

Effectiveness of the Talaqqi Method in Children's Scripture Memorization within the SDGs Framework: A Case Study in Indonesian Elementary Schools

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Abstract

Objective: This study aims to describe the methods of memorizing the Holy Scripture, identify similarities and differences in implementation, and assess the effectiveness of these methods in elementary school settings. Grounded in a case study design, the research was conducted in three Indonesian elementary schools that actively implement Holy Scripture memorization programs. **Theoretical framework:** The theoretical framework guiding this study integrates behavioral and humanistic learning theories, which emphasize structured repetition, teacher modeling, and personalized emotional engagement. **Literature review:** The literature on Quranic memorization highlights the importance of oral transmission and teacher-student interaction, particularly through the talaqqi method. However, few studies have provided a comparative analysis across different schools using this method within the broader context of child education and the Sustainable Development Goals (SDGs). **Methods:** Data were collected from teachers, students, and parents through interviews, observations, and document analysis. The data were then processed using the descriptive-interpretative model proposed by Miles, Huberman, and Saldana, involving data reduction, display, and conclusion drawing. **Results:** The findings reveal three main outcomes: (1) all schools apply two core memorization methods—talaqqi wal mushahabati and talaqqi wal istiqhlali—each utilizing three tone techniques: free tone, UMMI two-tone rost, and AN-NUR four-tone rost; (2) all schools shared a common approach grounded in behaviorist-humanist integration; and (3) differences were observed in tone applications, which influence students' engagement and retention. **Implications:** The implication of this study suggests that the talaqqi method is highly effective for elementary-level students, as it aligns with their psychological development and supports consistent memorization outcomes. **Novelty:** The novelty of this research lies in its integration of traditional Islamic pedagogy—specifically the talaqqi method—with the Sustainable Development Goals (SDGs), offering a unique framework for promoting inclusive, equitable, and quality religious education for children in elementary schools within a modern global development context.

Keywords: holy scripture memorization, talaqqi method, tone technique, children, sdgs.

INTRODUCTION

The Sustainable Development Goals (SDGs), particularly Goal 4, emphasize inclusive and equitable quality education and the promotion of lifelong learning opportunities for all. In this context, Islamic education plays a vital role in contributing to moral, spiritual, and intellectual development, especially among children in Muslim-majority societies such as Indonesia. Among various educational strategies, the Talaqqi method—a traditional Islamic pedagogy where students recite the Qur'an directly in front of a teacher for correction and memorization—has been widely practiced in pesantren (Islamic boarding schools) and Qur'anic institutions. Despite its longstanding application, systematic academic studies exploring the effectiveness of the Talaqqi method in the formal elementary school setting remain limited, particularly regarding its contribution to achieving the SDGs [1].

While existing literature acknowledges the spiritual benefits and historical relevance of the Talaqqi method, empirical investigations into its pedagogical value for early childhood Qur'anic memorization are sparse. Most research tends to focus on general memorization strategies or technological approaches, such as audio repetition, digital applications, or group learning. Consequently, the unique individual attention and oral transmission aspects of Talaqqi are often underrepresented in educational discourse, especially within the framework of modern educational goals like inclusivity, quality, and equity. This constitutes a significant research gap, as the intersection between traditional religious methods and contemporary global educational objectives has not been adequately explored [2].

Moreover, there is a need to examine how traditional Islamic methods like Talaqqi can align with and support international education agendas. The integration of faith-based approaches in achieving SDG 4 is crucial for culturally relevant pedagogy, particularly in countries like Indonesia where religion remains a strong influence in everyday life and education. Thus, this research seeks to evaluate the effectiveness of the Talaqqi method not only in terms of memorization outcomes but also in fostering discipline, confidence, and consistency in children—traits that align with broader developmental indicators [3].

This study is also significant because it explores real-world applications of religious pedagogy in formal educational institutions, providing practical insights for curriculum designers, policymakers, and educators seeking to harmonize religious traditions with modern educational benchmarks. By conducting a case study in three elementary schools in Indonesia, this research aims to provide evidence-based recommendations for optimizing Qur'anic education in ways that are both spiritually enriching and aligned with sustainable development imperatives. In conclusion, this study addresses an important scholarly void and contributes to the broader discourse on the compatibility of religious educational practices with global educational frameworks. It highlights the potential of the Talaqqi method as a viable strategy for promoting quality education grounded in spiritual and cultural identity while advancing the SDGs [4].

Holy Scripture is a guide for Muslims whose authenticity is guaranteed by Allah. This is as stated in the Holy scripture surah Al-Hijr: 9, *Indeed, we are the ones who have sent down the Holy Scriptures, and surely We are the ones who keep them*. Holy Scripture is a guide for the life of a Muslim. Holy scripture is also the basis for a Muslim to act. This is what is always instilled in Holy scripture-based education. Regarding the above paragraph, in Indonesia, schools have emerged that organize programs *tahfiz*. This program offers learning activities and at the same time memorizing the Holy Scriptures. Among the schools that have organized the *tahfiz* program are SDIU Sahabat Kota Madiun, SDIT Ar Rohmah Magetan, and SDIT Ar Rohmah Ngawi [5].

There has been a lot of previous research related to the method of memorizing Holy Scripture. Among these studies is Maududi's research stating that an effective method of memorizing the holy scripture for students is to read the holy scripture 5 juz every day;

listen to the Holy Scripture reading through multimedia, *Talaqqi Shafahiyah* and memorize the Holy Scripture one page after the dawn prayer. In addition, the results of Muslimin research stated that the implementation of the memorization of the Holy Scriptures in schools was determined *Halaqah-Halaqah* according to the student's memory with the aim of forming *Halaqah* so that more potential students are accommodated in each *halaqah*. Akbar said that the boarding schools in Kampar Regency apply the memorization of the Holy scripture to their students with various methods (*wahdah*, *sima'i*, and *jama'i*), and this method is declared quite effective. Susianti said that teachers teach Holy scripture at an early age by *Talaqqi* and the *Talaqqi* provides a very effective influence on the memorization of the Holy Scriptures in early childhood [6], [7].

According to Hidayah's research, the methods of memorizing the Holy Scriptures applied are very diverse. Among them is the *Talqin*, listening to murottal recordings, reading *Mushaf*, gestures, and gestures. The researcher outlined how Islam (Holy scripture and Hadith) and science talk about memorizing the Holy scriptures for early childhood. Salamah finds and knows in detail the meaning of the method *Squirt* with stages of teaching from beginning to end. According to Luthfiyah's research, the *Usyaqil Qur'an* is one of the traditional rituals related to memorizing the Qur'an. This tradition is not practiced by many memorizers of the Holy Scriptures elsewhere. This tradition is a phenomenon of tradition *Salat Taqwiyyah al-Hifzh* as one of the hadith phenomena that is brought to life by the community (*Living Hadith*). This tradition is carried out to find out the practice of the traditional *salat* and know their understanding of the implementation of foundation *salat*. Dhulkifli, Kauny Quantum Memorisation is a *mnemonic* With a pictorial story model and movements performed in a fun way with the analysis done from two angles, EMIC and Ethics [8], [9].

Arif Abdal Kabir, Celebrating Gratitude in the Digital Age: Exploring the Experience of Memorizing the Qur'an Using Physical & Digital Formats" found that utilizing traditional and digital methods to commit the Qur'an to memory and investigate whether experiences change when using different formats. The research instruments included several questionnaires, a month-long diary study involving two weeks of memorization with digital devices and two weeks with the physical Qur'an, and interviews with twenty-three participants. The study offers findings that include reported differences in difficulty, sentiment, and a sense of connection with God, insights into the valuable benefits and challenges of digital and traditional scripture memorization, and design suggestions on tools and methods to enhance the experience of memorizing the Qur'an with both formats [10], [11].

Nusaiba binti Talal Al-Muhammadi, "The Effect of the Use of Electronic Cognitive Maps in Memorizing the Qur'an on the Development of Remembering and Contemplating Skills in Female Students of Secondary Class I in Rabigh". The results present a different and new teaching method in teaching Qur'an courses, namely memorizing the Qur'an using a knowledge map that has been proven to have a positive impact in facilitating the learning process and storing information for a longer time, as well as contributing to the development of various mental skills that are important for memorizing the Qur'an, such as memorizing, remembering, connecting, and organizing information through hierarchical arrangements in clear relationships [12], [13].

Noll, Corrie Elizabeth "Comparison of Tahfiz Bible Verses Using Traditional Techniques Versus Using Songs" The result was to compare traditional methods with the method of incorporating Bible verses into songs with a time of 3-6 weeks. The comparison is with introducing 3 weeks of verses and testing the results of the sixth week with the traditional method as well as the song method at the same time. Then to find out the long-term retention of the verse of the song. After the results were analyzed, the researchers concluded that memorizing verses in songs had a significant influence on the long-term memory of Bible verses [14].

This article aims to find a gap between the tahfiz method and the effectiveness of tahfiz learning methods in schools. This research was carried out by answering three questions. 1) What is the method applied by SDIU Sahabat Kota Madiun, SDIT Ar Rohmah Magetan, and Ngawi? 2) How effective is the Tahfiz method? 3) What are the Pedagogical Implications and what offers a suitable tahfiz method in elementary schools?

Based on these three arguments, schools that implement the tahfiz program have not paid attention to good tahfiz learning methods so it is necessary to establish a mutually agreed method. 2), analyzing the effectiveness of tahfiz learning methods by paying attention to the psychological and spiritual aspects of students not only from the aspect of achievement results. 3). Pedagogical implications need to compile and establish the tahfiz method along with guidelines as a systematic and effective implementation guideline [15].

This study introduces a novel approach by linking a classical Islamic pedagogical method—Talaqqi—with the modern educational goals outlined in the Sustainable Development Goals (SDGs), particularly SDG 4: Quality Education. While previous studies on Qur'anic memorization have largely focused on technological innovations, group-based learning, or general curriculum development, few have explored the individual oral transmission model of Talaqqi within the structured environment of formal elementary schools. This research therefore fills a crucial literature gap by empirically assessing the effectiveness of the Talaqqi method as both a spiritual and educational tool in early childhood Qur'anic education [16].

The novelty also lies in the integration of traditional faith-based practice into the global discourse on sustainable education. Rather than viewing religious education and global development goals as separate spheres, this study demonstrates how they can be mutually reinforcing. It presents the Talaqqi method not only as a means of memorizing scripture but also as a strategy that promotes concentration, discipline, character building, and consistency—attributes that are essential for holistic development and align closely with the goals of SDG 4 [17].

The implications of this study are both practical and theoretical. Practically, it offers educators and policymakers a tested model for incorporating traditional religious practices into modern education systems without compromising quality or inclusivity. Theoretically, it provides a foundation for further exploration of how Islamic pedagogies can support the achievement of international development targets. In countries like Indonesia, where religion is deeply embedded in educational and cultural systems, the Talaqqi method has the potential to become a culturally responsive and globally relevant model for early childhood education. This research opens the door for future interdisciplinary studies that explore the role of faith-based methods in achieving educational equity and excellence in diverse cultural settings.

LITERATURE REVIEW

Memory

Memory is a translation of memory. Memory is a partner in developing all other mental skills. The key to learning is the brain's ability to turn existing experiences into codes and store them so that in the future they can be recalled for their benefit. Memory is one of the characteristics possessed by living beings, the beneficial experience of what we forget will affect future behavior and experiences, memory does not only include recall and recognition or What is called regenerating memory [18].

Memory can develop and be strong if used to memorize one of them. Memorization can be described as an attempt to memorize the memorized material. In the context of Tahfiz al-Qur'an, memorization is defined as an effort to remember verses of the Qur'an. Memory means combining and instilling knowledge through positive impressions. In other words, memory is the power of the soul to capture, preserve, and reproduce impressions. The more

active the mistakes of the person performing daily tasks, the easier it will be to reproduce when needed. Memory is also defined as a mental process that involves encoding, storing, and retrieving information and knowledge. The more memorization touches his emotions, the stronger his memory will be [\[19\]](#).

Learning Theory

The term learning theory consists of two important words, namely theory and learning. According to McKeachie in Grendel, a theory is a set of theories that are composed of certain events in the real world. Meanwhile, according to Hamzah, a theory is a set of prepositions in which it contains ideas, concepts, procedures, and principles consisting of one or more variables that are interrelated with each other and can be studied, analyzed tested, and proven to be true. From the two opinions that have been put forward by the experts above, it can be summarized that theory is a set of azz about events that contains ideas, concepts, procedures, and principles that can be studied, analyzed, and tested for truth. There are several learning theories including; Learning Theory Behaviorism, Cognitivism, Humanism, and Constructivism [\[20\]](#).

First, the Learning Theory of Behaviorism according to Thorndike in Wahab and Rosnawati According to him, learning is a process of interaction between stimulus and response. Stimulus is what stimulates learning activities such as thoughts, feelings, or other things that can be captured through sensory tools. Response is a reaction that students elicit when learning, it can also be in the form of thoughts, feelings, movements, or actions. Second Cognitive learning theory is more concerned with the learning process than the learning outcomes themselves. Cognitive learning theory is different from behavioral learning theory, cognitive learning theory is more concerned with the learning process than learning outcomes. Third Humanistic teaching theory is a physical and spiritual activity that aims to maximize development. According to humanistic theory, the purpose of learning is to humanize humans. The learning process is considered successful if the student understands his environment and himself. Students in their learning process must try so that gradually they are able to achieve self-actualization as well as possible. This learning theory seeks to understand learning behavior from the perspective of the perpetrator, not from the point of view of the observer. Fourth, learning theory Constructivism is an approach to learning that believes that people actively build or create their knowledge and that reality is determined by the experience of the person himself [\[21\]](#), [\[22\]](#).

Of these four theories of learning, tahfiz learning tends to be more theoretically based on behaviorist theories, especially Thorndike and Bandura theories. According to Thorndike in Budiningsih, learning is the process of interaction between stimulus and response. Stimulus is anything that can stimulate learning activities such as thoughts, feelings, or other things that can be captured through sensory tools. Meanwhile, the response is the reaction that students come up with when learning, which can also be in the form of thoughts, feelings, or movements/actions. The way to form a relationship between stimulus and response is done with repetition [\[23\]](#), [\[24\]](#).

While Bandura suggested that students learn by imitation. The concept of imitation does not mean cheating, but imitating what others do, especially teachers. If the teacher's handwriting is beautiful, the teacher has good manners and language, commendable manners, and clear and systematic explanations, students will imitate them. On the other hand, if the example given by the teacher is not good, students will imitate it. Therefore, teachers must be professional role models for their students. Bandura's social learning theory is a combination of behavioral learning theory with reinforcement and cognitive psychology with the principle of behavior modification [\[25\]](#), [\[26\]](#).

Tahfiz Method

The learning method is an operational step of the learning strategy chosen to achieve the learning objectives. Tahfiz Al-Qur'an comes from two syllables, namely tahfiz and the Qur'an. The word tahfiz comes from Arabic (hafidza - yahfadzu - hifdzan) which means memorization or the opposite of forgetting and forgetting a little. Meanwhile, the Qur'an is the words of Allah that were revealed to the Prophet Muhammad (saw) through the angel Gabriel to be read, understood, and practiced as a guide or guide for life for mankind in the holy book of Muslims. Combining the words of the Qur'an with memorization is a form of idhofah, which means memorizing it. On a practical level, this means reading orally, creating memories in the head, permeating the mind, and practicing them in everyday life. The word Tahfiz Al-Quran can be easily translated as memorizing the Quran. According to Manzur, it means mana'ahu min al-diya, protecting from its loss and destruction. What is meant by the Qur'an is to maintain the Qur'an continuously so that it is preserved and does not lose its purity [27], [28].

From this, it can be concluded that the tahfiz learning method of the Qur'an is a method used by teachers to teach their students teaching materials, to maintain, maintain, and maintain the purity of the Qur'an revealed to the Prophet. SAW memorizes it outside the head so that there are no changes in content and falsification and it is not forgotten either in whole or in part continuously [29]. According to Achsin al-hafiz Aristanto, et al stated that there are several methods used in memorizing the Qur'an, namely the following: Wahdah, kitabah, simai, combined, jama', talaqqi, Jibril, gesture movements, takrir, and Turki. As an illustration, it can be mapped as follows:

Table 1. The tahfiz method and its syntax

No	Method Name	Syntax
1	Wahdah	Memorize one verse by one until forming a shadow pattern of the verse and continue in the next verse.
2	Kitabah	Write the verses to be memorized in advance, to form a visual shadow pattern.
3	Cemented	The method of listening to the verses read over and over again is then memorized.
4	Combined	The combined method of wahdah and kitabah means writing down the verses that are memorized and then memorizing the verses one by one.
5	Jama'	Memorize verses collectively (together) guided by instructors.
6	Talaqqi	Learn to memorize the Qur'an directly to someone who is an expert in reading the Qur'an.
7	Gabriel	Students imitate the teacher's reading and are accompanied by explanations of the meaning of verses, and personal and group ability tests.
8	Gesture Gesture	The provision of memorization materials was followed by hand movements, mimics, etc., private ability tests, and assignments outside of learning activities.
9	Scarlet Witch	Repeat the material at the same time until it enters the memorization memory.

10	Turkey	memorize the Qur'an in a rotating manner and not based on the juz arrangement, but memorize the verses of the Qur'an with a rotating or random system but still systematic
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Effectiveness of Learning Methods

Effectiveness comes from the English language, namely *Effective* which means successful, precise, or effective. Effectiveness shows the level of achievement of a goal, an effort is said to be effective if the effort achieves its goal. Learning methods according to Sutikno are ways of presenting subject matter carried out by educators so that there is a learning process in students in an effort to achieve goals. An activity is said to be effective if the activity can be completed at the right time and achieve the desired goal. Because effectiveness emphasizes the comparison between the plan and the goals to be achieved, the effectiveness of education is often measured by the achievement of the goal, or the accuracy in managing a situation. For example, measuring the effectiveness of the results of a learning activity is usually done through the cognitive skills of students before and after learning, the reach of the learning media used, and the ability of students to control the media in terms of time and use/learning [30], [31].

According to Surya in Firdaus, the effectiveness of the learning program is characterized by the following characteristics: a) Successfully leading students to achieve the instructional goals that have been set; b) providing an attractive learning experience, actively involving students to support the achievement of instructional goals; c) Have facilities that support the teaching and learning process. As for effective indicators, according to Slavin in Triwibowo, there are four indicators that we can use to measure the effectiveness of learning, namely: (a) Teaching quality, (b) Appropriate Learning Level, (c) Intensive, and (d) Time [32].

Effectiveness of the method Learning is a measure related to the success rate of a learning process. The criteria for the effectiveness of the tahfiz learning method in this study refer to the theories of Susanto and Baroh as observed by the researcher himself: *First*, Students' motivation to learn tahfiz is said to be effective if it descriptively meets the following criteria : (a) a short time, (b) high enthusiasm for student memorization. *Second*, Students' tahfiz learning outcomes are said to be effective if they descriptively meet the following criteria : (a) The average score of students' tahfiz learning outcomes is more than 75 (b) Students can memorize the Qur'an quickly and with ajwid (fluency in memorizing the Qur'an, conformity of the Qur'an reading with the rules of tajweed and faṣahah), (c) There is classical completeness (80%), (d) memorization meets the specified target, (e) good reading of the Qur'an [33], [34].

In this study, the effectiveness of the tahfiz Al-Qur'an learning method in question is the achievement of the goals and targets to be achieved from the learning of tahfiz Al-Qur'an by using certain methods referring to the reference criteria that are determined which include tahfiz learning outcomes and learning motivation. To determine the effectiveness of tahfiz learning methods, researchers use existing theoretical frameworks, namely the theories of Susanto and Baroh which state that effectiveness is measured by interest, from high interest a person will be motivated and produce the best results. The researcher chose the theory because it is very relevant to the research and has been widely used to measure the effectiveness of learning methods [35].

METHODOLOGY

Study Design. This study employs a qualitative research approach using a multi-site case study design. The research was conducted at three Islamic elementary schools in Indonesia, referred to as S1, S2, and S3, from January 2022 to June 2022, during the even semester of the 2022/2023 academic year. The main object of this research is the Tahfidz al-Qur'an learning method implemented in these institutions. This study is framed within the context

of the Sustainable Development Goals (SDGs), particularly Goal 4, which advocates for inclusive, equitable, and quality education for all [36], [37].

Data Collection. The data collected focuses on the implementation and effectiveness of the Tahfidz learning method in the selected schools. The primary data sources include teachers, students, and families involved in the Qur'anic memorization programs. Data collection techniques involved semi-structured interviews, non-participant observations, and document analysis. These methods were applied systematically to gather in-depth and contextual information from all three categories of respondents [38].

Data Analysis. The data analysis employed the interactive model developed by Miles, Huberman, and Saldana, which involves three key stages: data condensation, data display, and conclusion drawing and verification.

1. Data condensation involves selecting, focusing, simplifying, summarizing, and transforming raw data into manageable and meaningful information. This step aimed to identify core aspects of the Tahfidz method, including its effectiveness and its pedagogical implications.
2. In the data display phase, the condensed information was organized thematically to reveal patterns related to the learning method and its alignment with SDGs, such as student engagement, learning outcomes, and inclusion practices.
3. The final phase involved drawing conclusions and verifying them against evidence collected in the field. This step ensured the findings were accurate, grounded, and reflective of the realities in the studied schools.

Through this rigorous analytical process, the study aims to produce a comprehensive understanding of the effectiveness of the Talaqqi-based Tahfidz method in elementary education and how it contributes to achieving the targets of SDG 4, particularly in the context of religious and moral education in Indonesia [39], [40].

RESULTS AND DISCUSSION

The findings of this study reveal that the Talaqqi method remains highly effective in supporting children's memorization of the Holy Scripture, particularly the Qur'an, in Islamic elementary schools. Through direct teacher-student interaction, children are able to recite verses accurately while receiving immediate correction and encouragement. This oral transmission approach not only strengthens memorization but also cultivates discipline, focus, and reverence—qualities that align with holistic education as emphasized in SDG 4: Quality Education [41].

All three schools examined (S1, S2, and S3) demonstrated similar patterns in applying Talaqqi as a daily routine, typically integrated into morning activities. Teachers observed significant progress in students' memorization abilities, especially among those who received consistent support at home. Parental involvement proved to be a key factor in sustaining memorization beyond the classroom. Moreover, the individualized attention provided by the teacher during Talaqqi sessions encouraged students with different learning paces to develop confidence and a sense of responsibility [42].

Within the framework of the Sustainable Development Goals, the Talaqqi method contributes to more than just cognitive development. It fosters values-based education rooted in spiritual identity and ethical behavior. This is particularly relevant in regions where religious education plays a central role in community life. The approach also supports inclusive and equitable learning by accommodating diverse learners in small groups or one-on-one formats [43].

However, challenges remain. Some schools face limitations in teacher capacity and time allocation, which may hinder optimal implementation. Despite these constraints, the case studies affirm that the Talaqqi method can be adapted within formal education systems to

fulfill both religious and global educational objectives. In conclusion, integrating traditional pedagogies like Talaqqi with contemporary goals such as the SDGs offers a promising model for advancing faith-based, child-centered education in culturally relevant ways [44]. Based on the results of the research, the various Tahfiz Learning Methods are as follows:

Table 2. Findings of Various Tahfiz Learning Methods

No	Method Name	Syntax	The Role of the Teacher	Role of Students	The role of the family	School Name
1	<i>The method of talaqqi wal mushahabati:</i> includes 3 techniques: a) tone-free; b) 2 rost tones characteristic of the UMMI method, and c) 4 characteristic rost tones of the tahsin method AN NUR.	The teacher recites the verses one by one 3-10 times, and students imitate them over and over again, If they have memorized, the teacher adds the next 1 verse as before, if it has been memorized, the teacher assembles the previous verse with the last verse memorized repeatedly.	As a mentor/role model, learning process director, and evaluator	Imitators of the talaqqi wal mushahabati method, memorizers, and pinners in schools and schools.	As a memorization partner, controller, and companion	A Friend of the Blessed Virgin Mary, A Friend of the Blessed Virgin Mary, A Spiritual Mother
2	<i>The talaqqi wal istiqhlali method:</i> includes 3 techniques: a) tone-free; b) 2 rost tones characteristic of the UMMI method, and c) 4 characteristic rost tones of the tahsin method AN NUR.	Muroja'ah verses/letters first, students memorize and recite verses independently both at school and home, students inaugurate their memorization in front of the teaching teacher, if in the inauguration of memorization there is a mistake the teacher gives an example of correct pronunciation.	As a mentor/role model, learning process director, and evaluator	memorizers and memorizers. (<i>Talaqqi wal istiqhlali method</i>). Imitation if there is a mistake in the memorization party to the teacher.	As a memorization partner, controller, and companion	A Friend of the Blessed Virgin Mary, A Friend of the Blessed Virgin Mary, A Spiritual Mother

Based on the table above, there are 2 tahfiz learning methods, namely *talaqqi wal mushahabati* and *talaqqi wal istiqhlali*. The presentation of this method includes several related aspects, namely: 1) various methods; 2) Syntax; 3) the role of teachers; 4) the role of students; and 5) the role of the family.

Table 3. Similarities And Differences In Tahfiz Learning Methods

No	Equation	Difference
1.	Tahfiz learning methods	
a.	Approach: by the theory of learning the tahfiz learning method of S1, S2, and S3 schools apply the same learning approach, namely Humanistic Behaviorism where there is input in the form of stimulus from the teacher who provides examples of verse reading and encouragement in the tahfiz learning process then there is an output in the form of a response, namely students imitate repeatedly and the learning process becomes an experience and active involvement of students in the learning process.	The difference is in the implementation of the tahfiz learning method where the implementation of the tahfiz learning method in S1, S2, and S3 schools has 3 techniques, namely the tone-free technique, 2 rost tones characteristic of the UMMI tahsin method and 4 rost tones characteristic of the AN NUR tahsin method.
b.	Method similarity: all S1, S2, and S3 schools apply 2 tahfiz learning methods, namely <i>the talaqqi wal mushahabati</i> method and <i>talaqqi wal istiqhlali</i> . The talaqqi wal mushahabati method is intended for students who are not able to read the Qur'an independently While talaqqi wal istiqhlali is intended for students who can read the Qur'an independently.	

Based on Table 3 above, the tahfiz learning methodology has 2 equations. First, the approach where the approach: by the theory of learning tahfiz learning methods in S1, S2, and S3 schools applies the same learning approach, namely Humanistic Behaviorism where there is input in the form of stimulus from the teacher who provides examples of verse reading and encouragement in the tahfiz learning process then there is an output in the form of a response, namely students imitate repeatedly and the learning process becomes an experience and active involvement of students in the process Learning. Second, regarding the similarity of methods, the three schools apply 2 tahfiz learning methods, namely *the talaqqi wal mushahabati* method and *the talaqqi wal istiqhlali method*. The talaqqi wal mushahabati method is intended for students who are not able to read the Qur'an independently While talaqqi wal istiqhlali is intended for students who can read the Qur'an independently. While the difference is in the implementation of the tahfiz learning method where the implementation of the tahfiz learning method in S1, S2, and S3 schools has 3 techniques, namely the tone-free technique, 2 rost tones characteristic of the UMMI tahsin method and 4 rost tones characteristic of the AN NUR tahsin method.

Table 4. Effectiveness of Tahfiz Learning Methods

No	Method Implementation	Psychological Aspects		Spiritual Aspects	Learning Outcomes
		Student Motivation	Student perception		
1	<i>Talaqqi Wal Mushahabati Method</i>	Students cannot read the Qur'an independently Memorization activities by imitating repeatedly	They are happy because they imitate Memorization methods made easy and fast	Strong faith in Allah's promise to the memorizers of the Qur'an	Memorization achievement fulfilled Good memorization with a distinctive rhythm/tone

		The memorization target is met with the correct reading standards	Memorization achievement fulfilled	Be sure that Allah's Promise is true.	
2	<i>Talaqqi Wal Istiqalali Method</i>	Students can read the Qur'an well and independently Independent memorization activities Have a flexible memorization time Quickly meet memorization targets/achievements	They like to memorize more quickly many of the achievements that are quasi-obtained; The method is very good and precise with a distinctive rhythm/tone More flexible memorization time The role of ustadz is not dominant like the previous method.	Strong belief in verses and hadiths about the virtues and privileges of memorizing the Qur'an	The achievement of memorization was fulfilled, the average success of grade 5 students has memorized 3 Juz more or even up to 10 Juz. Good memorization with a distinctive rhythm/tone

Based on table 4 above, the effectiveness of the tahfiz learning method can be seen from 3 aspects. First, the psychological aspect of students includes 2 things, namely students' motivation in participating in learning and students' perception of the methods applied in tahfiz learning. Second, the spiritual aspect of the student shows a strong belief in Allah's promise of virtue and privilege for the reader and memorizer of the Qur'an who will get the reward of heaven. Third, the aspect of achievement results that meet the target requirements.

Discussion

Based on the previous results with the results of this study which include the Tahfiz method, the effectiveness of the method and the pedagogical implications of the Tahfiz method can be described as follows:

Tahfiz Learning Methods

Previous research has obtained various tahfiz methods applied, in general the discussion is still limited to the types of tahfiz methods, supporting factors, and inhibiting factors in the implementation while this study includes one method that has been classified by including 3 techniques besides there are already instruments to measure the effectiveness of tahfiz methods. In determining the tahfiz learning method based on the results of the research, the tahfiz method was obtained through such a long search, the school formed a team to handle the tahfiz program specifically through school meetings. Then the team compiled and searched for various methods so as to find a suitable method that was adapted to the existing tahsin method. In addition, the team also compiles a program by determining methods and learning steps for the assessment process with those stipulated in the Tahfiz program as a system that can be a guideline/reference for the Tahfiz program. The three

S1, S2, and S3 schools have the same tahfiz learning method which includes 2 methods, namely *talaqqi wal mushahabati* and *talaqqi wal istiqalali* [45].

The results of the research are in line with learning theory and Thorndike's opinion in Budiningsih, that learning is the process of interaction between stimulus and response. Stimulus is anything that can stimulate learning activities such as thoughts, feelings, or other things that can be captured through sensory tools. Meanwhile, the response is the reaction that students come up with when learning, which can also be in the form of thoughts, feelings, or movements/actions. The way to form a relationship between stimulus and response is done with repetitions. Bandura's social learning theory Emphasizes the cognitive components of thought, understanding, and evaluation. Albert Bandura said that students learn through imitation. The meaning of imitating oneself is not interpreted as cheating behavior, but as imitating things done by others, especially teachers. If the teacher's writing is good, the teacher speaks politely, is well-mannered language, commendable behavior, explaining clearly and systematically, then students will imitate it. On the other hand, if the example demonstrated by the teacher is bad behavior, then students will also imitate it [46].

1. Tahfiz *talaqqi wal mushahabati* learning method

This talaqqi wal mushahabati method is applied to students who cannot read the Holy Scripture independently, which means that students must be accompanied by an existing tahfiz teacher. *The talaqqi wal mushahabati method* has 3 techniques, each of which has the advantage of a good system. A well-systematized method will produce maximum achievements. These methods are *talaqqi wal mushahabati* tone-free, *talaqqi wal mushahabati* rost UMMI 2 tone, *Talaqqi wal mushahabati* rost AN NUR 4 tone.

Talaqqi wal mushahabati method Free tone is applied to S1 schools where the school actually already has tahsin learning the wafa method, but the teacher's mastery of the method has not been certified so the school determines tahfiz learning with free tone. Schools give teachers the freedom to set the tone in their respective classes. While *Talaqqi wal Mushahabati Method* UMMI 2-tone rost applied in S2, *Talaqqi wal Mushahabati Method* Rost AN NUR 4 tone is applied to S3. Where the UMMI 2-tone rost and the 4-tone AN NUR rost are used by all students both in reading the Holy Scripture and memorizing because these tones have been set as the guiding tone for reading/memorizing the Holy Scripture at school. Guided by creative and innovative methods learning is easy and fun [47].

The results of this research are relevant to the results of Susianti's research discussing the *Effectiveness of the Talaqqi Method* in improving the ability to memorize the Holy Scriptures in early childhood. His findings are that the teacher's method of teaching Holy scripture at an early age by *Talaqqi* that is, the teacher gives an example of how to pronounce the letter makhorijul and students can immediately imitate the Holy scripture verse that is read so that there are no pronunciation errors. With a solid foundation in reading or memorizing the Holy Scripture, children can memorize the Holy Scriptures well. The *Talaqqi method* exerts a very effective influence on the tahfiz of the Holy Scriptures in early childhood. There is a difference in the implementation in the field that the results of this study mention and complete the naming with *wal mushahabati* as well as mention the tone used using 3 techniques *talaqqi wal mushahabati* tone-free, 2-tone UMMI rost, 4-tone AN NUR rost. With a systematic learning flow accompanied by a beautiful tone, tahfiz learning becomes light and fun as if students will not feel required to memorize because they feel comfortable and comfortable [48].

2. Tahfiz *talaqqi wal istiqalali* learning method

This talaqqi wal istiqalali method is applied to students who can read the Holy Scriptures independently with good standards, meaning that mentoring is only a facilitator and controlling means that the role of the teacher is no longer dominant. *The talaqqi wal wal*

istiqhlali method has 3 techniques, each of which has advantages and is systematic. A well-systematized method will produce maximum achievements. These methods are *talaqqi wal mushahabati* tone-free, *talaqqi wal istiqhlali rost UMMI 2 tone*, *Talaqqi wal istiqhlali rost AN NUR 4 tone*.

The method of talaqqi wal istiqhlali free tone is applied to S1 schools where the school already has tansin learning the wafa method, but the teacher's mastery of the method has not been certified so the school determines tahfiz learning in a free tone. Schools give teachers the freedom to set the tone in their respective classes. While the *talaqqi wal mushahabati* *rost UMMI 2-tone* method is applied in S2, the *talaqqi wal istiqhlali* *rost AN NUR 4-tone* method is applied in S3. Where both are used by all students in reading the Holy Scripture and memorizing because the tone has been set as a guiding tone for reading/memorizing the Holy Scripture at school. Guided by creative and innovative methods learning is easy and fun [49].

The results of this research are relevant to the results of Susianti's research that the method of teachers teaching Holy scripture at an early age with *talaqqi* as well as the elementary school age, namely teachers imitate the Holy scripture verses that are read so that there are no pronunciation errors. Give an example of how to pronounce the letter makhorijul and students can directly There are differences regarding the *talaqqi* method, wherein the results of this study there is already a classification if the child cannot read the Holy scripture independently using *the talaqqi wal mushahabati method* where students are one hundred percent in need of guidance that means that the teacher becomes the center of learning or teacher as a learning center. Meanwhile, those who can read the Holy Scripture independently, then use *talaqqi wal istiqhlali*, which means that students become *students as learning centers* and teachers only as *facilitators* and *controllers*. At the same time, he mentioned the tones used using 3 *talaqqi wal mushahabati* techniques free of tones, *rost UMMI 2 tones*, *rost AN NUR 4 tones*. With a beautiful flow and tone, tahfiz learning is light and fun as if students will not feel required to memorize.

The results of the research from Muslims explain that Tahfiz al-Quran uses halaqah. The implementation of tahfiz al-Quran in school is determined by halaqah's according to students' memory. The goal is to form halaqah so that more student potential is accommodated in each halaqah. In addition, because the number of halaqahs is small, learning management becomes easy. This is the same as the results of this study, namely in its implementation, students are formed halaqoh of 8-12 students so that class management is more effective and maximum. The difference is that in the implementation of tahfiz, the grouping is based on the ability to read the Holy Scripture well, there are classes.

The tahfiz learning method in the research findings has similarities and differences. The similarities of tahfiz learning methods have 2 similarities, namely; Approximation and similarity of methods. *The first similarity* is in the approach. The approach to tahfiz learning methods when associated with learning theory is more inclined to humanistic behaviorism learning theory. This theory also pays great attention to the factors of experience and active involvement of students in learning. The method applied to the research school found that all schools applied the 2 tahfiz learning methods, namely *the talaqqi wal mushahabati method* and *the talaqqi wal istiqhlali method*. *The talaqqi wal mushahabati method* is applied to students who are not able to read the Holy Scripture independently so that the teacher gives examples of reading/reciting verses, which students imitate repeatedly. This means that students in memorizing still really need the guidance and direction of their teachers. *The talaqqi wal istiqhlali method* is applied to students who can read the Holy Scripture independently so that the role of the teacher is very minimal, namely to guide if there is an error in the memorization deposit.

The results of this study are relevant to Susianti's research where this research and Susianti's research both apply the *talaqqi* method of tahfiz learning. The findings of the research suggest that the method of teachers teaching the Holy scripture at an early age with

talaqqi is that the teacher provides an example of how to pronounce the letter makhoriijul and students can immediately imitate the Holy scripture verse that is read so that there are no pronunciation errors. With a solid foundation in reading or memorizing the Holy Scripture, children can memorize the Holy Scriptures well. The talaqqi method has a very effective influence on early childhood tahfiz Holy scripture. However, there is a fundamental difference that this study more specifically mentions *talaqqi wal mushahabati* and *talaqqi wal istiqalali*. *Talaqqi wal mushahabati* is a tahfiz learning method with the help of teachers, meaning that the teacher gives examples of reciting verses, and then students imitate and memorize. In this case, students are very dependent on the pronunciation that has been taught, they cannot read and memorize by themselves. *Talaqqi wal istiqalali* is a tahfiz learning method with an independent system, meaning that students can read the Holy Scripture so that students memorize the Holy Scripture themselves at home or school. After memorization, students deposit their memorization with the teacher. If something is not right, the teacher provides corrections for the teacher to correct. On the tahfiz learning method *Talaqqi wal istiqalali* This is more likely to *Student-Centered Learning* (student-centered learning). This method is applied to upper-class students or students who can already read the Holy Scriptures independently. This method is done to give students the flexibility to memorize the Holy Scripture quickly [50], [51].

The difference in tahfiz methods in the 3 research schools is in the implementation of the tahfiz learning method which has 3 techniques, namely the free-tone technique, the UMMI 2-tone rost, and the 4-tone AN-NUR rost. The free tone technique means that students are given the freedom to choose the tone. The 2-tone rost technique is characteristic of the UMMI tahsin method, which means that students in the process of memorizing are required to apply these notes. Likewise, the AN-NUR 4-tone rost means that students in the process of memorizing are required to apply the tone. This research is relevant to the research from Susianti that in the implementation of *the talaqqi method*, the teacher provides examples of how to pronounce the letters makhoriijul and students can directly imitate the Holy scripture verses read so that there are no pronunciation errors. The difference lies in 2 things. First, in the specification of the name where this research its implementation applies *talaqqi wal mushahabati* where students are very dependent on examples of pronunciation from teachers, and *talaqqi wal istiqalali* where students do not depend on teachers because they can read the Holy scripture independently. Second, the 3-tone technique is used, namely the tone-free technique, the UMMI 2-tone rost, and the 4-tone AN-NUR rost.

Effectiveness of Tahfiz Learning Methods

Previous research to show effectiveness was not shown, the measurement instrument only mentioned that the method used was effective. The effectiveness of the Tahfiz Holy Scripture Learning Method in this study is based on findings in its implementation aspects, namely 2, namely *Talaqqi Wal Mushahabati Method* and the *Talaqqi Wal Istiqalali Method*. As for measuring the effectiveness of the method *Tahfiz* The researcher used standards of student motivation, student perception, and achievement outcomes. Student motivation and student perception to seen from the psychological aspect of students while achievement results are measured with 3 aspects. In S1 schools, tajweed, makhraj, and discipline standards are used, while S2 and S3 schools use tajweed, makhraj, and fluency standards. The results of this study are in line with Baroh's opinion that the effectiveness criteria include: (1) the ability of teachers/lecturers to manage good learning; (2) student activities during learning are good; (3) students' responses to positive learning activities; and (4) student learning outcomes are classically complete. All of this requires that the aspect of learning completeness is fulfilled.

1. Implementation of *the Talaqqi Wal Mushahabati Method*

Method Implementation *Talaqqi Wal Mushahabati* Includes student motivation, student perception, and learning outcomes, with the following explanation of each. *First*, is student

motivation. Things that motivate students in the implementation of these methods include that students cannot read the Holy Scriptures independently so they need the guidance of teachers. Memorization activities by repeatedly imitating the teacher and the memorization target are met with the correct reading standards because they follow the example of the teacher's pronunciation. *Second*, is student perception. Students are happy because they imitate without thinking about their reading, memorization methods become easy and fast and memorization achievements are fulfilled because the memorization target is not too many every day. *Third, student confidence*. Their confidence is as confident as possible in the truth of Allah's promise about the privileges that Allah will give to the memorizers of the Qur'an such that the memorizers of the Qur'an are the best human beings, get abundant rewards, are considered the family of Allah, noble people like the prophets, martyrs and sholihin, get help from the Qur'an. *Fourth*, the results of learning outcomes. The memorization achievement was fulfilled because the memorization target was not many and the stages were still light, the memorization reading results were good with a distinctive rhythm/tone.

2. Implementation of the Talaqqi Wal Istiqlali Method

Method Implementation *Talaqqi Wal Istiqlali* Includes student motivation, student perception, and learning outcomes with the following explanation. *First*, is student motivation. Some of the things that motivate students in the implementation of this method include that students can read the Holy Scripture well. Memorization activities can be done independently. Students have flexible memorization time. Students quickly meet the targets/achievements of memorization. *Second* Students' Perceptions. They like to memorize faster so that many achievements are quantified. The method is very good and precise with a typical rhythm/tone. Memorization time is more flexible. The role of ustadz is not as dominant as in the previous method. *Third, student confidence*. Their confidence is as confident as possible in the truth of Allah's promise about the privileges that Allah will give to the memorizers of the Qur'an such that the memorizers of the Qur'an are the best human beings, get abundant rewards, are considered the family of Allah, noble people like the prophets, martyrs and sholihin, get help from the Qur'an. *Fourth*, the results of learning outcomes. The achievement of memorization is fulfilled with the success of the average 5th-grade student who has memorized 3 Juz more or even up to 10 Juz and good memorization readings with a distinctive rhythm/tone. The results of this study are relevant to the results of research from Susianti which stated in its findings that *the Talaqqi Method* has a very effective influence in the tahfiz of the Holy scripture of children. The difference is that in the implementation of this research using specific naming, namely *Talaqqi wal Mushahabati Method* and *Tallaqqi wal istiqlali* which in measuring effectiveness is seen from 3 aspects, namely student motivation, student perception of the method and learning outcomes which are all based on the results of interviews and documentation. Meanwhile, the research measured its effectiveness based on the questionnaire answers to students [52].

Pedagogical Implications of the Tahfiz Method

1. If you want to determine the tahfiz learning method, school stakeholders must know some good tahfiz learning methods, then compile a standard guide for tahfiz learning methods and models as a reference for learning implementation, then the principal can hold tahfiz method training activities along with interesting and fun tahfiz assessment models then hold a meeting to prepare learning assessment method guidelines and models and issue a letter The decision on the determination of standards, guides, methods and models of tahfiz learning assessment is a reference in carrying out tahfiz learning.
2. If schools want to determine what tahfiz holy scripture of Moslem method will be used effectively, it is necessary to consider the psychological aspects of students, spirituality, and the results of student memorization achievements.

Comprehensive Analysis of the Talaqqi Method in the Framework of SDGs

This research investigates the application and effectiveness of two primary methods of Qur'anic memorization—Talaqqi wal Mushahabati and Talaqqi wal Istiqlali—in three Islamic elementary schools in Indonesia. These methods are examined not only for their pedagogical structure but also for their alignment with Sustainable Development Goal (SDG) 4, which aims to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.

Methodological Structure and Implementation

The study identifies that both Talaqqi wal Mushahabati and Talaqqi wal Istiqlali are supported by three distinct tonal techniques:

1. Free Tone (Nada Bebas)
2. Rost UMMI (2 Tones)
3. Rost AN-NUR (4 Tones)

These techniques help facilitate Qur'anic memorization with varying degrees of structure and melody. In the Talaqqi wal Mushahabati method, students who are not yet capable of reading the Qur'an independently receive direct guidance from teachers who recite verses repeatedly. The students then imitate these recitations until memorization is achieved. This method is particularly supportive of younger learners or beginners, reinforcing learning through repetition and modeling—hallmarks of behaviorist learning theory. On the other hand, Talaqqi wal Istiqlali is used for students who have achieved independence in reading. This method empowers students to memorize the Qur'an autonomously, with the teacher serving primarily as a facilitator and corrector during periodic reviews. This approach aligns well with humanistic educational theories and supports student-centered learning, allowing flexibility and fostering self-regulation [53].

Educational and Psychological Implications

The study further measures the effectiveness of each method based on three dimensions:

1. Psychological Aspects (Motivation and Perception)
2. Spiritual Beliefs (Faith in Qur'anic Promises)
3. Learning Outcomes (Fluency and Memorization Targets)

Students showed positive motivation in both methods. Those using Talaqqi wal Mushahabati appreciated the simplicity and comfort of guided repetition, while those in the Istiqlali group were more enthusiastic about their autonomy and faster memorization pace. In both cases, students expressed strong spiritual convictions, believing firmly in the divine rewards for memorizing the Qur'an—highlighting the integration of values-based education into academic performance.

Importantly, the learning outcomes were generally positive across all techniques. Students demonstrated high retention, fluency, and accuracy in their memorization, particularly when the chosen method matched their reading proficiency. The free tone technique appeared to be the most versatile and widely effective, contributing to consistent outcomes regardless of method.

3. SDG Alignment and Cultural Relevance

This research contributes meaningfully to SDG 4 by showcasing how faith-based education, when structured thoughtfully, can be both inclusive and effective. The Talaqqi method, though traditional, offers flexible pathways that accommodate diverse learners—those needing close supervision and those capable of independent learning. These dual

pathways illustrate an educational model that respects student diversity and fosters lifelong learning habits, fulfilling SDG criteria for quality education. Furthermore, this study bridges a critical research gap by analyzing how Islamic pedagogies like Talaqqi can be systematized and assessed within modern educational frameworks. Rather than being perceived as outdated or separate from mainstream pedagogy, the Talaqqi method is reframed here as culturally responsive and pedagogically sound, worthy of integration into broader national education strategies.

Table 5. Summary Table of Tahfiz Learning Methods, Effectiveness, and Pedagogical Implications

Aspect	Talaqqi wal Mushahabati	Talaqqi wal Istiqalali
Target Students	Those unable to read independently (teacher-centered)	Those able to read independently (student-centered)
Learning Approach	Guided repetition and modeling (Behaviorist theory)	Independent memorization with teacher as facilitator (Humanistic theory)
Tone Techniques Used	1. Free Tone (S1) 2. Rost UMMI 2-Tone (S2) 3. Rost AN-NUR 4-Tone (S3)	1. Free Tone (S1) 2. Rost UMMI 2-Tone (S2) 3. Rost AN-NUR 4-Tone (S3)
Motivation	Need for guidance; joy in imitation; belief in Qur’anic rewards	Autonomy; flexible memorization time; belief in Qur’anic rewards
Student Perception	Memorization is easy, guided, comfortable	Faster, efficient, and enjoyable due to flexibility
Learning Outcomes	Good tajweed, clear tone, high retention of short targets	Fluency, higher memorization (up to 10 juz), strong rhythm
Effectiveness Criteria	Motivation, perception, and outcomes assessed via interviews & documentation	Same criteria assessed; effectiveness higher with independent readers
Pedagogical Implications	Schools must select proper method based on student ability Standardize methods & tone Train teachers accordingly	Support flexible learning models Encourage student self-regulation Provide minimal but effective supervision
SDG 4 Relevance	Promotes inclusive and equitable quality education for early-level learners	Supports lifelong learning habits through student-centered strategies

4. Novelty and Practical Recommendations

The novelty of this study lies in its dual focus: it classifies methods into two main types with further elaboration into three tonal techniques each, and it uses psychological and spiritual indicators to assess effectiveness. This layered analysis provides a new lens for understanding how traditional Islamic instruction functions in modern school environments.

From a practical perspective, the research suggests that schools implement the following:

1. Establish a standardized framework for Tahfidz learning, including methods and tonal techniques.
2. Align memorization methods with student readiness (reading proficiency and motivation).
3. Incorporate assessment models that evaluate both academic outcomes and spiritual development.
4. Train teachers on the methodical Talaqqi application and its adaptation for various learning levels.
5. Such measures ensure that religious education is not only spiritually fulfilling but also meets global standards for effective, inclusive, and equitable learning environments.

In summary, the Talaqqi method—both in its Mushahabati and Istiqlali forms—demonstrates robust effectiveness in Qur’anic memorization among children. It supports various learning profiles and contributes to SDG 4 by promoting quality education infused with moral and spiritual values. This study positions the Talaqqi method as a pedagogically valid and globally relevant model for Islamic education, offering insight for curriculum developers, educators, and policymakers who aim to integrate traditional values within contemporary educational goals [54], [55].

CONCLUSION

This study investigated the effectiveness of two primary Qur’anic memorization methods—Talaqqi wal Mushahabati and Talaqqi wal Istiqlali—implemented at three elementary schools in Indonesia. Both methods were applied using three different techniques: (a) free tone (nada bebas), (b) Rost UMMI (two tones), and (c) Rost AN-NUR (four tones). While each method showed varying strengths, the findings indicate that the free tone technique within both Talaqqi wal Mushahabati and Talaqqi wal Istiqlali was the most effective in producing balanced memorization outcomes across students. The two methods share a common foundation in their behaviorist-humanistic learning approaches, which emphasize repetition, teacher modeling, and emotional engagement. Despite their similarities, differences were observed in how the techniques were implemented, particularly in tonal variation. Based on student psychological responses, both methods were found to be effective. From a spiritual perspective, students expressed strong belief and motivation derived from Qur’anic verses and Hadiths regarding the virtues of memorization, which significantly influenced their learning consistency and enthusiasm. About the Sustainable Development Goals (SDG 4), which promotes inclusive and quality education, the Talaqqi methods demonstrate that traditional faith-based education can support modern global learning objectives. By nurturing spiritual identity, discipline, and academic achievement, these methods contribute to holistic child development aligned with international educational targets. The pedagogical implications of this study are substantial. First, stakeholders in Islamic schools must be informed about the diversity of Tahfiz methods available. Schools should develop a standardized guide and assessment model for Tahfiz education to ensure consistency and effectiveness. Principals are encouraged to facilitate training programs on engaging Tahfiz methods and design evaluation tools that are both effective and enjoyable. Second, in selecting a memorization method and assessment model, schools must consider psychological factors, students’ spiritual motivations, and learning outcomes to ensure that the chosen approach aligns with the learners’ needs. In conclusion, this research supports the integration of traditional Qur’anic memorization methods with the principles of the SDGs. It provides practical guidance for educational leaders to develop faith-based, culturally sensitive models that not only uphold religious values but also advance inclusive and high-quality education.

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Author Contribution

The research was conceptualized and conducted by the primary author, including data collection, analysis, and writing. Teachers from Madrasah Ibtidaiyah Muhammadiyah Madiun contributed by facilitating access to the field and assisting with contextual insights.

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Conflicts of Interest

The author declares no conflict of interest.

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