



Implementation of the *Talaqqi* Method in Memorizing *Juz 'Amma* among Kindergarteners: A Case Study at Islamic Kindergarten, Banda Aceh

Heliati Fajriah¹, Muthmainnah², Qatrun Nada Shalihah³

^{1,2,3}Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

Keywords:

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

Correspondence to

Heliati Fajriah, Department of Islamic Early Childhood Education, Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia.

e-mail:

heliatifajriah@ar-raniry.ac.id

Received 29 11 2024

Revised 17 05 2025

Accepted 24 06 2025

Published Online First

29 06 2025



© Author(s) (or their employer(s)) 2025. Re-use is permitted under CC BY-NC. No commercial re-use. See rights and permissions. Published by JGA.

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.

To cite: Fajriah, H., Muthmainnah, & Shalihah, Q. N. (2025). Implementation of the *Talaqqi* method in memorizing *Juz 'Amma* among kindergarteners: A case study at Islamic Kindergarten, Banda Aceh. *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini*, 10(2), 373-387. <https://doi.org/10.14421/jga.2025.102-12>

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.

Funding Statement

This research did not receive any specific grant from funding agencies in the public, commercial, or not-for-profit sectors.

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.

References

- A. Shukri, N. H., M. Nasir, M. K., & Abdul Razak, K. (2020). Educational Strategies on Memorizing the Quran: A Review of Literature. *International Journal of Academic Research in Progressive Education and Development*, 9(2), 632–648. <https://doi.org/10.6007/ijarped/v9-i2/7649>
- Abd Ghani, A. R., Huda, M., Sholihah, M., Tabrani, Z. A., & Hussin, H. (2025). Tahfiz (Memorization Sciences) Curriculum Practice: An Empirical Study from Private School in Johor, Malaysia. *Nazhruna: Jurnal Pendidikan Islam*, 8(1), 233–245. <https://doi.org/10.31538/nzh.v8i1.265>
- Ahmad Sabri. (2020). Trends of “Tahfidz House” Program in Early Childhood Education. *JPUD - Jurnal Pendidikan Usia Dini*, 14(1), 71–86. <https://doi.org/10.21009/JPUD.141.06>
- Ahyar, L., Subhan, Z., & Abdullah. (2023). Uncovering the Key Elements and Supporting Factors of Tahfiz Houses in Shaping the Spiritual Education of the Younger Generation in Indonesia. *FWU Journal of Social Sciences*. <https://doi.org/10.51709/19951272/summer2023/3>
- Aini, N., Armanila, & Harahap, M. R. (2021). Pembiasaan Pola Hafalan Ayat Pendek Pada Anak Usia Dini di RA Luqman Al-Hakim Kalangan Tapanuli Tengah. *Jurnal Pendidikan Dan Keislaman: Hibrul Ummah*, 3(2), 31–40. <https://ejurnal.univamedan.ac.id/index.php/hibrululama/article/view/163>
- Alhassen, L. O. (2021). Qur’ānic Stories: God, Revelation and the Audience. In *Qur’ānic Stories: God, Revelation and the Audience*. Edinburgh University Press. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85197399109&partnerID=40&md5=7fc9abfc381ac32672f6288eb0732e42>
- Alnajashi, S. A., Al Qasem, M. A. A., Al-Mishaal, K. A. A., & Aluthman, W. A. E. (2025). The Impact of Attending Qur’an Memorization Programs on Psychological Wellbeing: A Study on Adult Females. *Islamic Guidance and Counseling Journal*, 8(2). <https://doi.org/10.25217/0020258594900>
- Amelia, L., & al., et. (2022). Pengaruh APE Es Krim Huruf Hijaiyah terhadap Peningkatan Kemampuan Mengenal Huruf Hijaiyah di TK ABA le Dingen Meukek, Aceh Selatan. *Hadlonah: Jurnal Pendidikan Dan Pengasuhan Anak*, 3(2), 178–184. <https://journal.bungabangsacirebon.ac.id/index.php/hadlonah/article/view/784>
- Anshary, C., Suryana, D., & Mahyuddin, N. (2025). Evaluating the Effectiveness of the Ummi Method in Memorizing Juz Amma for Early Childhood Learners. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 9(2), 463–471. <https://doi.org/10.31004/obsesi.v9i2.6888>
- Aprillya, R., & Wirman, A. (2023). Penerapan Metode Talaqqi dalam Membiasakan Anak Menghafal Al-Qur’an. *Journal of Education Research*, 4(1), 7–12.

- <https://jer.or.id/index.php/jer/article/view/122>
- Bellous, J. E. (2021). Spiritual Care as the Foundation for a Child's Religious Education. *Religions*, 12(11), 954. <https://doi.org/10.3390/rel12110954>
- Bronfenbrenner, U. (1979). *The Ecology of Human Development: Experiments by Nature and Design*. Harvard University Press.
- Creswell, J. W., & Creswell, J. D. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE.
- Darwiyanto, E., & Bijaksana, M. A. (2018). Searching Quran chapters verses weight with TF and pareto principle to support memorizing (Case Study Juz 'Amma). *2018 6th International Conference on Information and Communication Technology, IColCT 2018*, 269–273. <https://doi.org/10.1109/IColCT.2018.8528732>
- Frananda, A., Niva, M., & Maharjan, K. (2024). The Positive Impact of Memorizing the Qur'an on the Cognitive Intelligence of Primary School Children. *World Psychology*, 3(1), 128–144. <https://doi.org/10.55849/wp.v3i1.517>
- Hasibuan, R. H., & Sit, M. (2025). Enhancing Qur'anic Memorization Using The Talaqqi Method Assisted by Audio-Visual Media Among Chidren Aged 5-6 Years. *Al-Athfaal: Jurnal Pendidikan Anak Usia Dini*, 8(1), 53–66. <https://ejournal.radenintan.ac.id/index.php/al-athfaal/article/view/27659/9451>
- Hill, E., & Woolley, R. (2022). Religious Education and Its Interaction with the Spiritual Dimension of Childhood: Teachers' Perceptions, Understanding and Aspirations. *Religions*, 13(4), 280. <https://doi.org/10.3390/rel13040280>
- Ilmi, A. N., & al., et. (2021). Talaqqi Method: Children's Language Development in Tahfidzul. *JOYCED: Journal of Early Childhood Education*, 1(2), 74–87. <https://doi.org/10.14421/joyced.2021.12-03>
- Isaac, A. M. (2025). Changing the Relation of Science and Religion through Integrated Islamic Curricula: A Theoretical Position on Faith-Based Science Education. *Austral Comunicacion*, 14(2). <https://doi.org/10.26422/aucom.2025.1402.isa>
- Jarrah, M., Zuraikat, M. J., & Al-Shawashreh, E. (2020). Prophecy and Illiteracy: The Meaning of ?ummij in the Holy Qur'an. *Jordan Journal of Modern Languages and Literatures*, 12(2), 151–165. <https://doi.org/10.47012/jjml.12.2.2>
- Kaltsum, L. U., & Amin, A. S. (2023). The Development of Qur'anic Thematic Exegesis in Indonesia: Historical Landscape and Shifts of Authority. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadits*, 25(2), 2548–4737. <https://doi.org/10.14421/qh.v25i2.5422>
- Karam, R. T., Zellman, G. L., & Perlman, M. (2024). Child Cognitive Development and Parent Roles: A Preliminary Comparison of Moroccan Parents to United States and United Kingdom Benchmarks. *Journal of Child and Family Studies*, 33(1), 214–225. <https://doi.org/10.1007/s10826-023-02542-y>
- Mahmud, S., Habiburrahim, H., ZA, T., Muchlinarwati, M., & Fadli, F. (2024). Educating children in the twenty-first century: An insight from Muslim families. *Jurnal Ilmiah Islam Futura*, 24(2), 329. <https://doi.org/10.22373/jiif.v24i2.19827>
- Makrus, A., & Usriyah, L. (2023). Teacher Strategies in Enhancing Quranic Memorization and Psychological Implications for Quranic Memorizers: A Study at Mukhtar Syafa'at Banyuwangi's Distinguished Junior High School. *IJIE International Journal of Islamic Education*, 2(1), 13–28. <https://doi.org/10.35719/ijie.v2i1.1903>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2018). *Qualitative Data Analysis: A Methods Sourcebook*. SAGE Publications.
- Mogra, I. (2020). *Understanding Islam: A Guide for Teachers*. SAGE Publications Ltd. <https://doi.org/10.4135/9781529721393>
- Muthmainnah, & al., et. (2021). Peran Orangtua dalam Memperkenalkan Bacaan Al-Qur'an pada Anak di Gampong Dalam Kecamatan Samadua Kabupaten Aceh Selatan. *FITRAH: International Islamic Education Journal*, 3(2), 40–58. <https://journal.ar->

- raniry.ac.id/index.php/fitrah/article/view/1476/740
- Ningrum, W. M. J., & Muhid, A. (2024). Perkembangan Kognitif Anak dalam Menghafal Al-Qur'an dalam Perspektif Jean Piaget. *Jurnal Mu'allim*, 6(2), 394–402. <https://doi.org/10.35891/muallim.v6i2.5139>
- Novitriani, J., & Muhdi, A. (2025). Enhancing Qur'anic Memorization through the Application of the Talaqqi Method in Tahfidz Education. *International Journal of Social Science and Religion (IJSSR)*, 6(1), 72–86. <https://doi.org/10.53639/ijssr.v6i1.321>
- Nurrahmah, I., & Hermawan, H. D. (2023). The development of juz amma learning media for Aisyiyah's Qur'an education place student of Intan Permata. In I. N., S. Y., S. E., F. V.N., & A. A.D. (Eds.), *AIP Conference Proceedings* (Vol. 2727). American Institute of Physics Inc. <https://doi.org/10.1063/5.0141422>
- Qawi, A. (2017). Peningkatan Prestasi Belajar Hafalan Al-Qur'an Melalui Metode Talaqqi di MTsN Gampong Teungoh Aceh Utara. *Jurnal Ilmiah Islam Futura*, 16(2), 265–283. <https://jurnal.ar-raniry.ac.id/index.php/islamfutura/article/view/1327>
- Rahmita, N., & al., et. (2023). Evaluasi Pembelajaran Tahsin Tilawah Al-Qur'an dalam Meningkatkan Hafalan Al-Qur'an. *Murhum: Jurnal Pendidikan Anak Usia Dini*, 4(2), 520–530. <https://doi.org/10.37985/murhum.v4i2.244>
- Ramli, M., Ilhamsyah, R., Islam, A., & Batam, H. (2024). Foundations and Contemporary Relevance of Salafi Islamic Education in Indonesia : Principles , Curriculum , and Moral Development. *Heutagogia: Journal of Islamic Education*, 4(2), 287–299. <https://doi.org/10.18860/ua.v17i1.3252.5>
- Rishwanda, A., Hakim, J., Syakban, A. A., & Rachmania, T. (2023). Design of I-SLA (Islamic Learning Application) as Tajweed Learning Media by Using The Speech Recognition Technology. *JUTI: Jurnal Ilmiah Teknologi Informasi*, 21(1), 21–28. <https://doi.org/https://dx.doi.org/10.12962/j24068535.v21i1.a1121>
- Rooha, A., Anil, M. A., & Bhat, J. S. (2021). Pictures over words: a cross-sectional study reporting short term memory abilities in children. *F1000Research*, 9(May), 1–14. <https://doi.org/10.12688/F1000RESEARCH.23378.2>
- Slamet, S., Adityarini, H., Katoningsih, S., Widyasari, C., & Fatmawati, R. (2025). Boostering Children's Vocabulary by Using Integrated Thematical Textbook in Early Childhood Education (ECE). *Educational Process: International Journal*, 16. <https://doi.org/10.22521/edupij.2025.16.217>
- Stimpson, B., & Calvert, I. (2021). Qur'anic Educational Philosophy: Foundational Principles of Education in Islam's Holiest Text. *Religions*, 12(2), 82. <https://doi.org/10.3390/rel12020082>
- Suryana, D., & Handoko, T. (2023). Islamic Commodification in Representation of Political Development in Indonesia: A Systematic Literature Review. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 7(1), 51–76. <https://doi.org/10.21009/hayula.007.01.04>
- Suryana, E., Supriadi, U., Fikri, M., Efriani, A., & Langputeh, S. (2024). Exploring memorization patterns in the Tahfidz and Tarjamah Qur'an programs. *Jurnal Pendidikan Islam*, 10(2), 375–386. <https://doi.org/10.15575/jpi.v10i2.29969>
- Tarmuji, N. H., Mohamed, N., Hazudin, S. F., & Wan Ahmad, W. A. (2022). Linking Study of Memorising Quran with Academic Performance. *Asia Pacific Journal of Educators and Education*, 37(1), 181–191. <https://doi.org/10.21315/apjee2022.37.1.9>
- Tiwuk, & al., et. (2025). Habituation of Short Surah Memorization to Develop Discipline in Early Childhood: A Faith-Based Character Education Approach. *Golden Age: Jurnal Ilmiah Pertumbuhan Dan Perkembangan Anak Usia Dini*, 10(1), 139–148. <https://doi.org/10.14421/jga.2025.101-11>
- Ulwan, A. N. (2012). *Tarbiyatu Al-Aulaad fi Al-Islam* (Cet. II, Vol. 2). Pustaka Amani.
- Ulya, H., & Ni'mah, M. (2023). Penerapan Metode Talaqqi dalam Meningkatkan Kemampuan Hafalan Surah Pendek di RA Nurul Jadid Blimbing Besuki. *Jurnal Penelitian Dan Evaluasi Pendidikan: Afeksi*, 4(1), 9–19. <https://afeksi.id/jurnal/index.php/afeksi/article/view/53>

- Umriati, & Wijaya, H. (2020). *Analisis Data Kualitatif Teori Konsep dalam Penelitian Pendidikan*. Sekolah Tinggi Theologia Jaffra.
- Vebrianto, R., Budiawan, A., Thahir, M., & Hamzah, M. L. (2025). Governance and Development of Child Friendly Educational Unit (CEA) Models in Indonesia. *Munaddhomah*, 6(2), 310–328. <https://doi.org/10.31538/munaddhomah.v6i2.1703>
- Widiastuti, R. Y., & Yuliati, N. (2023). Analisis Kesiapan Mental Anak Usia Dini Menghadapi Era Revolusi Industri 4.0. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 7(5), 5564–5574. <https://doi.org/10.31004/obsesi.v7i5.5177>
- Zahir, F. R., & Qoronfleh, M. W. (2025). Traditional Islamic spiritual meditative practices: powerful psychotherapies for mental wellbeing. *Frontiers in Psychology*, 16. <https://doi.org/10.3389/fpsyg.2025.1538865>