit of love in learning the Qur'an from an early age. Motivation of teachers and parents as a trigger for the growth of children's love in supporting children's memorization achievements. Motivation must be changed from material to meaningful things. This is done so that children are not fixated on just one form of motivation and do not only act to get material rewards (Nursi, 2006). The motivation given can be in the form of support, guidance, meaningful attention, such as saying that Allah gives mercy to people who can read and memorize the Qur'an well and the rewards are multiplied, children who memorize the Qur'an will giving a crown to his father and mother in the afterlife, and so on by getting used to positive, meaningful words and fostering his love for the Qur'an.

Teachers at Baitussalihin Integrated Islamic Kindergarten have provided motivation in teaching the Qur'an to children, encouraging and guiding children to be able to recite verses according to the *makharijul huruf* properly and correctly. Even with the implementation of the *Talaqqi* method, it will be easier for teachers to motivate children. Apart from that, this supportive factor will be more perfect if it is supported by parental motivation at home in continuing guidance to achieve the goal of memorizing the Qur'an optimally. However, if there is no support from parents, children will emerge whose memorization can be categorized as unsuccessful, unable to pronounce and recite verses according to correct recitation, because of limited support and motivation from parties outside of school.

1.2.2. Media

Media is a support facility provided to stimulate learning with easy, cheap and fun means. Baitussalihin Integrated Islamic Kindergarten provides adequate media in the form of loudspeakers, *hijayyah* letter teaching aids, provides memorization guidebooks (*surahs*, *hadiths* and *prayers*) which the school hands over to each parent at the beginning of the learning year. The loudspeaker is used to play *murothal* readings, songs and gymnastics activities at school. As for other media that act as supporting factors in the implementation of memorizing *juz 'amma*, parents are given special books which contain

short *surahs*, daily prayers and *hadiths* to make it easier for parents to guide and direct their children in guiding their children's memorization.

1.2.3. Cooperation

The final supporting factor is collaboration between parents and teachers. Collaboration in education between parents and teachers has an urgency that will support the maximum realization of learning goals. Good synergy between the two parties can create an optimal learning environment, both at home and at school. Muthmainnah, et., al. (2023:7) in her study said that school is one step in making children become the next generation of parents, but parents still have to work together to make their hopes come true. Educational institutions will be of high quality and quality if there is collaboration between the two.

An effective form of collaboration between parents and teachers at Integrated Islamic Kindergarten based on data is providing a learning link book, where the teacher will describe the child's obstacles or achievements during one week of learning. Then hold regular meetings between parents and teachers to reflect and evaluate the child's development, obstacles and progress in memorizing and other activities. Apart from that, there is digital communication between teachers and parents to share information about children's activities, children's achievements in memorizing, and other important information via WhatsApp groups. So that teachers can also find out about children's progress at home, as well as parents can find out about children's progress at school with learning videos sent via WhatsApp. This educational collaboration is a supporting factor in implementing the *Talaqqi* method in memorizing *Juz 'Amma* at Baitussalihin Integrated Islamic Kindergarten.

Memorizing the verses in the Qur'an is part of children's cognitive development. Stimulating cognitive abilities from an early age through interaction with the Qur'an is a very noble and good activity. However, children are also experiencing a period of growth that is not only in the home environment but also needs stimulation in social life. So sometimes some parents also have problems controlling their children's activities while playing with their peers, which not only has an impact on children's learning development at home but also at school, especially in memorizing verses from the Qur'an.

Based on the data found, these obstacles can be said to originate from parents themselves who do not collaborate with teachers in guiding and caring for children while they are in their care at home. Some parents think that their children have already studied at school, so they no longer need to be pressured to study at home. There are some parents who do not have time to read the connecting books that have been provided by the school, so that teachers do not get learning feedback while at home, in fact this is because parents think that memorizing the Qur'an is not a compulsion for students at Baitussalihin Integrated Islamic Kindergarten.

The implementation of the *Talaqqi* method in memorizing *Juz 'Amma* which is facilitated by parents at home, in part causes children to lose focus when memorizing or *muraja'ah*, some students are still unclear about reading the *makharijull huruf* and *surahs* that they have memorized due to the lack of continuous learning at home. This will have an impact on other children who follow the example of their friends who cannot memorize the Qur'an and cause teachers to have difficulty directing children at school. Another inhibiting factor is that children who rarely go to school will also be an obstacle, because it can cause the targets set by the teacher to not be achieved. This occurs due to

a lack of support from some parents who cannot collaborate with teachers so that parents cannot coordinate, guide and utilize the facilities provided by the school to control learning at home.

Conclusion

Based on an in-depth study of the *Talaqqi* method for memorizing *Juz 'Amma* in B1 children. So it can be concluded that the implementation of the *Talaqqi* method has been established in the Qur'an learning curriculum at Baitussalihin Integrated Islamic Kindergarten Banda Aceh. The learning steps that have been determined are: a) reading the letters contained in *Juz 30* according to the curriculum until the child can memorize them, b) adding new memorization at the next meeting, c) *muraja'ah* memorizing what has been learned before starting a new memorization, and d) evaluate all memorization. This *Talaqqi* method, which has been neatly arranged in the Baitussalihin Integrated Islamic Kindergarten curriculum, is inseparable from supporting and inhibiting factors. The supporting factors are tahfidz extracurricular activities, parenting, establishing communication with parents through video recordings of children's memorization targets sent via WhatsApp, connecting books and loudspeaker media at school. Meanwhile, the inhibiting factor in implementing the *Talaqqi* method in memorizing *Juz 'Amma* is the lack of other supporting media that can foster enthusiasm for memorizing the Qur'an, so that some students find it difficult to differentiate the contents of the *surah*, lose focus and easily get bored with memorizing activities, some students are still unclear in reading *makharijul huruf* and *surahs* to be memorized, and even a lack of parental support in directing children to memorize the Qur'an at home.

Declarations

Author contribution statement

Independent collaborative research between Heliati Fajriah, Muthmainnah, and Qathrun Nada Shalihah. Heliati Fajriah contributed to guiding the research by providing direction, ideas and validating research instruments to search for data carried out by Qathrun Nada Shalihah. Meanwhile, Muthmainnah made this work into an article after being revalidated by Heliati Fajriah so that it could make a wider contribution to readers.

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Data availability statement

The corresponding author may provide datasets generated and/or analyzed during this research upon reasonable request.

Declaration of interests statement

The authors declare that competing interests or personal relationships did not influence any portion of the work reported in this research.

Additional information

Requests for resources and correspondence should be directed to heliatifajriah@ar-raniry.ac.id

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4. Bukti konfirmasi review dan hasil review kedua (16 Juni 2025)



Heliati Fajriah <heliatifajriah@ar-raniry.ac.id>

[JGA] Editor Decision

3 pesan

Hafidh Aziz <journal.fitk@uin-suka.ac.id>
Kepada: Heliati Fajriah <heliatifajriah@ar-raniry.ac.id>

16 Juni 2025 pukul 14.50

Heliati Fajriah:

We have reached a decision regarding your submission to Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini, "Talaqqi Method Talaqqi Method in Memorizing Juz 'Amma at Baitussalihin Integrated Islamic Kindergarten Banda Aceh: Talaqqi Method-Memorizing Juz 'Amma".

Our decision is to: Revision

Editor

Best Regard,

Lailatu Rohmah

Program Studi Pendidikan Islam Anak Usia Dini

Fakultas Ilmu Tarbiyah dan Keguruan

UIN Sunan Kalijaga Yogyakarta

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Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini<http://ejournal.uin-suka.ac.id/tarbiyah/goldenage>email: goldenage@uin-suka.ac.id

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Heliati Fajriah <heliatifajriah@ar-raniry.ac.id>
Kepada: Hafidh Aziz <journal.fitk@uin-suka.ac.id>

21 Juni 2025 pukul 23.13

Salam, mohon izin, Artikel sedang kami revisi. 🙏
[Kutipan teks disembunyikan]

Heliati Fajriah <heliatifajriah@ar-raniry.ac.id>
Kepada: Hafidh Aziz <journal.fitk@uin-suka.ac.id>

30 Juni 2025 pukul 08.11

Salam, We have finished revising the article, thank you.
[Kutipan teks disembunyikan]

Talaqqi Method: Implementation of Memorizing Juz 'Amma in Early Childhood

Keywords:

Talagqi Method;
Memorizing;
Juz 'Amma.

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Abstract

Baitushalihin Integrated Islamic Kindergarten is a preschool educational institution that applies the *talaqqi* method in memorizing *Juz 'Amma*, but researchers found that students were not yet able to memorize *Juz 'Amma* according to the demands of the kindergarten curriculum. So this study aims to analyze the implementation of the *talaqqi* method in memorizing *Juz 'Amma*. This study uses a qualitative method with a descriptive-analytical approach. Data collection was obtained from the principal and class teachers using interview guidelines. So the results of the study show that the implementation of the *talaqqi* method uses steps, namely; adding new memorization, *muroja'ah* memorization, and evaluation. Supporting factors for the implementation of the *talaqqi* method are; extracurricular *tahfidz* activities, parenting, communication between parents and teachers through sending video recordings of memorization targets using WhatsApp. However, inhibiting factors can cause the memorization program not to run well such as; lack of supporting media so that some students have difficulty in distinguishing the contents of the *surah* which results in a lack of focus and easy boredom with memorization activities, some students are still not fluent in pronouncing the *hijaiyah* letters and reading the memorized *surah*, as well as a lack of collaboration and support from parents at home even though there are parenting activities.

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Introduction

Al-Quran education for early childhood is an initial effort in forming a Muslim generation to have a foundation in thinking and acting according to religion. Al-Quran education is one of the educations in line with the hadith of the Prophet Muhammad SAW. narrated by Thabrani ra. from Ali bin Abi Thalib ra. It means "Educate your children in three things; Loving your Prophet, loving the Prophet's family, and reading the Qur'an. So based on the meaning of the hadith, Abdullah Nashih 'Ulwan (2007) said that the education of the Qur'an is part of the spiritual bond given by parents to their children. If parents neglect this education, then the child is not wrong, if they do not know the letters of the Qur'an, and cannot even read the Qur'an properly and correctly (Muthmainnah, 2007). Even Zainal Arifin (2019) said that the education of the Qur'an is an effort to form the character of a Muslim generation that has Islamic *aqidah* as the basis for thinking and acting in life. The formation of a Muslim generation must be based on faith in Allah by introducing the Qur'an from an early age which aims to integrate religious education in life, including practicing prayer, reading the Qur'an, memorizing short letters, and building good morals and *aqidah* through love of the Qur'an.

Stimulation of the introduction of the Qur'an in childhood is good because childhood is the ideal period for character formation. Children are a mandate and asset for parents if they are successfully educated properly. A pious child is a great investment for parents in the world and the hereafter. However, on the contrary, it becomes a

Commented [-1]: The title is informative enough, but could be made more specific and academic. For example, by adding the context of location and approach

Commented [-2]: The abstract is still too descriptive and does not reflect the ideal academic structure. There should be explicit points regarding:
Research objectives
Methodology (including number of participants if any)
Main findings
Implications of the research
Limitations and recommendations.
For example, the section "So the results of the study show..." needs to be written more concisely, systematically, and mention the key findings.

Commented [-3]: The references used in the introduction are still dominated by local sources and popular books that are normative or practical in nature, such as the works of Abdullah Nashih Ulwan, Muthmainnah, and Zainal Arifin. This causes the theoretical basis to be less strong in a global academic context. To increase the credibility and scientific contribution of this article, literature from reputable international journals (Scopus/WoS) should be added.

Commented [-4]: Explanations are informative but too long and narrative. Need to be more concise and focus on scientific urgency. Some quotes from Ulwan and Zainal Arifin could be synthesized to avoid repetition.

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disaster if not taught according to the Islamic religion (Nur Aini, et., al, 2021). So early age is the most ideal age to stimulate children's cognitive ability through memorizing *Juz 'Amma*, because the development of the child's brain at this time is developing very well and is supported by various nutritional balances provided by parents. However, memorizing *Juz 'Amma* requires a learning process and support for the implementation of learning, both in terms of strategy, method, and even the child's environment. There are several basic skills that teachers must have in an effort to realize the goals of learning the Qur'an, namely: teachers must be able to master short *surahs*, must be able to manage classes and manage learning programs (Sobry, 2021). So that the process of memorizing *Juz' Amma* in children can be realized with the teacher's ability to use the right learning methods, the ability to create a conducive, active and enjoyable classroom atmosphere in the learning process.

Memorizing the Qur'an for children can start with the short verses contained in *Juz 30 (Juz 'Amma)*. Memorizing *Juz 'Amma* by reading it repeatedly with the teacher's guidance and direction until the child can memorize it is called the *Talaqqi* method. The *Talaqqi* method is a method of memorizing the Qur'an which is done by listening to verses read repeatedly by the teacher (Hasan al-Basri, 2018). This method is carried out by reading the Qur'an to children face to face while the child is sitting still, calm and comfortable, then the teacher directs the child to continue repeating the verses until they are perfectly stored in their memory (Imama, 2009). The advantage of this method is the creation of direct interaction between the teacher and his students in memorizing the Qur'an, as was the interaction between the Prophet Saw. and *Ruhul Amin* (Jibril as.) when the first revelation was revealed. So indirectly this method is an adoption of the story of the Prophet Saw. receiving the first revelation. This method can make it easier for children to memorize through the process of listening to the reading from the teacher, listening carefully, imitating the teacher's words, then the child listens back to the teacher the results of his memorization to ensure its truth and make his memorization *mutqin* and *tsabit* (solid).

The *Talaqqi* method refers to the process of reading the Qur'an of the Prophet Saw. in the *Ramadhan*. Jibril listened to all of the Prophet's readings in *mutqin* and *tsabit* according to the reading when the Qur'an was revealed. So that the quality and authenticity are properly maintained QS. *al-Hijr*: 15:9 (Ministry of Religion, 2022). The process of reading the Qur'an with *Talaqqi* aims to strengthen memorization, because basically the Qur'an was revealed *mutawatir* not in writing as a whole. This is proof that the Qur'an is truly a Qur'an that cannot be read and cannot be written by the Prophet, so the Prophet is called "*ummiyun*". This is also proof of God's greatness in freeing the Prophet from the accusation of making up *kalamullah* or composing poetry as was accused by the infidels at that time. Based on this, it can be said that the *Talaqqi* method can be used to teach children to memorize *Juz' Amma* by imitating the reading from the teacher and then following the reading as exemplified by the teacher.

Based on initial observations on August 29, 2023, researchers found that the application of the *Talaqqi* method used in class B at Baitussalihin Integrated Islamic Kindergarten Banda Aceh had not achieved the goal of memorizing *Juz 'Amma* properly. This is based on data findings that there are still many students who find it difficult to memorize and distinguish the contents of the *surah* contained in the memorized *surah* section, for example when the teacher asks the child to read *surah al-Kafirun*, the children

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The explanation of the method is too descriptive and narrative. Needs to be summarized and supplemented with scientific justification: why is the *talaqqi* method chosen for early childhood? Include empirical or theoretical references that demonstrate the effectiveness of *talaqqi* over other methods in the context of ECD.

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still read *surah al-Fill*, the children also still stutter in reciting the verses that have been memorized, such as when reading *surah al-Kafirun* and *al-Humazah*, there are still few children who can pronounce words according to the *makhrajul huruf* and *tajweed* correctly, such as distinguishing the letters; *ha* and *kha*, *qaf* and *kaf*. Children still read not according to the laws of *tajweed* such as *iq'lab* and *ikhfa*, and there are still some children who cannot memorize short *surah* of Qur'an. Based on this data, researchers are interested in further analyzing the implementation of the *Talaqqi* method used so as to find the reason why this method has not been able to realize *Juz 'Amma* memorization well and provide further contributions to achieving the objectives of learning the Qur'an at the school.

Research regarding memorizing the Qur'an using the *Talaqqi* method has been studied previously by researchers, including: Himmatul Ulya and Mamluatan Ni'mah (2023) with the study "Application of the *Talaqqi* Method in Improving the Ability to Memorize Short *Surah* at RA Nurul Jadid Blimbing Besuki". Based on the results of this research, it can be concluded that using the *Talaqqi* method approach will help students memorize short letters and *surah*. After applying the *Talaqqi* method, RA Nurul Jadid group A students were able to complete memorizing short letters according to the target set for one school year.

Similar research was also conducted by Regina Aprilia and Asdi Wirman (2023) with the title "Application of the *Talaqqi* Method in Getting Children to Memorize the Al-Qur'an". Based on the results of this research, it can be concluded that the teacher has been successful in implementing the *Talaqqi* method for early childhood at the Asyiyiah Lubuk Sikaping Kindergarten where the teacher carried out the first three stages, learning preparation with material obtained from the guidebook for the children to memorize. Second, the teacher reads the verse which has been separated into several parts, the children listen to the teacher's reading and imitate the reading that has been modeled by the teacher while correcting them if there are errors. Third, evaluation, namely through observing the process of memorizing the Qur'an by children at school and then *muraja'ah* videos sent by parents via WhatsApp.

Based on the description above, this research focuses on analysis of the implementation of the *Talaqqi* method in memorizing the Qur'an in early childhood, especially several *surahs* contained in *Juz 30* (*Juz 'Amma*) using the *Tallaqi* method for class B children at Baitussalihin Kindergarten.

Methods

This research is qualitative research with descriptive data presentation of a condition or phenomenon without manipulating or giving certain treatments to the research object. Qualitative research focuses on phenomena or symptoms that are natural, fundamental, naturalistic and natural, so it is carried out in the field. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behaviour (Zuchri Abdussamad, 2021). So this research aims to analyze the implementation of the *Talaqqi* method in memorizing *Juz 'Amma* in class B at Baitussalihin Kindergarten Banda Aceh. The research subjects were a teacher who took care of memorizing the Qur'an and headmaster to explain school rules and policies as interview targets in the research.

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No need to mention the title, go straight to the findings
What are the main findings of these studies
What are the limitations
What have they not covered and will be filled by this study (research gap)

Commented [-10]: Add at least 5-8 reputable international references to strengthen the conceptual framework in the Introduction.
Pay attention to the integration of citations in the narrative: not just mentioned, but compared or synthesized with the local context.
Avoid citations from journal articles that have not been peer-reviewed or only come from local unindexed publications.

Commented [-11]: The description of the approach is still very general. It is necessary to specify the type of qualitative approach, for example whether it is a case study, ethnography, or phenomenology. The mention of "descriptive" does not adequately explain the depth or data analysis strategies used.

Commented [-12]: This article does not include the number and table of informants that should have been presented to increase methodological transparency. It is suggested that the author add an informant profile table that includes the following information:

No | Informant Code | Position | Experience Role in Talaqqi Program

Commented [-13]: The selection of subjects is still too limited and the reason for selection is not explained (purposive sampling). It should be detailed:
What is the total number of subjects?
What are the inclusion and exclusion criteria?
How is the validity of informant representation maintained?

Research data was collected based on research instruments in the form of observation sheets and interview guidelines. Observations were made on the implementation of the *Talaqqi* method in memorizing the Qur'an based on the following indicators: 1) planning for implementing the *Talaqqi* method in memorizing *Juz 'Amma*, 2) steps for implementing the *Talaqqi* method, 3) evaluation of memorizing *Juz 'Amma* regarding students' memory. Meanwhile, interviews were conducted as evidence of information obtained in more depth relating to: 1) School policies and regulations in implementing *Juz 'Amma* memorization, 2) Supporting and inhibiting factors for children in mastering *Juz 'Amma* memorization using the *Talaqqi* method, 3) Supporting media in the process of implementing the *Talaqqi* method when memorizing *Juz 'Amma*. The data that has been collected based on these indicators is then analyzed based on Miles Huberman's theory, namely: analytical and interactive methods. Askari Zakariah and Vivi Afriani (2020) said that qualitative data analysis goes through three stages, namely: data reduction, data presentation, and drawing conclusions. So that research data on the implementation of the *Talaqqi* method in memorizing *Juz 'Amma* carried out at Baitussalihin Kindergarten can be collected through these stages.

Result

This research was carried out on June, 08-13, 2024 at Baitussalihin Integrated Islamic Kindergarten Banda Aceh. Memorizing the Qur'an (*Juz 'Amma*) using the *Talaqqi* method which is carried out in kindergarten is the object of this research study. So the description of the results of research data collection using observation and interviews to memorize *juz 'amma* using the *Talaqqi* method at Baitussalihin Integrated Islamic Kindergarten Banda Aceh in class B1 is as listed in the following table:

Table 1. Recapulation of research data on the *Talaqqi* method in memorizing *Juz 'Amma* at Baitussalihin Integrated Islamic Kindergarten in Banda Aceh

Research focus	Research result	Resources
School policies and regulations in implementing <i>Juz 'Amma</i>	Memorizing <i>Juz 30</i> is part of the learning curriculum which was designed in the curriculum formation meeting and establishing memorized <i>surahs</i> which are continuously studied with <i>hadith</i> and prayer. Memorizing for kindergarten class A children: <i>surah al-fatihah</i> to <i>an-Nasr</i> . Kindergarten class B: <i>surah al-Kafirun</i> to <i>al-Humazah</i> , and the obligatory <i>surah</i> is <i>surah an-Naba'</i> . This design has been socialized to parents to create work between parent schools in implementing the Baitussalihin Kindergarten program. The draft is outlined in detail in the daily learning implementation plan. Providing <i>muraja'ah</i> programs and mandatory extracurricular <i>tahfiz</i> , namely memorizing <i>surah an-Naba'</i> to complete education and a special <i>muraja'ah</i> schedule every Friday	School principal and Observation
Planning for the	The memorization program planning has been	Teacher

Commented [-14]: It is necessary to explain in more detail about the form of observation conducted:
Is it participatory or non-participatory observation?
How long was the duration?
Was there a written observation guide?
The absence of this information weakens the reliability of the data collection process.

Commented [-15]: The form of interview used (structured, semi-structured or unstructured) should be explained. Include the format of the interview guide, duration, and steps to maintain credibility and confirm results (e.g. member checking or source triangulation).

Commented [-16]: The explanation is too brief and not applicable. It needs to be explained operationally how the process of data reduction, data display, and drawing conclusions is carried out on interview and observation data. For example, is there any use of manual coding? Do you use software such as NVivo/Atlas.ti?

Commented [-17]: The Results section would benefit from a narrative thematic structure, organized around the study's key findings. For example:

- 1. Planning of the *Talaqqi* Program
[Narrative description + supporting data]
- 2. Implementation of the *Talaqqi* Method in Class B1
[Steps, examples, classroom practices]
- 3. Assessment and Documentation of Qur'an Memorization
[Evaluation tools and outcomes]
- 4. Parental Support and School-Home Collaboration
[Forms of involvement, challenges]
- 5. Barriers to Effective Implementation
[Categorized and explained]

Such a structure ensures better flow, coherence, and analytical clarity.

Commented [-18]: Avoid presenting the entire set of findings in a single table. This diminishes the analytical depth and narrative flow of the Results section. Instead, structure the findings into clear thematic subheadings (e.g., *Program Planning*, *Talaqqi Method Implementation*, *Parental Involvement*), and present the data narratively. Tables should be used to support the narrative, not replace it.

Commented [-19]: The table is overly dense and mixes various dimensions of data (policy, implementation, supporting factors, obstacles) into one structure. It is recommended to split the data into separate thematic tables, for example:

- Table 1: School Policy and Planning
 - Table 2: *Talaqqi* Implementation Procedures
 - Table 3: Supporting and Inhibiting Factors
- This would increase clarity and readability.



implementation of memorizing <i>juz 'amma</i>	determined based on working meetings of educational institutions with teachers, stake holders, and the community. Planning for the achievement of memorizing <i>surahs</i> has been prepared based on themes in one week which are arranged in the weekly learning implementation plan. The implementation of the memorization program is determined using the <i>Talaqqi</i> method. The memorization program is carried out in <i>Mulok</i> activities (<i>Tahfiz, Talaqqi, Muraja'ah</i>) at 08.30-09.30 WIB.	and observation
Implementation of the memorization program using the <i>Talaqqi</i> Method	The teacher applies the <i>Juz 'Amma</i> memorization method starting with opening the class classically, repeating the reading of prayers, <i>hadith</i> and <i>surahs</i> adapted to the steps of the <i>Talaqqi</i> method. Children listen, give examples, and imitate the reading read by the teacher repeatedly until the children are able to repeat the reading perfectly. The teacher gives the child the opportunity to memorize and adapt it to the child's abilities The teacher also uses an approach by randomly asking questions about memorized <i>surahs</i> so that children repeat their memorization over and over again. However, in the learning process, there are still children who read different <i>surahs</i> from the teacher's request. This is due to the child's lack of focus in understanding the teacher's questions. For example, the teacher asks to read the <i>al-Kafirun</i>, but the child reads the <i>al-Fil</i> The verses that are read also still sound like <i>huruf hijaiyah</i> which do not match the <i>makharijul huruf</i> and there are also differences in reading laws which are not in accordance with <i>tajwid</i> laws, for example children read verses which contain <i>idgham</i> laws in verses which are not essentially <i>idgham</i>, <i>idhar</i> in verses which should contain <i>ikhfa</i> laws, in essence this is even though children do not yet understand the law but the reading is very clear in the implementation of the <i>Talaqqi</i> method. The memorization evaluation is recorded in the child's development notebook, so that the memorization and development data is neatly stored and will be summarized in the semester report card.	Teacher and observation
Supporting factors for children in mastering memorizing <i>juz 'amma</i> using the <i>Talaqqi</i> method	Support and collaboration with parents in the form of children's development records in contact books, parents must also look at the child's memorization achievements and shortcomings. However, there are parents who do not respond, so it is necessary to	Teacher and observation

Commented [-20]: This is a key finding, but it lacks supporting evidence. Consider adding **light quantitative data** to reinforce the point (e.g., "Out of 15 students, 9 often misidentified the surah title when prompted"). This helps readers understand the **scale and severity** of the issue.

Commented [-21]: This description is too brief. The authors should clarify **how the evaluation is conducted**, what specific **assessment criteria** are used (e.g., fluency, tajwid accuracy, makhraj articulation), and how this data feeds into pedagogical decision-making. Without this, the evaluation process lacks transparency and rigor.

Commented [-22]: This section is too general and lacks **empirical grounding**. To strengthen it, include **direct quotations from interview data**, such as statements from teachers or parents, to validate the finding. For example: "*We send memorization videos to the teachers weekly to ensure our child is on track,*" said one parent. Children are still not able to differentiate the contents of the memorized surah

	share learning videos via groups on WhatsApp. There is support in the form of motivation, guiding the reading of the Qur'an, contributing to the success of school extracurricular programs, and even providing media facilities to stimulate children's memorization at home. Another supporting factor is mandatory monthly activities in the form of parenting to share knowledge and discuss children's development.	
Inhibiting factors in implementing the <i>Talaqqi</i> method in memorizing <i>juz 'amma</i>	Children are still not able to differentiate the contents of the memorized <i>surah</i> from the name of the <i>surah</i> , because supporting media for learning is still lacking and children also lose focus and easily get bored with memorizing activities. There are some students who are still unclear about reading the <i>makharijul huruf</i> and <i>surahs</i> that will be memorized. Another inhibiting factor is the lack of parental support in directing children at home due to busy work so they don't focus on continuing learning at home even if it's just to improve their reading.	Teacher and observation

Commented [-23]: This statement combines various issues—cognitive confusion, lack of media support, parental involvement—into a single paragraph. It would be clearer to **categorize the challenges** into:

- Internal child-related obstacles
- Home environment issues
- Technical/material limitations

Then elaborate each category with examples and observations.

Discussion

Based on the data table of the findings that have been collected, the researchers analyzed using data reduction steps, data presentation, and concluding the data based on Miles Huberman's theory. So that the analysis based on the data above can be presented as follows:

1.1 Planning and implementing the *Talaqqi* method for memorizing *Juz 'Amma*

Baitussalihin Integrated Islamic Kindergarten Banda Aceh has established policies and plans for memorizing short *surahs* in *Juz* 30. This policy is neatly arranged in the learning planning contained in the daily learning implementation plan. The planning that has been determined involves the foundation, school principals, teachers, steak holders, and also the community. Memorizing *Juz* 30 in early childhood is carried out after the introduction of *hijaiyah* letters which has been carried out at level A. This is in line with the statement by Lina Amelia, et., al. (2022) that the introduction of *hijaiyah* letters will be easier for children to understand if done early on, because children at this age are in a natural state that easily receives the light of wisdom from the Qur'an, before their lusts are contaminated by the influence of the world that can pollute their souls. Therefore, the introduction of *hijaiyah* letters is important as initial capital to understand the basics of how to read the Qur'an before memorizing its verses.

The aim of memorizing *surahs* in *Juz* 30 designed by Baitussalihin Integrated Islamic Kindergarten is to introduce the content of the Qur'an as the main basis of Islamic religious law, introducing the Qur'an from an early age as the main capital so that children can apply the *surahs* that have been memorized in learning to introduce prayer. So that in designing the curriculum, the *surahs* that children memorize collaborate with the introduction of *hadith* and prayers and are in accordance with the themes discussed in daily learning at school. Baitussalihin Integrated Islamic Kindergarten as the basis for laying initial education and the baton of children's education from parents, aspires to create a Qur'anic generation. So this school designed a Qur'an-based curriculum. The

Commented [-24]: If the author wishes to include tables, they must not merely summarize raw or descriptive findings. Instead, tables should be used to synthesize empirical findings into practical or theoretical insights. For example, a table could illustrate:

"Thematic Synthesis of *Talaqqi* Method Implementation Based on Field Findings"

Commented [-25]: The discussion lacks sufficient engagement with international scholarly literature, limiting its academic weight and generalizability. To enhance scholarly depth, the author should incorporate at least 10 citations from reputable international journals.

Each subheading in the discussion section should be written in 2–3 concise and focused paragraphs, supported by clear and relevant references. Additionally, a closing paragraph should be included to present the study's implications/contribution, limitations, and suggestions for future research.

Commented [-26]: The opening paragraph of the discussion section is overly narrative and lacks a clear analytical framing. Rather than summarizing procedural steps, it should explicitly state that the discussion will interpret findings in relation to existing literature and theoretical frameworks. A more appropriate opening might be: "This section discusses the key findings in light of existing theories and prior research on Qur'anic memorization and early childhood education."

Commented [-27]: This section is excessively descriptive and does not adequately analyze the findings within a theoretical or empirical context. Much of the content simply restates observations from the Results section. Instead, specific findings—such as the integration of *mulok* and *muraja'ah* or the flexible curriculum—should be analyzed in relation to pedagogical theories such as scaffolding (Vygotsky) or teacher-guided instruction models.

surahs memorized in class B are *surah al-Kafirun* to *al-Humazah* and the obligatory *surah* as a condition for completing learning is *surah an-Naba'* as an extracurricular activity so that learning objectives can be achieved. This memorization activity is a capital for introducing the Qur'an from an early age which is instilled so that the child's love for studying the Qur'an grows at the next level. Muthmainnah (2015) in her study said that the Qur'an and *Hadith* are the main basis for preparing the Islamic religious education curriculum, and it would be even better if various sources were added, namely *Ijma'* and *Qiyas* as an initial introduction at the PAUD level. In line with this, Suharsono (2022) emphasized that the Qur'an and *Sunnah* are the main curriculum for educating the Islamic generation.

Memorizing *Juz 'Ammah* in early childhood can be realized by using the right methods in learning. Methods are a very urgent component in transforming science. Educational goals cannot be realized optimally if there is no good method for delivering the material (Muthmainnah, et.,al. 2021). Baitussalihin Integrated Islamic Kindergarten chose the *Talaqqi* method as one of the methods for memorizing the *surahs* contained in *Juz 30*. This method is used to memorize verses after performing *dhuha* prayers in congregation at school. Apart from that, memorizing the Qur'an for children is also collaborated with the story method and asking and answering memorized verses to strengthen children's memorization and avoid boredom in learning. The implementation of memorizing *surahs* in *Juz 30* based on observations and interviews was carried out in *mulok* activities which included *Tahfiz*, *Talaqqi*, and *Muraja'ah* from 08.30 to 09.00. Memorizing the Qur'an in class B-1 Baitussalihin is done with *Talaqqi* through a combination of memorizing the previous meeting with memorizing the *surah* at the new meeting. After that, the teacher asks the child to deposit the memorization to the class teacher and the accompanying teacher documents the daily value by giving a star symbol according to the child's ability to memorize the *surah* in front of the teacher. The class teacher documents activities in a personal book regarding the child's memorization achievements so that it is easy to carry out a final evaluation which will be summarized in the learning report card. *Muraja'ah* activities are carried out on Fridays to evaluate memorization that has been carried out in accordance with daily planning.

The application of the *Talaqqi* method in memorizing *Juz 'Ammah* begins with a classical opening of the class with the activity of repeating daily prayers, reading *Asmaul Husna*, then repeating the *surah* that has been memorized together in accordance with the limits of the verses memorized by the child based on the school manual. The repetition of the *surah* is also adjusted to the steps set out in the *Talaqqi* method, namely; It starts with the children listening to the teacher's reading, then modeling and imitating the reading read by the teacher repeatedly until the children are able to repeat the reading perfectly without the teacher's help. This method also gives children the opportunity to read their memories orally to the teacher face to face. Apart from that, the teacher also uses an approach by randomly asking and answering questions about memorized *surahs* so that children repeat their memorization over and over again. Class teachers are assisted by accompanying teachers in learning activities so that learning can run well and focus on activities. The application of this method in memorizing the Qur'an, especially certain *surahs* in *Juz 30*, is not carried out with compulsion to be like his friends. This curriculum is very flexible and adapted to the child's abilities. Because children's ability to hone their cognitive abilities is basically a nature that is given by Allah without

Commented [-28]: This statement lacks theoretical support. Rather than relying solely on local sources (e.g., Muthmainnah, 2021), the discussion would benefit from references to **peer-reviewed international literature** on pedagogical approaches in early childhood religious education, such as studies from the *International Journal of Islamic Thought* or *Early Childhood Research Quarterly*.

Commented [-29]: This detail belongs more appropriately in the Results section. In the discussion, this point should be analyzed in light of findings from cognitive science or neuroscience—for instance, referencing studies that suggest early morning is optimal for cognitive performance and memory consolidation (see Bauer, 2009).

limits, a nature as a human being who has the potential to think, has a *nafs*, and is a creature who can receive education, but depends on the stimulation provided by educators (Muthmainnah, 2018).

Learning the Qur'an by memorizing activities has been socialized to parents. Schools indirectly require parents to participate and collaborate in their children's education. So that children do not only spend their time at school memorizing the predetermined *surahs*, but children have already prepared the memorization that has been assigned at the end of the class meeting, to be memorized at home through collaboration with parents in learning activities or using loudspeaker aids *murathal* who is tutored by parents at home with the aim of being handed over to teachers at school. If this collaborative activity goes well, then the teacher just listens or mentally re-memorizes it as reinforcement. Activities like this are highly expected by every educational institution to create a *Qur'anic* generation. Because children's education is not solely the responsibility of teachers at school, but also the responsibility of parents as the true owners of God's gift.

Parents will not be separated from their obligation to educate their children even though the children have been entrusted to official institutions to continue their education. So being a smart parent in the digital era is not as easy as turning the palm of your hand. Where cultural shifts, environmental influences and the media make the task of parents and educators in formal educational institutions today much more difficult than it was a few decades ago. Einstein in Ihsan Baihaqi (2013) said that we cannot solve today's problems with yesterday's thinking. So Baitussalihin Integrated Islamic Kindergarten involves parents to be proactive in: memorizing short verses contained in *Juz* 30, fostering motivation, guiding, appreciating what children have achieved at school so that children grow and are enthusiastic about learning the Qur'an.

Based on the findings from the interview results delivered by the class B 1 teacher at Baitussalihin Kindergarten, where the teacher also carried out *muraja'ah* together with the children at school, the teacher coached the children not only to be able to memorize them, but also guided them to understand the content and meaning of the verses contained in the *surah*. Next, the final step carried out in learning is evaluation. Where evaluation is a teacher's step to assess student learning outcomes at Baitussalihin Kindergarten. Components assessed in this evaluation include fluency in memorization, accuracy of reading according to the *tajwid* and *makhrijul* letters. If the reading of the *surah* is not good, it will affect the fluency of memorization and make the child's assessment of memorization in the "not yet capable" category. The teacher carries out a final evaluation regarding all the achievements of the child's learning activities on that day. Evaluation activities are carried out after the children have a break, accompanied by closing activities. For example, repeating *surahs* that children have memorized together and other learning activities. The child's successful achievement in memorizing *Juz 'Amma* is neatly documented in a child development book so that it can be easily evaluated at the final stage for assessment on the school report card in descriptive form. After that, the class teacher and accompanying teacher closed the class by reading a closing prayer.

1.2 Supporting and inhibiting factors in implementing the *Talaqqi* method in memorizing *Juz 'Amma*

Kindergarten is one step in realizing the hope that children can receive early education. However, learning objectives will be realized if the three education centers can

Commented [-30]: This observation has strong pedagogical implications, yet the discussion lacks theoretical linkage. It could be usefully connected to the principle of **individualized instruction** within Developmentally Appropriate Practice (DAP) or to constructivist education theories that emphasize learner-centered and ability-based progression.

Commented [-31]: This finding on parental involvement is important but underdeveloped. It should be directly connected to established theoretical models such as **Epstein's framework for school-family partnerships** or Fan & Chen's (2001) meta-analysis on parental involvement and academic success. Referencing such models would strengthen the theoretical grounding of this section.

Commented [-32]: While this section is thematically organized, it should more clearly distinguish between empirical findings and interpretive analysis. Each factor (motivation, media, cooperation) should be compared with relevant studies—for instance:

- Yusuf & Basri (2020) on effective motivational strategies in Qur'anic education.
- Salleh et al. (2018) on technology integration in Islamic educational media.



collaborate in the learning process. The components in the three education centers must continue to work together to educate the nation's generation. Educational institutions will be of high quality and quality if families, schools and the environment can work together to improve, develop and improve education itself. For example, an educational institution that has a curriculum and qualified teaching staff to develop children's reading of the Qur'an, but is not supported by the environment, both family and community, then the education obtained by the child is not achieved perfectly (Muthmainnah, 2023). Therefore, based on the data sources that have been collected, the researchers found several factors that caused the target of memorizing *Juz 'Ammah* to be realized in accordance with the school's expectations and there were also some children who did not achieve their goals optimally, despite the school's efforts to organize them neatly in a curriculum and make maximum implementation efforts. Several factors influencing the implementation of activities are as follows:

1.2.1. Motivation

The role of educators and parents is certainly inseparable in children's educational development. Teachers and parents have an urgency in providing motivation, guidance and attention that will foster strength and a spirit of love in learning the Qur'an from an early age. Motivation of teachers and parents as a trigger for the growth of children's love in supporting children's memorization achievements. Motivation must be changed from material to meaningful things. This is done so that children are not fixated on just one form of motivation and do not only act to get material rewards (Nursi, 2006). The motivation given can be in the form of support, guidance, meaningful attention, such as saying that Allah gives mercy to people who can read and memorize the Qur'an well and the rewards are multiplied, children who memorize the Qur'an will giving a crown to his father and mother in the afterlife, and so on by getting used to positive, meaningful words and fostering his love for the Qur'an.

Teachers at Baitussalihin Integrated Islamic Kindergarten have provided motivation in teaching the Qur'an to children, encouraging and guiding children to be able to recite verses according to the *makharijul huruf* properly and correctly. Even with the implementation of the *Talaqqi* method, it will be easier for teachers to motivate children. Apart from that, this supportive factor will be more perfect if it is supported by parental motivation at home in continuing guidance to achieve the goal of memorizing the Qur'an optimally. However, if there is no support from parents, children will emerge whose memorization can be categorized as unsuccessful, unable to pronounce and recite verses according to correct recitation, because of limited support and motivation from parties outside of school.

1.2.2. Media

Media is a support facility provided to stimulate learning with easy, cheap and fun means. Baitussalihin Integrated Islamic Kindergarten provides adequate media in the form of loudspeakers, *hijayyah* letter teaching aids, provides memorization guidebooks (*surahs*, *hadiths* and *prayers*) which the school hands over to each parent at the beginning of the learning year. The loudspeaker is used to play *murothal* readings, songs and gymnastics activities at school. As for other media that act as supporting factors in the implementation of memorizing *juz 'amma*, parents are given special books which contain short *surahs*, daily prayers and *hadiths* to make it easier for parents to guide and direct their children in guiding their children's memorization.

Commented [-33]: This section addresses home-based learning challenges, which are crucial. However, it lacks theoretical framing. These findings could be analyzed using **Bronfenbrenner's ecological systems theory**, particularly the microsystem (family) and mesosystem (school-family interface), to explain how different environments interact to affect children's Qur'anic learning outcomes.

1.2.3. Cooperation

The final supporting factor is collaboration between parents and teachers. Collaboration in education between parents and teachers has an urgency that will support the maximum realization of learning goals. Good synergy between the two parties can create an optimal learning environment, both at home and at school. Muthmainnah, et., al. (2023:7) in her study said that school is one step in making children become the next generation of parents, but parents still have to work together to make their hopes come true. Educational institutions will be of high quality and quality if there is collaboration between the two.

An effective form of collaboration between parents and teachers at Integrated Islamic Kindergarten based on data is providing a learning link book, where the teacher will describe the child's obstacles or achievements during one week of learning. Then hold regular meetings between parents and teachers to reflect and evaluate the child's development, obstacles and progress in memorizing and other activities. Apart from that, there is digital communication between teachers and parents to share information about children's activities, children's achievements in memorizing, and other important information via WhatsApp groups. So that teachers can also find out about children's progress at home, as well as parents can find out about children's progress at school with learning videos sent via WhatsApp. This educational collaboration is a supporting factor in implementing the *Talaqqi* method in memorizing *Juz 'Amma* at Baitussalihin Integrated Islamic Kindergarten.

Memorizing the verses in the Qur'an is part of children's cognitive development. Stimulating cognitive abilities from an early age through interaction with the Qur'an is a very noble and good activity. However, children are also experiencing a period of growth that is not only in the home environment but also needs stimulation in social life. So sometimes some parents also have problems controlling their children's activities while playing with their peers, which not only has an impact on children's learning development at home but also at school, especially in memorizing verses from the Qur'an.

Based on the data found, these obstacles can be said to originate from parents themselves who do not collaborate with teachers in guiding and caring for children while they are in their care at home. Some parents think that their children have already studied at school, so they no longer need to be pressured to study at home. There are some parents who do not have time to read the connecting books that have been provided by the school, so that teachers do not get learning feedback while at home, in fact this is because parents think that memorizing the Qur'an is not a compulsion for students at Baitussalihin Integrated Islamic Kindergarten.

The implementation of the *Talaqqi* method in memorizing *Juz 'Amma* which is facilitated by parents at home, in part causes children to lose focus when memorizing or *muraja'ah*, some students are still unclear about reading the *makharijull huruf* and *surahs* that they have memorized due to the lack of continuous learning at home. This will have an impact on other children who follow the example of their friends who cannot memorize the Qur'an and cause teachers to have difficulty directing children at school. Another inhibiting factor is that children who rarely go to school will also be an obstacle, because it can cause the targets set by the teacher to not be achieved. This occurs due to a lack of support from some parents who cannot collaborate with teachers so that

Commented [-34]: This important claim lacks **theoretical grounding**. The idea of school-family collaboration should be explicitly tied to established frameworks, such as **Epstein's six types of parental involvement** or **Bronfenbrenner's ecological systems theory**, which would strengthen the academic depth and demonstrate awareness of broader research in educational sociology.

Commented [-35]: While this section highlights practical strategies, it remains **descriptive** rather than analytical. The use of digital platforms (e.g., WhatsApp) should be discussed in terms of **contemporary digital parenting literature**, with reference to recent studies on how communication technology supports home-school continuity in religious or early childhood education.

Commented [-36]: The statement is strong in intent but lacks **empirical support**. The cognitive benefits of early Qur'anic memorization could be better substantiated by citing relevant **neuroscience or cognitive psychology studies** that show the effects of auditory repetition and linguistic patterning on brain development in early childhood.

Commented [-37]: This section risks sounding judgmental toward parents. It would be academically stronger to **frame these findings within structural or contextual challenges**, such as time poverty, lack of pedagogical knowledge at home, or limited access to religious learning supports. Reference to studies on **barriers to parental involvement** would enhance the fairness and balance of the analysis.

parents cannot coordinate, guide and utilize the facilities provided by the school to control learning at home.

Conclusion

Based on an in-depth study of the *Talaqqi* method for memorizing *Juz 'Ammah* in B1 children. So it can be concluded that the implementation of the *Talaqqi* method has been established in the Qur'an learning curriculum at Baitussalihin Integrated Islamic Kindergarten Banda Aceh. The learning steps that have been determined are: a) reading the letters contained in *Juz 30* according to the curriculum until the child can memorize them, b) adding new memorization at the next meeting, c) *muraja'ah* memorizing what has been learned before starting a new memorization, and d) evaluate all memorization. This *Talaqqi* method, which has been neatly arranged in the Baitussalihin Integrated Islamic Kindergarten curriculum, is inseparable from supporting and inhibiting factors. The supporting factors are tahfidz extracurricular activities, parenting, establishing communication with parents through video recordings of children's memorization targets sent via WhatsApp, connecting books and loudspeaker media at school. Meanwhile, the inhibiting factor in implementing the *Talaqqi* method in memorizing *Juz 'Ammah* is the lack of other supporting media that can foster enthusiasm for memorizing the Qur'an, so that some students find it difficult to differentiate the contents of the *surah*, lose focus and easily get bored with memorizing activities, some students are still unclear in reading *makharijul huruf* and *surahs* to be memorized, and even a lack of parental support in directing children to memorize the Qur'an at home.

Declarations

Author contribution statement

Funding statement

This research received no specific grant from any funding agency in the public, commercial, or other sectors. This research is purely collaborative research with lecturers in realizing students' final assignments to complete their studies. Based on guidance and collaboration in research, the final work was realized and is intended to be published so that it can be useful for further studies.

Data availability statement

The corresponding author may provide datasets generated and/or analyzed during this research upon reasonable request.

Declaration of interests statement

The authors declare that competing interests or personal relationships did not influence any portion of the work reported in this research.

Additional information

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Commented [-38]: • Opening sentence is indirect and ineffective. Avoid phrases like "based on an in-depth study..." that delay the actual conclusion. Go straight to the main point.

- **Content is too long and includes procedural repetition.** Refrain from repeating the step-by-step method of *Talaqqi*; this belongs in the Methods or Results section, not the Conclusion.
- **Lacks paragraph separation.** The conclusion should be written in two focused paragraphs: one summarizing the findings, the other presenting implications, limitations, and suggestions.
- **Language is too normative and subjective.** Avoid phrases like "neatly arranged." Use neutral, academic language supported by evidence.
- **Does not clearly state the study's contribution.** Explicitly mention what this research contributes to the field of early Qur'anic education or Islamic pedagogy.
- **No mention of research limitations.** Briefly acknowledge limitations, such as the study being limited to a single location or using a qualitative design.
- **No specific recommendations provided.** Include practical suggestions, such as the use of digital tools, parental engagement strategies, or areas for future research (e.g., longitudinal studies).

Commented [-39]: • Too many non-academic and low-credibility sources. The reference list includes a large number of local books, translated works, and non-peer-reviewed materials, which weakens the scholarly quality of the article.

- **Lack of international peer-reviewed journal articles.** The article should integrate a minimum of 35 references from reputable international journals (e.g., Scopus, WoS, DOAJ) to ensure academic rigor and global relevance.
- **Insufficient citation support in key analytical sections.** Critical parts like the *Discussion* lack strong theoretical backing due to limited international sources; more high-quality citations are needed to frame, compare, and interpret findings effectively.

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**5. Bukti konfirmasi submit revisi kedua,
respon kepada reviewer, dan artikel
yang diresubmit (30 Juni 2025)**



Heliati Fajriah <heliatifajriah@ar-raniry.ac.id>

[JGA] Editor Decision

2 pesan

Hafidh Aziz <journal.fitk@uin-suka.ac.id>

8 Juli 2025 pukul 08.00

Kepada: Heliati Fajriah <heliatifajriah@ar-raniry.ac.id>

Heliati Fajriah:

We have reached a decision regarding your submission to Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini, "Talaqqi Method Talaqqi Method in Memorizing Juz 'Amma at Baitussalihin Integrated Islamic Kindergarten Banda Aceh: Talaqqi Method-Memorizing Juz 'Amma".

Our decision is to: Revision

Mohon untuk melakukan perbaikan sebagaimana catatan reviewer dan upload melalui OJS maksimal tanggal 11 Juli 2025.

Best Regard,

Lailatu Rohmah

Program Studi Pendidikan Islam Anak Usia Dini

Fakultas Ilmu Tarbiyah dan Keguruan

UIN Sunan Kalijaga Yogyakarta

Email: lailatu.rohmah@uin-suka.ac.id

Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini<http://ejournal.uin-suka.ac.id/tarbiyah/goldenage>email: goldenage@uin-suka.ac.id**A-Review Round.docx**

5966K

Heliati Fajriah <heliatifajriah@ar-raniry.ac.id>

11 Juli 2025 pukul 14.25

Kepada: Hafidh Aziz <journal.fitk@uin-suka.ac.id>

Salam, We have finished revising the article , thank you.

[Kutipan teks disembunyikan]

Talaqqi Method: Implementation of Memorizing Juz 'Ammah in Early Childhood

Keywords:

Talagqi Method;
Memorizing;
Juz 'Ammah.

Correspondence to e-mail:

Received -
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Abstract

Baitushalihin Integrated Islamic Kindergarten is a preschool educational institution that applies the *talaqqi* method in memorizing *Juz 'Ammah*, but researchers found that students were not yet able to memorize *Juz 'Ammah* according to the demands of the kindergarten curriculum. So this study aims to analyze the implementation of the *talaqqi* method in memorizing *Juz 'Ammah*. This study uses a qualitative method with a descriptive-analytical approach. Data collection was obtained from the principal and class teachers using interview guidelines. So the results of the study show that the implementation of the *talaqqi* method uses steps, namely; adding new memorization, *muroja'ah* memorization, and evaluation. Supporting factors for the implementation of the *talaqqi* method are; extracurricular *tahfidz* activities, parenting, communication between parents and teachers through sending video recordings of memorization targets using WhatsApp. However, inhibiting factors can cause the memorization program not to run well such as; lack of supporting media so that some students have difficulty in distinguishing the contents of the *surah* which results in a lack of focus and easy boredom with memorization activities, some students are still not fluent in pronouncing the *hijaiyah* letters and reading the memorized *surah*, as well as a lack of collaboration and support from parents at home even though there are parenting activities.

To cite: Mubin, M. N., The Effect of Lego Games on Improving Children's Creativity Development, *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini*, 7(4) 2022; 1-10, doi: 10.14421/jga.tahun.volumenomor-01

Introduction

Al-Quran education for early childhood is an initial effort in forming a Muslim generation to have a foundation in thinking and acting according to religion. Al-Quran education is one of the educations in line with the hadith of the Prophet Muhammad SAW. narrated by Thabrani ra. from Ali bin Abi Thalib ra. It means "Educate your children in three things; Loving your Prophet, loving the Prophet's family, and reading the Qur'an. So based on the meaning of the hadith, Abdullah Nashih 'Ulwan (2007) said that the education of the Qur'an is part of the spiritual bond given by parents to their children. If parents neglect this education, then the child is not wrong, if they do not know the letters of the Qur'an, and cannot even read the Qur'an properly and correctly (Muthmainnah, 2007). Even Zainal Arifin (2019) said that the education of the Qur'an is an effort to form the character of a Muslim generation that has Islamic *aqidah* as the basis for thinking and acting in life. The formation of a Muslim generation must be based on faith in Allah by introducing the Qur'an from an early age which aims to integrate religious education in life, including practicing prayer, reading the Qur'an, memorizing short letters, and building good morals and *aqidah* through love of the Qur'an.

Stimulation of the introduction of the Qur'an in childhood is good because childhood is the ideal period for character formation. Children are a mandate and asset for parents if they are successfully educated properly. A pious child is a great investment for parents in the world and the hereafter. However, on the contrary, it becomes a

Commented [-1]: The title is informative enough, but could be made more specific and academic. For example, by adding the context of location and approach

Commented [-2]: The abstract is still too descriptive and does not reflect the ideal academic structure. There should be explicit points regarding:
Research objectives
Methodology (including number of participants if any)
Main findings
Implications of the research
Limitations and recommendations.
For example, the section "So the results of the study show..." needs to be written more concisely, systematically, and mention the key findings.

Commented [-3]: The references used in the introduction are still dominated by local sources and popular books that are normative or practical in nature, such as the works of Abdullah Nashih Ulwan, Muthmainnah, and Zainal Arifin. This causes the theoretical basis to be less strong in a global academic context. To increase the credibility and scientific contribution of this article, literature from reputable international journals (Scopus/WoS) should be added.

Commented [-4]: Explanations are informative but too long and narrative. Need to be more concise and focus on scientific urgency. Some quotes from Ulwan and Zainal Arifin could be synthesized to avoid repetition.

Commented [-5]: This claim is still too general and not supported by relevant academic references. We need to add scientific references from developmental psychology or child neuroscience studies that show that childhood is an optimal time for strengthening long-term memory or spiritual value formation.

disaster if not taught according to the Islamic religion (Nur Aini, et., al, 2021). So early age is the most ideal age to stimulate children's cognitive ability through memorizing *Juz 'Amma*, because the development of the child's brain at this time is developing very well and is supported by various nutritional balances provided by parents. However, memorizing *Juz 'Amma* requires a learning process and support for the implementation of learning, both in terms of strategy, method, and even the child's environment. There are several basic skills that teachers must have in an effort to realize the goals of learning the Qur'an, namely: teachers must be able to master short *surahs*, must be able to manage classes and manage learning programs (Sobry, 2021). So that the process of memorizing *Juz' Amma* in children can be realized with the teacher's ability to use the right learning methods, the ability to create a conducive, active and enjoyable classroom atmosphere in the learning process.

Memorizing the Qur'an for children can start with the short verses contained in *Juz 30 (Juz 'Amma)*. Memorizing *Juz 'Amma* by reading it repeatedly with the teacher's guidance and direction until the child can memorize it is called the *Talaqqi* method. The *Talaqqi* method is a method of memorizing the Qur'an which is done by listening to verses read repeatedly by the teacher (Hasan al-Basri, 2018). This method is carried out by reading the Qur'an to children face to face while the child is sitting still, calm and comfortable, then the teacher directs the child to continue repeating the verses until they are perfectly stored in their memory (Imama, 2009). The advantage of this method is the creation of direct interaction between the teacher and his students in memorizing the Qur'an, as was the interaction between the Prophet Saw. and *Ruhul Amin* (Jibril as.) when the first revelation was revealed. So indirectly this method is an adoption of the story of the Prophet Saw. receiving the first revelation. This method can make it easier for children to memorize through the process of listening to the reading from the teacher, listening carefully, imitating the teacher's words, then the child listens back to the teacher the results of his memorization to ensure its truth and make his memorization *mutqin* and *tsabit* (solid).

The *Talaqqi* method refers to the process of reading the Qur'an of the Prophet Saw. in the *Ramadhan*. Jibril listened to all of the Prophet's readings in *mutqin* and *tsabit* according to the reading when the Qur'an was revealed. So that the quality and authenticity are properly maintained QS. *al-Hijr*: 15:9 (Ministry of Religion, 2022). The process of reading the Qur'an with *Talaqqi* aims to strengthen memorization, because basically the Qur'an was revealed *mutawatir* not in writing as a whole. This is proof that the Qur'an is truly a Qur'an that cannot be read and cannot be written by the Prophet, so the Prophet is called "*ummiyun*". This is also proof of God's greatness in freeing the Prophet from the accusation of making up *kalamullah* or composing poetry as was accused by the infidels at that time. Based on this, it can be said that the *Talaqqi* method can be used to teach children to memorize *Juz' Amma* by imitating the reading from the teacher and then following the reading as exemplified by the teacher.

Based on initial observations on August 29, 2023, researchers found that the application of the *Talaqqi* method used in class B at Baitussalihin Integrated Islamic Kindergarten Banda Aceh had not achieved the goal of memorizing *Juz 'Amma* properly. This is based on data findings that there are still many students who find it difficult to memorize and distinguish the contents of the *surah* contained in the memorized *surah* section, for example when the teacher asks the child to read *surah al-Kafirun*, the children

Commented [-6]: This statement is too general and not directly relevant to the context of the *talaqqi* method. It should focus on the teacher's skills in the *talaqqi* method specifically, such as the ability to recite with *tartil*, give correct examples, and correct the recitation directly.

Commented [-7]:
The explanation of the method is too descriptive and narrative. Needs to be summarized and supplemented with scientific justification: why is the *talaqqi* method chosen for early childhood? Include empirical or theoretical references that demonstrate the effectiveness of *talaqqi* over other methods in the context of ECD.

Commented [-8]: This section should justify the importance of the study. However, it has not been explained how the observation was conducted (instrument, duration, number of respondents). The methodology needs to be clarified to make it more convincing as initial data.



still read *surah al-Fill*, the children also still stutter in reciting the verses that have been memorized, such as when reading *surah al-Kafirun* and *al-Humazah*, there are still few children who can pronounce words according to the *makhrajul huruf* and *tajweed* correctly, such as distinguishing the letters; *ha* and *kha*, *qaf* and *kaf*. Children still read not according to the laws of *tajweed* such as *iq'lab* and *ikhfa*, and there are still some children who cannot memorize short *surah* of Qur'an. Based on this data, researchers are interested in further analyzing the implementation of the *Talaqqi* method used so as to find the reason why this method has not been able to realize *Juz 'Ammah* memorization well and provide further contributions to achieving the objectives of learning the Qur'an at the school.

Research regarding memorizing the Qur'an using the *Talaqqi* method has been studied previously by researchers, including: Himmatul Ulya and Mamluatan Ni'mah (2023) with the study "Application of the *Talaqqi* Method in Improving the Ability to Memorize Short *Surah* at RA Nurul Jadid Blimbing Besuki". Based on the results of this research, it can be concluded that using the *Talaqqi* method approach will help students memorize short letters and *surah*. After applying the *Talaqqi* method, RA Nurul Jadid group A students were able to complete memorizing short letters according to the target set for one school year.

Similar research was also conducted by Regina Aprilia and Asdi Wirman (2023) with the title "Application of the *Talaqqi* Method in Getting Children to Memorize the Al-Qur'an". Based on the results of this research, it can be concluded that the teacher has been successful in implementing the *Talaqqi* method for early childhood at the Asyiyiah Lubuk Sikaping Kindergarten where the teacher carried out the first three stages, learning preparation with material obtained from the guidebook for the children to memorize. Second, the teacher reads the verse which has been separated into several parts, the children listen to the teacher's reading and imitate the reading that has been modeled by the teacher while correcting them if there are errors. Third, evaluation, namely through observing the process of memorizing the Qur'an by children at school and then *muraja'ah* videos sent by parents via WhatsApp.

Based on the description above, this research focuses on analysis of the implementation of the *Talaqqi* method in memorizing the Qur'an in early childhood, especially several *surahs* contained in *Juz 30* (*Juz 'Ammah*) using the *Tallaqi* method for class B children at Baitussalihin Kindergarten.

Methods

This research is qualitative research with descriptive data presentation of a condition or phenomenon without manipulating or giving certain treatments to the research object. Qualitative research focuses on phenomena or symptoms that are natural, fundamental, naturalistic and natural, so it is carried out in the field. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behaviour (Zuchri Abdussamad, 2021). So this research aims to analyze the implementation of the *Talaqqi* method in memorizing *Juz 'Ammah* in class B at Baitussalihin Kindergarten Banda Aceh. The research subjects were a teacher who took care of memorizing the Qur'an and headmaster to explain school rules and policies as interview targets in the research.

Commented [-9]: The literature review is too brief. Only lists two studies without critical analysis. Should be added:
No need to mention the title, go straight to the findings
What are the main findings of these studies
What are the limitations
What have they not covered and will be filled by this study (research gap)

Commented [-10]: Add at least 5-8 reputable international references to strengthen the conceptual framework in the Introduction.
Pay attention to the integration of citations in the narrative: not just mentioned, but compared or synthesized with the local context.
Avoid citations from journal articles that have not been peer-reviewed or only come from local unindexed publications.

Commented [-11]: The description of the approach is still very general. It is necessary to specify the type of qualitative approach, for example whether it is a case study, ethnography, or phenomenology. The mention of "descriptive" does not adequately explain the depth or data analysis strategies used.

Commented [-12]: This article does not include the number and table of informants that should have been presented to increase methodological transparency. It is suggested that the author add an informant profile table that includes the following information:

No | Informant Code | Position | Experience Role in Talaqqi Program

Commented [-13]: The selection of subjects is still too limited and the reason for selection is not explained (purposive sampling). It should be detailed:
What is the total number of subjects?
What are the inclusion and exclusion criteria?
How is the validity of informant representation maintained?

Research data was collected based on research instruments in the form of observation sheets and interview guidelines. Observations were made on the implementation of the *Talaqqi* method in memorizing the Qur'an based on the following indicators: 1) planning for implementing the *Talaqqi* method in memorizing *Juz 'Amma*, 2) steps for implementing the *Talaqqi* method, 3) evaluation of memorizing *Juz 'Amma* regarding students' memory. Meanwhile, interviews were conducted as evidence of information obtained in more depth relating to: 1) School policies and regulations in implementing *Juz 'Amma* memorization, 2) Supporting and inhibiting factors for children in mastering *Juz 'Amma* memorization using the *Talaqqi* method, 3) Supporting media in the process of implementing the *Talaqqi* method when memorizing *Juz 'Amma*. The data that has been collected based on these indicators is then analyzed based on Miles Huberman's theory, namely: analytical and interactive methods. Askari Zakariah and Vivi Afriani (2020) said that qualitative data analysis goes through three stages, namely: data reduction, data presentation, and drawing conclusions. So that research data on the implementation of the *Talaqqi* method in memorizing *Juz' Amma* carried out at Baitussalihin Kindergarten can be collected through these stages.

Result

This research was carried out on June, 08-13, 2024 at Baitussalihin Integrated Islamic Kindergarten Banda Aceh. Memorizing the Qur'an (*Juz 'Amma*) using the *Talaqqi* method which is carried out in kindergarten is the object of this research study. So the description of the results of research data collection using observation and interviews to memorize *juz 'amma* using the *Talaqqi* method at Baitussalihin Integrated Islamic Kindergarten Banda Aceh in class B1 is as listed in the following table:

Table 1. Recapulation of research data on the *Talaqqi* method in memorizing *Juz 'Amma* at Baitussalihin Integrated Islamic Kindergarten in Banda Aceh

Research focus	Research result	Resources
School policies and regulations in implementing <i>Juz 'Amma</i>	Memorizing <i>Juz 30</i> is part of the learning curriculum which was designed in the curriculum formation meeting and establishing memorized <i>surahs</i> which are continuously studied with <i>hadith</i> and prayer. Memorizing for kindergarten class A children: <i>surah al-fatihah</i> to <i>an-Nasr</i> . Kindergarten class B: <i>surah al-Kafirun</i> to <i>al-Humazah</i> , and the obligatory <i>surah</i> is <i>surah an-Naba'</i> This design has been socialized to parents to create work between parent schools in implementing the Baitussalihin Kindergarten program. The draft is outlined in detail in the daily learning implementation plan. Providing <i>muraja'ah</i> programs and mandatory extracurricular <i>tahfiz</i> , namely memorizing <i>surah an-Naba'</i> to complete education and a special <i>muraja'ah</i> schedule every Friday	School principal and Observation
Planning for the	The memorization program planning has been	Teacher

Commented [-14]: It is necessary to explain in more detail about the form of observation conducted:
Is it participatory or non-participatory observation?
How long was the duration?
Was there a written observation guide?
The absence of this information weakens the reliability of the data collection process.

Commented [-15]: The form of interview used (structured, semi-structured or unstructured) should be explained. Include the format of the interview guide, duration, and steps to maintain credibility and confirm results (e.g. member checking or source triangulation).

Commented [-16]: The explanation is too brief and not applicable. It needs to be explained operationally how the process of data reduction, data display, and drawing conclusions is carried out on interview and observation data. For example, is there any use of manual coding? Do you use software such as NVivo/Atlas.ti?

Commented [-17]: The Results section would benefit from a narrative thematic structure, organized around the study's key findings. For example:

- 1. Planning of the *Talaqqi* Program
[Narrative description + supporting data]
- 2. Implementation of the *Talaqqi* Method in Class B1
[Steps, examples, classroom practices]
- 3. Assessment and Documentation of Qur'an Memorization
[Evaluation tools and outcomes]
- 4. Parental Support and School-Home Collaboration
[Forms of involvement, challenges]
- 5. Barriers to Effective Implementation
[Categorized and explained]

Such a structure ensures better flow, coherence, and analytical clarity.

Commented [-18]: Avoid presenting the entire set of findings in a single table. This diminishes the analytical depth and narrative flow of the Results section. Instead, structure the findings into clear thematic subheadings (e.g., *Program Planning*, *Talaqqi Method Implementation*, *Parental Involvement*), and present the data narratively. Tables should be used to support the narrative, not replace it.

Commented [-19]: The table is overly dense and mixes various dimensions of data (policy, implementation, supporting factors, obstacles) into one structure. It is recommended to split the data into separate thematic tables, for example:

- Table 1: School Policy and Planning
 - Table 2: *Talaqqi* Implementation Procedures
 - Table 3: Supporting and Inhibiting Factors
- This would increase clarity and readability.



implementation of memorizing <i>juz 'amma</i>	determined based on working meetings of educational institutions with teachers, stake holders, and the community. Planning for the achievement of memorizing <i>surahs</i> has been prepared based on themes in one week which are arranged in the weekly learning implementation plan. The implementation of the memorization program is determined using the <i>Talaqqi</i> method. The memorization program is carried out in <i>Mulok</i> activities (<i>Tahfiz, Talaqqi, Muraja'ah</i>) at 08.30-09.30 WIB.	and observation
Implementation of the memorization program using the <i>Talaqqi</i> Method	The teacher applies the <i>Juz 'Amma</i> memorization method starting with opening the class classically, repeating the reading of prayers, <i>hadith</i> and <i>surahs</i> adapted to the steps of the <i>Talaqqi</i> method. Children listen, give examples, and imitate the reading read by the teacher repeatedly until the children are able to repeat the reading perfectly. The teacher gives the child the opportunity to memorize and adapt it to the child's abilities The teacher also uses an approach by randomly asking questions about memorized <i>surahs</i> so that children repeat their memorization over and over again. However, in the learning process, there are still children who read different <i>surahs</i> from the teacher's request. This is due to the child's lack of focus in understanding the teacher's questions. For example, the teacher asks to read the <i>al-Kafirun</i>, but the child reads the <i>al-Fil</i> The verses that are read also still sound like <i>huruf hijaiyah</i> which do not match the <i>makharijul huruf</i> and there are also differences in reading laws which are not in accordance with <i>tajwid</i> laws, for example children read verses which contain <i>idgham</i> laws in verses which are not essentially <i>idgham</i>, <i>idhar</i> in verses which should contain <i>ikhfa</i> laws, in essence this is even though children do not yet understand the law but the reading is very clear in the implementation of the <i>Talaqqi</i> method. The memorization evaluation is recorded in the child's development notebook, so that the memorization and development data is neatly stored and will be summarized in the semester report card.	Teacher and observation
Supporting factors for children in mastering memorizing <i>juz 'amma</i> using the <i>Talaqqi</i> method	Support and collaboration with parents in the form of children's development records in contact books, parents must also look at the child's memorization achievements and shortcomings. However, there are parents who do not respond, so it is necessary to	Teacher and observation

Commented [-20]: This is a key finding, but it lacks supporting evidence. Consider adding **light quantitative data** to reinforce the point (e.g., "Out of 15 students, 9 often misidentified the surah title when prompted"). This helps readers understand the **scale and severity** of the issue.

Commented [-21]: This description is too brief. The authors should clarify **how the evaluation is conducted**, what specific **assessment criteria** are used (e.g., fluency, tajwid accuracy, makhraj articulation), and how this data feeds into pedagogical decision-making. Without this, the evaluation process lacks transparency and rigor.

Commented [-22]: This section is too general and lacks **empirical grounding**. To strengthen it, include **direct quotations from interview data**, such as statements from teachers or parents, to validate the finding. For example: "*We send memorization videos to the teachers weekly to ensure our child is on track,*" said one parent. Children are still not able to differentiate the contents of the memorized surah

	share learning videos via groups on WhatsApp. There is support in the form of motivation, guiding the reading of the Qur'an, contributing to the success of school extracurricular programs, and even providing media facilities to stimulate children's memorization at home. Another supporting factor is mandatory monthly activities in the form of parenting to share knowledge and discuss children's development.	
Inhibiting factors in implementing the <i>Talaqqi</i> method in memorizing <i>juz 'amma</i>	Children are still not able to differentiate the contents of the memorized <i>surah</i> from the name of the <i>surah</i> , because supporting media for learning is still lacking and children also lose focus and easily get bored with memorizing activities. There are some students who are still unclear about reading the <i>makharijul huruf</i> and <i>surahs</i> that will be memorized. Another inhibiting factor is the lack of parental support in directing children at home due to busy work so they don't focus on continuing learning at home even if it's just to improve their reading.	Teacher and observation

Commented [-23]: This statement combines various issues—cognitive confusion, lack of media support, parental involvement—into a single paragraph. It would be clearer to **categorize the challenges** into:

- Internal child-related obstacles
- Home environment issues
- Technical/material limitations

Then elaborate each category with examples and observations.

Discussion

Based on the data table of the findings that have been collected, the researchers analyzed using data reduction steps, data presentation, and concluding the data based on Miles Huberman's theory. So that the analysis based on the data above can be presented as follows:

1.1 Planning and implementing the *Talaqqi* method for memorizing *Juz 'Amma*

Baitussalihin Integrated Islamic Kindergarten Banda Aceh has established policies and plans for memorizing short *surahs* in *Juz* 30. This policy is neatly arranged in the learning planning contained in the daily learning implementation plan. The planning that has been determined involves the foundation, school principals, teachers, steak holders, and also the community. Memorizing *Juz* 30 in early childhood is carried out after the introduction of *hijaiyah* letters which has been carried out at level A. This is in line with the statement by Lina Amelia, et., al. (2022) that the introduction of *hijaiyah* letters will be easier for children to understand if done early on, because children at this age are in a natural state that easily receives the light of wisdom from the Qur'an, before their lusts are contaminated by the influence of the world that can pollute their souls. Therefore, the introduction of *hijaiyah* letters is important as initial capital to understand the basics of how to read the Qur'an before memorizing its verses.

The aim of memorizing *surahs* in *Juz* 30 designed by Baitussalihin Integrated Islamic Kindergarten is to introduce the content of the Qur'an as the main basis of Islamic religious law, introducing the Qur'an from an early age as the main capital so that children can apply the *surahs* that have been memorized in learning to introduce prayer. So that in designing the curriculum, the *surahs* that children memorize collaborate with the introduction of *hadith* and prayers and are in accordance with the themes discussed in daily learning at school. Baitussalihin Integrated Islamic Kindergarten as the basis for laying initial education and the baton of children's education from parents, aspires to create a Qur'anic generation. So this school designed a Qur'an-based curriculum. The

Commented [-24]: If the author wishes to include tables, they must not merely summarize raw or descriptive findings. Instead, tables should be used to synthesize empirical findings into practical or theoretical insights. For example, a table could illustrate:

"Thematic Synthesis of *Talaqqi* Method Implementation Based on Field Findings"

Commented [-25]: The discussion lacks sufficient engagement with international scholarly literature, limiting its academic weight and generalizability. To enhance scholarly depth, the author should incorporate at least 10 citations from reputable international journals.

Each subheading in the discussion section should be written in 2–3 concise and focused paragraphs, supported by clear and relevant references. Additionally, a closing paragraph should be included to present the study's implications/contribution, limitations, and suggestions for future research.

Commented [-26]: The opening paragraph of the discussion section is overly narrative and lacks a clear analytical framing. Rather than summarizing procedural steps, it should explicitly state that the discussion will interpret findings in relation to existing literature and theoretical frameworks. A more appropriate opening might be: "This section discusses the key findings in light of existing theories and prior research on Qur'anic memorization and early childhood education."

Commented [-27]: This section is excessively descriptive and does not adequately analyze the findings within a theoretical or empirical context. Much of the content simply restates observations from the Results section. Instead, specific findings—such as the integration of *mulok* and *muraja'ah* or the flexible curriculum—should be analyzed in relation to pedagogical theories such as scaffolding (Vygotsky) or teacher-guided instruction models.

surahs memorized in class B are *surah al-Kafirun* to *al-Humazah* and the obligatory *surah* as a condition for completing learning is *surah an-Naba'* as an extracurricular activity so that learning objectives can be achieved. This memorization activity is a capital for introducing the Qur'an from an early age which is instilled so that the child's love for studying the Qur'an grows at the next level. Muthmainnah (2015) in her study said that the Qur'an and *Hadith* are the main basis for preparing the Islamic religious education curriculum, and it would be even better if various sources were added, namely *Ijma'* and *Qiyas* as an initial introduction at the PAUD level. In line with this, Suharsono (2022) emphasized that the Qur'an and *Sunnah* are the main curriculum for educating the Islamic generation.

Memorizing *Juz 'Ammah* in early childhood can be realized by using the right methods in learning. Methods are a very urgent component in transforming science. Educational goals cannot be realized optimally if there is no good method for delivering the material (Muthmainnah, et.,al. 2021). Baitussalihin Integrated Islamic Kindergarten chose the *Talaqqi* method as one of the methods for memorizing the *surahs* contained in *Juz 30*. This method is used to memorize verses after performing *dhuha* prayers in congregation at school. Apart from that, memorizing the Qur'an for children is also collaborated with the story method and asking and answering memorized verses to strengthen children's memorization and avoid boredom in learning. The implementation of memorizing *surahs* in *Juz 30* based on observations and interviews was carried out in *mulok* activities which included *Tahfiz*, *Talaqqi*, and *Muraja'ah* from 08.30 to 09.00. Memorizing the Qur'an in class B-1 Baitussalihin is done with *Talaqqi* through a combination of memorizing the previous meeting with memorizing the *surah* at the new meeting. After that, the teacher asks the child to deposit the memorization to the class teacher and the accompanying teacher documents the daily value by giving a star symbol according to the child's ability to memorize the *surah* in front of the teacher. The class teacher documents activities in a personal book regarding the child's memorization achievements so that it is easy to carry out a final evaluation which will be summarized in the learning report card. *Muraja'ah* activities are carried out on Fridays to evaluate memorization that has been carried out in accordance with daily planning.

The application of the *Talaqqi* method in memorizing *Juz 'Ammah* begins with a classical opening of the class with the activity of repeating daily prayers, reading *Asmaul Husna*, then repeating the *surah* that has been memorized together in accordance with the limits of the verses memorized by the child based on the school manual. The repetition of the *surah* is also adjusted to the steps set out in the *Talaqqi* method, namely; It starts with the children listening to the teacher's reading, then modeling and imitating the reading read by the teacher repeatedly until the children are able to repeat the reading perfectly without the teacher's help. This method also gives children the opportunity to read their memories orally to the teacher face to face. Apart from that, the teacher also uses an approach by randomly asking and answering questions about memorized *surahs* so that children repeat their memorization over and over again. Class teachers are assisted by accompanying teachers in learning activities so that learning can run well and focus on activities. The application of this method in memorizing the Qur'an, especially certain *surahs* in *Juz 30*, is not carried out with compulsion to be like his friends. This curriculum is very flexible and adapted to the child's abilities. Because children's ability to hone their cognitive abilities is basically a nature that is given by Allah without

Commented [-28]: This statement lacks theoretical support. Rather than relying solely on local sources (e.g., Muthmainnah, 2021), the discussion would benefit from references to **peer-reviewed international literature** on pedagogical approaches in early childhood religious education, such as studies from the *International Journal of Islamic Thought* or *Early Childhood Research Quarterly*.

Commented [-29]: This detail belongs more appropriately in the Results section. In the discussion, this point should be analyzed in light of findings from cognitive science or neuroscience—for instance, referencing studies that suggest early morning is optimal for cognitive performance and memory consolidation (see Bauer, 2009).

limits, a nature as a human being who has the potential to think, has a *nafs*, and is a creature who can receive education, but depends on the stimulation provided by educators (Muthmainnah, 2018).

Learning the Qur'an by memorizing activities has been socialized to parents. Schools indirectly require parents to participate and collaborate in their children's education. So that children do not only spend their time at school memorizing the predetermined *surahs*, but children have already prepared the memorization that has been assigned at the end of the class meeting, to be memorized at home through collaboration with parents in learning activities or using loudspeaker aids *murathal* who is tutored by parents at home with the aim of being handed over to teachers at school. If this collaborative activity goes well, then the teacher just listens or mentally re-memorizes it as reinforcement. Activities like this are highly expected by every educational institution to create a *Qur'anic* generation. Because children's education is not solely the responsibility of teachers at school, but also the responsibility of parents as the true owners of God's gift.

Parents will not be separated from their obligation to educate their children even though the children have been entrusted to official institutions to continue their education. So being a smart parent in the digital era is not as easy as turning the palm of your hand. Where cultural shifts, environmental influences and the media make the task of parents and educators in formal educational institutions today much more difficult than it was a few decades ago. Einstein in Ihsan Baihaqi (2013) said that we cannot solve today's problems with yesterday's thinking. So Baitussalihin Integrated Islamic Kindergarten involves parents to be proactive in: memorizing short verses contained in *Juz* 30, fostering motivation, guiding, appreciating what children have achieved at school so that children grow and are enthusiastic about learning the Qur'an.

Based on the findings from the interview results delivered by the class B 1 teacher at Baitussalihin Kindergarten, where the teacher also carried out *muraja'ah* together with the children at school, the teacher coached the children not only to be able to memorize them, but also guided them to understand the content and meaning of the verses contained in the *surah*. Next, the final step carried out in learning is evaluation. Where evaluation is a teacher's step to assess student learning outcomes at Baitussalihin Kindergarten. Components assessed in this evaluation include fluency in memorization, accuracy of reading according to the *tajwid* and *makhrijul* letters. If the reading of the *surah* is not good, it will affect the fluency of memorization and make the child's assessment of memorization in the "not yet capable" category. The teacher carries out a final evaluation regarding all the achievements of the child's learning activities on that day. Evaluation activities are carried out after the children have a break, accompanied by closing activities. For example, repeating *surahs* that children have memorized together and other learning activities. The child's successful achievement in memorizing *Juz 'Amma* is neatly documented in a child development book so that it can be easily evaluated at the final stage for assessment on the school report card in descriptive form. After that, the class teacher and accompanying teacher closed the class by reading a closing prayer.

1.2 Supporting and inhibiting factors in implementing the *Talaqqi* method in memorizing *Juz 'Amma*

Kindergarten is one step in realizing the hope that children can receive early education. However, learning objectives will be realized if the three education centers can

Commented [-30]: This observation has strong pedagogical implications, yet the discussion lacks theoretical linkage. It could be usefully connected to the principle of **individualized instruction** within Developmentally Appropriate Practice (DAP) or to constructivist education theories that emphasize learner-centered and ability-based progression.

Commented [-31]: This finding on parental involvement is important but underdeveloped. It should be directly connected to established theoretical models such as **Epstein's framework for school-family partnerships** or Fan & Chen's (2001) meta-analysis on parental involvement and academic success. Referencing such models would strengthen the theoretical grounding of this section.

Commented [-32]: While this section is thematically organized, it should more clearly distinguish between empirical findings and interpretive analysis. Each factor (motivation, media, cooperation) should be compared with relevant studies—for instance:

- Yusuf & Basri (2020) on effective motivational strategies in Qur'anic education.
- Salleh et al. (2018) on technology integration in Islamic educational media.



collaborate in the learning process. The components in the three education centers must continue to work together to educate the nation's generation. Educational institutions will be of high quality and quality if families, schools and the environment can work together to improve, develop and improve education itself. For example, an educational institution that has a curriculum and qualified teaching staff to develop children's reading of the Qur'an, but is not supported by the environment, both family and community, then the education obtained by the child is not achieved perfectly (Muthmainnah, 2023). Therefore, based on the data sources that have been collected, the researchers found several factors that caused the target of memorizing *Juz 'Ammah* to be realized in accordance with the school's expectations and there were also some children who did not achieve their goals optimally, despite the school's efforts to organize them neatly in a curriculum and make maximum implementation efforts. Several factors influencing the implementation of activities are as follows:

1.2.1. Motivation

The role of educators and parents is certainly inseparable in children's educational development. Teachers and parents have an urgency in providing motivation, guidance and attention that will foster strength and a spirit of love in learning the Qur'an from an early age. Motivation of teachers and parents as a trigger for the growth of children's love in supporting children's memorization achievements. Motivation must be changed from material to meaningful things. This is done so that children are not fixated on just one form of motivation and do not only act to get material rewards (Nursi, 2006). The motivation given can be in the form of support, guidance, meaningful attention, such as saying that Allah gives mercy to people who can read and memorize the Qur'an well and the rewards are multiplied, children who memorize the Qur'an will giving a crown to his father and mother in the afterlife, and so on by getting used to positive, meaningful words and fostering his love for the Qur'an.

Teachers at Baitussalihin Integrated Islamic Kindergarten have provided motivation in teaching the Qur'an to children, encouraging and guiding children to be able to recite verses according to the *makharijul huruf* properly and correctly. Even with the implementation of the *Talaqqi* method, it will be easier for teachers to motivate children. Apart from that, this supportive factor will be more perfect if it is supported by parental motivation at home in continuing guidance to achieve the goal of memorizing the Qur'an optimally. However, if there is no support from parents, children will emerge whose memorization can be categorized as unsuccessful, unable to pronounce and recite verses according to correct recitation, because of limited support and motivation from parties outside of school.

1.2.2. Media

Media is a support facility provided to stimulate learning with easy, cheap and fun means. Baitussalihin Integrated Islamic Kindergarten provides adequate media in the form of loudspeakers, *hijayyah* letter teaching aids, provides memorization guidebooks (*surahs*, *hadiths* and *prayers*) which the school hands over to each parent at the beginning of the learning year. The loudspeaker is used to play *murothal* readings, songs and gymnastics activities at school. As for other media that act as supporting factors in the implementation of memorizing *juz 'amma*, parents are given special books which contain short *surahs*, daily prayers and *hadiths* to make it easier for parents to guide and direct their children in guiding their children's memorization.

Commented [-33]: This section addresses home-based learning challenges, which are crucial. However, it lacks theoretical framing. These findings could be analyzed using **Bronfenbrenner's ecological systems theory**, particularly the microsystem (family) and mesosystem (school-family interface), to explain how different environments interact to affect children's Qur'anic learning outcomes.

1.2.3. Cooperation

The final supporting factor is collaboration between parents and teachers. Collaboration in education between parents and teachers has an urgency that will support the maximum realization of learning goals. Good synergy between the two parties can create an optimal learning environment, both at home and at school. Muthmainnah, et., al. (2023:7) in her study said that school is one step in making children become the next generation of parents, but parents still have to work together to make their hopes come true. Educational institutions will be of high quality and quality if there is collaboration between the two.

An effective form of collaboration between parents and teachers at Integrated Islamic Kindergarten based on data is providing a learning link book, where the teacher will describe the child's obstacles or achievements during one week of learning. Then hold regular meetings between parents and teachers to reflect and evaluate the child's development, obstacles and progress in memorizing and other activities. Apart from that, there is digital communication between teachers and parents to share information about children's activities, children's achievements in memorizing, and other important information via WhatsApp groups. So that teachers can also find out about children's progress at home, as well as parents can find out about children's progress at school with learning videos sent via WhatsApp. This educational collaboration is a supporting factor in implementing the *Talaqqi* method in memorizing *Juz 'Amma* at Baitussalihin Integrated Islamic Kindergarten.

Memorizing the verses in the Qur'an is part of children's cognitive development. Stimulating cognitive abilities from an early age through interaction with the Qur'an is a very noble and good activity. However, children are also experiencing a period of growth that is not only in the home environment but also needs stimulation in social life. So sometimes some parents also have problems controlling their children's activities while playing with their peers, which not only has an impact on children's learning development at home but also at school, especially in memorizing verses from the Qur'an.

Based on the data found, these obstacles can be said to originate from parents themselves who do not collaborate with teachers in guiding and caring for children while they are in their care at home. Some parents think that their children have already studied at school, so they no longer need to be pressured to study at home. There are some parents who do not have time to read the connecting books that have been provided by the school, so that teachers do not get learning feedback while at home, in fact this is because parents think that memorizing the Qur'an is not a compulsion for students at Baitussalihin Integrated Islamic Kindergarten.

The implementation of the *Talaqqi* method in memorizing *Juz 'Amma* which is facilitated by parents at home, in part causes children to lose focus when memorizing or *muraja'ah*, some students are still unclear about reading the *makharijull huruf* and *surahs* that they have memorized due to the lack of continuous learning at home. This will have an impact on other children who follow the example of their friends who cannot memorize the Qur'an and cause teachers to have difficulty directing children at school. Another inhibiting factor is that children who rarely go to school will also be an obstacle, because it can cause the targets set by the teacher to not be achieved. This occurs due to a lack of support from some parents who cannot collaborate with teachers so that

Commented [-34]: This important claim lacks **theoretical grounding**. The idea of school-family collaboration should be explicitly tied to established frameworks, such as **Epstein's six types of parental involvement** or **Bronfenbrenner's ecological systems theory**, which would strengthen the academic depth and demonstrate awareness of broader research in educational sociology.

Commented [-35]: While this section highlights practical strategies, it remains **descriptive** rather than analytical. The use of digital platforms (e.g., WhatsApp) should be discussed in terms of **contemporary digital parenting literature**, with reference to recent studies on how communication technology supports home-school continuity in religious or early childhood education.

Commented [-36]: The statement is strong in intent but lacks **empirical support**. The cognitive benefits of early Qur'anic memorization could be better substantiated by citing relevant **neuroscience or cognitive psychology studies** that show the effects of auditory repetition and linguistic patterning on brain development in early childhood.

Commented [-37]: This section risks sounding judgmental toward parents. It would be academically stronger to **frame these findings within structural or contextual challenges**, such as time poverty, lack of pedagogical knowledge at home, or limited access to religious learning supports. Reference to studies on **barriers to parental involvement** would enhance the fairness and balance of the analysis.

parents cannot coordinate, guide and utilize the facilities provided by the school to control learning at home.

Conclusion

Based on an in-depth study of the *Talaqqi* method for memorizing *Juz 'Ammah* in B1 children. So it can be concluded that the implementation of the *Talaqqi* method has been established in the Qur'an learning curriculum at Baitussalihin Integrated Islamic Kindergarten Banda Aceh. The learning steps that have been determined are: a) reading the letters contained in *Juz 30* according to the curriculum until the child can memorize them, b) adding new memorization at the next meeting, c) *muraja'ah* memorizing what has been learned before starting a new memorization, and d) evaluate all memorization. This *Talaqqi* method, which has been neatly arranged in the Baitussalihin Integrated Islamic Kindergarten curriculum, is inseparable from supporting and inhibiting factors. The supporting factors are tahfidz extracurricular activities, parenting, establishing communication with parents through video recordings of children's memorization targets sent via WhatsApp, connecting books and loudspeaker media at school. Meanwhile, the inhibiting factor in implementing the *Talaqqi* method in memorizing *Juz 'Ammah* is the lack of other supporting media that can foster enthusiasm for memorizing the Qur'an, so that some students find it difficult to differentiate the contents of the *surah*, lose focus and easily get bored with memorizing activities, some students are still unclear in reading *makharijul huruf* and *surahs* to be memorized, and even a lack of parental support in directing children to memorize the Qur'an at home.

Declarations

Author contribution statement

Funding statement

This research received no specific grant from any funding agency in the public, commercial, or other sectors. This research is purely collaborative research with lecturers in realizing students' final assignments to complete their studies. Based on guidance and collaboration in research, the final work was realized and is intended to be published so that it can be useful for further studies.

Data availability statement

The corresponding author may provide datasets generated and/or analyzed during this research upon reasonable request.

Declaration of interests statement

The authors declare that competing interests or personal relationships did not influence any portion of the work reported in this research.

Additional information

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Commented [-38]: • Opening sentence is indirect and ineffective. Avoid phrases like "based on an in-depth study..." that delay the actual conclusion. Go straight to the main point.

- **Content is too long and includes procedural repetition.** Refrain from repeating the step-by-step method of *Talaqqi*; this belongs in the Methods or Results section, not the Conclusion.
- **Lacks paragraph separation.** The conclusion should be written in two focused paragraphs: one summarizing the findings, the other presenting implications, limitations, and suggestions.
- **Language is too normative and subjective.** Avoid phrases like "neatly arranged." Use neutral, academic language supported by evidence.
- **Does not clearly state the study's contribution.** Explicitly mention what this research contributes to the field of early Qur'anic education or Islamic pedagogy.
- **No mention of research limitations.** Briefly acknowledge limitations, such as the study being limited to a single location or using a qualitative design.
- **No specific recommendations provided.** Include practical suggestions, such as the use of digital tools, parental engagement strategies, or areas for future research (e.g., longitudinal studies).

Commented [-39]: • Too many non-academic and low-credibility sources. The reference list includes a large number of local books, translated works, and non-peer-reviewed materials, which weakens the scholarly quality of the article.

- **Lack of international peer-reviewed journal articles.** The article should integrate a minimum of 35 references from reputable international journals (e.g., Scopus, WoS, DOAJ) to ensure academic rigor and global relevance.
- **Insufficient citation support in key analytical sections.** Critical parts like the *Discussion* lack strong theoretical backing due to limited international sources; more high-quality citations are needed to frame, compare, and interpret findings effectively.

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[JGA] Submission Acknowledgement

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27 September 2024 pukul 11.35

Kepada: Heliati Fajriah <heliatifajriah@ar-raniry.ac.id>

Heliati Fajriah:

Thank you for submitting the manuscript, "Talaqqi Method Talaqqi Method in Memorizing Juz 'Amma at Baitussalihin Integrated Islamic Kindergarten Banda Aceh: Talaqqi Method-Memorizing Juz 'Amma" to Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini. With the online journal management system that we are using, you will be able to track its progress through the editorial process by logging in to the journal web site:

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If you have any questions, please contact me. Thank you for considering this journal as a venue for your work.

Hafidh 'Aziz

Best Regard,

Lailatu Rohmah

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Talaqqi Method: Implementation of Memorizing Juz 'Amma in Baitussalihin Integrated Islamic Kindergarten, Banda Aceh

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Abstract

Based on initial observations at Baitussalihin Kindergarten Banda Aceh, it was found that students were not yet able to memorize *Juz 'Amma* according to the curriculum set at the Kindergarten by implementing the *talaqqi* method. So this study aims to analyze the implementation of the *talaqqi* method, supporting and inhibiting factors in memorizing *Juz 'Amma*. This study uses a qualitative method with a descriptive-analytical approach. The subjects of the study consisted of 2 people; the principal and the class teacher. The data collection instrument used an observation sheet and interview guidelines. Data analysis was carried out qualitatively through the following stages; data reduction, data presentation, and drawing conclusions. Based on the results of the study, it was found that the *talaqqi* method was implemented with the following steps; adding new memorization, *muraja'ah* memorization, and evaluation. Supporting factors for the implementation of the *talaqqi* method are; extracurricular *tahfidz* activities, parenting, and communication with parents. While the inhibiting factors are the lack of collaboration and support from parents even though there have been parenting activities and the lack of supporting media which has an impact on lack of focus, getting bored easily in memorizing and not being fluent in pronouncing the *hijaiyyah* letters and reciting the *surah* readings. So the results of the study can be concluded that the implementation of the *talaqqi* method has been running well but still needs to be evaluated to overcome several obstacles in its implementation so that learning objectives can be achieved properly.

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Introduction

Al-Quran education for early childhood is an initial effort in forming a Muslim generation to have a foundation in thinking and acting according to religion. Al-Quran education is one of the educations in line with the hadith of the Prophet Muhammad SAW. narrated by Thabrani ra. from Ali bin Abi Thalib ra. It means "Educate your children in three things; Loving your Prophet, loving the Prophet's family, and reading the Qur'an". Based on the meaning of the hadith, it can be said that the education of the Qur'an is an effort to form the character of a Muslim generation that has *aqidah* as the basis for thinking and acting in life. Early Qur'an education is part of the spiritual bond given by parents in forming a Muslim generation based on faith in Allah. This aims to integrate religious education in life which includes; training in prayer, reading the Qur'an, memorizing short

letters, and building good morals and *aqidah* through love of the Qur'an (Abdullah Nashih 'Ulwan, 2007); (Zainal Arifin, 2019). So if parents are negligent with this education, then it is not the child's fault if they do not know the letters of the Qur'an and cannot even read the Qur'an properly and correctly (Muthmainnah, 2007).

A pious child is a mandate and will be an investment for parents in this world and the hereafter. However, on the other hand, it will be a disaster if it is not taught according to religious guidance (Nur Aini, et., al, 2021). So that early age is the most ideal age to stimulate children's cognitive development. The program of memorizing the Qur'an is one of the ways to hone children's cognitive abilities which has implications for increasing memorization of the Qur'an. Memorizing the Qur'an is closely related to sensory memory by involving 3 memory groups, namely; sensory memory (temporary storage of information), short-term memory (temporary storage of information in a short time), long-term memory (long-term storage of information) (Wasiatul Mahfidhoh Jaya Ningrum & Abdul Muhid, 2024). The stimulated verses are stored for a predetermined period of time and then repeated to achieve a goal of learning the Koran. So, repeating the recitation of the Qur'an, either by reading or listening, will make the verses stick more in the memory and can strengthen the memory. Repetition of these readings in the Qur'an learning method is called the *talaqqi* method.

The *talaqqi* method is a method of memorizing the Qur'an by listening to the verses that are read fluently and correctly repeatedly by the teacher face to face while the child is sitting, quiet, calm and comfortable, then the teacher directs the child to continue repeating the verses until they are perfectly stored in his memory (Imama, 2009); (Hasan al-Basri, 2018). The *talaqqi* method is proven to be the most complete method for teaching the correct reading of the Qur'an and is most easily accepted by all groups. This method is historical proof of the authenticity of the Qur'an which originates from Allah SWT (Abdul Qawi, 2017). This method has advantages that other methods do not have, namely the creation of direct interaction between the teacher and his students in memorizing the Qur'an, as was the creation of direct interaction between the Prophet Saw. and Ruhul Amin (Jibril as.) when the first revelation was revealed. So indirectly this method is an adoption of the story of the Prophet SAW. When receiving revelation. This method can make it easier for children to memorize through the process of listening to readings from the teacher, listening carefully, imitating the teacher's words, then the child listens back to the results of his memorization to the teacher to ensure its truth and make his memorization *mutqin* and *tsabit* (solid).

The *talaqqi* method refers to the process of reading the Qur'an of the Prophet Saw. in the *Ramadhan*. Jibril as. listened to all of the Prophet's readings in *mutqin* and *tsabit* according to the reading when the Qur'an was revealed. So that the quality and authenticity are properly maintained QS. *al-Hijr*: 15:9 (Ministry of Religion, 2022). The process of reading the Qur'an with *talaqqi* aims to strengthen memorization, because basically the Qur'an was revealed *mutawatir* not in writing as a whole. This is proof that the Qur'an is truly a Qur'an that cannot be read and cannot be written by the Prophet, so the Prophet is called "*ummiyun*". This is also proof of God's greatness in freeing the Prophet from the accusation of making up *kalamullah* or composing poetry as was accused by the infidels at that time. Based on this, it can be said that the *talaqqi* method can be used to teach children to memorize *Juz' Amma* by imitating the reading from the teacher and then following the reading as exemplified by the teacher.

Based on initial observations on August 29, 2023, researchers found that the application of the *talaqqi* method used in class B children at Baitussalihin Integrated Islamic Kindergarten Banda Aceh had not achieved the goal of memorizing *Juz 'Ammah* properly. This is based on data findings in class B that 8 out of 17 children in the class still found it difficult to memorize and distinguish the contents of the *surah* contained in the memorized section of the letter, for example when the teacher asked the child to read *surah al-Ma'un*, the children still read *surah at-takatsur*, the children also still stuttered in reciting the verses that had been memorized, such as when reading *surah al-kafirun* and *al-'Adiyat*, there were still few children who could pronounce words according to the *makhrajul huruf* and *tajweed* correctly, such as distinguishing the letters *ha*, *ha*, and *kha*, children still read not according to the laws of *tajweed* such as *iq'lab* and *ikhfa*, and there were still some children who could not memorize short letters in *Juz 'Ammah*. Based on this data, the research aims to analyze more deeply the implementation of the *talaqqi* method used by teachers so as to find the reasons why this method has not been able to realize *Juz 'Ammah* memorization well and make a further contribution to achieving the objectives of learning the Qur'an in the school.

Relevant studies related to the implementation of the *talaqqi* method in memorizing the Qur'an have been conducted by Himmatul Ulya and Mamluatan Ni'mah (2023). Based on the results of their research, it can be concluded that the use of the *talaqqi* method in improving students' memorization was carried out well. Both studies used qualitative methods to analyze the application of the *talaqqi* method but in different domains. The relevant study analyzed the application of the *talaqqi* method to students at RA Nurul Jadid group A, while this study analyzed the implementation of the *talaqqi* method in group B. Based on the results of the study, it was found that children could complete the memorization of short letters according to the targets set in 1 lesson. So that it is a very different finding in class B at Baitussalihin Integrated Islamic Kindergarten there is still a gap in children's abilities in memorizing the Qur'an while they use the same learning method.

A similar study was conducted by Jesica Novitriani and Ali Muhdi (2025) in the context of using the *talaqqi* method with a case study approach to the use of the *talaqqi* method in tahfizh education. Jesica's and Ali's study found a significant increase in the use of the *talaqqi* method to improve children's memorization. Based on the results of their study, it can be concluded that the *talaqqi* method is validated as an effective method in fostering high-quality memorization. This study was conducted at the level of children living in orphanages. So that it becomes a benchmark for researchers to validate the application of the same method at the childhood level in memorizing *Juz 'Ammah*. The application of the *talaqqi* method in the orphanage was carried out well because the children were supported by spiritual environmental factors, motivation from caregivers and peers. In contrast to children who are in two environments so that they can be contaminated by various factors, such as parental support at home to continue continuous learning with learning at school, media abuse such as giving handphones to children and the peer environment. So that the implementation of the *talaqqi* method at Baitussalihin Integrated Islamic Kindergarten, although it has been implemented well, still needs improvement to realize the learning objectives to be achieved better.

Another similar study was conducted by Regina Aprilia and Asdi Wirman (2023). Based on the results of this study, it can be concluded that teachers have succeeded in implementing the *talaqqi* method for early childhood at Asyiyah Lubuk Sikaping Kindergarten where teachers carry out three stages, namely; first, preparation of learning with material obtained from the guidebook to be memorized by children. Second, the teacher reads verses that have been separated into several parts, children listen to the teacher's reading and imitate the reading that has been exemplified by the teacher while being corrected if there are mistakes. Third, evaluation is through observing the process of memorizing the Qur'an for children at school and then the *muraja'ah* video sent by parents via WhatsApp. This relevant study uses subjects aged 3-6 years in memorizing the Qur'an in children. The application of the *talaqqi* method at different age levels with the determination of achievements according to the child's age does not prevent the learning process and objectives from being achieved properly. Meanwhile, the study at Baitussalihin Integrated Islamic Kindergarten only focused on class B and found differences in children's abilities in memorizing Juz 'Amma due to several factors that hindered the achievement of learning objectives.

Based on the description above, this research focuses on analysis of the implementation of the *Talaqqi* method in memorizing the Qur'an in early childhood, especially several *surahs* contained in *Juz 30* (Juz 'Amma) using the *Tallaqi* method for class B children at Baitussalihin Kindergarten.

Methods

This research is qualitative research with a case study approach that presents descriptive data on a situation without manipulating or giving certain treatments to the research object. Qualitative research is oriented towards conditions or symptoms that are natural, fundamental, naturalistic and natural, So this research is a field research to examine the cases found. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Zuchri Abdussamad, 2021). So this study aims to analyze the implementation of the *talaqqi* method in memorizing *Juz 'Amma* at Baitussalihin Kindergarten Banda Aceh without taking any action on the subject or object of the research. Case study research has fewer subject characteristics than the aspects observed (Qomariyatus Sholihah, 2020). So the research subjects used were: 1 principal and 1 teacher from class B-1 who was selected purposively because this class had a case in memorizing *Juz 'Amma* by applying the *talaqqi* method. The research subjects can be seen in the following table:

Table 1. Research Subjects of *Talaqqi* Method Implementation

No	Respondent Code	Position	Role in <i>Talaqqi</i> Program
1	R-1	Principal	Explaining school rules and policies
2	R-2	Teacher	Class teachers who apply the <i>talaqqi</i> method in memorizing the Qur'an

The research data collection used instruments in the form of observation sheets and interview guidelines. The research was conducted on June 8-22, 2024 by conducting participatory observations during the learning process. Observations were carried out for 60 minutes/day in the process of memorizing verses based on the following indicators: 1) planning the implementation of the *talaqqi* method in memorizing *Juz 'Ammah*, 2) steps for implementing the *talaqqi* method, and 3) evaluation of memorizing *Juz 'Ammah* regarding students' memory. Meanwhile, structured interviews were conducted for 60 minutes/respondent regarding the implementation of the *talaqqi* method in memorizing the Qur'an. Interviews were conducted as more in-depth evidence related to the implementation of the *talaqqi* method with the following indicators: 1) School policies and regulations in implementing *Juz 'Ammah* memorization, 2) Supporting and inhibiting factors for children in mastering *Juz 'Ammah* memorization using the *talaqqi* method, 3) Supporting media in the process of implementing the *talaqqi* method when memorizing *Juz 'Ammah*. The data that has been collected based on these indicators is then analyzed based on Miles Huberman's theory, namely: analytical and interactive methods. Qualitative data analysis is carried out in three stages, namely: data reduction, data presentation, and drawing conclusions (Askari Zakariah, et al., 2020); (Umrati&Hengki Wijaya, 2020). So this study collects data from observations and interviews and reduces it to produce simpler and more organized data. The results of the interview data are coded with respondents 1 and 2 (R1 and R2). Then the data is presented and analyzed systematically to process information in the form of narrative text.

Result

This research was carried out on June, 08-22, 2024 at Baitussalihin Integrated Islamic Kindergarten Banda Aceh. Memorizing the Qur'an (*Juz 'Ammah*) using the *talaqqi* method which is carried out in kindergarten is the object of this research study. So the description of the results of collecting research data using observation sheets and interview guidelines for the study of memorizing *Juz 'Ammah* using the *talaqqi* method at Baitussalihin Integrated Islamic Kindergarten Banda Aceh in class B1 is as follows:

1.1 School Policy and Planning

Based on the results of interviews with the principal (R1) and supporting data from observation results, it was found that memorizing *Juz 'Ammah* is part of the learning curriculum designed in a curriculum formation meeting and the determination of memorization *surahs* that are continuously learned with *hadith* and prayer. The memorization program at this school is determined for kindergarten A graders to be *surah al-Fatihah* to *an-Nasr*. While for kindergarten B graders it starts from *surah al-Kafirun* to *al-Humazah* and the obligatory *surah*, namely *surah an-Naba'*. R1 also emphasized that the memorization program design has been socialized to parents so that there is cooperation between the school and parents in running the Baitussalihin Integrated Islamic Kindergarten program. The design is detailed in the Daily Learning Implementation Plan. In addition, the school also holds a *muraja'ah* program and an obligatory *tahfiz* extracurricular, namely memorizing *surah an-Naba'* to complete education and a special *muraja'ah* schedule every Friday.

1.2 Planning of Juz 'Amma memorization program

The planning of the memorization program based on the results of interviews with R1, R2, and supporting data from observations, it was found that the planning of the memorization program had been determined based on a working meeting of the educational institution implementing education/teachers. The planning of memorization achievements of the *surah* has been arranged based on the theme in one week which is arranged in the Weekly Learning Implementation Plan. Meanwhile, the implementation of the memorization program is determined using the *talaqqi* method. The implementation of the memorization program is carried out in *Mulok* activities (*tahfiz, talaqqi, muraja'ah*) at 08.30-09.30 WIB

1.3 Implementation of the *Talaqqi* method for memorizing Juz 'Amma

Based on the results of interviews with R2 and observations of the learning process, the researchers found that teacher apply the *Juz 'Amma* memorization method starting with the opening of the class in a classical manner, repeating the reading of prayers, hadiths and *surahs* that are adjusted to the steps of the *talaqqi* method. Children listen, exemplify, imitate repeatedly the readings read by the teacher until the child is able to repeat the reading perfectly during the learning process activities. The teacher also provides opportunities for children to submit memorization and adjusts the submission according to the child's ability to memorize verses.

The process of memorizing the Qur'an also uses a question and answer approach about the memorized *surah* randomly so that children repeat their memorization. This is based on the researcher's observations during the learning process. However, in the learning process, the researcher found that 5 out of 17 children still read *surahs* that were different from their teacher's requests. This is due to a lack of focus in understanding the teacher's questions. Besides this case, the researchers also found that 6 out of 17 children still heard the hijaiyah letters which did not match the *makharijul* letters and there were also differences in reading laws which were not in accordance with the *tajweed* laws, for example children read verses which contain *idgham* laws in verses which are not essentially *idgham, idhar* in verses which should contain *ikhfa* laws, in essence this is very clear in the implementation of the *talaqqi* method.

The implementation of the *talaqqi* method in memorizing *Juz 'Amma* is also evaluated by the teacher in the daily learning process. The teacher evaluates the child's ability to add memorization using the *talaqqi* method, the child's ability to improve *makharijul huruf*, and the child's ability to improve their reading according to what has been taught. The evaluation data is stored in the child's development notebook, so that the child's memorization and development data are easy to evaluate and report in the school's monthly meeting. The data will also be summarized in the semester report card.

1.4 Supporting factors in memorizing Juz 'Amma

Based on the results of interviews with R1 and R2, researchers found that Baitussalihin Integrated Islamic Kindergarten also collaborates with parents as support from parents in realizing school programs. The collaboration is in the form of child development notes written by R2 in a liaison book so that parents can see their child's memorization achievements. In addition, R2 stated that support in the form of motivation and guiding the reading of the Qur'an patiently will help make the school's extracurricular program a success, even R1 and R2 provide media facilities to stimulate children's

memorization at home by sending Qur'an learning sites. Another supporting factor is the mandatory monthly activity in the form of parenting to share knowledge and discuss child development.

1.5 Inhibiting factors in memorizing *Juz 'Amma*

The process of memorizing the Qur'an also experiences obstacles both internally and externally. Based on the results of interviews with R2 and observations, the researcher found that internal inhibiting factors were caused by the lack of collaboration between media and methods so that children were less enthusiastic about learning. This can be seen from children's lack of focus in the learning process, which has implications for children's inability to distinguish the contents of the memorized *surah* from the name of the *surah* and some students are still unclear in pronouncing letters according to the *makharijul* of the letters.

This obstacle also comes from external sources so that it is implied that the learning objectives are not achieved optimally. R2 stated that there were parents who did not respond to the level of memorization achievement of their children while showing a connecting book from one of the B1 class children. So R2 also shared learning videos through groups on WhatsApp. However, this effort was also unsuccessful because the parents' busy work did not focus on continuing learning at home even if only to improve reading.

Discussion

Based on the data table of the findings that have been collected, the researchers analyzed using data reduction steps, data presentation, and concluding the data based on Miles Huberman's theory. So that the analysis based on the data above can be presented as follows:

1.1 Planning and implementing the *Talaqqi* method for memorizing *Juz 'Amma*

Based on the findings above, it can be said that TKIT Baitussalihin Integrated Islamic Kindergarten Banda Aceh has established a policies and planning to memorize short *surahs* in *Juz* 30. This policies are neatly arranged in the learning plan which is stated in the Daily Learning Implementation Plan. The planning that has been set involves the foundation, principal, teachers, stakeholders, and also the community. Teachers also introduce *hijaiyah* letters at level A before memorizing *juz* 30 to children. In line with the study of Lina Amelia, et al. (2022) which states that the introduction of hijaiyah letters will be easier for children to understand if done early on, because children at this time are in a natural state that easily gets the light of wisdom from the Qur'an, before their lusts are contaminated with worldly influences that can pollute their souls. So the introduction of *hijaiyah* letters is important as initial capital to understand the basics of how to read the Qur'an before memorizing its verses.

The aim of memorizing *surahs* in *Juz* 30 designed by Baitussalihin Integrated Islamic Kindergarten is to introduce the content of the Qur'an as the main basis of Islamic religious law, introducing the Qur'an from an early age as the main capital so that children can apply the *surahs* that have been memorized in learning to introduce prayer. So that in designing the curriculum, the *surahs* that children memorize collaborate with the introduction of *hadith* and prayers and are in accordance with the themes discussed in daily learning at school. Baitussalihin Integrated Islamic Kindergarten as the basis for laying initial education and the baton of children's education from parents, aspires to

create a Qur'anic generation. So this school designed a Qur'an-based curriculum. The *surahs* memorized in class B are *surah al-Kafirun* to *al-Humazah* and the obligatory *surah* as a condition for completing learning is *surah an-Naba'* as an extracurricular activity so that learning objectives can be achieved. This memorization activity is a capital for introducing the Qur'an from an early age which is instilled so that the child's love for studying the Qur'an grows at the next level. Muthmainnah (2015) in her study said that the Qur'an and *Hadith* are the main basis for preparing the Islamic religious education curriculum, and it would be even better if various sources were added, namely *Ijma'* and *Qiyas* as an initial introduction at the PAUD level. In line with this, Suharsono (2022) emphasized that the Qur'an and *Sunnah* are the main curriculum for educating the Islamic generation.

Memorizing Juz 'Amma in early childhood will be realized by using the right method in learning. Indonesia in general is very good in the Qur'an teaching system both in terms of strategy and methods applied such as the *qiroati*, *Baghdadi*, *at-tanzil*, *iqro'*, *talaqqi* methods and so on. The method is a very urgent component in the transformation of science. Educational goals cannot be realized optimally if there is no good method in delivering the material (Muthmainnah, et.,al. 2021). Of course, teachers need the right method to apply in the learning process. The method is considered more important than the material in the scope of the learning process. So a method will be said to be good and appropriate if the method is able to lead students to the goals they want to achieve material (Anhar Khafid, et al. 2024). A good, effective and varied method in memorizing the Qur'an will affect the process of memorizing the Qur'an so that effectiveness in memorizing is created. Of course, this method will be applied at the right time, conditions and situations. Teaching the Qur'an must always be prioritized by all parties, both in terms of methods, teachers and students to compile a curriculum for teaching memorization of the Qur'an. Quran teachers and students are required to focus on Quran learning activities to achieve good results for the Quran learning program (Nurjannah Achmad, et.,al. 2021); (Nur Millah Muthohhorah, et.,al. 2022).

Baitussalihin Integrated Islamic Kindergarten chose the *talaqqi* method as one of the methods for memorizing the *surahs* in Juz 30. The application of this method was carried out after the congregational *dhuha* prayer at school. The use of this method also collaborated with the story method and question and answer of verses to strengthen children's memorization and avoid boredom in learning. The implementation of memorizing *surahs* in Juz 30 based on observation and interviews was carried out in the form of *Mulok* activities which included *Tahfiz*, *Talaqqi*, and *Muraja'ah*. The *talaqqi* method was carried out by combining memorization in the previous meeting with memorization of *surahs* in the new meeting. After that, the teacher asked the child to submit the memorization to the class teacher and the accompanying teacher documented the daily score by giving a star symbol according to the child's ability to memorize the *surah* in front of the teacher. The class teacher documented the activities in a personal book related to the results of the child's memorization achievements so that it was easy to carry out the final evaluation which would be summarized in the learning report card. *Muraja'ah* activities were carried out on Fridays to evaluate the memorization that had been carried out according to the daily plan. This study is in line with Aisyah Qanita, et al. (2024) who stated in their study that the application of the *talaqqi* method has a positive impact on the quality of students' memorization of the Qur'an because it can increase

their enthusiasm and motivation in memorizing. This method allows teachers to closely monitor student progress, assess their memorization abilities individually, and provide direct guidance. Overall, this method makes it easier for students to better understand and memorize the verses of the Qur'an.

The application of the *talaqqi* method in memorizing *Juz 'Amma* begins with a classical opening of the class with the activity of repeating daily prayers, reading *Asmaul Husna*, then repeating the surah that has been memorized together in accordance with the limits of the verses memorized by the child based on the school manual. The repetition of the *surah* is also adjusted to the steps set out in the *talaqqi* method, namely; It starts with the children listening to the teacher's reading, then modeling and imitating the reading read by the teacher repeatedly until the children are able to repeat the reading perfectly without the teacher's help. This method also gives children the opportunity to read their memories orally to the teacher face to face. Apart from that, the teacher also uses an approach by randomly asking and answering questions about memorized *surahs* so that children repeat their memorization over and over again. Class teachers are assisted by accompanying teachers in learning activities so that learning can run well and focus on activities. The application of this method in memorizing the Qur'an, especially certain *surahs* in *Juz 30*, is not carried out with compulsion to be like his friends. This curriculum is very flexible and adapted to the child's abilities. Children's ability to hone their cognitive abilities is basically a natural ability given by Allah without limits, a natural ability as a human being who has the potential to think, has a soul, and is a creature who can receive education, but it depends on the stimulation given by educators (Muthmainnah, 2018). The success of children in memorizing is also inseparable from the teacher's ability to apply the *talaqqi* method, this is in line with the study of (Nurhafiza Hamzah, et al., 2022) which states that teacher qualifications in memorizing the Qur'an are one of the important sub-elements in the *e-talaqqi* model. So teachers must teach according to their qualifications

Based on the results of the interview with R2, it was found that teachers also conducted muraja'ah together with children at school, teachers guided children not only to be able to memorize, but also guided them to understand the contents and meaning of the verses contained in the surah. Furthermore, the last step carried out in learning is evaluation. Where evaluation is a teacher's step to assess student learning outcomes at Baitussalihin Kindergarten. Components assessed in this evaluation include fluency in memorization, accuracy of reading according to the *tajweed* and *makhrijul* letters. If the reading of the *surah* is not good, it will affect the fluency of memorization and make the child's assessment of memorization in the "not yet capable" category. The teacher carries out a final evaluation regarding all the achievements of the child's learning activities on that day. Evaluation activities are carried out after the children have a break, accompanied by closing activities. For example, repeating *surahs* that children have memorized together and other learning activities. The child's successful achievement in memorizing *Juz 'Amma* is neatly documented in a child development book so that it can be easily evaluated at the final stage for assessment on the school report card in descriptive form. After that, the class teacher and accompanying teacher closed the class by reading a closing prayer.

1.2 Supporting and inhibiting factors in implementing the *talaqqi* method in memorizing *Juz 'Amma*

Kindergarten is one of the steps to realize the hope that children can get early education. However, the learning objectives can be realized if the three centers of education can collaborate well. The components in the three centers of education must continue to work together to educate the nation's generation. Urie Bronfenbrenner (1977) in Niswatin Khoiriyah, et al. (2025) has developed an ecological system theory that focuses on child development. This theory explains that the role of family, teachers, and schools is very important in the growth and development of children. So there are 5 environmental systems that influence their growth and development, namely; microsystem, mesosystem, ecosystem, macrosystem, and chronosystem. Microsystem is the closest institution that is very influential in contributing to the growth and development of children, microsystem consists of family, friends, and school. Educational institutions will be of high quality if families, schools, and the environment can work together in improving, developing and improving children's education. This collaboration is included in the mesosystem. For example, an educational institution that has a curriculum and qualified teaching staff to develop children's reading of the Qur'an, but is not supported by the environment, both family and community, then the education obtained by the child is not achieved perfectly (Muthmainnah, 2023).

Based on the data sources that have been collected, it was found that there are factors that influence the target of memorizing *Juz 'Amma* to be realized according to the school's expectations and some are not achieved optimally, even though the school has arranged it neatly in a curriculum and made maximum implementation efforts. The supporting factors for the implementation of activities well include:

1.2.1. Motivation

The role of educators and parents is certainly inseparable in children's educational development. Teachers and parents have an urgency in providing motivation, guidance and attention that will foster strength and a spirit of love in learning the Qur'an from an early age. Motivation of teachers and parents as a trigger for the growth of children's love in supporting children's memorization achievements. Motivation must be changed from material to meaningful things. This is done so that children are not fixated on just one form of motivation and do not only act to get material rewards (Nursi, 2006). The motivation given can be in the form of support, guidance, meaningful attention, such as saying that Allah gives mercy to people who can read and memorize the Qur'an well and the rewards are multiplied, children who memorize the Qur'an will giving a crown to his father and mother in the afterlife, and so on by getting used to positive, meaningful words and fostering his love for the Qur'an.

Teachers at Baitussalihin Integrated Islamic Kindergarten have provided motivation in teaching the Qur'an to children, encouraging and guiding children to be able to recite verses according to the *makharijul* letters properly and correctly. Even with the implementation of this *talaqqi* method, it will be easier for teachers to provide motivation to children. In addition, this supporting factor will be more perfect if supported by the motivation of parents at home in continuing guidance to realize the goal of memorizing the Qur'an to be achieved optimally. We can learn from the story of Lukman how to educate children to become lights of the world and the hereafter (Ministry of Religion, QS: Lukman:31; 13-19). So that child development is greatly

influenced by microsystems, mesosystems, ecosystems, macrosystems, and chronosystems which will form positive or negative influences in their lives.

1.2.2. Media

Media is a support facility provided to stimulate learning with easy, cheap and fun means. Baitussalihin Integrated Islamic Kindergarten provides adequate media in the form of loudspeakers, *hijayyah* letter teaching aids, provides memorization guidebooks (*surahs*, *hadiths* and *prayers*) which the school hands over to each parent at the beginning of the learning year. The loudspeaker is used to play *murathal* readings, songs and gymnastics activities at school. As for other media that act as supporting factors in the implementation of memorizing *juz 'amma*, parents are given special books which contain short *surahs*, daily prayers and *hadiths* to make it easier for parents to guide and direct their children in guiding their children's memorization.

1.2.3. Cooperation

The last supporting factor is the collaboration between parents and teachers to achieve maximum learning goals. The role of educators and parents is very important in guiding children so that learning routines can be internalized both at home and at school. Schools only play one step in realizing children into a quality generation, so parental collaboration is required. Responsible parents will not release their obligation to educate their children just by entrusting them to educational institutions. So being a smart parent in this digital era is not as easy as turning the palm of your hand. Where cultural shifts, environmental influences, and media make the tasks of parents and educators in formal educational institutions today much more difficult than a few decades ago. Einstein in Ihsan Baihaqi (2013) has said that we cannot solve today's problems with yesterday's thinking in realizing learning goals. So here the creation of microsystems, mesosystems, ecosystems, macrosystems, and chronosystems is always continuous.

Baitussalihin Kindergarten implicitly demands the participation and collaboration of parents in educating their children through the socialization of the Quran memorization program. Parents are asked to be proactive in memorizing short verses, fostering motivation, guiding, appreciating what their children have achieved so that children grow and are enthusiastic in learning the Quran. So that children do not only spend time memorizing *surahs* at school. But have prepared the memorization that has been assigned at the end of the meeting to be memorized at their respective homes. Parents can guide children using a *murathal* loudspeaker. If this collaborative activity goes well, then the teacher can listen and mentally re-remember the memorization as a reinforcement at school. Activities like this are highly expected by every educational institution to create a Quranic generation. Because children's education is not solely the responsibility of teachers at school, but also the responsibility of parents as the true owners of Allah's trust.

The form of collaboration between parents and teachers is very effective at Baitussalihin Kindergarten. This is based on interviews with R1 and R2. The school has provided a learning liaison book, where teachers will describe the obstacles or achievements of children during one week of learning. Then hold regular meetings between parents and teachers to reflect and evaluate the development, obstacles, and progress of children in memorizing and other activities. In addition, there is digital communication carried out by teachers with parents to share information about children's activities, children's achievements in memorizing, and other important

information through WhatsApp groups. So that children's development at home can also be known by teachers and parents can also find out about their children's development at school with learning videos sent via WhatsApp. This educational collaboration is a supporting factor in the implementation of the *talaqqi* method in memorizing *Juz 'Amma* at Baitussalihin Kindergarten. This is in line with the study of Tiwuk et al., (2025)) which states that teachers prepare learning schedules based on certain *surah* targets, while parents provide reinforcement at home, so that a cohesive habituation framework is created. Furthermore, spiritual motivation among students appears as a strong internal driver that maintains discipline outside of external supervision. So memorizing verses is part of children's cognitive development not only stimulated by teachers at school. But the result of cooperation between teachers and parents.

Obstacles to learning the Qur'an based on interviews with R1 and R2 found several factors such as: that some parents have limited time to accompany their children at home, limited knowledge of religious pedagogy, and the child's social environment in the community. The limited time of parents has an impact on the lack of collaboration with teachers in guiding and protecting children while in their care. Some parents think that their children have learned at school, so they don't need to be pressured to study at home. There are some parents who do not have time to read the liaison books provided by the school, so teachers do not find learning feedback while at home, even this is because parents think that memorizing the Qur'an is not a compulsion for students at Baitussalihin Kindergarten Banda Aceh

The implementation of the *talaqqi* method in memorizing *juz 'amma* which is not facilitated by parents at home, some of which cause children to lose focus when memorizing or *muraja'ah*, some students are still unclear in reading the *makharijull* letters and *surahs* that they have memorized. This will have an impact on other children who imitate their friends who have not been able to memorize the Qur'an and cause teachers to have difficulty in directing children at school. Another inhibiting factor is that children rarely go to school so that it can cause the target set by the teacher not to be achieved. This happens due to the lack of pedagogy and support from some parents who cannot collaborate with teachers so that parents cannot coordinate, guide, and utilize the facilities provided by the school to control learning at home.

Conclusion

The implementation of the *talaqqi* method has been carried out well in accordance with the provisions of the Qur'an learning curriculum at Baitussalihin Integrated Islamic Kindergarten Banda Aceh. The learning steps that have been determined are: a) reading the letters contained in *Juz 30* according to the curriculum until the child can memorize them, b) adding new memorization at the next meeting, c) reviewing the memorization that has been studied before starting a new memorization, and d) evaluating all memorization. The *talaqqi* method was implemented well due to supporting factors such as extracurricular *tahfidz* activities, parenting, good collaboration with parents through: video recordings of children's memorization targets, liaison books, and loudspeaker media at school. However, it is undeniable that there are obstacles in its implementation that have an impact on memorization achievements that are not in accordance with the target, such as the lack of supporting media that can foster the spirit of memorizing the

Qur'an, losing focus and getting bored easily with memorization activities, lack of time and religious pedagogy of parents in directing children to memorize the Qur'an at home.

Declarations

Author contribution statement

Funding statement

The importance of paying attention to the stages of child development in instilling a love for the Qur'an from an early age. The right method and in accordance with the characteristics of the child is very necessary to stimulate the child's ability in learning the Qur'an. In addition, support and motivation from parents are also very important so that the child's abilities can develop optimally, especially in stimulating the ability to memorize *Juz 'amma* from an early age. The author hopes that this method can be further developed by further researchers both in qualitative and quantitative forms so that a generation of Qur'anic is created.

Data availability statement

The corresponding author may provide datasets generated and/or analyzed during this research upon reasonable request.

Declaration of interests statement

The authors declare that competing interests or personal relationships did not influence any portion of the work reported in this research.

Additional information

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**7. Bukti konfirmasi submit revisi ketiga,
respon kepada reviewer, dan artikel
yang diresubmit (11 Juli 2025)**



Heliati Fajriah <heliatifajriah@ar-raniry.ac.id>

[JGA] Editor Decision

2 pesan

Hafidh Aziz <journal.fitk@uin-suka.ac.id>
Kepada: Heliati Fajriah <heliatifajriah@ar-raniry.ac.id>

8 Juli 2025 pukul 08.00

Heliati Fajriah:

We have reached a decision regarding your submission to Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini, "Talaqqi Method Talaqqi Method in Memorizing Juz 'Amma at Baitussalihin Integrated Islamic Kindergarten Banda Aceh: Talaqqi Method-Memorizing Juz 'Amma".

Our decision is to: Revision

Mohon untuk melakukan perbaikan sebagaimana catatan reviewer dan upload melalui OJS maksimal tanggal 11 Juli 2025.

Best Regard,

Lailatu Rohmah

Program Studi Pendidikan Islam Anak Usia Dini

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Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini<http://ejournal.uin-suka.ac.id/tarbiyah/goldenage>email: goldenage@uin-suka.ac.id**A-Review Round.docx**

5966K

Heliati Fajriah <heliatifajriah@ar-raniry.ac.id>
Kepada: Hafidh Aziz <journal.fitk@uin-suka.ac.id>

11 Juli 2025 pukul 14.25

Salam, We have finished revising the article , thank you.

[Kutipan teks disembunyikan]

Talaqqi Method: Implementation of Memorizing *Juz 'Amma* in Baitussalihin Integrated Islamic Kindergarten, Banda Aceh

Keywords:

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Abstract

Based on initial observations at Baitussalihin Kindergarten Banda Aceh, it was found that students were not yet able to memorize *Juz 'Amma* according to the curriculum set at the Kindergarten by implementing the *talaqqi* method. So this study aims to analyze the implementation of the *talaqqi* method, supporting and inhibiting factors in memorizing *Juz 'Amma*. This study uses a qualitative method with a descriptive-analytical approach. The subjects of the study consisted of 2 people; the principal and the class teacher. The data collection instrument used an observation sheet and interview guidelines. Data analysis was carried out qualitatively through the following stages; data reduction, data presentation, and drawing conclusions. Based on the results of the study, it was found that the *talaqqi* method was implemented with the following steps; adding new memorization, *muraja'ah* memorization, and evaluation. Supporting factors for the implementation of the *talaqqi* method are; extracurricular *tahfidz* activities, parenting, and communication with parents. While the inhibiting factors are the lack of collaboration and support from parents even though there have been parenting activities and the lack of supporting media which has an impact on lack of focus, getting bored easily in memorizing and not being fluent in pronouncing the *hijaiyyah* letters and reciting the *surah* readings. So the results of the study can be concluded that the implementation of the *talaqqi* method has been running well but still needs to be evaluated to overcome several obstacles in its implementation so that learning objectives can be achieved properly.

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Introduction

Al-Quran education for early childhood is an initial effort in forming a Muslim generation to have a foundation in thinking and acting according to religion. Al-Quran education is one of the educations in line with the hadith of the Prophet Muhammad SAW. narrated by Thabrani ra. from Ali bin Abi Thalib ra. It means "Educate your children in three things; Loving your Prophet, loving the Prophet's family, and reading the Qur'an". Based on the meaning of the hadith, it can be said that the education of the Qur'an is an effort to form the character of a Muslim generation that has *aqidah* as the basis for thinking and acting in life. Early Qur'an education is part of the spiritual bond given by parents in forming a Muslim generation based on faith in Allah. This aims to integrate religious education in life which includes; training in prayer, reading the Qur'an, memorizing short

Commented [-1]: The introduction lacks sufficient engagement with recent, high-quality international peer-reviewed journal articles. Most of the references are drawn from local or older sources, such as books and regional studies, which weakens the academic rigor of the literature review. To strengthen the scholarly foundation, it is necessary to incorporate more reputable international literature, especially those discussing Qur'anic pedagogy, early childhood cognitive development, and the use of oral memorization methods (e.g., *talaqqi*) in global Islamic educational contexts.

letters, and building good morals and *aqidah* through love of the Qur'an (Abdullah Nashih 'Ulwan, 2007); (Zainal Arifin, 2019). So if parents are negligent with this education, then it is not the child's fault if they do not know the letters of the Qur'an and cannot even read the Qur'an properly and correctly (Muthmainnah, 2007).

A pious child is a mandate and will be an investment for parents in this world and the hereafter. However, on the other hand, it will be a disaster if it is not taught according to religious guidance (Nur Aini, et., al, 2021). So that early age is the most ideal age to stimulate children's cognitive development. The program of memorizing the Qur'an is one of the ways to hone children's cognitive abilities which has implications for increasing memorization of the Qur'an. Memorizing the Qur'an is closely related to sensory memory by involving 3 memory groups, namely; sensory memory (temporary storage of information), short-term memory (temporary storage of information in a short time), long-term memory (long-term storage of information) (Wasiatul Mahfidhoh Jaya Ningrum & Abdul Muhid, 2024). The stimulated verses are stored for a predetermined period of time and then repeated to achieve a goal of learning the Koran. So, repeating the recitation of the Qur'an, either by reading or listening, will make the verses stick more in the memory and can strengthen the memory. Repetition of these readings in the Qur'an learning method is called the *talaqqi* method.

The *talaqqi* method is a method of memorizing the Qur'an by listening to the verses that are read fluently and correctly repeatedly by the teacher face to face while the child is sitting, quiet, calm and comfortable, then the teacher directs the child to continue repeating the verses until they are perfectly stored in his memory (Imama, 2009); (Hasan al-Basri, 2018). The *talaqqi* method is proven to be the most complete method for teaching the correct reading of the Qur'an and is most easily accepted by all groups. This method is historical proof of the authenticity of the Qur'an which originates from Allah SWT (Abdul Qawi, 2017). This method has advantages that other methods do not have, namely the creation of direct interaction between the teacher and his students in memorizing the Qur'an, as was the creation of direct interaction between the Prophet Saw. and Ruhul Amin (Jibril as.) when the first revelation was revealed. So indirectly this method is an adoption of the story of the Prophet SAW. When receiving revelation. This method can make it easier for children to memorize through the process of listening to readings from the teacher, listening carefully, imitating the teacher's words, then the child listens back to the results of his memorization to the teacher to ensure its truth and make his memorization *mutqin* and *tsabit* (solid).

The *talaqqi* method refers to the process of reading the Qur'an of the Prophet Saw. in the *Ramadhan*. Jibril as. listened to all of the Prophet's readings in *mutqin* and *tsabit* according to the reading when the Qur'an was revealed. So that the quality and authenticity are properly maintained QS. *al-Hijr*: 15:9 (Ministry of Religion, 2022). The process of reading the Qur'an with *talaqqi* aims to strengthen memorization, because basically the Qur'an was revealed *mutawatir* not in writing as a whole. This is proof that the Qur'an is truly a Qur'an that cannot be read and cannot be written by the Prophet, so the Prophet is called "*ummiyun*". This is also proof of God's greatness in freeing the Prophet from the accusation of making up *kalamullah* or composing poetry as was accused by the infidels at that time. Based on this, it can be said that the *talaqqi* method can be used to teach children to memorize *Juz' Amma* by imitating the reading from the teacher and then following the reading as exemplified by the teacher.

Based on initial observations on August 29, 2023, researchers found that the application of the *talaqqi* method used in class B children at Baitussalihin Integrated Islamic Kindergarten Banda Aceh had not achieved the goal of memorizing *Juz 'Amma* properly. This is based on data findings in class B that 8 out of 17 children in the class still found it difficult to memorize and distinguish the contents of the *surah* contained in the memorized section of the letter, for example when the teacher asked the child to read *surah al-Ma'un*, the children still read *surah at-takatsur*, the children also still stuttered in reciting the verses that had been memorized, such as when reading *surah al-kafirun* and *al-Adiyat*, there were still few children who could pronounce words according to the *makhrajul huruf* and *tajweed* correctly, such as distinguishing the letters *ha*, *ha*, and *kha*, children still read not according to the laws of *tajweed* such as *iq'lab* and *ikhfa*, and there were still some children who could not memorize short letters in *Juz 'Amma*. Based on this data, the research aims to analyze more deeply the implementation of the *talaqqi* method used by teachers so as to find the reasons why this method has not been able to realize *Juz 'Amma* memorization well and make a further contribution to achieving the objectives of learning the Qur'an in the school.

Relevant studies related to the implementation of the *talaqqi* method in memorizing the Qur'an have been conducted by Himmatul Ulya and Mamluatan Ni'mah (2023). Based on the results of their research, it can be concluded that the use of the *talaqqi* method in improving students' memorization was carried out well. Both studies used qualitative methods to analyze the application of the *talaqqi* method but in different domains. The relevant study analyzed the application of the *talaqqi* method to students at RA Nurul Jadid group A, while this study analyzed the implementation of the *talaqqi* method in group B. Based on the results of the study, it was found that children could complete the memorization of short letters according to the targets set in 1 lesson. So that it is a very different finding in class B at Baitussalihin Integrated Islamic Kindergarten there is still a gap in children's abilities in memorizing the Qur'an while they use the same learning method.

A similar study was conducted by Jesica Novitriani and Ali Muhdi (2025) in the context of using the *talaqqi* method with a case study approach to the use of the *talaqqi* method in tahfizh education. Jesica's and Ali's study found a significant increase in the use of the *talaqqi* method to improve children's memorization. Based on the results of their study, it can be concluded that the *talaqqi* method is validated as an effective method in fostering high-quality memorization. This study was conducted at the level of children living in orphanages. So that it becomes a benchmark for researchers to validate the application of the same method at the childhood level in memorizing *Juz 'Amma*. The application of the *talaqqi* method in the orphanage was carried out well because the children were supported by spiritual environmental factors, motivation from caregivers and peers. In contrast to children who are in two environments so that they can be contaminated by various factors, such as parental support at home to continue continuous learning with learning at school, media abuse such as giving handphones to children and the peer environment. So that the implementation of the *talaqqi* method at Baitussalihin Integrated Islamic Kindergarten, although it has been implemented well, still needs improvement to realize the learning objectives to be achieved better.

Commented [-2]: Although some relevant studies are briefly mentioned, the literature review is not thematically structured and lacks critical synthesis. The cited studies are listed in a sequential manner rather than being compared, contrasted, or analyzed to highlight patterns, gaps, or methodological differences. Moreover, the discussion is mostly descriptive, without clearly establishing what has been studied, what is missing, and how this current research addresses that gap.

Another similar study was conducted by Regina Aprilia and Asdi Wirman (2023). Based on the results of this study, it can be concluded that teachers have succeeded in implementing the *talaqqi* method for early childhood at Asyiyah Lubuk Sikaping Kindergarten where teachers carry out three stages, namely; first, preparation of learning with material obtained from the guidebook to be memorized by children. Second, the teacher reads verses that have been separated into several parts, children listen to the teacher's reading and imitate the reading that has been exemplified by the teacher while being corrected if there are mistakes. Third, evaluation is through observing the process of memorizing the Qur'an for children at school and then the *muraja'ah* video sent by parents via WhatsApp. This relevant study uses subjects aged 3-6 years in memorizing the Qur'an in children. The application of the *talaqqi* method at different age levels with the determination of achievements according to the child's age does not prevent the learning process and objectives from being achieved properly. Meanwhile, the study at Baitussalihin Integrated Islamic Kindergarten only focused on class B and found differences in children's abilities in memorizing Juz 'Amma due to several factors that hindered the achievement of learning objectives.

Based on the description above, this research focuses on analysis of the implementation of the *Talaqqi* method in memorizing the Qur'an in early childhood, especially several *surahs* contained in Juz 30 (Juz 'Amma) using the *Tallaqi* method for class B children at Baitussalihin Kindergarten.

Methods

This research is qualitative research with a case study approach that presents descriptive data on a situation without manipulating or giving certain treatments to the research object. Qualitative research is oriented towards conditions or symptoms that are natural, fundamental, naturalistic and natural, So this research is a field research to examine the cases found. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Zuchri Abdussamad, 2021). So this study aims to analyze the implementation of the *talaqqi* method in memorizing Juz 'Amma at Baitussalihin Kindergarten Banda Aceh without taking any action on the subject or object of the research. Case study research has fewer subject characteristics than the aspects observed (Qomariyatus Sholihah, 2020). So the research subjects used were: 1 principal and 1 teacher from class B-1 who was selected purposively because this class had a case in memorizing Juz 'Amma by applying the *talaqqi* method. The research subjects can be seen in the following table:

Table 1. Research Subjects of *Talaqqi* Method Implementation

No	Respondent Code	Position	Role in <i>Talaqqi</i> Program
1	R-1	Principal	Explaining school rules and policies
2	R-2	Teacher	Class teachers who apply the <i>talaqqi</i> method in memorizing the Qur'an

Commented [-3]: the research gap is vague and implicit. The introduction does not clearly state what **specific problem or knowledge void** this study is trying to fill. A well-formulated introduction should explicitly identify:

- What has already been researched and known,
- What remains unclear or underexplored,
- Why this gap matters for theory, policy, or practice,
- And how the present study is positioned to address it.

Without a clearly articulated gap, the justification for the research becomes weak.

Commented [-4]: • Add 5–7 recent international journal references Scopus (within the last 5 years) related to:

- Early childhood Qur'anic memorization,
- Oral learning methods (e.g., *talaqqi*) in Islamic pedagogy,
- Cognitive development and memory in religious education.
- Structure the literature review thematically: e.g., *talaqqi* in early education, memorization and child development, parental involvement.
- Clearly articulate a **specific research gap** based on a synthesis of prior studies.
- Add a **closing paragraph of the introduction** that explicitly states:
 - the gap,
 - the research aim,
 - and the contribution of this study.

Commented [-5]: The use of only two informants (the principal and one teacher) raises concerns about the **depth and diversity of perspectives** represented in the study. While this may be acceptable in a tightly focused case study, the manuscript does not sufficiently justify why these two individuals alone were adequate to capture the full dynamics of implementing the *talaqqi* method. Additionally, **no efforts of data triangulation** are explicitly described (e.g., input from parents, students, or document analysis). This undermines the **credibility and robustness** of the findings.

It is recommended that the authors either:

- Add more informants**, such as parents or students (even in the form of group notes or anecdotal records), or
- Justify more clearly** why these two voices alone are methodologically sufficient—possibly by highlighting the intensity of interaction, their central role in implementation, and the use of triangulation from observations or documents.



The research data collection used instruments in the form of observation sheets and interview guidelines. The research was conducted on June 8-22, 2024 by conducting participatory observations during the learning process. Observations were carried out for 60 minutes/day in the process of memorizing verses based on the following indicators: 1) planning the implementation of the *talaqqi* method in memorizing *Juz 'Amma*, 2) steps for implementing the *talaqqi* method, and 3) evaluation of memorizing *Juz 'Amma* regarding students' memory. Meanwhile, structured interviews were conducted for 60 minutes/respondent regarding the implementation of the *talaqqi* method in memorizing the Qur'an. Interviews were conducted as more in-depth evidence related to the implementation of the *talaqqi* method with the following indicators: 1) School policies and regulations in implementing *Juz 'Amma* memorization, 2) Supporting and inhibiting factors for children in mastering *Juz 'Amma* memorization using the *talaqqi* method, 3) Supporting media in the process of implementing the *talaqqi* method when memorizing *Juz 'Amma*. The data that has been collected based on these indicators is then analyzed based on Miles Huberman's theory, namely: analytical and interactive methods. Qualitative data analysis is carried out in three stages, namely: data reduction, data presentation, and drawing conclusions (Askari Zakariah, et al., 2020); (Umrati&Hengki Wijaya, 2020). So this study collects data from observations and interviews and reduces it to produce simpler and more organized data. The results of the interview data are coded with respondents 1 and 2 (R1 and R2). Then the data is presented and analyzed systematically to process information in the form of narrative text.

Result

This research was carried out on June, 08-22, 2024 at Baitussalihin Integrated Islamic Kindergarten Banda Aceh. Memorizing the Qur'an (*Juz 'Amma*) using the *talaqqi* method which is carried out in kindergarten is the object of this research study. So the description of the results of collecting research data using observation sheets and interview guidelines for the study of memorizing *Juz 'Amma* using the *talaqqi* method at Baitussalihin Integrated Islamic Kindergarten Banda Aceh in class B1 is as follows:

1.1 School Policy and Planning

Based on the results of interviews with the principal (R1) and supporting data from observation results, it was found that memorizing *Juz 'Amma* is part of the learning curriculum designed in a curriculum formation meeting and the determination of memorization *surahs* that are continuously learned with *hadith* and prayer. The memorization program at this school is determined for kindergarten A graders to be *surah al-Fatihah* to *an-Nasr*. While for kindergarten B graders it starts from *surah al-Kafirun* to *al-Humazah* and the obligatory *surah*, namely *surah an-Naba'*. R1 also emphasized that the memorization program design has been socialized to parents so that there is cooperation between the school and parents in running the Baitussalihin Integrated Islamic Kindergarten program. The design is detailed in the Daily Learning Implementation Plan. In addition, the school also holds a *muraja'ah* program and an obligatory *tahfiz* extracurricular, namely memorizing *surah an-Naba'* to complete education and a special *muraja'ah* schedule every Friday.

Commented [-6]: In the presentation of interview findings with respondents (R1 and R2), **no direct quotations from the participants** are included using quotation marks ("..."). In qualitative research, direct quotations are essential to demonstrate the authenticity of field data and strengthen the validity of findings. For instance, when stating that some parents do not support the learning process at home, the point would be more convincing if supported by a direct quote such as:

"I often don't have time to assist my child because I'm busy with work," (R2, interview, June 10, 2024).

It is strongly recommended to **incorporate direct and representative quotations from interviews** for each main theme (implementation of the method, supporting factors, and inhibiting factors), to ensure the narrative is **empirically grounded** and reinforces the claims made in the discussion.

Commented [-7]: The opening of the Results section does not provide a **clear thematic overview or structural roadmap** of the findings. It is recommended to begin this section with a brief introductory paragraph outlining **the key categories of findings** (e.g., implementation of the *talaqqi* method, supporting factors, inhibiting factors), to guide the reader through the data presentation that follows.

1.2 Planning of Juz 'Amma memorization program

The planning of the memorization program based on the results of interviews with R1, R2, and supporting data from observations, it was found that the planning of the memorization program had been determined based on a working meeting of the educational institution implementing education/teachers. The planning of memorization achievements of the *surah* has been arranged based on the theme in one week which is arranged in the Weekly Learning Implementation Plan. Meanwhile, the implementation of the memorization program is determined using the *talaqqi* method. The implementation of the memorization program is carried out in *Mulok* activities (*tahfiz*, *talaqqi*, *muraja'ah*) at 08.30-09.30 WIB

1.3 Implementation of the *Talaqqi* method for memorizing Juz 'Amma

Based on the results of interviews with R2 and observations of the learning process, the researchers found that teacher apply the *Juz 'Amma* memorization method starting with the opening of the class in a classical manner, repeating the reading of prayers, hadiths and *surahs* that are adjusted to the steps of the *talaqqi* method. Children listen, exemplify, imitate repeatedly the readings read by the teacher until the child is able to repeat the reading perfectly during the learning process activities. The teacher also provides opportunities for children to submit memorization and adjusts the submission according to the child's ability to memorize verses.

The process of memorizing the Qur'an also uses a question and answer approach about the memorized *surah* randomly so that children repeat their memorization. This is based on the researcher's observations during the learning process. However, in the learning process, the researcher found that 5 out of 17 children still read *surahs* that were different from their teacher's requests. This is due to a lack of focus in understanding the teacher's questions. Besides this case, the researchers also found that 6 out of 17 children still heard the hijaiyah letters which did not match the *makharijul* letters and there were also differences in reading laws which were not in accordance with the *tajweed* laws, for example children read verses which contain *idgham* laws in verses which are not essentially *idgham*, *idhar* in verses which should contain *ikhfa* laws, in essence this is very clear in the implementation of the *talaqqi* method.

The implementation of the *talaqqi* method in memorizing *Juz 'Amma* is also evaluated by the teacher in the daily learning process. The teacher evaluates the child's ability to add memorization using the *talaqqi* method, the child's ability to improve *makharijul huruf*, and the child's ability to improve their reading according to what has been taught. The evaluation data is stored in the child's development notebook, so that the child's memorization and development data are easy to evaluate and report in the school's monthly meeting. The data will also be summarized in the semester report card.

1.4 Supporting factors in memorizing Juz 'Amma

Based on the results of interviews with R1 and R2, researchers found that Baitussalihin Integrated Islamic Kindergarten also collaborates with parents as support from parents in realizing school programs. The collaboration is in the form of child development notes written by R2 in a liaison book so that parents can see their child's memorization achievements. In addition, R2 stated that support in the form of motivation and guiding the reading of the Qur'an patiently will help make the school's extracurricular program a success, even R1 and R2 provide media facilities to stimulate children's

Commented [-8]: While the description of the teaching process is informative, it lacks **direct quotations from the participants**, which are crucial in qualitative research to demonstrate authenticity and voice. It is advisable to insert verbatim quotes, such as: "Every day, I repeat the verses until the child can follow fluently," (R2, Interview, June 10, 2024).

Commented [-9]: This is a concrete and relevant finding; however, it would be greatly enhanced by presenting the data in a **simple table or chart** summarizing the types and frequency of errors. This would improve clarity and make the results more accessible and interpretable.

memorization at home by sending Qur'an learning sites. Another supporting factor is the mandatory monthly activity in the form of parenting to share knowledge and discuss child development.

1.5 Inhibiting factors in memorizing Juz 'Amma

The process of memorizing the Qur'an also experiences obstacles both internally and externally. Based on the results of interviews with R2 and observations, the researcher found that internal inhibiting factors were caused by the lack of collaboration between media and methods so that children were less enthusiastic about learning. This can be seen from children's lack of focus in the learning process, which has implications for children's inability to distinguish the contents of the memorized *surah* from the name of the *surah* and some students are still unclear in pronouncing letters according to the *makharijul* of the letters.

This obstacle also comes from external sources so that it is implied that the learning objectives are not achieved optimally. R2 stated that there were parents who did not respond to the level of memorization achievement of their children while showing a connecting book from one of the B1 class children. So R2 also shared learning videos through groups on WhatsApp. However, this effort was also unsuccessful because the parents' busy work did not focus on continuing learning at home even if only to improve reading.

Discussion

Based on the data table of the findings that have been collected, the researchers analyzed using data reduction steps, data presentation, and concluding the data based on Miles Huberman's theory. So that the analysis based on the data above can be presented as follows:

1.1 Planning and implementing the Talaqqi method for memorizing Juz 'Amma

Based on the findings above, it can be said that TKIT Baitussalihin Integrated Islamic Kindergarten Banda Aceh has established a policies and planning to memorize short *surahs* in *Juz* 30. This policies are neatly arranged in the learning plan which is stated in the Daily Learning Implementation Plan. The planning that has been set involves the foundation, principal, teachers, stakeholders, and also the community. Teachers also introduce *hijaiyah* letters at level A before memorizing *Juz* 30 to children. In line with the study of Lina Amelia, et al. (2022) which states that the introduction of *hijaiyah* letters will be easier for children to understand if done early on, because children at this time are in a natural state that easily gets the light of wisdom from the Qur'an, before their lusts are contaminated with worldly influences that can pollute their souls. So the introduction of *hijaiyah* letters is important as initial capital to understand the basics of how to read the Qur'an before memorizing its verses.

The aim of memorizing *surahs* in *Juz* 30 designed by Baitussalihin Integrated Islamic Kindergarten is to introduce the content of the Qur'an as the main basis of Islamic religious law, introducing the Qur'an from an early age as the main capital so that children can apply the *surahs* that have been memorized in learning to introduce prayer. So that in designing the curriculum, the *surahs* that children memorize collaborate with the introduction of *hadith* and prayers and are in accordance with the themes discussed in daily learning at school. Baitussalihin Integrated Islamic Kindergarten as the basis for laying initial education and the baton of children's education from parents, aspires to

Commented [-10]: While external obstacles are mentioned, the data lacks **specific details or quantification**. For instance, how many parents were unresponsive? How many students lacked parental support? These omissions make the claim seem anecdotal. Supplementing the text with numeric indicators or illustrative quotes would improve the strength of the evidence.

Commented [-11]: • There is an overlap between findings and interpretation, which should be clearly separated; the Results section should focus strictly on *what was found*, not *why* (reserved for Discussion).

- There is no **summary paragraph or highlights** that clearly identify the key findings.
- **No direct quotes** are included throughout the section, which undermines the qualitative nature and depth of the study.
- Minor quantitative data (e.g., number of students struggling with memorization) is used but not systematized—**visual representation** such as a table or chart is recommended.

Commented [-12]: • Too much repetition of descriptive information already presented in the results.

- **Limited engagement with theoretical or conceptual frameworks**—for example, no discussion of early childhood memory development in light of Piaget or Vygotsky.
- **No reflection on limitations** of the findings within the discussion itself (only noted briefly in the conclusion).
- **No explicit statement on the study's contribution to the field** or what it adds beyond confirming existing studies.

Commented [-13]: The opening of the discussion section begins with a procedural statement about the data analysis process, which **belongs in the methods section**, not in the discussion. The discussion should immediately focus on **interpreting the results**, highlighting what was found and how those findings relate to existing literature, theoretical frameworks, and practical implications.

Commented [-14]: This transitional phrase is vague and functions more like a continuation of results rather than a shift to interpretation. The discussion section should **explicitly return to the research objectives** and synthesize how each key finding responds to those objectives—this connection is currently **implicit and weak**.

Commented [-15]: The discussion reiterates descriptive results and program details instead of providing a **critical reflection or theoretical integration**. Much of the content here repeats what was already stated in the results section. The author should reduce repetition and instead focus on **how and why** the implementation of the talaqqi method functioned as it did, supported by literature.

create a Qur'anic generation. So this school designed a Qur'an-based curriculum. The *surahs* memorized in class B are *surah al-Kafirun* to *al-Humazah* and the obligatory *surah* as a condition for completing learning is *surah an-Naba'* as an extracurricular activity so that learning objectives can be achieved. This memorization activity is a capital for introducing the Qur'an from an early age which is instilled so that the child's love for studying the Qur'an grows at the next level. Muthmainnah (2015) in her study said that the Qur'an and *Hadith* are the main basis for preparing the Islamic religious education curriculum, and it would be even better if various sources were added, namely *Ijma'* and *Qiyas* as an initial introduction at the PAUD level. In line with this, Suharsono (2022) emphasized that the Qur'an and *Sunnah* are the main curriculum for educating the Islamic generation.

Memorizing Juz 'Amma in early childhood will be realized by using the right method in learning. Indonesia in general is very good in the Qur'an teaching system both in terms of strategy and methods applied such as the *qiroati*, *Baghdadi*, *at-tanzil*, *iqro'*, *talaqqi* methods and so on. The method is a very urgent component in the transformation of science. Educational goals cannot be realized optimally if there is no good method in delivering the material (Muthmainnah, et.,al. 2021). Of course, teachers need the right method to apply in the learning process. The method is considered more important than the material in the scope of the learning process. So a method will be said to be good and appropriate if the method is able to lead students to the goals they want to achieve material (Anhar Khafid, et al. 2024). A good, effective and varied method in memorizing the Qur'an will affect the process of memorizing the Qur'an so that effectiveness in memorizing is created. Of course, this method will be applied at the right time, conditions and situations. Teaching the Qur'an must always be prioritized by all parties, both in terms of methods, teachers and students to compile a curriculum for teaching memorization of the Qur'an. Quran teachers and students are required to focus on Quran learning activities to achieve good results for the Quran learning program (Nurjannah Achmad, et.,al. 2021); (Nur Millah Muthohhorah, et.,al. 2022).

Baitussalihin Integrated Islamic Kindergarten chose the *talaqqi* method as one of the methods for memorizing the *surahs* in Juz 30. The application of this method was carried out after the congregational *dhuha* prayer at school. The use of this method also collaborated with the story method and question and answer of verses to strengthen children's memorization and avoid boredom in learning. The implementation of memorizing *surahs* in Juz 30 based on observation and interviews was carried out in the form of *Mulok* activities which included *Tahfiz*, *Talaqqi*, and *Muraja'ah*. The *talaqqi* method was carried out by combining memorization in the previous meeting with memorization of *surahs* in the new meeting. After that, the teacher asked the child to submit the memorization to the class teacher and the accompanying teacher documented the daily score by giving a star symbol according to the child's ability to memorize the *surah* in front of the teacher. The class teacher documented the activities in a personal book related to the results of the child's memorization achievements so that it was easy to carry out the final evaluation which would be summarized in the learning report card. *Muraja'ah* activities were carried out on Fridays to evaluate the memorization that had been carried out according to the daily plan. This study is in line with Aisyah Qanita, et al. (2024 who stated in their study that the application of the *talaqqi* method has a positive impact on the quality of students' memorization of the Qur'an because it can increase

Commented [-16]: This paragraph again returns to **narrative-style explanation** of the implementation, which belongs in the Results. The discussion must now move toward **conceptual synthesis**: what do these findings mean in the larger context of early childhood Qur'anic education?



their enthusiasm and motivation in memorizing. This method allows teachers to closely monitor student progress, assess their memorization abilities individually, and provide direct guidance. Overall, this method makes it easier for students to better understand and memorize the verses of the Qur'an.

The application of the *talaqqi* method in memorizing *Juz 'Ammah* begins with a classical opening of the class with the activity of repeating daily prayers, reading *Asmaul Husna*, then repeating the surah that has been memorized together in accordance with the limits of the verses memorized by the child based on the school manual. The repetition of the *surah* is also adjusted to the steps set out in the *talaqqi* method, namely; It starts with the children listening to the teacher's reading, then modeling and imitating the reading read by the teacher repeatedly until the children are able to repeat the reading perfectly without the teacher's help. This method also gives children the opportunity to read their memories orally to the teacher face to face. Apart from that, the teacher also uses an approach by randomly asking and answering questions about memorized *surahs* so that children repeat their memorization over and over again. Class teachers are assisted by accompanying teachers in learning activities so that learning can run well and focus on activities. The application of this method in memorizing the Qur'an, especially certain *surahs* in *Juz 30*, is not carried out with compulsion to be like his friends. This curriculum is very flexible and adapted to the child's abilities. Children's ability to hone their cognitive abilities is basically a natural ability given by Allah without limits, a natural ability as a human being who has the potential to think, has a soul, and is a creature who can receive education, but it depends on the stimulation given by educators (Muthmainnah, 2018). The success of children in memorizing is also inseparable from the teacher's ability to apply the *talaqqi* method, this is in line with the study of (Nurhafiza Hamzah, et al., 2022) which states that teacher qualifications in memorizing the Qur'an are one of the important sub-elements in the *e-talaqqi* model. So teachers must teach according to their qualifications

Based on the results of the interview with R2, it was found that teachers also conducted muraja'ah together with children at school, teachers guided children not only to be able to memorize, but also guided them to understand the contents and meaning of the verses contained in the surah. Furthermore, the last step carried out in learning is evaluation. Where evaluation is a teacher's step to assess student learning outcomes at Baitussalihin Kindergarten. Components assessed in this evaluation include fluency in memorization, accuracy of reading according to the *tajweed* and *makhrijul* letters. If the reading of the *surah* is not good, it will affect the fluency of memorization and make the child's assessment of memorization in the "not yet capable" category. The teacher carries out a final evaluation regarding all the achievements of the child's learning activities on that day. Evaluation activities are carried out after the children have a break, accompanied by closing activities. For example, repeating *surahs* that children have memorized together and other learning activities. The child's successful achievement in memorizing *Juz 'Ammah* is neatly documented in a child development book so that it can be easily evaluated at the final stage for assessment on the school report card in descriptive form. After that, the class teacher and accompanying teacher closed the class by reading a closing prayer.

Commented [-17]: While the author attempts to connect findings to prior studies, the comparison remains **surface-level**. The discussion lacks critical engagement, such as:

- What is different or novel about this study?
- Why might the findings differ or align with previous work?
- What specific contextual or methodological factors explain this?

A more analytical stance is needed to move from descriptive to critical discussion.

Commented [-18]: The inclusion of this detail here again reflects a **blurring of boundaries** between results and discussion. Instead, this should be reframed as: *What does this say about the role of repetition in Quranic memorization for young learners?* and then linked to cognitive development literature or Quranic pedagogy research.

1.2 Supporting and inhibiting factors in implementing the *talaqqi* method in memorizing Juz 'Amma

Kindergarten is one of the steps to realize the hope that children can get early education. However, the learning objectives can be realized if the three centers of education can collaborate well. The components in the three centers of education must continue to work together to educate the nation's generation. Urie Bronfenbrenner (1977) in Niswatin Khoiriyah, et al. (2025) has developed an ecological system theory that focuses on child development. This theory explains that the role of family, teachers, and schools is very important in the growth and development of children. So there are 5 environmental systems that influence their growth and development, namely; microsystem, mesosystem, ecosystem, macrosystem, and chronosystem. Microsystem is the closest institution that is very influential in contributing to the growth and development of children, microsystem consists of family, friends, and school. Educational institutions will be of high quality if families, schools, and the environment can work together in improving, developing and improving children's education. This collaboration is included in the mesosystem. For example, an educational institution that has a curriculum and qualified teaching staff to develop children's reading of the Qur'an, but is not supported by the environment, both family and community, then the education obtained by the child is not achieved perfectly (Muthmainnah, 2023).

Based on the data sources that have been collected, it was found that there are factors that influence the target of memorizing Juz 'Amma to be realized according to the school's expectations and some are not achieved optimally, even though the school has arranged it neatly in a curriculum and made maximum implementation efforts. The supporting factors for the implementation of activities well include:

1.2.1. Motivation

The role of educators and parents is certainly inseparable in children's educational development. Teachers and parents have an urgency in providing motivation, guidance and attention that will foster strength and a spirit of love in learning the Qur'an from an early age. Motivation of teachers and parents as a trigger for the growth of children's love in supporting children's memorization achievements. Motivation must be changed from material to meaningful things. This is done so that children are not fixated on just one form of motivation and do not only act to get material rewards (Nursi, 2006). The motivation given can be in the form of support, guidance, meaningful attention, such as saying that Allah gives mercy to people who can read and memorize the Qur'an well and the rewards are multiplied, children who memorize the Qur'an will giving a crown to his father and mother in the afterlife, and so on by getting used to positive, meaningful words and fostering his love for the Qur'an.

Teachers at Baitussalihin Integrated Islamic Kindergarten have provided motivation in teaching the Qur'an to children, encouraging and guiding children to be able to recite verses according to the *makharijul* letters properly and correctly. Even with the implementation of this *talaqqi* method, it will be easier for teachers to provide motivation to children. In addition, this supporting factor will be more perfect if supported by the motivation of parents at home in continuing guidance to realize the goal of memorizing the Qur'an to be achieved optimally. We can learn from the story of Lukman how to educate children to become lights of the world and the hereafter (Ministry of Religion, QS: Lukman:31; 13-19). So that child development is greatly

Commented [-19]: Structuring the discussion thematically is helpful, but again, the **analytical depth is lacking**. The discussion here largely paraphrases interviews and provides didactic exposition on parenting and education, rather than analyzing:

- How do these supporting/inhibiting factors interact with the *talaqqi* method?
- Which factor had the most influence, and how can this inform future implementation?
- What does this say about early childhood learning environments in religious settings?



influenced by microsystems, mesosystems, ecosystems, macrosystems, and chronosystems which will form positive or negative influences in their lives.

1.2.2. Media

Media is a support facility provided to stimulate learning with easy, cheap and fun means. Baitussalihin Integrated Islamic Kindergarten provides adequate media in the form of loudspeakers, *hijayyah* letter teaching aids, provides memorization guidebooks (*surahs*, *hadiths* and *prayers*) which the school hands over to each parent at the beginning of the learning year. The loudspeaker is used to play *murathal* readings, songs and gymnastics activities at school. As for other media that act as supporting factors in the implementation of memorizing *juz 'amma*, parents are given special books which contain short *surahs*, daily prayers and *hadiths* to make it easier for parents to guide and direct their children in guiding their children's memorization.

1.2.3. Cooperation

The last supporting factor is the collaboration between parents and teachers to achieve maximum learning goals. The role of educators and parents is very important in guiding children so that learning routines can be internalized both at home and at school. Schools only play one step in realizing children into a quality generation, so parental collaboration is required. Responsible parents will not release their obligation to educate their children just by entrusting them to educational institutions. So being a smart parent in this digital era is not as easy as turning the palm of your hand. Where cultural shifts, environmental influences, and media make the tasks of parents and educators in formal educational institutions today much more difficult than a few decades ago. Einstein in Ihsan Baihaqi (2013) has said that we cannot solve today's problems with yesterday's thinking in realizing learning goals. So here the creation of microsystems, mesosystems, ecosystems, macrosystems, and chronosystems is always continuous.

Baitussalihin Kindergarten implicitly demands the participation and collaboration of parents in educating their children through the socialization of the Quran memorization program. Parents are asked to be proactive in memorizing short verses, fostering motivation, guiding, appreciating what their children have achieved so that children grow and are enthusiastic in learning the Quran. So that children do not only spend time memorizing *surahs* at school. But have prepared the memorization that has been assigned at the end of the meeting to be memorized at their respective homes. Parents can guide children using a *murathal* loudspeaker. If this collaborative activity goes well, then the teacher can listen and mentally re-remember the memorization as a reinforcement at school. Activities like this are highly expected by every educational institution to create a Quranic generation. Because children's education is not solely the responsibility of teachers at school, but also the responsibility of parents as the true owners of Allah's trust.

The form of collaboration between parents and teachers is very effective at Baitussalihin Kindergarten. This is based on interviews with R1 and R2. The school has provided a learning liaison book, where teachers will describe the obstacles or achievements of children during one week of learning. Then hold regular meetings between parents and teachers to reflect and evaluate the development, obstacles, and progress of children in memorizing and other activities. In addition, there is digital communication carried out by teachers with parents to share information about children's activities, children's achievements in memorizing, and other important

Commented [-20]: This assertion is not critically examined. What defines "effective" in this context? Were there observable outcomes tied to this collaboration? Were there differences among children with active versus inactive parental involvement? The discussion should probe deeper and avoid unqualified generalizations.

information through WhatsApp groups. So that children's development at home can also be known by teachers and parents can also find out about their children's development at school with learning videos sent via WhatsApp. This educational collaboration is a supporting factor in the implementation of the *talaqqi* method in memorizing *Juz 'Amma* at Baitussalihin Kindergarten. This is in line with the study of Tiwuk et al., (2025)) which states that teachers prepare learning schedules based on certain *surah* targets, while parents provide reinforcement at home, so that a cohesive habituation framework is created. Furthermore, spiritual motivation among students appears as a strong internal driver that maintains discipline outside of external supervision. So memorizing verses is part of children's cognitive development not only stimulated by teachers at school. But the result of cooperation between teachers and parents.

Obstacles to learning the Qur'an based on interviews with R1 and R2 found several factors such as: that some parents have limited time to accompany their children at home, limited knowledge of religious pedagogy, and the child's social environment in the community. The limited time of parents has an impact on the lack of collaboration with teachers in guiding and protecting children while in their care. Some parents think that their children have learned at school, so they don't need to be pressured to study at home. There are some parents who do not have time to read the liaison books provided by the school, so teachers do not find learning feedback while at home, even this is because parents think that memorizing the Qur'an is not a compulsion for students at Baitussalihin Kindergarten Banda Aceh

The implementation of the *talaqqi* method in memorizing *juz 'amma* which is not facilitated by parents at home, some of which cause children to lose focus when memorizing or *muraja'ah*, some students are still unclear in reading the *makharijull* letters and *surahs* that they have memorized. This will have an impact on other children who imitate their friends who have not been able to memorize the Qur'an and cause teachers to have difficulty in directing children at school. Another inhibiting factor is that children rarely go to school so that it can cause the target set by the teacher not to be achieved. This happens due to the lack of pedagogy and support from some parents who cannot collaborate with teachers so that parents cannot coordinate, guide, and utilize the facilities provided by the school to control learning at home.

Conclusion

The implementation of the *talaqqi* method has been carried out well in accordance with the provisions of the Qur'an learning curriculum at Baitussalihin Integrated Islamic Kindergarten Banda Aceh. The learning steps that have been determined are: a) reading the letters contained in *Juz 30* according to the curriculum until the child can memorize them, b) adding new memorization at the next meeting, c) reviewing the memorization that has been studied before starting a new memorization, and d) evaluating all memorization. The *talaqqi* method was implemented well due to supporting factors such as extracurricular *tahfidz* activities, parenting, good collaboration with parents through: video recordings of children's memorization targets, liaison books, and loudspeaker media at school. However, it is undeniable that there are obstacles in its implementation that have an impact on memorization achievements that are not in accordance with the target, such as the lack of supporting media that can foster the spirit of memorizing the



Qur'an, losing focus and getting bored easily with memorization activities, lack of time and religious pedagogy of parents in directing children to memorize the Qur'an at home.

Declarations

Author contribution statement

Funding statement

The importance of paying attention to the stages of child development in instilling a love for the Qur'an from an early age. The right method and in accordance with the characteristics of the child is very necessary to stimulate the child's ability in learning the Qur'an. In addition, support and motivation from parents are also very important so that the child's abilities can develop optimally, especially in stimulating the ability to memorize *Juz 'amma* from an early age. The author hopes that this method can be further developed by further researchers both in qualitative and quantitative forms so that a generation of Qur'anic is created.

Data availability statement

The corresponding author may provide datasets generated and/or analyzed during this research upon reasonable request.

Declaration of interests statement

The authors declare that competing interests or personal relationships did not influence any portion of the work reported in this research.

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Kepada: Heliati Fajriah <heliatifajriah@ar-raniry.ac.id>

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We have reached a decision regarding your submission to Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini, "Talaqqi Method Talaqqi Method in Memorizing Juz 'Amma at Baitussalihin Integrated Islamic Kindergarten Banda Aceh: Talaqqi Method-Memorizing Juz 'Amma".

Our decision is to: Accepted

Best Regard,

Lailatu Rohmah

Program Studi Pendidikan Islam Anak Usia Dini

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Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini<http://ejournal.uin-suka.ac.id/tarbiyah/goldenage>email: goldenage@uin-suka.ac.id**B-Metode Talaqqi+Heliati+Muthmainnah+Qathrunnada.docx**
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Implementation of the *Talaqqi* Method in Memorizing *Juz 'Amma* among Kindergarteners: A Case Study at Islamic Kindergarten, Banda Aceh

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Keywords:

Talaqqi method, Qur'anic memorization, early childhood education, *Juz 'Amma*, parental involvements

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Abstract

This study explores the implementation of the *talaqqi* method in Qur'anic memorization of *Juz 'Amma* among kindergarten students at Baitussalihin Integrated Islamic Kindergarten in Banda Aceh. Although widely regarded as a foundational pedagogical approach in Islamic education, the *talaqqi* method remains understudied in early childhood contexts, particularly in relation to its interaction with home learning environments and parental support. The objective of this study is to examine how the *talaqqi* method is applied in classroom instruction, identify the supporting and inhibiting factors influencing its effectiveness, and assess the extent to which family-school collaboration affects children's memorization outcomes. Employing a qualitative case study approach, data were collected through participatory observation and semi-structured interviews involving one principal, one teacher, one parent, and three students from Class B. Data were analyzed thematically using the Miles and Huberman interactive model. The findings reveal that while the *talaqqi* method was implemented systematically through phases of teacher recitation, student repetition (*murāja'ah*), and evaluation, its success was heavily influenced by contextual factors. Supporting elements included structured *tahfīz* programs, availability of auditory media, and parenting sessions. Inhibiting factors included inconsistent parental involvement, minimal follow-up at home, and difficulties in children's articulation of *makhārij al-ḥurūf*. This study contributes to the growing literature on Qur'anic pedagogy by affirming that the effectiveness of *talaqqi* in early childhood education is not solely determined by instructional methods but also by the alignment between formal and informal learning contexts. Limitations of this study include its focus on a single institutional setting and reliance on qualitative data, which restrict generalizability. Future research should consider longitudinal or mixed-method designs to examine long-term memorization retention and the role of family engagement. Educators and curriculum developers are advised to integrate structured home-school communication mechanisms and provide training for parents in Qur'anic literacy facilitation.

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Introduction

Qur'anic education in early childhood is fundamental for shaping a Muslim generation rooted in faith and guided behavior. This is supported by a well-known *ḥadīth* of the Prophet Muhammad (peace be upon him), narrated by Ṭabarānī from 'Alī ibn Abī Ṭālib, which emphasizes the importance of teaching children to love the Prophet, his family, and the Qur'an. Such directives underscore the urgency of instilling Qur'anic values early in life to foster moral reasoning and character formation (A. Shukri et al., 2020; Ulwan, 2012). Exposure to Qur'anic content from a young age strengthens children's emotional attachment to its teachings, allowing them to link religious values to everyday behavior and life choices (Frananda et al., 2024; Kaltsum & Amin, 2023). Thus, religious education in the early years serves both as a spiritual obligation and a developmental necessity that aligns with children's emotional, cognitive, and moral growth (Bellous, 2021; Hill & Woolley, 2022; Mahmud et al., 2024).

In this process, both parents and educators play an integral role in ensuring children's optimal development by providing spiritual guidance and access to age-appropriate educational tools. A righteous child (*ṣāliḥ*) is viewed in Islamic teaching not only as a divine trust (*amānah*) but also as a long-term investment with both worldly and eternal rewards (Ahyar et al., 2023; Ilmi & al., 2021). Early childhood is considered the golden age for stimulating memory and cognitive growth. Qur'anic memorization activates multiple layers of memory—sensory, short-term, and long-term—strengthening both intellectual capacity and spiritual resilience (Aini et al., 2021; Ningrum & Muhid, 2024; Tiwuk & al., 2025). The method of repetition commonly used in Islamic education promotes retention, comprehension, and internalization. This aligns closely with both Islamic tradition and modern theories of cognitive development (Mogra, 2020; Stimpson & Calvert, 2021).

One of the central pedagogical approaches in traditional Islamic education is *talaqqī*—a method of Qur'anic memorization through oral transmission in a face-to-face setting. In this method, the teacher recites a verse aloud, and the student listens closely and repeats it until accurate memorization is achieved. The practice of *talaqqī* emphasizes *oral-aural transmission* (*riwāyah mashfūhah*), which has historically preserved the precision and authenticity of Qur'anic recitation (Alhassen, 2021; Ramli et al., 2024). The technique is not only effective but also spiritually meaningful, creating a close bond between teacher and student during the learning process. It has been widely accepted in various Islamic educational settings due to its simplicity, proven efficacy, and historical legitimacy (Qawi, 2017). Beyond technical accuracy, it fosters emotional connection and attentiveness in learners (Karam et al., 2024).

Historically, *talaqqī* emulates the Prophet Muhammad's recitation of the Qur'an to the Angel Jibrīl each Ramadan. This tradition ensured that the Qur'an was transmitted with precision (*mutqin*) and stability (*thābit*), as reflected in Qur'anic verse QS al-Hijr: 15:9, affirming divine preservation (Ministry of Religion, 2022). It also reinforces the notion of the Prophet's illiteracy as a sign of divine authorship, countering claims that the Qur'an was man-made (Jarrah et al., 2020). For early childhood learners, *talaqqī* is particularly effective because it supports phonological awareness and auditory learning—two crucial elements in developing correct pronunciation and rhythm. It also facilitates the practice of *tajwīd* (rules of Qur'anic recitation), including articulation accuracy (*makhārij al-ḥurūf*, i.e., proper points of articulation of Arabic letters) and sound elongation rules, through repeated listening and imitation (Tiwuk & al., 2025). In this way, the method serves both pedagogical and spiritual objectives in Qur'anic instruction (Rahmita & al., 2023; Widiastuti & Yuliati, 2023).

However, initial classroom observations at *Baitussalihin* Integrated Islamic Kindergarten in Banda Aceh on August 29, 2023, revealed that the implementation of the *talaqqī* method in Class B had not yet reached optimal results. Of the 17 students observed, eight exhibited confusion in distinguishing between short *sūrahs* (chapters), sometimes mistaking *Sūrat al-Mā'ūn* for *Sūrat at-Takāthur*, and showed hesitation when asked to recall verses previously memorized. Additional challenges emerged in phonetic articulation, particularly with Arabic letters like *ḥā'*, *khā'*, and *hā'*, as well as the application of *tajwīd* rules such as *iqḷāb* (consonantal transformation) and *ikhfā'* (nasalization during recitation) (Umrati & Hengki Wijaya, 2020). Some students had not yet memorized the required *sūrahs* from *Juz 'Amma* (the 30th part of the Qur'an), indicating issues in consistency, retention, and instructional delivery. These findings point to a need for reevaluating classroom strategies and improving reinforcement mechanisms to bridge the gap between learning intentions and actual outcomes (Anshary et al., 2025; Makrus & Usriyah, 2023).

Previous studies demonstrate that the success of the *talaqqī* method is highly context-dependent. For example, Ulya and Ni'mah (2023) found that children aged 4–5 in Class A at RA Nurul Jadid met their memorization targets effectively through structured implementation and active teacher engagement. Similarly, Novitriani and Muhdi (2025) reported that children in a spiritually rich orphanage setting demonstrated high retention and fluency in Qur'anic recitation when exposed to consistent *talaqqī*-based instruction. Another study by Aprillya and

Wirman (2023) conducted at TK Asyiyah revealed the importance of instructional scaffolding and parental support, particularly through digital *murāja'ah* (review of previously memorized verses) practices facilitated at home. These findings collectively suggest that while *talaqqi* is a pedagogically sound method, its success is shaped by external factors such as instructional consistency, learning environment, and parental involvement. In contrast, the mixed results observed at *Baitussalihin* indicate contextual limitations that merit closer analysis.

In response, this study aims to examine the practical implementation of the *talaqqi* method in Class B of *Baitussalihin* Integrated Islamic Kindergarten, with a focus on Qur'anic memorization among early childhood learners. The research investigates how educators apply this traditional method in modern early education contexts, what strategies and teaching media are employed, and how both internal (teacher quality, routines) and external (parental support, distractions) factors influence outcomes. Supporting elements like extracurricular *tahfīz* programs (structured Qur'anic memorization sessions), parenting involvement, and teacher-parent communication are explored alongside limiting factors, including inconsistent home reinforcement and technological distractions. Ultimately, the study seeks to clarify the gap between pedagogical intentions and actual results, contributing to the refinement of Qur'anic teaching practices and the advancement of early childhood *tahfīz* education.

Methods

Research Design

This study employed a qualitative case study approach to explore and describe in depth the implementation of the *talaqqi* method in memorizing *Juz 'Amma* among Group B students at *Baitussalihin* Integrated Islamic Kindergarten, Banda Aceh. A case study was chosen due to its capacity to investigate phenomena in their natural and contextual settings without manipulation, focusing on real-life classroom dynamics (Creswell & Creswell, 2018). The research questions addressed were: (1) How is the *talaqqi* method implemented in the classroom setting? (2) What factors support or inhibit the effectiveness of the method? and (3) How does school-family collaboration affect students' Qur'anic memorization? This design allows for a holistic understanding of practices, policies, and pedagogical challenges faced by early childhood Islamic educators.

Research subjects were selected through purposive sampling, focusing on key informants with substantial involvement in the planning, execution, or evaluation of the *talaqqi* method. A total of six participants were involved, comprising the school principal, a class teacher, a parent of a Class B1 student, and three actively engaged students. These individuals were selected based on their central roles and access to relevant information related to the memorization program. The identities of the participants are anonymized using respondent codes, as presented in the following table:

Table 1. Research Subjects of Talaqqi Method Implementation

No	Respondent Code	Position	Role in Talaqqi Program
1	R-1	Principal	Explaining school rules and policies
2	R-2	Teacher	Class teacher applying the <i>talaqqi</i> method in Qur'anic memorization
3	R-3	Parent	Supporting and evaluating the <i>talaqqi</i> implementation from the family environment
4	R-4	Students	Anecdotal documentation of student participation in the <i>talaqqi</i> memorization program

Data collection was carried out from June 8 to June 22, 2024, using two primary techniques: participatory observation and semi-structured interviews. Observations were conducted for approximately 60 minutes per session, focusing on (1) how *talaqqi* was planned and implemented in the classroom, (2) the teacher's instructional steps, and (3) students' memory performance and engagement. Interviews were conducted with all respondents, lasting approximately 60 minutes each, to obtain deeper insights into: (1) school policies

regarding Qur'anic memorization, (2) supporting and inhibiting factors, and (3) the use of learning media in facilitating *talaqqi* activities. All interviews were recorded and transcribed verbatim.

Data analysis followed the interactive model of Miles and Huberman (Miles et al., 2018), involving three key stages: data reduction, data display, and conclusion drawing and verification. In the reduction phase, irrelevant data were eliminated and recurring patterns were highlighted. Next, key findings were displayed in thematic matrices to allow comparison and interpretation. Finally, conclusions were drawn and verified through triangulation and respondent validation.

To ensure trustworthiness, the study applied credibility (through member checking and triangulation of data sources), dependability (through documentation of procedural steps), and confirmability (through audit trails and peer debriefing). Ethical clearance was obtained, and participants were informed of the study's aims and provided with informed consent. All names and personal information were anonymized to maintain confidentiality and uphold ethical standards in research involving young children and educators.

Result

This research was conducted from June 8 to 22, 2024, at *Baitussalihin* Integrated Islamic Kindergarten in Banda Aceh. The study focused on the implementation of the *talaqqi* method, a traditional Qur'anic memorization approach based on oral transmission and repetition, in facilitating the memorization of *Juz 'Amma* (the 30th section of the Qur'an) among early childhood learners. Based on the data collected, the researcher identified three central thematic categories that structure the analytical focus of the study: (1) planning and implementation of the *talaqqi* method in memorizing *Juz 'Amma*; (2) supporting factors for the implementation of the *talaqqi* method; and (3) inhibiting factors affecting its implementation. These categories provide a clear framework for understanding the institutional strategies, teaching practices, and contextual challenges involved in applying the *talaqqi* method within an early childhood educational setting.

A brief overview of the findings, based on observation sheets and interview guidelines, highlights how the *talaqqi* method was implemented in Class B1 of the kindergarten. The analysis examines aspects such as instructional planning, teacher delivery, student performance, and parental engagement. These elements reveal both the strengths and limitations of using traditional Qur'anic pedagogy in a modern early childhood learning environment. The results offer meaningful insights into how Qur'anic instruction can be improved and adapted to support foundational religious education.

School Policy and Planning

Based on the results of interviews with the principal (R1) and supporting data from classroom observations, it was found that memorizing *Juz 'Amma* is a structured part of the school's official curriculum. The memorization component is designed during curriculum formation meetings, where teachers and administrators agree upon the selected surahs to be taught in alignment with prayer and *hadith* recitation. This alignment ensures the integration of Qur'anic memorization within a broader framework of Islamic character education. The school has established clear targets: Kindergarten A students are expected to memorize from *Surah Al-Fatihah* to *An-Nasr*, while Kindergarten B students begin from *Surah Al-Kafirun* to *Al-Humazah*, with *Surah An-Naba'* designated as compulsory.

Furthermore, R1 emphasized that this memorization program is socialized to parents to promote active collaboration between school and home. By involving parents, the school ensures that the memorization process continues beyond the classroom and becomes part of the child's daily routine. This initiative is detailed in the Daily Learning Implementation Plan and complemented by a *muraja'ah* (review) program that reinforces memorized verses. Additionally, the school offers a mandatory *tahfiz* extracurricular session focused on *Surah An-Naba'*, held

regularly to complete the memorization goals. A special *muraja'ah* session is also scheduled every Friday to reinforce retention and accuracy.

Planning of Juz 'Amma Memorization Program

The planning of the memorization program, based on interviews with R1, R2, and supported by observational data, is the result of deliberate coordination between teachers during institutional working meetings. These sessions focus on setting weekly thematic plans, including specific surahs for memorization aligned with learning themes, which are then recorded in the Weekly Learning Implementation Plan. This detailed planning ensures that memorization is not random but instead follows a developmental structure suited to early childhood capabilities. It also allows teachers to monitor progress and adjust instruction accordingly.

To implement the memorization program effectively, the *talaqqi* method has been selected as the main instructional approach. This method emphasizes repetition, listening, and modeling, which are developmentally appropriate techniques for young learners. The memorization process is integrated into the school's *Mulok* (local content) activities, specifically in daily *tahfiz*, *talaqqi*, and *muraja'ah* sessions conducted from 08:30 to 09:30 WIB. The consistency of this time allocation contributes significantly to the formation of memorization habits in children, providing a dedicated space for spiritual and cognitive growth within the school schedule.

Implementation of the Talaqqi Method for Memorizing Juz 'Amma

Based on interviews with R2 and observations of the learning process, it was found that the teachers begin memorization sessions with a classical classroom opening, which includes the recitation of daily prayers, *hadith*, and selected surahs, following the steps of the *talaqqi* method. R2 stated:

"We ask the children to listen to the verses we recite, then model and repeat the readings multiple times until they are able to recite them accurately during the learning process."

R2 further explained:

"We give the children opportunities to contribute their memorized verses and tailor the session according to each child's memorization ability."

In addition to rote repetition, the *talaqqi* method includes a question-and-answer approach, where children are randomly asked to recite previously memorized surahs, promoting spontaneous recall and reinforcing learning.

Based on the observational data, the researcher noted that children in Class B (17 students) demonstrated varying levels of memorization ability. Some students responded with different surahs than what was requested—for instance, when asked to recite *Surah Al-Kafirun*, one student recited *Surah Al-Ma'un*. A number of children still struggled with correct pronunciation of *hijaiyyah* letters, particularly regarding *makharijul huruf*, and some had not fully mastered *tajweed* rules. However, despite not having formal instruction in *tajweed*, children exposed to the *talaqqi* method could already distinguish between *ghunnah* and non-*ghunnah* pronunciations, suggesting a natural acquisition of phonetic sensitivity through auditory modeling.

The data on learning outcomes is summarized in the following table:

Table 2. Children's Al-Qur'an Learning Achievements

No	Indicator	Number of Achievements
1	Children are able to memorize the correct reading	11 / 17
2	Children are unable to memorize the correct reading	6 / 17
3	Children are able to memorize according to teacher requests	12 / 17
4	Children are unable to memorize according to teacher requests	5 / 17

The implementation of the *talaqqi* method is assessed continuously by teachers during the daily learning sessions. The assessment includes measuring children's progress in memorizing new surahs, refining their pronunciation of *makharijul huruf*, and ensuring accurate recitation in line with what has been taught. Teachers document this evaluation in each child's

development notebook, which serves as a valuable tool for tracking individual progress over time. This systematic recording not only facilitates periodic reporting to parents but also assists in tailoring instructional strategies to meet each student's needs more effectively.

Supporting Factors in Memorizing Juz 'Amma

Based on the results of interviews with R1 and R2, the researcher found that *Baitussalihin* Integrated Islamic Kindergarten actively collaborates with parents as a supporting factor in the successful implementation of the school's Qur'an memorization program. This collaboration is facilitated through child development notes written by R2 in a liaison book, allowing parents to monitor their children's memorization achievements consistently. By maintaining two-way communication, the school encourages parental engagement as a way to reinforce learning beyond the classroom. In addition, R2 emphasized that parental support in the form of consistent motivation and patient guidance in reciting the Qur'an plays a critical role in supporting the school's extracurricular programs, especially in *tahfiz*.

To further enhance memorization, both R1 and R2 also provide supporting media such as Qur'anic learning websites, which are shared with parents to stimulate memorization at home. These online resources aim to help children listen to and practice surahs outside of school hours in a more interactive and flexible manner. Another important supporting factor is the school's mandatory monthly parenting sessions. These meetings serve as a platform for parents and teachers to share knowledge, discuss child development, and address any concerns related to learning progress. Such integrated efforts create a comprehensive support system that aligns the roles of school and home in nurturing Qur'anic memorization.

Inhibiting Factors in Memorizing Juz 'Amma

Despite the structured program, the process of memorizing the Qur'an is not without challenges, both internal and external. Based on the results of interviews with R2 and classroom observations, internal inhibiting factors often stem from a lack of synergy between the media used and the teaching methods applied. When learning tools are not effectively combined with appropriate strategies, children's interest and enthusiasm tend to decrease. This can be observed in several students who struggle to focus during lessons, leading to difficulties in distinguishing between surah names and their content. Furthermore, some students still pronounce the Arabic letters incorrectly, not in accordance with the *makharijul huruf*, indicating the need for more intensive phonetic guidance.

External factors also hinder the memorization process, especially when there is minimal support from the home environment. On June 15, 2025, R2 shared the following reflection during an interview:

"We have difficulty stimulating some children because some parents don't respond to their memorization progress."

During the same interview, R2 showed a liaison book and a memorization progress card from one of the students in Class B1, which appeared largely blank without any parental notes or feedback. R2 also presented screenshots of messages and Qur'anic learning videos that had been shared in a class WhatsApp group. Unfortunately, these initiatives yielded limited results, as some parents were too preoccupied with work to follow up on their children's learning at home. Even simple efforts, such as reviewing a child's reading, were often neglected.

The extent of parent-teacher collaboration in the Qur'an memorization process is illustrated in the table below:

Table 3. Collaboration between Parents and Teachers

No	Indicator	Yes	No	Amount
1	Collaboration between parents and teachers in memorizing the Qur'an	8	9	17

Based on the table above, it is evident that only 8 parents actively accompany their children in memorizing the Qur'an at home. In contrast, the remaining 9 parents rarely, or never, provide feedback via the memorization progress cards supplied by the school. This lack of

parental involvement creates inconsistency in children's memorization routines at home, especially for those who require repeated reinforcement. As a result, approximately 52% of students (9 out of 17) experienced delays in achieving their weekly memorization targets when compared to peers who received active and consistent support from their parents.

Discussion

Planning and Implementing the *Talaqqi* Method for Memorizing *Juz 'Amma*

The implementation of the *talaqqi* method at *Baitussalihin Integrated Islamic Kindergarten* Banda Aceh is rooted in systematic planning and alignment with institutional policies. The Qur'anic memorization program for *Juz 'Amma* is formally embedded in the *Daily Learning Implementation Plan*, ensuring coherence between curriculum objectives and pedagogical delivery. It involves structured coordination among the school foundation, principal, teachers, parents, and broader community stakeholders. As early as level A, instruction on *hijaiyah* letters is introduced to prepare children cognitively for Qur'anic literacy. This foundational approach supports not only decoding skills but also the early internalization of divine textual meaning (Amelia & al., 2022), allowing young learners to connect spiritually and symbolically with the Qur'an.

Research suggests that early exposure to Qur'anic content fosters symbolic reasoning, enhances memory retention, and instills reverence for sacred texts (Hasibuan & Sit, 2025). The instructional design adopted by the school reflects an intentional integration of religious content with age-appropriate pedagogical strategies. By incorporating these elements, the curriculum supports holistic child development encompassing spiritual, cognitive, and emotional dimensions (Alnajashi et al., 2025). The process is not merely about content delivery but about forming a learning culture grounded in Islamic values and child-centered learning.

The school's curriculum also integrates Qur'anic memorization with *hadith* and daily prayer practices, creating a coherent spiritual learning experience. This is operationalized through local content modules such as *Tahfiz*, *Talaqqi*, and *Muraja'ah*, which are linked to thematic learning units and contextualized daily rituals (Nurrahmah & Hermawan, 2023; E. Suryana et al., 2024). Instructional goals emphasize not only the consistency and accuracy of memorization but also the moral and affective development of learners. Prophetic pedagogical principles are embedded in teacher-student interactions to cultivate reverence, character, and spiritual consciousness (Tarmuji et al., 2022; Tiwuk & al., 2025). This integrated approach ensures that Qur'anic instruction is developmentally appropriate and epistemologically grounded.

The oral-aural nature of the *talaqqi* method is crucial for achieving precision in *tajwid* and long-term retention. Through a cycle of modeling, repetition, and feedback, children are gradually scaffolded toward independent mastery of the verses (Karam et al., 2024; Muthmainnah & al., 2021). This method promotes attentiveness, discipline, and embodied learning practices that align with Islamic traditions of textual transmission. Furthermore, research emphasizes that the method of delivery often holds greater pedagogical weight than the content load, especially in early childhood education (Slamet et al., 2025). By employing method-driven instruction, educators foster deep affective engagement and early theological literacy—outcomes that align with the broader aims of Islamic education (Darwiyanto & Bijaksana, 2018).

Implementation begins each day after the *Dhuha* prayer and incorporates collective recitation, storytelling, and question-answer formats to sustain children's engagement. Memorization follows a cumulative pattern, where previously learned verses are connected to new content, allowing for continuous reinforcement. Teachers use tools like symbolic scoring and weekly *muraja'ah* sessions to motivate and consolidate learning (Umrati & Wijaya, 2020). Children's progress is monitored using individualized rubrics and portfolios, all documented in developmental books that serve as formative and summative assessment tools (E. Suryana et al., 2024). Structured evaluation protocols are applied to assess fluency, *tajwid* accuracy, and comprehension (Rishwanda et al., 2023). The entire process—from planning and

implementation to evaluation and documentation—reflects a well-structured Qur'anic learning ecosystem that is coherent, sustainable, and pedagogically sound (Vebrianto et al., 2025).

Supporting and Inhibiting Factors in Implementing the *Talaqqi* Method

The successful implementation of the *talaqqi* method is closely tied to the presence of supportive environments that include family, school, and the broader community. According to Bronfenbrenner's ecological systems theory, child development is shaped by multiple interacting systems, where the microsystem—comprising home and school—has a direct influence on learning outcomes (Karam et al., 2024). At *Baitussalihin*, the presence of proactive teachers and involved parents within this microsystem significantly enhances students' Qur'anic fluency and retention. When connections between the family and school—what Bronfenbrenner (1979) calls the mesosystem—are strong, children experience consistent reinforcement. However, in the absence of such alignment, children may struggle with mispronunciation, lack of focus, and poor retention due to limited practice and inconsistent feedback.

Parental involvement emerges as one of the primary enabling factors in the memorization process. When parents regularly conduct *muraja'ah* sessions at home and provide affirmational feedback, children exhibit improved confidence and articulation. This home-based support acts as a vital extension of classroom learning and contributes to the development of spiritual commitment (D. Suryana & Handoko, 2023). To strengthen this relationship, communication tools such as liaison books, WhatsApp groups, and regular feedback meetings are employed to ensure ongoing interaction between teachers and families (Tiwuk & al., 2025). These tools foster collaborative relationships and shared responsibility for religious development. In this way, the home becomes a spiritual and educational environment that complements formal instruction, thereby supporting continuous habit formation and reverence for the Qur'an (Alnajashi et al., 2025).

Motivation also plays a key role in children's engagement with Qur'anic memorization. Rather than relying exclusively on material rewards, teachers emphasize intrinsic motivation by highlighting divine merits and religious virtues associated with memorization (Abd Ghani et al., 2025; Makrus & Usriyah, 2023). Children are encouraged through verbal praise, storytelling, and the use of spiritual narratives drawn from the lives of prophets and righteous figures, which foster a sense of pride and emotional connection to their faith. These affective strategies are designed to strengthen the children's enthusiasm and sustain their commitment to learning. Parents are likewise guided to embed such motivational stories into their children's daily routines at home (Isaac, 2025). In this way, motivation in the Qur'anic learning context is not only pedagogical but also deeply spiritual, supporting affective learning and the internalization of religious values (Zahir & Qoronfleh, 2025).

Instructional media also serve as critical supports in the learning environment. Tools such as loudspeakers playing *murattal*, illustrated flashcards of *hijaiyah* letters, and structured memorization guides are distributed to families to aid continuity between school and home (Nurrahmah & Hermawan, 2023; E. Suryana et al., 2024). These tools provide both auditory and visual stimuli necessary for accurate recitation and comprehension, particularly for auditory learners. Access to such media enables differentiated instruction that accommodates varying learning styles and home situations (Rooha et al., 2021). Moreover, these tools serve as pedagogical support for parents who may lack formal training in Qur'anic instruction, offering a guided framework to aid their children effectively (Ahmad Sabri, 2020; Tiwuk & al., 2025). In this way, media-rich environments broaden the pedagogical reach of the school and enhance instructional coherence beyond classroom boundaries.

Toward a Reflective and Sustainable Qur'anic Pedagogy

The findings from this study yield meaningful implications for both theory and practice in Islamic early childhood education. The integration of the *talaqqi* method into Qur'anic instruction confirms the value of oral pedagogy in fostering spiritual cognition and moral

development. Instructional designs that are rooted in traditional epistemologies—like those of classical Qur’anic transmission—have shown effectiveness in aligning educational content with learners’ developmental stages. From a practical perspective, success is highly dependent on the degree of collaboration between school and family. Reinforcement at home, structured daily routines, and consistent feedback loops are essential for sustained memorization and the internalization of Qur’anic values. Schools are therefore encouraged to embed Qur’anic instruction not merely as a subject but as a living practice interwoven with children’s daily spiritual lives.

Moreover, this framework presents a model for character-centered pedagogy grounded in Prophetic teaching methods and supported by ecological systems theory. The interconnectedness of learners, educators, and caregivers creates a comprehensive religious learning environment that transcends classroom boundaries. Policymakers and practitioners alike are urged to adopt learning designs that are community-oriented, spiritually integrated, and developmentally responsive. Institutional strategies should also consider contextual variations and ensure that learning models can be adapted across diverse educational settings.

Despite its contributions, this study acknowledges certain limitations. The findings are contextually bound to *Baitussalihin* Kindergarten, which may limit generalizability to other institutions with different cultural or curricular backgrounds. Additionally, the qualitative methodology used provides depth but does not allow for comparative causal claims. Future research should consider employing mixed-methods or longitudinal designs to evaluate long-term retention and affective development outcomes. Comparative studies between rural and urban Islamic early childhood settings may also reveal context-specific challenges and opportunities in implementing the *talaqqi* method. Finally, teacher training programs and parent education initiatives should be developed to build broader systemic readiness for effective, reflective, and faith-based Qur’anic pedagogy.

Conclusion

The findings of this study affirm that the *talaqqi* method holds significant potential in shaping both the spiritual and cognitive development of young children through oral repetition and affective engagement. Its successful implementation depends not only on teachers’ instructional strategies but also on active parental involvement, access to appropriate learning materials, and the systematic integration of the program within the broader school curriculum. However, several challenges hinder optimal outcomes, including limited family support, inconsistent reinforcement at home, and phonetic articulation difficulties, particularly in the pronunciation of *hijaiyah* letters. These findings highlight the importance of strengthening collaboration between school and home, as well as enhancing teacher competencies. Establishing a comprehensive Qur’anic learning ecosystem that is child-centered and grounded in prophetic values is essential to overcoming these obstacles.

This study is contextually limited to a single institution and is based on a qualitative descriptive approach, which limits the generalizability of its findings. Nevertheless, it provides theoretical contributions to the development of contextualized and sustainable Qur’anic pedagogy for early childhood education. Future research is encouraged to employ mixed-methods or longitudinal designs to assess long-term memorization outcomes and the internalization of religious values. Comparative studies between Islamic early childhood institutions in urban and rural areas could also help identify contextual variables that influence the effectiveness of the *talaqqi* method. In practical terms, the development of comprehensive teacher training and parent education programs should be prioritized to ensure systemic readiness for implementing reflective, collaborative, and transformative Qur’anic instruction at the foundational level.

Declarations

Author Contribution Statement

The author affirms responsibility for all aspects of this study, including the conception of the

research design, data collection, analysis, and interpretation. The author also prepared, reviewed, and approved the final manuscript.

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Data Availability Statement

The datasets generated and/or analyzed during this study are available from the corresponding author upon reasonable request.

Declaration of Interests Statement

The author declares that there are no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

Additional Information

No additional information is available for this paper at this time.

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Heliati Fajriah:

The editing of your submission, "Talaqqi Method Talaqqi Method in Memorizing Juz 'Amma at Baitussalihin Integrated Islamic Kindergarten Banda Aceh: Talaqqi Method-Memorizing Juz 'Amma," is complete. We are now sending it to production.

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Talaqqi Method: Implementation of Memorizing Juz 'Amma in Baitussalihin Integrated Islamic Kindergarten, Banda Aceh

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Abstract

Based on initial observations at Baitussalihin Kindergarten Banda Aceh, it was found that students were not yet able to memorize *Juz 'Amma* according to the curriculum set at the Kindergarten by implementing the *talaqqi* method. So this study aims to analyze the implementation of the *talaqqi* method, supporting and inhibiting factors in memorizing *Juz 'Amma*. This study uses a qualitative method with a descriptive-analytical approach. The subjects of the study consisted of 2 people; the principal and the class teacher. The data collection instrument used an observation sheet and interview guidelines. Data analysis was carried out qualitatively through the following stages; data reduction, data presentation, and drawing conclusions. Based on the results of the study, it was found that the *talaqqi* method was implemented with the following steps; adding new memorization, *muraja'ah* memorization, and evaluation. Supporting factors for the implementation of the *talaqqi* method are; extracurricular *tahfidz* activities, parenting, and communication with parents. While the inhibiting factors are the lack of collaboration and support from parents even though there have been parenting activities and the lack of supporting media which has an impact on lack of focus, getting bored easily in memorizing and not being fluent in pronouncing the *hijaiyyah* letters and reciting the *surah* readings. So the results of the study can be concluded that the implementation of the *talaqqi* method has been running well but still needs to be evaluated to overcome several obstacles in its implementation so that learning objectives can be achieved properly.

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Introduction

Qur'anic education for early childhood is an initial effort in shaping the Muslim generation to have a foundation for thinking and acting according to religion. Qura'nic education is one of the educations in line with the hadith of the Prophet Muhammad (peace be upon him). Narrated by Thabrani ra. from Ali ibn Abi Thalib ra. It means "Educate your children in three things: loving your Prophet, loving the Prophet's family, and reading the Quran. Based on the meaning of the hadith, it can be said that Qur'anic education is an effort to shape the character of the Muslim generation based on faith as the foundation of thinking and acting in life. Qur'anic education from an early age is part of the spiritual bond provided by parents in shaping a Muslim generation based on faith in Allah. This aims to integrate religious education into life, which includes training in

prayer, reading the Qur'an, memorizing short *surahs*, and building good morals and faith through love of the Qur'an (Abdullah Nashih 'Ulwan, 2012; Zainal Arifin, 2019). Love for the Qur'an can be preserved by introducing the Qur'an from an early age so that the existence of the Qur'anic verses can be linked to the context or reality of ongoing life (Lilik Umami Kulsum & Ahmad Syaifuddin Amin, 2024). Therefore, parents and educators are expected to maximize early education by providing adequate facilities, supporting children's growth and development, and instilling religious values, especially Al-Quran education (Annafi Nurul Ilmi, et al., 2021).

A pious child is a mandate and will be an investment for parents in this world and the hereafter. However, on the other hand, it will be a disaster if it is not taught according to religious guidance (Nur Aini, et., al, 2021). So that early age is the most ideal age to stimulate children's cognitive development. The program of memorizing the Qur'an is one of the ways to hone children's cognitive abilities which has implications for increasing memorization of the Qur'an. Memorizing the Qur'an is closely related to sensory memory by involving 3 memory groups, namely; sensory memory (temporary storage of information), short-term memory (temporary storage of information in a short time), long-term memory (long-term storage of information) (Wasiatul Mahfidhoh Jaya Ningrum & Abdul Wahid, 2024). The stimulated verses are stored for a predetermined period of time and then repeated to achieve a goal of learning the Koran. So, repeating the recitation of the Qur'an, either by reading or listening, will make the verses stick more in the memory and can strengthen the memory. Repetition of these readings in the Qur'an learning method is called the *talaqqi* method.

The *talaqqi* method is a method of memorizing the Qur'an by listening to the verses that are read fluently and correctly repeatedly by the teacher face to face while the child is sitting, quiet, calm and comfortable, then the teacher directs the child to continue repeating the verses until they are perfectly stored in his memory (Imama, 2009; Hasan al-Basri, 2018). The *talaqqi* method is proven to be the most complete method for teaching the correct reading of the Qur'an and is most easily accepted by all groups. This method is historical proof of the authenticity of the Qur'an which originates from Allah SWT (Abdul Qawi, 2017). This method has advantages that other methods do not have, namely the creation of direct interaction between the teacher and his students in memorizing the Qur'an, as was the creation of direct interaction between the Prophet Saw. and Ruhul Amin (Jibril as.) when the first revelation was revealed. So indirectly this method is an adoption of the story of the Prophet SAW. When receiving revelation. This method can make it easier for children to memorize through the process of listening to readings from the teacher, listening carefully, imitating the teacher's words, then the child listens back to the results of his memorization to the teacher to ensure its truth and make his memorization *mutqin* and *tsabit* (solid).

The *talaqqi* method refers to the process of reading the Qur'an of the Prophet Saw. in the *Ramadhan*. Jibril as. listened to all of the Prophet's readings in *mutqin* and *tsabit* according to the reading when the Qur'an was revealed. So that the quality and authenticity are properly maintained QS. *al-Hijr*: 15:9 (Ministry of Religion, 2022). The process of reading the Qur'an with *talaqqi* aims to strengthen memorization, because basically the Qur'an was revealed *mutawatir* not in writing as a whole. This is proof that the Qur'an is truly a Qur'an that cannot be read and cannot be written by the Prophet, so the Prophet is called "*ummiyun*". This is also proof of God's greatness in freeing the

Prophet from the accusation of making up *kalamullah* or composing poetry as was accused by the infidels at that time. Based on this, it can be said that the *talaqqi* method can be used to teach children to memorize *Juz' Amma* by imitating the reading from the teacher and then following the reading as exemplified by the teacher.

Based on initial observations on August 29, 2023, researchers found that the application of the *talaqqi* method used in class B children at Baitussalihin Integrated Islamic Kindergarten Banda Aceh had not achieved the goal of memorizing *Juz' Amma* properly. This is based on data findings in class B that 8 out of 17 children in the class still found it difficult to memorize and distinguish the contents of the *surah* contained in the memorized section of the letter, for example when the teacher asked the child to read *surah al-Ma'un*, the children still read *surah at-takatsur*, the children also still stuttered in reciting the verses that had been memorized, such as when reading *surah al-kafirun* and *al-Adiyat*, there were still few children who could pronounce words according to the *makhrajul huruf* and *tajweed* correctly, such as distinguishing the letters *ha*, *ha*, and *kha*, children still read not according to the laws of *tajweed* such as *iq'lab* and *ikhfa*, and there were still some children who could not memorize short letters in *Juz' Amma*. Based on this data, the research aims to analyze more deeply the implementation of the *talaqqi* method used by teachers so as to find the reasons why this method has not been able to realize *Juz' Amma* memorization well and make a further contribution to achieving the objectives of learning the Qur'an in the school.

A relevant study related to the application of the *talaqqi* method in memorizing the Qur'an has been conducted by Himmatul Ulya and Mamluatan Ni'mah (2023). The application of the *talaqqi* method in this relevant study has improved the memorization of students in class A at RA Nurul Jadid, so this study concludes that the *talaqqi* method is very appropriate for use in improving the memorization of children aged 4-5 years. Both of these studies used qualitative methods to analyze the application of the *talaqqi* method but in different domains. The relevant study analyzed the application of the *talaqqi* method in RA Nurul Jadid group A students (ages 4-5 years), while this study analyzed the implementation of the *talaqqi* method in class B (ages 5-6 years). Based on the results of the study, it was found that children were able to complete the memorization of short *surahs* according to the targets set in 1 lesson. So it is a very different finding in class B at Baitussalihin Integrated Islamic Kindergarten where there is still a gap in children's abilities in memorizing the Qur'an while they use the same learning method.

A similar study was conducted by Jesica Novitriani and Ali Muhdi (2025) in the context of using the *talaqqi* method with a case study approach to the use of the *talaqqi* method in tahfizh education. Jesica's and Ali's study found a significant increase in the use of the *talaqqi* method to improve children's memorization. Based on the results of their study, it can be concluded that the *talaqqi* method is validated as an effective method in fostering high-quality memorization. This study was conducted at the level of children living in orphanages. So that it becomes a benchmark for researchers to validate the application of the same method at the childhood level in memorizing *Juz' Amma*. The application of the *talaqqi* method in the orphanage was carried out well because the children were supported by spiritual environmental factors, motivation from caregivers and peers. In contrast to children who are in two environments so that they can be contaminated by various factors, such as parental support at home to continue

continuous learning with learning at school, media abuse such as giving handphones to children and the peer environment. So that the implementation of the *talaqqi* method at Baitussalihin Integrated Islamic Kindergarten, although it has been implemented well, still needs improvement to realize the learning objectives to be achieved better.

Another similar study was conducted by Regina Aprilia and Asdi Wirman (2023). Based on the results of this study, it can be concluded that teachers have succeeded in implementing the *talaqqi* method for early childhood at Asyiyiah Lubuk Sikaping Kindergarten where teachers carry out three stages, namely; first, preparation of learning with material obtained from the guidebook to be memorized by children. Second, the teacher reads verses that have been separated into several parts, children listen to the teacher's reading and imitate the reading that has been exemplified by the teacher while being corrected if there are mistakes. Third, evaluation is through observing the process of memorizing the Qur'an for children at school and then the *muraja'ah* video sent by parents via WhatsApp. This relevant study uses subjects aged 3-6 years in memorizing the Qur'an in children. The application of the *talaqqi* method at different age levels with the determination of achievements according to the child's age does not prevent the learning process and objectives from being achieved properly. Meanwhile, the study at Baitussalihin Integrated Islamic Kindergarten only focused on class B and found differences in children's abilities in memorizing *Juz 'Amma* due to several factors that hindered the achievement of learning objectives.

Based on the description above, this study focuses on analyzing the implementation of the *talaqqi* method in Baitussalihin Integrated Islamic Kindergarten in memorizing the Qur'an for early childhood, which includes: the strategy for implementing the *talaqqi* method by educators in *tahfizh* learning in class, the implementation of the *talaqqi* method in memorizing short *surahs*, especially *surahs* contained in *Juz 30 (Juz 'Amma)*, the supporting media used to support the memorization process through *talaqqi*, the supporting factors for the success of the *talaqqi* method in memorization activities, and the inhibiting factors in the implementation of the *talaqqi* method in the preschool environment. With this approach, the study aims to provide a comprehensive picture of how the *talaqqi* method is implemented in practice in the field and to assess its effectiveness and challenges in the context of early childhood education.

Methods

This research is a qualitative case study that aims to describe in-depth the results of the implementation of the *talaqqi* method in memorizing *Juz 'Amma* in group B children at Baitussalihin Integrated Islamic Kindergarten Banda Aceh. Qualitative research is oriented towards natural, contextual, and phenomena, without any manipulation or specific treatment of the research subjects. Qualitative research is a type of research that produces descriptive data in the form of written or spoken words from people and observable behaviour (Zuchri Abdussamad, 2021). So this study aims to analyze the implementation of the *talaqqi* method in memorizing *Juz 'Amma* at Baitussalihin Kindergarten Banda Aceh without taking any action on the subject or object of the research. Case study research has fewer subject characteristics than the aspects observed (Qomariyatus Sholihah, 2020). Therefore, the research subjects used were: the principal, 1 of teacher from class B-1, one parent of a class B-1 student, and 3 students selected purposively based on the intensity of their involvement and central role in the

planning, implementation, and evaluation of the *talaqqi* method at Baitussalihin Kindergarten. Both have direct authority and in-depth experience in implementing the *Juz 'Amma* memorization method which is the focus of the study. The research subjects can be seen in the following table:

Table 1. Research Subjects of *Talaqqi* Method Implementation

No	Respondent Code	Position	Role in <i>Talaqqi</i> Program
1	R-1	Principal	Explaining school rules and policies
2	R-2	Teacher	Class teachers who apply the <i>talaqqi</i> method in memorizing the Qur'an
3	R-3	Parent	parental involvement in implementing and evaluating the implementation of the <i>talaqqi</i> program in schools
4	R-4	Students	Anecdotal notes of students who actively participate in the <i>talaqqi</i> program

The research data collection used instruments in the form of observation sheets and interview guidelines. The research was conducted on June 8-22, 2024 by conducting participatory observations during the learning process. Observations were carried out for 60 minutes/day in the process of memorizing verses based on the following indicators: 1) planning the implementation of the *talaqqi* method in memorizing *Juz 'Amma*, 2) steps for implementing the *talaqqi* method, and 3) evaluation of memorizing *Juz 'Amma* regarding students' memory. Meanwhile, structured interviews were conducted for 60 minutes/respondent regarding the implementation of the *talaqqi* method in memorizing the Qur'an. Interviews were conducted as more in-depth evidence related to the implementation of the *talaqqi* method with the following indicators: 1) School policies and regulations in implementing *Juz 'Amma* memorization, 2) Supporting and inhibiting factors for children in mastering *Juz 'Amma* memorization using the *talaqqi* method, 3) Supporting media in the process of implementing the *talaqqi* method when memorizing *Juz 'Amma*. The data that has been collected based on these indicators is then analyzed based on Miles Huberman's theory, namely: analytical and interactive methods. Qualitative data analysis is carried out in three stages, namely: data reduction, data presentation, and drawing conclusions (Askari Zakariah, et al., 2020; Umrati & Hengki Wijaya, 2020). So this study collects data from observations and interviews and reduces it to produce simpler and more organized data. The results of the interview data are coded with respondents R1, R2, R3, dan R4. Then the data is presented and analyzed systematically to process information in the form of narrative text.

Result

This research was carried out on June, 08-22, 2024 at Baitussalihin Integrated Islamic Kindergarten Banda Aceh. Based on the results of the research on the implementation of the *talaqqi* method in memorizing *Juz 'Amma* in early childhood at Baitussalihin Integrated Islamic Kindergarten Banda Aceh, the researcher found three main thematic categories that represent the focus of the research, namely; 1) Planning and implementation of the *talaqqi* method in memorizing *Juz 'Amma*; 2) Supporting factors for the implementation of

the *talaqqi* method; 3) Supporting factors for the implementation of the *talaqqi* method. So a brief overview of the results of research data collection using observation sheets and interview guidelines for the study of memorizing *Juz 'Amma* with the *talaqqi* method at Baitussalihin Integrated Islamic Kindergarten in class B1 is as follows:

1.1 School Policy and Planning

Based on the results of interviews with the principal (R1) and supporting data from observation results, it was found that memorizing *Juz 'Amma* is part of the learning curriculum designed in a curriculum formation meeting and the determination of memorization *surahs* that are continuously learned with *hadith* and prayer. The memorization program at this school is determined for kindergarten A graders to be *surah al-Fatihah* to *an-Nasr*. While for kindergarten B graders it starts from *surah al-Kafirun* to *al-Humazah* and the obligatory *surah*, namely *surah an-Naba'*. R1 also emphasized that the memorization program design has been socialized to parents so that there is cooperation between the school and parents in running the Baitussalihin Integrated Islamic Kindergarten program. The design is detailed in the Daily Learning Implementation Plan. In addition, the school also holds a *muraja'ah* program and an obligatory *tahfiz* extracurricular, namely memorizing *surah an-Naba'* to complete education and a special *muraja'ah* schedule every Friday.

1.2 Planning of *Juz 'Amma* memorization program

The planning of the memorization program based on the results of interviews with R1, R2, and supporting data from observations, it was found that the planning of the memorization program had been determined based on a working meeting of the educational institution implementing education/teachers. The planning of memorization achievements of the *surah* has been arranged based on the theme in one week which is arranged in the Weekly Learning Implementation Plan. Meanwhile, the implementation of the memorization program is determined using the *talaqqi* method. The implementation of the memorization program is carried out in *Mulok* activities (*tahfiz*, *talaqqi*, *muraja'ah*) at 08.30-09.30 WIB

1.3 Implementation of the *Talaqqi* method for memorizing *Juz 'Amma*

Based on the results of interviews with R2 and observations of the learning process, the researchers found that teacher apply the *Juz 'Amma* memorization method starting with the opening of the class in a classical manner, repeating the reading of prayers, hadiths and *surahs* that are adjusted to the steps of the *talaqqi* method. This is as expressed by R2, who stated:

"We ask the children to listen to the readings we read, then model and imitate the readings repeatedly until they are able to repeat the readings perfectly during the learning process"

Furthermore, R2 also stated that:

"We give the children the opportunity to contribute their memorization and adjust the contribution according to their ability to memorize verses"

The process of memorizing the Qur'an in Baitussalihin Integrated Islamic Kindergarten also uses a question and answer approach about the *surah* that has been memorized randomly so that children repeat their memorization. Based on the data obtained, researchers found that the achievement of children's abilities in class B (17 students) had different abilities in memorizing *Juz 'Amma*. Researchers found children

who still read *surahs* differently from their teacher's requests, for example, the teacher asked the child to read *surah al-Kafirun*, but the child read *surah al-Ma'un*, there were still children who pronounced the *hijaiyyah* letters not according to the *makharijul* of the letters, and there were still children who had not perfectly read according to the rules of *tajweed*, even though the child had not learned about the law, but the reading in *talaqqi* could already distinguish between *ghunnah* and non-*ghunnah* sentences. The data can be seen in the following table:

Table 2. Children's Al-Qur'an Learning Achievements

No	Indicator	Number of Achievements
1	Children are able to memorize the correct reading	11/17
2	Children are unable to memorize the correct reading	6/17
3	Children are able to memorize according to teacher requests	12/17
4	Children are unable to memorize according to teacher requests	5/17

The implementation of the *talaqqi* method in memorizing *Juz 'Amma* is also evaluated by the teacher in the daily learning process. The teacher evaluates the child's ability to add memorization using the *talaqqi* method, the child's ability to improve *makharijul huruf*, and the child's ability to improve their reading according to what has been taught. The evaluation data is stored in the child's development notebook, so that the child's memorization and development data are easy to evaluate and report in the school's monthly meeting. The data will also be summarized in the semester report card.

1.4 Supporting factors in memorizing *Juz 'Amma*

Based on the results of interviews with R1 and R2, researchers found that Baitussalihin Integrated Islamic Kindergarten also collaborates with parents as support from parents in realizing school programs. The collaboration is in the form of child development notes written by R2 in a liaison book so that parents can see their child's memorization achievements. In addition, R2 stated that support in the form of motivation and guiding the reading of the Qur'an patiently will help make the school's extracurricular program a success, even R1 and R2 provide media facilities to stimulate children's memorization at home by sending Qur'an learning sites. Another supporting factor is the mandatory monthly activity in the form of parenting to share knowledge and discuss child development.

1.5 Inhibiting factors in memorizing *Juz 'Amma*

The process of memorizing the Qur'an also experiences obstacles both internally and externally. Based on the results of interviews with R2 and observations, the researcher found that internal inhibiting factors were caused by the lack of collaboration between media and methods so that children were less enthusiastic about learning. This can be seen from children's lack of focus in the learning process, which has implications for children's inability to distinguish the contents of the memorized *surah* from the name of the *surah* and some students are still unclear in pronouncing letters according to the *makharijul* of the letters.

These obstacles also originate externally, resulting in learning objectives not being optimally achieved. Based on an interview on June 15, 2025, R2 stated that:

"We have difficulty stimulating some children because some parents don't respond to their memorization progress"

R2 also showed a liaison book and memorization progress card from one of student from class B1, which appeared largely blank without notes. R2 also showed conversations and learning videos shared through a WhatsApp group. However, these efforts were unsuccessful because parents' busy work prevented them from focusing on continuing learning at home, even if only to improve their reading. Data on parent-teacher collaboration in memorizing the Qur'an can be seen in the following table:

Table 3: Collaboration between parents and teachers

No	Indicator	Yes	No	Amount
1	Collaboration between parents and teachers in memorizing the Qur'an	8	9	17

Based on the table above, it can be seen that there are 8 parents who regularly accompany their children in memorizing at home, while the other 9 parents rarely or do not provide feedback via the student memorization progress cards provided by the school. This lack of involvement results in inconsistent memorization at home, especially for children who require more intensive repetition. Consequently, approximately 52% of students (9 out of 17) experienced delays in achieving weekly memorization targets compared to those who received active support from their parents.

Discussion

Based on the data found regarding the implementation of the *talaqqi* method, researchers have collected data through a reduction process to convey data that is more concise and clear regarding the research results as explained above, then the results of the analysis of the data findings regarding the implementation of the *talaqqi* method include; memorization program planning, implementation of the *talaqqi* method, supporting factors and inhibiting factors, will be analyzed using the steps in Miles Huberman's theory which can be presented as follows:

1.1 Planning and implementing the *Talaqqi* method for memorizing *Juz 'Amma*

Based on the findings above, it can be said that Baitussalhin Integrated Islamic Kindergarten Banda Aceh has established a policies and planning to memorize short *surahs* in *Juz* 30. This policies are neatly arranged in the learning plan which is stated in the Daily Learning Implementation Plan. The planning that has been set involves the foundation, principal, teachers, stakeholders, and also the community. Teachers also introduce *hijaiyah* letters at level A before memorizing *juz* 30 to children. In line with the study of Lina Amelia, et al., (2022) which states that the introduction of *hijaiyah* letters will be easier for children to understand if done early on, because children at this time are in a natural state that easily gets the light of wisdom from the Qur'an, before their lusts are contaminated with worldly influences that can pollute their souls. So the introduction of *hijaiyah* letters is important as initial capital to understand the basics of how to read the Qur'an before memorizing its verses. Introducing the Qur'an from an early age greatly supports the stimulation of children's cognitive development. By memorizing the Qur'an,

children can develop various other cognitive aspects, such as strengthening memory, understanding, remembering, criticizing, and solving problems.

The purpose of memorizing short *surahs* has been designed by the school with the aim of introducing the content of the Qur'an as a foundation for producing a Qur'anic generation and the main capital so that children can apply reading in learning to introduce prayer worship. This memorization program design collaborates with the introduction of hadith and prayer according to the daily learning theme at school. This memorization program is capital for introducing the Qur'an from an early age that is instilled in order to foster a love of learning the Qur'an in children at the next level. Because the Qur'an and hadith are the main basis in the development of the Islamic Religious Education curriculum. In this case, Suharsono (2022) emphasized that the Qur'an and Sunnah are the main curriculum for the intelligence of the Islamic generation. This is in line with the study of Ria Handayani & Masganti (2025) who stated that early memorization programs provide an eternal contribution to children, even better if the learning can be energized with the *talaqqi* method and the use of audiovisual media technology in the context of Qur'an education for early childhood.

Memorizing *Juz 'Amma* in early childhood will be realized by using the right method in learning. Indonesia in general is very good in the Qur'an teaching system both in terms of strategy and methods applied such as the *qiraati*, *Baghdadi*, *at-tanzil*, *iqro'*, *talaqqi* methods and so on. The method is a very urgent component in the transformation of science. Educational goals cannot be realized optimally if there is no good method in delivering the material (Muthmainnah, et al., 2021). Of course, teachers need the right method to apply in the learning process. The method is considered more important than the material in the scope of the learning process. So a method will be said to be good and appropriate if the method is able to lead students to the goals they want to achieve material (Anhar Khafid, et al., 2024). A good, effective and varied method in memorizing the Qur'an will affect the process of memorizing the Qur'an so that effectiveness in memorizing is created. Of course, this method will be applied at the right time, conditions and situations. Teaching the Qur'an must always be prioritized by all parties, both in terms of methods, teachers and students to compile a curriculum for teaching memorization of the Qur'an. Quran teachers and students are required to focus on Quran learning activities to achieve good results for the Quran learning program (Nurjannah Achmad, et al., 2021; Nur Millah Muthohhorah, et al., 2022).

The implementation of the *talaqqi* method at Baitussalihin is carried out in a classical manner at the opening of the class after the congregational *Dhuha* prayer. Memorization activities collaborate with repetition of daily prayers and *Asmaul Husna*. This activity also collaborates with story and question and answer methods to strengthen memorization and avoid boredom in learning. The implementation of memorizing *surahs* is carried out together according to the limits of verses memorized by children based on the school guideline, this activity is carried out in the form of local content consisting of: *Tahfiz*, *Talaqqi*, and *Muraja'ah*. Memorization using the *talaqqi* method is done by combining memorization from the previous meeting with memorization of *surahs* in the new meeting. This combination will strengthen children's memories of the memorization of the previous week. This is a positive impact of the *talaqqi* method as stated by Aisyah Qanita et al. (2024) who stated that the implementation of the *talaqqi* method has a positive impact on the quality of students' memorization because it can increase

enthusiasm and motivation for memorization, even if repeated. Repetition in the *talaqqi* method is not merely a repetition of memorization, but also fosters a child's affection and spiritual closeness to the Qur'an. This means that children not only memorize the sound of the verses but also associate them with consistent learning experiences that have religious value.

The repetition of the *surah* is also adjusted to the steps established in the *talaqqi* method, namely; starting with children listening to the teacher's recitation, then modeling, repeatedly imitating the reading read by the teacher until the child is able to repeat the reading perfectly without the teacher's help. This method also provides an opportunity for children to orally recite their memorization to the teacher face to face when the child submits memorization to the teacher in this activity. The accompanying teacher documents daily scores by giving a star symbol according to the child's ability to memorize the *surah* in front of the teacher. Documentation of learning activities related to the results of children's memorization achievements aims to facilitate the final evaluation that will be summarized in the learning report.

Meanwhile, *muraja'ah* activities are held on Fridays to evaluate memorization that has been carried out according to the daily plan. This method allows teachers to closely monitor student progress, assess memorization abilities individually, and provide direct guidance. This universal method makes it very easy for students to better understand and memorize the verses of the Qur'an. The application of this method in memorizing the Qur'an in children is not done by forcing children to be like their friends. This curriculum is very flexible and adapted to the child's abilities. Children's ability to hone their cognitive abilities is basically a natural ability given by God without limits, a natural ability as humans with the potential to think, possess a soul, and are creatures capable of receiving education, but it depends on the stimulation provided by educators (Muthmainnah, 2018). The success of children in memorizing is also inseparable from the teacher's ability to apply the *talaqqi* method, this is in line with the study of (Nurhafiza Hamzah, et al., 2022) which states that teacher qualifications in memorizing the Qur'an are an important sub-element in the *e-talaqqi* model, so teachers must teach according to their qualifications.

The final step in learning is evaluation. Evaluation is the teacher's way of assessing the learning outcomes of students at Baitussalihin Kindergarten. Components assessed in this evaluation include memorization fluency, accuracy of recitation according to *Tajweed*, and letter pronunciation. Poor recitation of a *surah* will impact memorization fluency and result in the student being categorized as "not yet capable." The teacher conducts a final evaluation of the child's learning achievements for the day. The evaluation takes place after the children have had a break, accompanied by closing activities. For example, reviewing the memorized *surah* together and other learning activities. The child's success in memorizing *Juz 'Amma* is neatly documented in a child development book for easy calculation at the final stage for assessment on the school report card in descriptive form.

Evaluation in Qur'anic learning is considered important because it is an integral component of learning. Qur'anic learning evaluation aims to assess children's learning outcomes in line with the expected planning objectives, enabling problem-solving and improvement efforts to be implemented if any obstacles arise in Qur'anic learning. Teachers can assess the extent of children's ability to pronounce letters, continue

memorization, and read correctly. In line with this, Nelly Rahmita et al., (2023) stated that assessing Qur'anic recitation is crucial for improving correct and precise recitation. Assessment is not conducted independently but can be conducted collaboratively with *talaqqi*, *tahfiz*, and *tahsin* methods.

1.2 Supporting and inhibiting factors in implementing the *talaqqi* method in memorizing *Juz 'Amma*

Kindergarten is one of the steps to realize the hope that children can get early education. However, the learning objectives can be realized if the three centers of education can collaborate well. The components in the three centers of education must continue to work together to educate the nation's generation. Urie Bronfenbrenner (1977) in Niswatin Khoiriyah, et al. (2025) has developed an ecological system theory that focuses on child development. This theory explains that the role of family, teachers, and schools is very important in the growth and development of children. So there are 5 environmental systems that influence their growth and development, namely; microsystem, mesosystem, ecosystem, macrosystem, and chronosystem. Microsystem is the closest institution that is very influential in contributing to the growth and development of children, microsystem consists of family, friends, and school. Educational institutions will be of high quality if families, schools, and the environment can work together in improving, developing and improving children's education. This collaboration is included in the mesosystem. For example, an educational institution that has a curriculum and qualified teaching staff to develop children's reading of the Qur'an, but is not supported by the environment, both family and community, then the education obtained by the child is not achieved perfectly (Muthmainnah, 2023).

The findings of this study indicate that the success or failure of implementing *talaqqi* in memorizing the Qur'an does not solely depend on the method itself, but is influenced by the active role of educators, institutional structures, and the Islamic culture that characterizes the Islamic institution where the learning takes place. One key finding is that the success of children's memorization does not solely depend on the application of *talaqqi* itself, but is supported by how this method is practiced and coordinated emotionally, socially, and spiritually. Parental involvement is a key factor in a child's success, although teachers play a crucial role in initiating and stimulating memorization. Continuity and repetition outside the classroom are highly dependent on the home environment. When school and home are not aligned, the effects of the *talaqqi* method tend to diminish. This underscores the importance of building a learning ecology that integrates formal and informal educational spaces.

Furthermore, this study provides a picture of the early childhood learning environment in Islamic-based schools, which is driven not only by curriculum or methods but also by Islamic value-based interactions between teachers, children, and families. Learning the Quran in Islamic Early Childhood Education is not only about cognition, but also about spiritual habits that can only be achieved when there is continuity between the classroom atmosphere and the home atmosphere. Therefore, the implementation of the *talaqqi* method should not be focused solely on teacher training or providing supporting media, but also on strengthening partnerships with parents, fostering learning etiquette at home, and structuring a school culture that encourages meaningful, holistic Qur'anic learning.

Based on the data sources that have been collected, it was found that there are factors that influence the target of memorizing *Juz 'Amma* to be realized according to the school's expectations and some are not achieved optimally, even though the school has arranged it neatly in a curriculum and made maximum implementation efforts. The supporting factors for the implementation of activities well include:

1.2.1. Motivation

The role of educators and parents is certainly inseparable in children's educational development. Teachers and parents have an urgency in providing motivation, guidance and attention that will foster strength and a spirit of love in learning the Qur'an from an early age. Motivation of teachers and parents as a trigger for the growth of children's love in supporting children's memorization achievements. Motivation must be changed from material to meaningful things. This is done so that children are not fixated on just one form of motivation and do not only act to get material rewards (Nursi, 2006). The motivation given can be in the form of support, guidance, meaningful attention, such as saying that Allah gives mercy to people who can read and memorize the Qur'an well and the rewards are multiplied, children who memorize the Qur'an will giving a crown to his father and mother in the afterlife, and so on by getting used to positive, meaningful words and fostering his love for the Qur'an.

Teachers at Baitussalihin Integrated Islamic Kindergarten have provided motivation in teaching the Qur'an to children, encouraging and guiding children to be able to recite verses according to the *makharijul* letters properly and correctly. Even with the implementation of this *talaqqi* method, it will be easier for teachers to provide motivation to children. In addition, this supporting factor will be more perfect if supported by the motivation of parents at home in continuing guidance to realize the goal of memorizing the Qur'an to be achieved optimally. We can learn from the story of Lukman how to educate children to become lights of the world and the hereafter (Ministry of Religion, QS: Lukman:31; 13-19). So that child development is greatly influenced by microsystems, mesosystems, ecosystems, macrosystems, and chronosystems which will form positive or negative influences in their lives.

1.2.2. Media

Media is a support facility provided to stimulate learning with easy, cheap and fun means. Baitussalihin Integrated Islamic Kindergarten provides adequate media in the form of loudspeakers, *hijayyah* letter teaching aids, provides memorization guidebooks (*surahs*, *hadiths* and *prayers*) which the school hands over to each parent at the beginning of the learning year. The loudspeaker is used to play *murathal* readings, songs and gymnastics activities at school. As for other media that act as supporting factors in the implementation of memorizing *juz 'amma*, parents are given special books which contain short *surahs*, daily prayers and *hadiths* to make it easier for parents to guide and direct their children in guiding their children's memorization.

1.2.3. Cooperation

The last supporting factor is the collaboration between parents and teachers to achieve maximum learning goals. The role of educators and parents is very important in guiding children so that learning routines can be internalized both at home and at school. Schools only play one step in realizing children into a quality generation, so parental collaboration is required. Responsible parents will not release their obligation to educate their children just by entrusting them to educational institutions. so being a smart parent

in this digital era is not as easy as turning the palm of your hand. Where cultural shifts, environmental influences, and media make the tasks of parents and educators in formal educational institutions today much more difficult than a few decades ago. Einstein in Ihsan Baihaqi (2013) has said that we cannot solve today's problems with yesterday's thinking in realizing learning goals. So here the creation of microsystems, mesosystems, ecosystems, macrosystems, and chronosystems is always continuous.

Baitussalihin Kindergarten implicitly demands the participation and collaboration of parents in educating their children through the socialization of the Quran memorization program. Parents are asked to be proactive in memorizing short verses, fostering motivation, guiding, appreciating what their children have achieved so that children grow and are enthusiastic in learning the Quran. So that children do not only spend time memorizing *surahs* at school. But have prepared the memorization that has been assigned at the end of the meeting to be memorized at their respective homes. Parents can guide children using a *murathal* loudspeaker. If this collaborative activity goes well, then the teacher can listen and mentally re-remember the memorization as a reinforcement at school. Activities like this are highly expected by every educational institution to create a Quranic generation. Because children's education is not solely the responsibility of teachers at school, but also the responsibility of parents as the true owners of Allah's trust.

Collaboration between parents and teachers is highly effective in motivating and enhancing children's memorization. Based on interviews with R1 and R2 revealed that 8 of 17 children who receive regular parental guidance at home achieve significantly better learning outcomes, particularly in Qur'an memorization, compared to those who do not receive parental guidance. This feedback can be monitored through a liaison book and learning achievement cards, where teachers describe the child's challenges and achievements during the week of learning. Then hold regular meetings between parents and teachers to reflect and evaluate the development, obstacles, and progress of children in memorizing and other activities. In addition, there is digital communication carried out by teachers with parents to share information about children's activities, children's achievements in memorizing, and other important information through WhatsApp groups. So that children's development at home can also be known by teachers and parents can also find out about their children's development at school with learning videos sent via WhatsApp. This educational collaboration is a supporting factor in the implementation of the *talaqqi* method in memorizing *Juz 'Amma* at Baitussalihin Kindergarten. This is in line with the study of Tiwuk et al., (2025) which states that teachers prepare learning schedules based on certain *surah* targets, while parents provide reinforcement at home, so that a cohesive habituation framework is created. Furthermore, spiritual motivation among students appears as a strong internal driver that maintains discipline outside of external supervision. So memorizing verses is part of children's cognitive development not only stimulated by teachers at school. But the result of cooperation between teachers and parents.

Obstacles to learning the Qur'an based on interviews with R1 and R2 found several factors such as: that 9 of 17 parents of students (52%) have limited time to accompany their children at home, limited knowledge of religious pedagogy, and the child's social environment in the community. Limited parental time has an impact on the lack of collaboration with teachers in guiding and protecting children while in their care,

inconsistency of children's memorization at home, especially for children who need more intense repetition will have an impact on the slow pace of learning achievements and memorization targets are not achieved. Some parents think that children have learned at school, there is no need to be pressured again to study at home. There are some parents who do not have time to read the liaison book provided by the school, so teachers do not find learning feedback while at home, even this is because parents think that memorizing the Qur'an is not a compulsion for students at Baitussalihin Kindergarten Banda Aceh.

The implementation of the *talaqqi* method in memorizing *juz 'amma* which is not facilitated by parents at home, some of which cause children to lose focus when memorizing or *muraja'ah*, some students are still unclear in reading the *makharijull* letters and surahs that they have memorized. This will have an impact on other children who imitate their friends who have not been able to memorize the Qur'an and cause teachers to have difficulty in directing children at school. Another inhibiting factor is that children rarely go to school so that it can cause the target set by the teacher not to be achieved. This happens due to the lack of pedagogy and support from some parents who cannot collaborate with teachers so that parents cannot coordinate, guide, and utilize the facilities provided by the school to control learning at home.

Conclusion

The implementation of the *talaqqi* method has been carried out well in accordance with the provisions of the Qur'an learning curriculum at Baitussalihin Integrated Islamic Kindergarten Banda Aceh. The learning steps that have been determined are: a) reading the letters contained in *Juz 30* according to the curriculum until the child can memorize them, b) adding new memorization at the next meeting, c) reviewing the memorization that has been studied before starting a new memorization, and d) evaluating all memorization. The *talaqqi* method was implemented well due to supporting factors such as extracurricular *tahfidz* activities, parenting, good collaboration with parents through: video recordings of children's memorization targets, liaison books, and loudspeaker media at school. However, it is undeniable that there are obstacles in its implementation that have an impact on memorization achievements that are not in accordance with the target, such as the lack of supporting media that can foster the spirit of memorizing the Qur'an, losing focus and getting bored easily with memorization activities, lack of time and religious pedagogy of parents in directing children to memorize the Qur'an at home.

Declarations

Author contribution statement

Funding statement

The importance of paying attention to the stages of child development in instilling a love for the Qur'an from an early age. The right method and in accordance with the characteristics of the child is very necessary to stimulate the child's ability in learning the Qur'an. In addition, support and motivation from parents are also very important so that the child's abilities can develop optimally, especially in stimulating the ability to memorize *Juz 'amma* from an early age. The author hopes that this method can be further developed by further researchers both in qualitative and quantitative forms so that a generation of Qur'anic is created.

Data availability statement

The corresponding author may provide datasets generated and/or analyzed during this research upon reasonable request.

Declaration of interests statement

The authors declare that competing interests or personal relationships did not influence any portion of the work reported in this research.

Additional information

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