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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 '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.

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 '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.

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 'Ammah 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.

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