

# The Implementation of the Talaqi Method in Tahfidz Learning and the Strengthening of Public Speaking Skills of Grade III–V Students at MIN 3 Ponorogo

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## ABSTRACT

This study examines the implementation of the talaqi method in Qur'anic memorization (tahfidz) learning and the strengthening of public speaking skills among third to fifth grade students at MIN 3 Ponorogo. Islamic elementary education plays a crucial role in shaping students' religious character and communication abilities. Therefore, integrating the talaqi method with simple public speaking training provides a balanced approach that supports both spiritual development and social competence in students. This research employs a qualitative approach through observation, interviews, and documentation conducted during the community service program of KKN Tematik 38 Group 13 from the University of Darussalam Gontor. The findings indicate that the talaqi method improves students' accuracy in Qur'anic recitation and memorization, while public speaking activities enhance their confidence and communication skills. The collaboration between university students and the madrasah also contributes to creating a more interactive and participatory learning environment.

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## 1. INTRODUCTION

Islamic education at the elementary level plays a crucial role in shaping the holistic character and personality of students. At the stage of *Madrasah Ibtidaiyah*, learners are in an early developmental phase that significantly influences the formation of their moral values and future life orientation. Therefore, the educational process should not merely emphasize academic achievement or cognitive development. Instead, it must also focus on character building, the cultivation of discipline, and the development of a deep attachment to the Qur'an as a fundamental guide for life. In this context, *tahfidz* learning becomes an essential component of Islamic education. Continuous engagement with Qur'anic verses not only strengthens students' memorization abilities but also nurtures spiritual awareness, emotional stability, and self-control. Introducing Qur'anic memorization from an early age is widely believed to contribute to the formation of strong and sustainable religious character among students (Azra, 2012).

One of the widely practiced approaches in *tahfidz* education is the *talaqi* method. This method emphasizes direct interaction between teacher and student, where the teacher recites Qur'anic verses accurately and melodiously, and the students repeat and submit their memorization individually

before the teacher. Such interaction is not limited to a simple process of repetition; rather, it fosters emotional closeness and instills proper etiquette in the pursuit of knowledge. The talaqi approach prioritizes accurate pronunciation (*makhraj*), correct application of *tajwid*, and the preservation of a continuous chain of knowledge transmission from generation to generation. Within the classical Islamic educational tradition, this method has long been regarded as an authentic and reliable system for transmitting Qur'anic knowledge because it safeguards the authenticity of recitation while simultaneously cultivating students' respect for teachers and appreciation for the sacredness of knowledge (Syarifuddin, 2004).

In addition to strengthening spiritual values, contemporary elementary education also faces the challenge of developing students' social and communicative competencies. Rapid social transformation and technological advancement require younger generations to express ideas clearly, confidently, and responsibly. Public speaking ability therefore becomes a vital skill that supports students' courage to speak before an audience, articulate their opinions, and interact effectively within broader social environments. Modern educational paradigms emphasize the importance of mastering twenty-first-century competencies, including effective communication, collaboration, creativity, and critical thinking (Partnership, 2015). Consequently, integrating *tahfidz* learning with speech training represents a strategic effort to establish a balanced educational model one that simultaneously nurtures students' spiritual development while enhancing their communicative capacities in a proportional manner.

MIN 3 Ponorogo is located in Janti Village, Slahung District, Ponorogo Regency, East Java. The village is predominantly rural, with most of its residents relying on agriculture and small-scale farming as their primary livelihoods. This socio-cultural environment significantly influences the educational atmosphere in the area, where religious values and community traditions remain deeply embedded in daily life. Educational institutions such as MIN 3 Ponorogo therefore play a crucial role not only as centers of formal learning but also as institutions that contribute to the preservation and transmission of religious and moral values within the community. The presence of Islamic educational programs, including *tahfidz* learning and character development activities, reflects the community's commitment to nurturing a generation that is both intellectually capable and spiritually grounded. In this context, the madrasa serves as an important educational hub that connects academic development with the socio-religious life of the surrounding community (BPSKP, 2023).

MIN 3 Ponorogo, as one of the Islamic-based elementary educational institutions, plays a significant role in developing educational programs that emphasize not only academic achievement but also the cultivation of students' religious character. The madrasa actively promotes Islamic values through various learning programs that highlight discipline, moral development, and a strong connection to the Qur'an. Within this framework, the *tahfidz* program becomes one of the key initiatives aimed at nurturing a generation that maintains a close spiritual relationship with the holy scripture. The presence of students participating in the Thematic Community Service Program (*KKN Tematik 38*) from Group 13 of the University of Darussalam Gontor represents an effort to strengthen the synergy between academic institutions and local communities. Their involvement extends beyond assisting classroom activities, serving as a form of social collaboration that supports the development of educational programs implemented by the madrasa. Thus, the cooperation between university students and the elementary educational institution reflects the practical implementation of community service that responds directly to the real needs of educational institutions (DJPT, 2020).

The collaborative strategy applied in this program focuses on two primary components: mentoring *tahfidz* learning through the talaqi method and providing public speaking training for students in grades III to V. In practice, the memorization mentoring process is conducted gradually and systematically, emphasizing the accuracy of Qur'anic recitation, repetitive practice, and the direct submission of memorized verses to instructors. At the same time, students are encouraged to participate in simple speech exercises designed to develop their confidence, organize ideas coherently, and convey messages effectively before their peers. This approach does not merely aim to increase the quantity of memorized verses but also seeks to improve the quality of Qur'anic recitation and strengthen students' self-confidence. By integrating Qur'anic memorization activities with speech

training, the program seeks to establish a more comprehensive learning model in which spiritual growth and social competence can develop simultaneously within the broader framework of character education (Zubaedi, 2011).

Based on this background, this study aims to examine more deeply the implementation of the talaqi method in *tahfidz* learning while also analyzing efforts to strengthen students' public speaking skills through the collaborative strategy carried out by the participants of KKN Tematik 38 Group 13 at MIN 3 Ponorogo. This study is expected to provide empirical insights into how the integration of Qur'anic learning and communication skill development can be effectively implemented within the context of Islamic elementary education. Furthermore, the research seeks to identify the forms of collaboration established between university students and the madrasa in supporting the success of the educational program. Ultimately, the findings of this study are expected to contribute academically to the development of more adaptive, contextual, and relevant learning models that address the evolving needs of Islamic education in the modern era (E. Slavin, 2018).

## 2. METHODS

This study employed a participatory and collaborative approach designed to involve both educators and students actively in the learning process. The research focused specifically on students in grades III, IV, and V at MIN 3 Ponorogo, who represent a crucial stage in elementary education where cognitive, linguistic, and religious competencies begin to develop more systematically. The initial phase of the program involved observation and a needs assessment conducted within the learning environment of the madrasa. During this stage, the KKN team analyzed several aspects of the educational process, including students' Qur'anic reading abilities, the teaching methods commonly used by teachers, the availability of instructional media, and the character-building practices already implemented in the school environment. Data were collected through classroom observations, informal discussions, and structured interviews with teachers, Qur'anic instructors, and school administrators. This preliminary analysis provided a clear understanding of the students' learning conditions and served as the foundation for designing an appropriate educational intervention (Miles, Huberman, and Saldan, 2014).

Following the initial assessment, the research team formulated a structured program plan tailored to the learning needs of students in grades III–V. The planning stage included the preparation of interactive Qur'anic learning modules, the development of simple educational media, and the design of character-building activities integrated into the teaching process. Particular attention was given to selecting learning strategies that could encourage active student participation and improve both memorization and comprehension. The program design also incorporated elements of collaborative learning, where students were encouraged to practice recitation together, provide feedback to peers, and participate in guided memorization sessions under the supervision of teachers and KKN facilitators. Through this preparation stage, the learning activities were organized systematically to ensure that both the *tahfidz* program and communication skill development could be implemented effectively in accordance with the educational context of the madrasa (W. Creswell, 2014).

The implementation stage involved intensive mentoring activities carried out directly with the students during scheduled learning sessions. The talaqi method was used as the primary approach in teaching Qur'anic memorization, where instructors recited verses carefully and students repeated them while receiving corrections on pronunciation and tajwid rules. In addition to memorization sessions, students also participated in basic public speaking exercises designed to enhance their confidence and communication abilities. These activities included short speech practices, simple storytelling related to Islamic values, and opportunities for students to present memorized verses before their classmates. By combining Qur'anic learning with speech training, the program aimed to create a balanced learning experience that strengthens both spiritual development and social competence among students.

The final stage of the program consisted of monitoring and evaluation processes aimed at measuring the effectiveness of the implemented activities. Evaluation was conducted through several

indicators, including improvements in students' Qur'anic reading accuracy, memorization progress, participation during classroom activities, and their confidence when speaking in front of peers. Feedback was also obtained through discussions with teachers and madrasa administrators to assess the sustainability of the learning model introduced during the program. Through this systematic evaluation process, the research sought to determine whether the integration of the *talaqi* method and public speaking training could contribute positively to students' academic development and character formation. The findings of this stage were expected to provide valuable insights for developing more adaptive and contextually relevant educational strategies in Islamic elementary schools.

### 3. FINDINGS AND DISCUSSION

The implementation of the tahfidz learning program using the *talaqi* method combined with the strengthening of public speaking skills for students in grades III–V at MIN 3 Ponorogo was carried out as part of a collaborative program between the madrasah and the students of the Thematic KKN 38 Group 13 from Universitas Darussalam Gontor. This program was designed to enhance students' ability to memorize the Qur'an while simultaneously developing their confidence and competence in speaking before an audience. The activities were conducted in several stages, including observation, learning assistance, practical training, and evaluation of students' progress throughout the program. Through this systematic approach, the program aimed to improve the quality of Qur'anic memorization learning and support the development of students' communication skills within the madrasah environment.

#### 3.1 Findings

##### 3.1.1 Profile of Activity Participants

The participants in this program were students from grades III, IV, and V of MIN 3 Ponorogo, located in Janti Village, Slahung District. Students at this level were selected because they are in a developmental stage that allows them to receive guidance in Qur'anic memorization while also developing basic communication skills. At the beginning of the program, an observation was conducted to assess the students' Qur'an reading abilities and their level of memorization. The results indicated that many students already possessed basic skills in reading the Qur'an; however, they still required guidance in terms of fluency, accuracy in applying *tajwid* rules, and consistency in memorizing verses.

Furthermore, from the perspective of verbal communication, several students showed a lack of confidence when asked to speak in front of the class. This was reflected in their hesitation to express opinions, the use of less structured language, and their tendency to avoid speaking activities such as presentations or short speeches. These conditions indicate that, in addition to strengthening religious understanding through tahfidz learning, students also need guidance in developing communication skills as part of character building and confidence development.

##### 3.1.2 Implementation of the Talaqi Method in Tahfidz Learning

The tahfidz learning activities in this program applied the *talaqi* method, a Qur'anic learning approach that emphasizes direct interaction between teacher and student. In practice, the teacher or instructor first recites the Qur'anic verses with proper pronunciation, after which the students repeat the recitation several times until they achieve the expected level of fluency. After the repetition stage, students individually present their memorization to the instructor in order to ensure accuracy in *makhraj* (articulation), *tajwid*, and memorization fluency.

This method proved to be effective in helping students improve the quality of their Qur'anic recitation because the learning process occurs directly and allows immediate correction from the instructor. The personal interaction between teacher and students also contributes positively to discipline and learning motivation. Through this approach, students do not merely memorize verses

mechanically but also learn the importance of precision and attentiveness in reciting the Qur'an according to the correct rules of *tajwid*.

### 3.1.3 Strengthening Students' Public Speaking Skills

In addition to tahfidz learning activities, the program also integrated public speaking training as an effort to increase students' confidence in speaking before an audience. This activity was conducted through simple speech practices that were adapted to the abilities of elementary-level students. The speech topics generally focused on Islamic themes, such as respect for parents, the importance of seeking knowledge, and the virtues of reading the Qur'an.

During the implementation process, students were given opportunities to deliver short speeches alternately in front of their classmates. The instructors then provided guidance on effective speaking techniques, including clear articulation, appropriate intonation, and confident body language when addressing an audience. Gradually, this activity helped students become more confident in appearing in front of others while also training their ability to organize and convey ideas in a structured and understandable manner.

### 3.1.4 Impact of the Program on the Learning Process

The results of the program implementation showed an increase in students' participation in both tahfidz learning and speech training activities. In tahfidz sessions, students became more enthusiastic in presenting their memorization and demonstrated improvements in the fluency of their Qur'anic recitation. Meanwhile, in public speaking activities, students gradually showed greater willingness to speak in front of the class and displayed increased confidence in presenting the speech materials they had learned.

In addition to benefiting students, the program also contributed positively to the overall learning environment in the madrasah. The presence of KKN students as learning assistants helped create a more dynamic and interactive learning atmosphere. Collaboration between university students and madrasah teachers also enriched the teaching methods used in the classroom, making learning activities more engaging and effective for students.

### 3.1.5 Program Evaluation and Reflection

The evaluation of the program was conducted through direct observation of students' development during the learning process. The evaluation results indicate that the *talaqi* method remains a relevant and effective approach for teaching Qur'anic memorization at the Madrasah Ibtidaiyah level. This is because the method enables instructors to provide immediate correction of students' recitation errors and ensures that the memorization process follows proper recitation rules.

Overall, the collaborative program between MIN 3 Ponorogo and the students of Thematic KKN 38 Group 13 provided positive contributions to improving the quality of tahfidz learning and the development of students' communication skills. The approach that combines spiritual development with social and communicative skills offers a comprehensive learning model that can be applied in Islamic elementary education. Such a model is expected to contribute to the formation of a generation that not only excels in memorizing the Qur'an but also possesses the confidence and ability to communicate effectively in public settings.



Figure 1: Documentation of *Tahfidz* Activities (Photos during talaqi methodh for class 3)



Figure 2: Documentation of *Tahfidz* Activities (Photos during talaqi methodh for class 4)



Figure 3: Documentation of *Tahfidz* Activities (Photos during talaqi methodh for class 5)



Figure 4: Documentation of Public speaking Activities (Photos during public speaking)

The existence of this visual documentation strengthens empirical evidence of the implementation of activities and shows the active participation of the community in each stage of the program.

### 3.1.6 Changes in Students' Learning Motivation and Confidence

The implementation of the *talaqi* method in tahfidz learning at MIN 3 Ponorogo showed a significant influence on students' motivation and learning attitudes. Students in grades III, IV, and V demonstrated increased enthusiasm in participating in Qur'anic memorization sessions, particularly during the direct recitation and memorization submission process. The face-to-face interaction between instructor and student within the *talaqi* framework created a more personal and focused learning atmosphere, allowing students to receive immediate correction and encouragement from the teacher. This interaction fostered not only technical improvement in memorization but also a stronger emotional attachment to the learning process.

In addition to strengthening students' memorization discipline, the program also contributed to the development of students' self-confidence, particularly through the integration of public speaking exercises in classroom activities. Many students who initially felt hesitant to speak in front of their peers gradually became more confident when presenting short speeches related to Islamic themes. The regular practice sessions helped students overcome anxiety and develop basic communication skills that are essential for their academic and social development.

The outcomes of these activities indicate that the program did not merely focus on improving students' memorization capacity but also supported broader character development. The integration of Qur'anic memorization and communication training created a learning environment that encouraged students to develop both spiritual awareness and social competence. This approach reflects the holistic nature of Islamic education, which emphasizes the balanced cultivation of intellectual, moral, and social dimensions in students' personalities.

## 3.2 Discussion

The findings of this study indicate that the implementation of the *talaqi* method in tahfidz learning plays a significant role in improving the quality of Qur'anic memorization among elementary-level students. The method emphasizes direct transmission of knowledge between teacher and student, which allows for precise correction of pronunciation, *tajwid* application, and memorization accuracy. In Islamic pedagogical tradition, *talaqi* is regarded as one of the most authentic approaches for transmitting Qur'anic knowledge because it preserves the accuracy of recitation and maintains the continuity of the learning chain (*sanad*) (Al Qaradawi, 2000).

Furthermore, the learning process that involves close interaction between teacher and student contributes positively to students' learning discipline and motivation. The presence of direct guidance enables students to receive immediate feedback on their memorization performance, thereby accelerating the process of improvement. Educational scholars argue that structured memorization supported by consistent supervision helps students build stronger cognitive retention and develop a deeper emotional connection with the Qur'an (Azra, 1999).

The integration of public speaking training within the tahfidz learning program also represents an innovative educational strategy in the context of Islamic elementary education. While tahfidz learning traditionally focuses on memorization and recitation accuracy, the addition of speech training expands the educational objectives to include the development of communication competence. This integration is particularly relevant in contemporary education, where students are expected to possess not only religious knowledge but also the ability to express ideas clearly and confidently in public settings (Carnegie, 2006).

From the perspective of character education, the combination of Qur'anic memorization and public speaking practice supports the formation of students who are both spiritually grounded and socially capable. Memorizing the Qur'an encourages discipline, patience, and moral awareness, while public speaking training develops confidence, articulation, and leadership skills. Together, these components contribute to a holistic educational model that aligns with the broader objectives of Islamic education, which aim to nurture balanced individuals who integrate knowledge, faith, and ethical conduct (Nata, 2010).

The collaborative involvement of university students from Thematic KKN 38 Group 13 in the learning process also illustrates the importance of academic-community partnerships in improving educational practices at the grassroots level. Through their participation in teaching assistance and mentoring activities, university students introduced alternative learning approaches that enriched the instructional process at MIN 3 Ponorogo. Such collaboration reflects the broader role of higher education institutions in contributing to community development through practical educational engagement (W. Creswell and N. Poth, 2018).

Moreover, the positive response from students and teachers suggests that the integration of participatory learning methods can create a more dynamic and engaging classroom environment. Active learning strategies, such as guided memorization, interactive discussions, and speech practices, encourage students to become more involved in the learning process. Educational research highlights that participatory learning approaches enhance students' cognitive engagement and improve learning outcomes by allowing learners to actively construct knowledge rather than passively receive information (Silberman, 2006).

In the broader context of Islamic education development, the results of this study demonstrate that traditional learning methods such as *talaqi* remain relevant when combined with contemporary pedagogical approaches. Rather than being viewed as a purely traditional system, *talaqi* can function effectively within modern educational frameworks when supported by complementary learning activities that develop students' broader competencies. This adaptive approach reflects the dynamic nature of Islamic educational traditions, which historically have demonstrated the ability to integrate classical knowledge transmission with evolving educational needs (Rahman, 1982).

Finally, the experience gained from this collaborative program indicates that integrating Qur'anic learning with communication skill development can serve as an effective model for Islamic elementary schools seeking to strengthen both spiritual and social competencies among students. The success of the program at MIN 3 Ponorogo suggests that similar initiatives could be implemented in other madrasah environments to support the formation of students who are not only proficient in Qur'anic memorization but also capable of communicating Islamic values confidently in contemporary society (Sardar, 2011).

#### 4. CONCLUSION

The results of this study indicate that the implementation of the *talaqi* method in tahfidz learning at MIN 3 Ponorogo provides a meaningful contribution to improving the quality of Qur'anic memorization among students in grades III–V. Through direct interaction between teacher and student, the learning process becomes more structured and effective in ensuring the accuracy of pronunciation, application of *tajwid*, and memorization discipline. The *talaqi* method not only functions as a technical approach to memorization but also strengthens the spiritual relationship between students and the

Qur'an. In addition, the structured guidance and continuous supervision applied in the program create a supportive learning environment that encourages students to develop stronger motivation and commitment in memorizing the Qur'an.

Furthermore, the integration of public speaking training within the tahfidz learning program demonstrates that Islamic education at the elementary level can combine spiritual development with the cultivation of social and communicative skills. Through regular speech practices, students gradually develop confidence, courage, and the ability to express ideas clearly in front of their peers. This approach reflects a holistic educational model in which Qur'anic memorization is not treated as an isolated activity but as part of a broader effort to shape students' character, communication abilities, and leadership potential. The combination of tahfidz learning and communication training thus contributes to the formation of students who are both religiously grounded and socially capable.

Finally, the collaborative involvement of Thematic KKN 38 Group 13 students from Universitas Darussalam Gontor in this program illustrates the important role of academic-community partnerships in supporting educational development at the grassroots level. Through participatory teaching assistance and mentoring activities, university students were able to contribute to the improvement of learning practices while also gaining practical experience in community engagement. The success of this program suggests that similar collaborative initiatives can serve as an effective strategy for strengthening Islamic elementary education, particularly in integrating traditional Qur'anic learning methods with contemporary educational competencies relevant to the needs of modern society.

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