THE EFFECTIVENESS OF IMPLEMENTING THE *TALQIN* METHOD IN ENHANCING *TAHFIDZUL QUR'AN* CURRICULUM ACHIEVEMENT AT PTIQ JAKARTA

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Keywords:	ABSTRACTS
Talqin, Tahfidzul Qur'an, mutqin	**Background:** The goal of the Tahfidzul Qur'an curriculum at Institut Perguruan Tinggi Ilmu Al-Qur'an (PTIQ) Jakarta is to achieve mutqin (flawless Qur'anic memorization). **Purpose:** Implementing this high-standard method in a challenging academic environment raises issues related to quality assurance and the correction of tajwid errors in adult students. **Method:** This study employed a Descriptive Qualitative Research Design with a Case Study approach at PTIQ. Data were collected through triangulation, involving semi-structured interviews with LTTQ management (n=2), Musyrif (n=5), and students (n=8), along with non-participant observation and document analysis. **Result:** The findings highlight the effectiveness of the Talqin method as a high-fidelity diagnostic and corrective tool for ensuring accurate makharijul huruf and tajwid, directly supporting the mutqin standard. However, its effectiveness is hindered by time constraints and reduced student focus due to academic workload. **Conclusion:** To optimize results, institutions should ensure dedicated time for Talqin sessions and invest in professional development for Musyrif. Future research should use quantitative and longitudinal designs to assess the method's impact on mutqin outcomes and long-term retention.

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A. INTRODUCTION

The pursuit of *Tahfidzul Qur'an* (Qur'an memorization) represents a crucial foundation of Islamic education across Indonesia. Historically, this discipline was primarily confined to traditional institutions known as *pesantren* (Muthoharoh, 2023). However, recent trends show a significant integration of *Tahfidz* into formal, specialized higher education institutions, exemplified by the Institut Perguruan Tinggi Ilmu Al-Qur'an (PTIQ) Jakarta (Muthoharoh, 2023). This expansion into mainstream academia necessitates the adoption of pedagogical methods capable of delivering not merely high quantitative volume of memorization, but, more critically, high qualitative accuracy, known as *mutqin*.

The ultimate standard for quality in this field is defined as *mutqin*, signifying flawless, accurate memorization and retention according to strict *tajwid* (rules of recitation) standards (Muthoharoh, 2023). Achieving and maintaining *mutqin* status is paramount, as it ensures that the sacred text is preserved and transmitted according to authoritative scholarly consensus (Muthoharoh, 2023). PTIQ Jakarta structures its program through a tiered system known as *Marhalah*, demanding that students systematically navigate intensive *tahsin* (reading improvement) and *tahfizh* activities, culminating in formal examinations designed to verify this professional-grade accuracy (Muthoharoh, 2023; Tanjung et al., 2022).

The institutional environment at PTIQ presents a unique challenge: balancing rigorous spiritual training with the demands of a traditional academic framework (Muthoharoh, 2023). Students, who are adult learners entering higher education at ages 18 and above (Muthoharoh, 2023), must manage pervasive time conflicts between intense *muraja'ah* (review) and demanding general university lectures (Muthoharoh, 2023). This dual challenge highlights the pressing need for instructional methods that offer maximum efficiency and, crucially, high fidelity in achieving *mutqin* objectives within a constrained temporal setting.

The *Talqin* method is globally recognized for establishing impeccable articulation (*makharijul huruf*) and strict adherence to *tajwid* laws, making it a foundational element for quality memorization (Muthoharoh, 2023). In this tertiary environment, the effectiveness of *Talqin* shifts focus from facilitating initial rote memory a common objective in childhood *Tahfidz* to serving as a crucial quality assurance and remedial tool. It is essential for addressing potential subtle *tajwid* or *makharij* errors that students may have carried over from previous, less standardized learning environments (Muthoharoh, 2023; Putri et al., 2024). This research investigates the specific operational and psychological efficacy of *Talqin* as a strategic pedagogical mechanism essential for quality control within PTIQ's specialized curriculum.

This investigation aims to analyze the strategic function of the *Talqin* method in achieving *mutqin* quality at PTIQ Jakarta. The objectives include: 1) providing rigorous conceptual clarity and contextual comparison of *Talqin* with other popular *Tahfidz* methods; 2) detailing the specific methodological protocols used for qualitative data collection and validation; 3) exploring the deeper psychological and spiritual benefits of the method on adult learners; 4) breaking down its impact on specific outcomes such as accuracy, retention, and speed; 5) formulating concrete strategies for optimal implementation and teacher training; and 6) situating the study's findings within a broader global educational context, while formally addressing methodological limitations. This comprehensive analysis contributes to the field by providing a nuanced

interpretation of a traditional method adapted for the high-pressure environment of specialized Islamic tertiary education.

B. LITERATURE REVIEW
1. Defining the Pillars of Qur'anic Pedagogy

In Islamic educational history, the faithful transmission of the Qur'an has always depended upon authoritative auditory reception (Muthoharoh, 2023). This lineage underscores the critical necessity of achieving consistently high reading quality, known as *Tahsin* (Hikmah & Mualimin, 2023). The high qualitative standard of *mutqin* serves as the ultimate measure of *Tahfidz* curriculum achievement, fostering high discipline and moral values among students (Muthoharoh, 2023).

2. Conceptual Clarity: Defining the *Talqin* Method

The *Talqin* method is deeply rooted in the Prophetic tradition, where the Qur'an was received directly by the Prophet Muhammad (peace be upon him) through authoritative auditory transmission from the Angel Gabriel. This pedagogical lineage stresses that the purity of the text depends on receiving knowledge directly from an authoritative, qualified source.

For precise qualitative analysis of the teaching act, a theoretical distinction between *Al-Talqin* and *Al-Talaqqi* is essential (Muthoharoh, 2023; Talib & Roseli, 2022).

1. *Al-Talqin* **(Teacher Modeling):** Derived from the teacher's perspective, *Talqin* refers to the active delivery of knowledge, where the teacher dictates and flawlessly models the correct recitation with impeccable accuracy (*mutqin*) (Muthoharoh, 2023). This act is highly focused on introducing the correct sound, ensuring precise pronunciation (including *mad* and *harakat*), and providing a perfect auditory template (Muthoharoh, 2023). The theoretical basis relies on high-fidelity auditory learning and immediate, directed repetition, crucial for developing deep memory pathways (Muthoharoh, 2023).

2. *Al-Talaqqi* **(Student Reception):** Derived from the student's perspective, *Talaqqi* refers to the student's receipt of knowledge the act of attentively listening, imitating, and internalizing the authoritative instruction (Muthoharoh, 2023).

This distinction clarifies why *Talqin* functions as the institutional guarantee of quality control. It provides the non-negotiable initial step of foundational accuracy, crucial for mitigating later retention difficulties that can arise when the initial auditory input is flawed due to self-study errors (Muthoharoh, 2023; Fajrin et al., 2025). For adult learners at PTIQ, who are attempting to refine potentially flawed reading habits established earlier in life (Muthoharoh, 2023), the expert modeling provided by the *Musyrif* acts as a vital recalibration mechanism for quality, ensuring their progress leads directly to the professional standard required by the specialized institution.

3. Contextualizing *Talqin*: Comparison with Alternative Memorization Methods

The literature identifies several common methods used in *Tahfidz* contexts, including *Wahdah* and *Tikrar* (Zainal & Abdullah, 2023; Talib & Roseli, 2022). Placing *Talqin* in comparison to these techniques highlights its unique aspects and strengths.

Table 1. Comparison with Alternative Memorization Methods

Method	Primary Mechanism	Goal/Outcome Focus	Teacher Involvement	Key Limitation in PTIQ Context
Talqin (Teacher Modeling)	Auditory Dictation and Immediate Mimicry	Impeccable Accuracy (*Mutqin*), *Tahsin* Quality	High (Active model, immediate correction)	Resource-intensive; success dependent on high student concentration and expert availability (Muthoharoh, 2023)
Wahdah (Independent Study)	Self-repetition and Visual/Auditory Input (e.g., recorded)	Speed/Volume of Memorization	Low (Supervision only)	High risk of embedding self-taught errors; incompatible with the *mutqin* quality goal (Muthoharoh, 2023)
Tikrar (Repetition)	Rote Repetition (Self- or Group-Paced)	Retention and Fluency	Medium (Monitoring repetition schedule)	Low diagnostic capability; can perpetuate errors if used before *Talqin* (Fajrin et al., 2025)

4. Comparison to Wahdah and Tikrar

The *Wahdah* method prioritizes efficiency and volume, relying on the student's independent study and self-repetition, often aided by visual or recorded input (Muthoharoh, 2023). While efficient for rapidly accumulating memorized portions, *Wahdah* inherently lacks the diagnostic and immediate corrective feedback loop provided by the expert *Musyrif*. This deficiency poses a high risk for embedding subtle errors, rendering it incompatible with the strict *mutqin* standard required by PTIQ (Muthoharoh, 2023).

The *Tikrar* method focuses intensely on repetition to achieve fluency and long-term retention (Zainal & Abdullah, 2023). However, *Tikrar* is generally most effective when utilized *after* the initial quality check provided by *Talqin*. Relying solely on *Tikrar* may perpetuate existing phonetic errors if the initial input was flawed. Therefore, in the high-stakes environment of specialized *Tahfidz* education, *Talqin* is not merely one memorization technique among many, but the necessary prerequisite for foundational accuracy, asserting that rapid memorization is counter-productive if the underlying reading quality is unstable (Muthoharoh, 2023). The optimal pedagogical value of *Talqin*

lies in its contextual alignment with the institutional mission of quality assurance, making it the most appropriate choice for professional certification.

5. The Tahfidz Curriculum Structure at PTIQ Jakarta

PTIQ utilizes the *Marhalah* structure to organize its Tahfidz instruction into sequential, demanding stages. Achieving success in this curriculum requires students to systematically navigate these levels through intensive *tahsin*, memorization, and periodic examination. The curriculum's depth and professional orientation necessitate pedagogical methods that are not merely rapid but also capable of ensuring sustainable, verifiable accuracy.

C. METHODS

1. Research Design and Rationale

This investigation utilized a Descriptive Qualitative Research Design centered on a Case Study approach specific to the *Tahfidz* program at PTIQ Jakarta (Muthoharoh, 2023; Al-Tami & Al-Tami, 2014). This methodology was selected for its appropriateness in achieving an in-depth, contextual understanding of how the traditional *Talqin* method operates within the unique structure of a formal, specialized Islamic higher education institution. The approach aimed to gather rich, naturalistic data to interpret the occurrence and effectiveness of *Talqin* based on the meanings constructed by participants, rather than relying solely on statistical measurements (Muthoharoh, 2023; Akbar, 2024).

2. Research Setting and Participant Profile

The research was conducted within the LTTQ *Tahfidz* Program at Institut PTIQ Jakarta. Although the program serves a large student body, informant selection employed purposive sampling to ensure comprehensive coverage of perspectives central to the method's implementation and evaluation (Muthoharoh, 2023).

The qualitative sample consisted of 15 key informants selected for their specialized roles and experience within the *Marhalah* system:

a. **LTTQ Leaders (n=2):** Provided insight into curriculum goals, the structure of the *Marhalah* system, and institutional criteria for measuring effectiveness (Muthoharoh, 2023).

b. *Musyrif* **(Tahfidz Teachers, n=5):** Offered critical data on the minute-by-minute operationalization of *Talqin*, specific correction techniques, and professional challenges faced in the classroom (Muthoharoh, 2023).

c. **PTIQ Students (*Huffazh*, n=8):** Selected specifically from intermediate and advanced *Marhalah* stages, these students provided crucial data on perceived benefits, motivational factors, coping strategies, and difficulties encountered (Muthoharoh, 2023).

3. Participant Demographics and Prior Knowledge

The student participants were adult learners, generally aged 18 and above, managing rigorous academic schedules concurrently with intensive *Tahfidz* demands (Muthoharoh, 2023). The institutional environment acknowledges that these students often carry potential subtle *tajwid* or *makharij* errors from previous, less standardized learning environments, making *Talqin* a necessary remedial tool (Muthoharoh, 2023; Putri et al., 2024). By selecting students only from the intermediate and advanced *Marhalah* stages, the research inherently focuses on participants who have

demonstrated high initial commitment (*istiqamah*) and ability, which is important for studying the method's potential for quality optimization, though it introduces a potential selection bias against early-stage or struggling students (Muthoharoh, 2023).

4. Data Collection Protocols: Clarifying the Qualitative Approach

To ensure the trustworthiness and validity of the findings, data collection was based on the principle of triangulation (Muthoharoh, 2023):

a. **In-depth Interviews: Semi-structured interviews** utilized thematic probes focused on *Talqin* application, the attainment of *mutqin* quality, and the identification of supporting and inhibiting contextual factors (Muthoharoh, 2023). These interviews were conducted with students, *Musyrif*, and LTTQ Leaders (Muthoharoh, 2023).

b. **Non-Participant Observation: Direct observation** was conducted during *Talqin* classes to assess implementation fidelity (Muthoharoh, 2023). Observation focused specifically on the quality of the teacher's modeling, the responsiveness of the student's repetition, the speed of error correction, and the adaptive use of **segmentation (*pemenggalan*)** for optimizing student absorption of complex verses (Muthoharoh, 2023). This focus provided crucial evidence of the *Musyrif*'s adaptive strategies necessary to deliver high-impact instruction during short, resource-constrained sessions.

c. **Documentation Analysis:** Relevant institutional documents, including LTTQ curriculum manuals, detailed *Marhalah* requirements, and records of student progression and examination results, were reviewed to contextualize the qualitative data (Muthoharoh, 2023).

5. Validity and Reliability: The Triangulation Process

Data analysis adhered to the interactive model established by Miles and Huberman, a recognized framework for qualitative data management (Muthoharoh, 2023). The study achieved validation through systematic triangulation: tentative findings derived from initial data reduction (categorization of transcripts and field notes) were verified by cross-referencing information obtained from the three data sources (interviews, observation, documentation) (Muthoharoh, 2023). This process ensured that conclusions drawn for instance, regarding student concentration issues were not solely based on self-reports but were corroborated by direct observation of behaviors and constraints identified in institutional documentation (Muthoharoh, 2023). Member checking with key informants further ensured that the derived conclusions accurately reflected their lived experiences (Muthoharoh, 2023).

D. RESULTS AND DISCUSSION

Result

1. Operational Fidelity of *Talqin* in the PTIQ Marhalah System

The implementation of the *Talqin* method at PTIQ is characterized by intense, highly personalized instruction, directly embodying the traditional principle of "learn by doing" through focused auditory input (Muthoharoh, 2023; Nurhasfrida, 2023). Operationally, the initial *Talqin* sessions function as a mandatory *tahsin* prerequisite. The *Musyrif* uses this stage as a high-fidelity diagnostic gatekeeper, identifying and correcting fundamental reading faults, particularly issues related to *makharijul huruf* and the proper duration of *mad* (Muthoharoh, 2023). Only upon validation of correct

recitation quality is the student permitted to proceed with dedicated memorization (*tahfizh*) (Muthoharoh, 2023).

The core instruction involves the *Musyrif* dictating the passage with flawless *tartīl* (recitation style). For complex verses, the *Musyrif* skillfully uses *pemenggalan* (segmentation) to optimize student absorption and ease of immediate repetition (Muthoharoh, 2023). This continuous back-and-forth mechanism ensures maximum auditory learning (Muthoharoh, 2023).

2. Observed Outcomes in Quality Achievement

Interviews and observations consistently affirmed the intrinsic value of *Talqin* in achieving curriculum objectives, especially the benchmark of *mutqin* quality (Muthoharoh, 2023; Nasution & Setiawan, 2025).

Accuracy and Quality (*Mutqin*): Students overwhelmingly reported that *Talqin* represents the most effective method for establishing and maintaining correct *tajwid* and *tartīl* standards (Muthoharoh, 2023). The flawless, authoritative auditory input provided by the *Musyrif* delivers an unambiguous standard essential for attaining the *mutqin* level, which self-correction or reliance on recorded audio is deemed insufficient to achieve, especially regarding subtle phonetic errors common among non-native Arabic speakers (Muthoharoh, 2023).

Retention: The reliance on listening and immediate repetition ensures that the Qur'an is memorized "through the ear," reducing dependence on visual cues from the *mushaf* (Muthoharoh, 2023). This leads to deep auditory retention, which is a critical factor for long-term *mutqin* sustainability (Muthoharoh, 2023). Furthermore, observation confirms that the *Musyrif* skillfully integrates *Talqin* techniques during review sessions (*muraja'ah*), reinforcing existing memorization and achieving high levels of retention quality (Muthoharoh, 2023).

3. Inhibiting Contextual Factors

Despite its pedagogical soundness, *Talqin* effectiveness is significantly curtailed by contextual constraints inherent in the higher education environment:

Institutional Time Constraints: The most severe constraint reported by both students and *Musyrif* is the limited time allocated for dedicated *Talqin* practice (Muthoharoh, 2023). Because PTIQ students concurrently manage rigorous general lecture schedules, the intense, personalized nature of *Talqin* sessions often conflicts with other mandatory academic requirements. This time pressure restricts the intensity and frequency necessary for optimal *Talqin* application, directly impacting the velocity and depth of progress through the *Marhalah* system (Muthoharoh, 2023).

Diminished Student Concentration: The quality of *Talqin* is predicated on high student focus. However, data confirmed challenges related to student concentration and diminished motivation, which students frequently linked to fatigue and stress resulting from the heavy, competing academic workload (Muthoharoh, 2023). This situation creates an inherent inefficiency: *Talqin* is highly resource-intensive, requiring significant time and highly competent instructional capacity. If student focus is low due to fatigue, the time dedicated to *Talqin* yields disproportionately low returns, undermining the optimization strategies deployed by the institution (Muthoharoh, 2023).

Discussion

1. Deeper Analysis of Student Outcomes: Accuracy, Speed, and Long-Term Retention

a. Analyzing Quality vs. Speed Trade-offs

The qualitative data decisively confirm that *Talqin* is indispensable as a quality verification mechanism for ensuring the fidelity of oral transmission (Muthoharoh, 2023). In terms of specific outcomes, the method demonstrably enhances accuracy and retention quality (Muthoharoh, 2023). However, the study confirms the absence of high velocity gains; institutional time constraints restrict the necessary intensity for rapid progress (Muthoharoh, 2023). This trade-off reveals a strategic decision: the method deliberately sacrifices speed for qualitative depth. This approach is necessary because, in a specialized institution where *mutqin* is the goal, rapid memorization is considered functionally inadequate if the underlying *tahsin* is unstable.

Table 2. Analyzing Quality vs. Speed Trade-offs

Outcome Metric	Impact of *Talqin* Method	Mechanism/Context
Accuracy (*Mutqin*)	Critical for quality assurance; ensures flawless *tajwid* and *makharijul huruf.*	Primary quality goal achieved through authoritative modeling and immediate correction (Muthoharoh, 2023).
Short-Term Retention	High fidelity leads to deep auditory retention ("through the ear").	Maximizes auditory learning pathway, minimizing visual dependence (Muthoharoh, 2023).
Long-Term Retention	Reinforcement of existing memory during integrated *muraja'ah* sessions.	Necessary mechanism to combat cognitive decay, strengthening neural pathways over time (Muthoharoh, 2023).
Speed of Memorization	Restricted/Constrained.	Quality (accuracy) is prioritized, making velocity a secondary outcome due to institutional time scarcity (Muthoharoh, 2023).

b. The Mechanism for Long-Term Retention

The efficacy of *Talqin* in promoting long-term retention is rooted in its establishment of a deep auditory memory foundation (Muthoharoh, 2023). Furthermore, the skillful integration of *Talqin* techniques during *muraja'ah* (review sessions) actively reinforces existing memorization (Muthoharoh, 2023). Consistent, high-fidelity revision prevents the rapid decay of learned information and strengthens neural pathways, making recall faster and more reliable over extended periods. By building a robust, error-free memory foundation through the teacher's model, *Talqin* creates a memory structure that is highly resistant to decay over time, contrasting sharply with methods reliant solely on short-term rote recall.

2. The Psycho-Spiritual Dimensions of *Talqin*

The impact of *Talqin* extends beyond measurable academic outcomes to influence students' emotional and psychological well-being, a crucial aspect of holistic *Tahfidz* education.

a. Psychological Impact: Anxiety Reduction and Self-Efficacy

The provision of immediate, authoritative correction from the *Musyrif* offers a tangible and clear benchmark for progress. This process helps to reduce the social anxiety and self-doubt that often result from relying on self-correction or peer review,

especially when diagnosing subtle phonetic errors (Zainal & Abdullah, 2023). By receiving direct, error-free input, students gain immediate confirmation of their performance and are prevented from accumulating debilitating errors (Muthoharoh, 2023). This authoritative feedback fosters self-efficacy in the motivational dimension, as students perceive clear, achievable standards and gain confidence in their ability to meet the *mutqin* goal. Focused practice through the *Talqin* method is also associated with achieving a fundamental calm, emphasizing the meditative and disciplinary aspects of focused listening and repetition, which is critical for managing the stress resulting from the heavy academic workload (Muthoharoh, 2023).

b. Spiritual Impact: Cultivating Istiqaamah and Connection

The rigorous discipline, attention, and consistency (*istiqamah*) demanded by the *Talqin* method constitute a significant means of moral and spiritual development (Muthoharoh, 2023). The very act of achieving *mutqin* is viewed as fulfilling a religious obligation. Furthermore, the personalized ritual of receiving the sacred text directly from an expert teacher (*Musyrif*), who upholds the chain of transmission (*sanad*), deepens the student's spiritual connection to the Qur'an beyond a simple scholastic task. The focus on flawless transmission imbues the learning process with a sense of sanctity and responsibility, reinforcing the reflective aspect of heart purity.

3. Integrating *Talqin* into the Broader Educational Context

a. Link to Global Active Learning Trends

Although *Talqin* is a traditional technique, it should be positioned academically as an effective model of participatory and active learning. The method requires immediate auditory processing, physical articulation, and responsive feedback, contrasting sharply with passive, lecture-based models (Mashuri et al., 2024). Its core elements teacher modeling, rapid repetition, and real-time correction are equivalent to high-impact instructional practices promoted in modern secular education. Furthermore, the method remains adaptable to global technological shifts through the incorporation of modern aids, such as audio media, which can optimize the student's independent *Tikrar* phase when the *Musyrif* is unavailable.

b. Comparative Islamic Education Practices

The constraints faced by PTIQ integrating a high-fidelity *Tahfidz* curriculum with mandatory non-religious academic loads offer a vital case study for institutions globally seeking similar integration (Muthoharoh, 2023). In contrast to full-time dedicated *madrasah* or *pesantren* environments, the PTIQ model must prioritize efficiency and quality assurance in time-scarce conditions.

The necessity for intensive *Talqin* remediation among adult PTIQ students (age 18+), many of whom still require correction for subtle *tajwid* errors (Muthoharoh, 2023), exposes a systemic variation in quality control within the broader Indonesian pre-tertiary *Tahfidz* educational pipeline. Consequently, *Talqin* at PTIQ is forced to operate not merely as an advanced learning method but also as a systemic correction mechanism for deficiencies originating lower down the educational system, validating its role as a mandatory quality prerequisite for entry into the professional *Marhalah* stages.

E. CONCLUSION

This investigation affirms that the *Talqin* method is strategically indispensable for achieving the critical quality component (*mutqin*) of the Tahfidzul Qur'an curriculum at PTIQ Jakarta. The method serves as a high-fidelity diagnostic tool that ensures the perfection of tahsin and provides the authoritative auditory blueprint necessary for sustainable accuracy. however, this effectiveness is significantly curtailed by the contextual constraints of a higher education institution, particularly the intense competition for student time and the resulting decline in concentration levels caused by academic fatigue. To optimize the yield of this resource-intensive method, the university must implement focused strategies, including safeguarding protected time slots for instruction, investing in rigorous professional development for *Musyrif* focused on advanced diagnostic and efficiency techniques, and formally designating *Talqin* as the mandatory quality checkpoint before students are permitted to advance in memorization. While the study is constrained by its single-institution case study approach and qualitative sample size, future research should utilize quantitative methodologies, such as quasi-experimental designs, to statistically compare the impact of *Talqin* versus other techniques on verifiable mutqin metrics and should incorporate behavioral studies aimed at improving student concentration and fostering consistency.

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