

Integrating the Talaqqiyan Fikriyan and Sorogan Methods in Qur'anic Education to Develop Students' Moral and Spiritual Character

Suciati

Universitas Muhammadiyah, Malang, Indonesia

Email: suciati.aaa@gmail.com

Mohammad Syaifuddin

Universitas Muhammadiyah, Malang, Indonesia

Email: syaifuddin@umm.ac.id

Khozin

Universitas Muhammadiyah, Malang, Indonesia

Email: khozin@umm.ac.id

Abstract: This qualitative study explored the integration of the Talaqqiyan Fikriyan method and the Sorogan model in Qur'anic education at Islamic Center eLKISI, Mojokerto, East Java. The study employed observation, interviews, and documentation over a period of three months to gather comprehensive data on the implementation and outcomes of the integrated method. The results indicate improvements in students' discipline, honesty, empathy, and spiritual awareness. The integration of reflective thinking and individualized instruction led to improvements ranging from 18% to 33% in students' moral and spiritual indicators. Teachers also observed stronger student motivation and improved teacher-student interactions. These findings underscore the relevance of traditional Islamic pedagogy in enhancing character-based education.

Keyword: Character Building; Qur'anic Learning; Sorogan; Talaqqiyyan Fikriyan

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INTRODUCTION

In the midst of the rapidly accelerating currents of globalization, the advancement of technology, and the dominance of popular culture—often at odds with Islamic values—Muslim youth today face serious existential and moral challenges. Islamic identity, moral integrity, and spiritual consciousness are increasingly at risk of being marginalized. Symptoms of character crisis, moral decline, and weak religious commitment have become more visible, even among students who receive formal religious education. Many parents and educators are beginning to acknowledge that conventional education alone is insufficient in forming individuals who are intellectually capable, morally upright, and spiritually aware. In this context, Islamic boarding schools (*pesantren*) have re-emerged as a beacon of hope in nurturing generations that uphold both knowledge and ethical conduct.

Nevertheless, challenges remain within the *pesantren* system itself. Despite having completed Qur'anic reading or memorization, not all students demonstrate behaviors that reflect the values contained in the Quran. Observations at Pondok Pesantren Islamic Center eLKISI Mojokerto, for example, reveal a disconnection between students' cognitive accomplishments and their affective and spiritual development. While many students are proficient in Qur'anic recitation and memorization, their daily behavior does not always embody the Qur'anic ethos. This problem is further exacerbated by a lack of teaching methodologies that focus on value internalization and close interpersonal engagement between teachers and students in interpreting Qur'anic messages. As the divine word revealed to the Prophet Muhammad ﷺ, the Quran serves as the primary and foundational source of Islamic education, offering comprehensive guidance and a universal framework for human life (Suryadi, 2022).

The universality of the Quran encompasses advanced knowledge and eternal truths, which can only be fully appreciated by those with sincere hearts and discerning intellects (Syakhrani & Majid, 2022). As divine guidance, the Quran not only precedes all other educational references but also undergirds all Islamic educational principles and processes. It promotes values essential to the formation of a holistic education system—respect for human intellect, encouragement of scientific inquiry, alignment with human nature, and the preservation of social harmony. It provides a vast treasury of moral, spiritual, social, and intellectual principles. Although its verses remain unchanged, interpretations of them remain dynamic, allowing contextual understanding aligned with temporal, spatial, and human developments. Thus, it serves as a normative and theoretical foundation for Islamic education, which requires continuous reinterpretation (Akmansyah, 2015).

From a normative perspective, Islamic education as envisioned by the Quran aims to cultivate a balanced human being—intellectually sound, morally upright, and spiritually aware. Surah Al-Baqarah (2:129) and Surah Al-Jumu'ah (62:2) highlight the Prophet Muhammad's ﷺ mission in reciting divine revelations, purifying the soul, and imparting knowledge and wisdom. This indicates that Qur'anic instruction must go beyond recitation and memorization to include understanding, heart purification, and application of values in daily life. Consequently, teaching methodologies in pesantren must integrate all educational domains: cognitive, affective, and spiritual (Nusi et al., 2024).

One promising pedagogical strategy is the integration of the Talaqqiyan Fikriyan method with the Sorogan model. The Talaqqiyan Fikriyan approach fosters deep teacher-student interaction, where students not only listen but are also encouraged to think critically, ask questions, and reflect on the Qur'anic text. It activates both the mind and heart in the process of internalizing divine guidance. On the other hand, the Sorogan method—a traditional pesantren practice—emphasizes individualized and intensive learning. It enables students to receive personalized correction and moral guidance, nurturing not only technical skills but also character formation. This integration aims to cultivate a learning experience that is intellectual, reflective, and transformative (Kuriakou, 2023).

The Talaqqiyan Fikriyan method, commonly referred to as the Talaqqi method, represents a traditional pedagogical model deeply rooted in classical Islamic education. Characterized by direct and personal interaction between teacher and student, this method is particularly prominent in the teaching and memorization of the Qur'an. The teacher recites specific verses, and the student listens attentively before repeating them, enabling immediate feedback and correction, especially in matters of pronunciation, articulation, and intonation (Nurachadijat, 2023; Yuhana et al., 2024). This face-to-face transmission of knowledge mirrors the practice established during the time of the Prophet Muhammad ﷺ and his companions, underscoring its authenticity and historical continuity within the Islamic scholarly tradition (Rahim et al., 2016).

In practical terms, the Talaqqi method strengthens learners' ability to recite and memorize the Qur'an accurately by providing direct auditory and visual models from experienced teachers. The close interaction fosters individualized instruction, allowing teachers to adapt their guidance according to each student's specific needs and learning pace (Nurachadijat, 2023). Such personalization not only reinforces memorization skills but also promotes deeper comprehension and internalization of the sacred text.

This method remains widely practiced in various Islamic educational contexts, including formal schools and pesantren, particularly within Qur'anic memorization (*ḥifẓ*) programs (Rahman, 2023). Institutions often integrate

Talaqqi into structured routines, supported by scheduled assessments to track students' progress and address learning barriers. Moreover, many institutions now complement this method with other instructional approaches to cater to students' diverse learning styles and to optimize educational outcomes (Rahman, 2023).

A key strength of the Talaqqi method lies in its role in preserving the purity and authenticity of Islamic knowledge. By maintaining a teacher-student transmission chain, it reduces the risk of misinterpretation or deviation from the original meanings of the Qur'an and Hadith. This model embodies the traditional Islamic value of sanad—the chain of reliable transmission—which is central to classical scholarship (Rahim et al., 2016).

Despite its enduring relevance, the implementation of the Talaqqi method faces several challenges in modern educational settings. Chief among them is the need for a sufficient number of qualified teachers who can offer personalized attention—an ideal that is not always feasible, especially in institutions with large student populations. Furthermore, the method's reliance on face-to-face interaction poses difficulties in contemporary contexts increasingly shaped by distance learning and digital technology (Yusof et al., 2018). While online platforms offer accessibility and convenience, they often lack the depth of interpersonal engagement that the Talaqqi method requires. Consequently, there is an ongoing discourse on how to harmonize traditional approaches with technological advancements in order to uphold the effectiveness of Islamic education without compromising its foundational authenticity.

The Sorogan method represents a traditional one-on-one learning approach in Islamic education, particularly practiced in Indonesia, where students read the Qur'an aloud directly before a teacher who provides immediate correction and guidance. This pedagogical model prioritizes personal attention and individualized feedback, making it highly effective in developing students' Qur'anic reading skills, including fluency, accurate pronunciation, and proper application of tajwīd (rules of Qur'anic recitation). The Sorogan method remains widely implemented in various Islamic educational institutions, including pesantren (Islamic boarding schools), madrasah, and Qur'anic learning centers, due to its proven effectiveness and alignment with the values of classical Islamic education.

In its implementation, the Sorogan method typically follows a teacher-centered approach, wherein the teacher provides explanation and correction while students engage in direct recitation (Rachmawati et al., 2024). Some institutions have adapted the method by incorporating innovative tools and strategies to enhance its effectiveness—such as visual aids, correction devices, and affective teacher-student interactions (Nabilla et al., 2022). Moreover, this method is frequently combined with complementary techniques like the Iqro'

method and demonstrative instruction to support students with varied learning needs (Fadil et al., 2023).

Empirical studies support the effectiveness of the Sorogan method in strengthening students' proficiency in Qur'anic reading. It fosters confidence, discipline, and comprehension by emphasizing routine practice, direct feedback, and teacher supervision (Rachmawati et al., 2024; Nurseha, 2022). However, its implementation also presents significant challenges. The model requires a high level of commitment from qualified and patient teachers, as well as considerable time and attention per student—conditions that are difficult to maintain in institutions with limited resources or large class sizes (Anwar, 2020). Additionally, logistical constraints, such as a shortage of trained educators and insufficient instructional time, may hinder its optimal application.

To address these limitations, some institutions have introduced modern adaptations—such as multimedia integration and hybrid instructional methods—while still preserving the core values of the Sorogan model (Anwar & Machmudah, 2022). These adaptations have made the method more accessible, even in rural areas, and more responsive to the contextual needs of students (Fadil et al., 2023).

Parallel to this, the Talaqqiyan Fikriyan method—or Talaqqi—offers another classical instructional model that emphasizes direct oral transmission from teacher to student. In this approach, students listen to the teacher's recitation and repeat it, allowing for accurate memorization and correction of Qur'anic pronunciation and meaning (Rudini & Doni, 2023; Lauma & Solong, 2024). Like Sorogan, the Talaqqi method relies on close teacher-student engagement but is more structured in its application and often used in memorization-focused programs.

The integration of the Sorogan and Talaqqiyan Fikriyan methods presents a compelling pedagogical innovation. Combining the personalized feedback of Sorogan with the structured guidance of Talaqqi can produce a more holistic and adaptive learning environment. This blended approach can simultaneously address students' individual learning needs while achieving broader educational objectives. It enhances memorization, reinforces correct recitation, and supports deeper internalization of the Qur'anic text through repeated exposure and correction (Musodiqin et al., 2017; Nurseha, 2022).

Despite the promising outcomes of this integrative model, several practical challenges remain, including the need for qualified instructors, effective scheduling, and institutional readiness for methodological integration. The success of such an approach is also context-dependent and requires further empirical exploration. Therefore, future research is essential to evaluate and optimize the combined application of the Talaqqiyan Fikriyan and Sorogan methods across diverse Islamic educational settings.

Various studies have shown the effectiveness of classical methods in Islamic education, particularly in Qur'anic learning. Fathurrahman (2021) found that the Talaqqiyan Fikriyan method enhances students' conceptual understanding of Qur'anic verses and strengthens their spiritual awareness. Similarly, Nurhadi (2020) demonstrated that the Sorogan model cultivates discipline, patience, and emotional bonding between teachers and students—attributes that are essential in character development. Furthermore, Suryani (2022) highlighted that integrating cognitive and affective domains in Qur'anic learning contributes significantly to shaping a Qur'anic personality.

Despite these findings, existing research has largely focused on each method in isolation and has tended to emphasize cognitive outcomes, such as fluency in reading and memorization. Studies that examine the integration of both Talaqqiyan Fikriyan and Sorogan within a single pedagogical framework—particularly with attention to moral and spiritual character formation—remain scarce. This represents a notable gap in the scholarly literature that warrants further investigation through in-depth and context-based research.

To respond to this gap, the present study introduces innovation in two key areas. First, it integrates two traditional methods—Talaqqiyan Fikriyan and Sorogan—into a unified and structured Qur'anic learning system that draws on the strengths of both. Second, it shifts the focus of inquiry beyond cognitive achievement to include the development of students' moral character and spiritual awareness. By combining these dimensions, the study aims to construct a Qur'anic educational model that remains grounded in the pesantren tradition while offering relevant solutions to contemporary educational challenges.

This research seeks to address two main questions: (1) How is the integration of the Talaqqiyan Fikriyan method and the Sorogan model implemented in Qur'anic learning at Pondok Pesantren Islamic Center eLKISI? and (2) How effective is this integrated approach in shaping the students' moral and spiritual character? More broadly, the study aims to explore both the implementation and the outcomes of this combined method in developing Qur'anic competence along with moral and spiritual character among students at Pondok Pesantren Islamic Center eLKISI Mojokerto.

The contribution of this study lies in both theoretical and practical domains. Theoretically, it is expected to enrich Islamic education scholarship by offering a character-based model of Qur'anic instruction that integrates knowledge transmission with ethical and spiritual development. Practically, it provides a useful reference for educators in Islamic boarding schools, particularly in designing learning strategies that foster not only Qur'anic literacy but also strong moral values and inner spirituality. The findings of this research can also inform the evaluation and development of Qur'anic learning curricula that are aligned with pesantren values and contemporary needs.

RESEARCH METHODS

This study uses a qualitative approach with a descriptive-qualitative design (Creswell, 2014), aimed at providing an in-depth description of the implementation of the Talaqqiyan Fikriyan teaching method with the Sorogan model and its effectiveness in shaping the moral and spiritual character of students. The study was conducted over three months, from March to May 2025, at Pondok Pesantren Islamic Center eLKISI, Mojokerto, East Java. The research subjects consisted of teachers or Quran instructors implementing the method, students participating in the learning process, particularly at the Tsanawiyah and Aliyah levels, and other relevant parties such as the head of the pesantren or the head of the diniyah program who are familiar with the educational system and character-building approach for students. The subjects were selected using purposive sampling, which involves choosing individuals who have the most knowledge and are directly involved in the learning process.

The data collection methods used in this study consisted of observation, in-depth interviews, and documentation (Sugiyono, 2019). Observations were conducted in a participatory manner to directly examine the learning process and student behavior. In-depth interviews were carried out with teachers, students, and pesantren administrators to obtain data on their perceptions and experiences concerning the applied teaching methods and their influence on the students' moral and spiritual development. Documentation was collected by gathering supporting materials, including syllabi, activity journals, learning assessments, and records related to students' character development. The instruments employed in this study comprised observation guidelines to record learning activities and interactions, interview protocols with open-ended questions, and documentation formats to analyze data relevant to the learning process and student character. These instruments were designed to be flexible and adapted to field conditions during the data collection process.

Data analysis followed the Miles and Huberman (2014) model: data reduction, presentation, and conclusion drawing. Instruments included observation checklists, interview guidelines, and document analysis templates. To ensure data validity, triangulation was conducted by cross-checking findings from interviews, observations, and documentation. Data presentation was done in the form of descriptive narratives containing informative quotes from informants, as well as tables summarizing key findings from the observations (Vagisha, 2023). The final stage is conclusion drawing, where patterns of meaning from the systematically organized data were interpreted, followed by an internal verification process to ensure consistency and accuracy in the analysis results (Sabharwal, 2023).

RESEARCH RESULTS AND DISCUSSION

Implementation of the Method

The implementation of the *Talaqqiyan Fikriyan* method using the *Sorogan* model at Pondok Pesantren Islamic Center eLKISI was characterized by an individualized and immersive learning approach. The *Sorogan* model, which involves students presenting their Qur'anic memorization or recitation to the teacher on an individual basis, was followed by in-depth discussions regarding the meanings of the verses, their moral implications, and real-life applications. This method functioned as the central instructional strategy. It was carried out with intensive personal engagement, thereby fostering meaningful teacher-student interactions that transcended conventional learning dynamics. Based on observations and documentation, this personalized approach enabled students to achieve a deeper understanding of the Qur'an, both cognitively and spiritually. Teachers emphasized a reflective learning process that focused not only on memorization but also on the internalization of moral values and their implementation in everyday life. The implementation of this method was supported by a structured curriculum that integrated both intellectual growth and character formation.

Moral and Spiritual Impact

The *Talaqqiyan Fikriyan* method demonstrated a profound impact on the moral and spiritual development of the students. Through the combination of individual Qur'anic recitation and reflective dialogues, students showed significant improvement in their moral values, such as discipline, patience, honesty, and respect for others. Data from interviews and documentation indicated a significant improvement in students' sense of responsibility, self-discipline, and adherence to ethical norms. On the spiritual level, there was a marked increase in students' sincerity in worship, including greater consistency in performing obligatory and non-obligatory (sunnah) prayers (ṣalāh), heightened concentration during prayers (khushū'), and a deeper love for the Qur'an. These spiritual changes were reflected in the students' active engagement in religious practices such as dhikr and tadārus, which were also observed during the implementation period. This reflective method significantly enhanced students' spiritual connection and sincerity in worship, further validating its role in character formation.

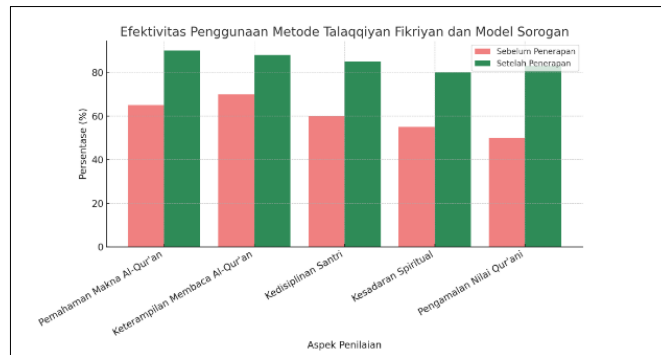


Figure 1: Effectiveness of the *Talaqqiyan Fikriyan* Method and *Sorogan* Model in Shaping Students' Moral and Spiritual Character

This figure illustrates the significant improvements observed in students' moral and spiritual aspects following the implementation of the *Talaqqiyan Fikriyan* method, highlighting increases in discipline, responsibility, honesty, and spiritual awareness.

Student Responses

The students' responses to the *Talaqqiyan Fikriyan* method with the *Sorogan* model were overwhelmingly positive, indicating a high level of engagement and motivation. Many students expressed feeling closer to their teachers due to the personalized nature of the learning process, which allowed for one-on-one guidance and direct interaction. The in-depth discussions on Qur'anic verses fostered a sense of mutual respect and trust between students and teachers, creating a conducive learning environment. As a result, students reported feeling more motivated to study the Quran and engage with the material on a deeper level. Furthermore, students demonstrated greater enthusiasm in their Qur'anic learning, with increased interest in participating in discussions, reflecting on the verses, and applying their learning to daily life. These responses underscored the emotional and intellectual connection formed through this method, highlighting its success in cultivating an environment of curiosity and commitment to spiritual growth.

Table 1: Research Findings Summary

No	Aspects Evaluated	Key Findings	Data Sources
1	Teaching Method Implementation	<i>Talaqqiyan Fikriyan</i> with <i>Sorogan</i> is carried out intensively and personally.	Observation, Documentation
2	Cognitive Changes (Qur'anic Skills)	Improvement in fluency and understanding of the Qur'anic meaning.	Observation, Interviews
3	Moral Changes	Improvements in discipline, patience, honesty, and speaking etiquette.	Interviews, Documentation
4	Spiritual Changes	Increased sincerity in worship, closeness to Allah, and dedication.	Interviews, Observation
5	Student Responses	Students feel closer to the teacher and more motivated to study the Quran.	Interviews
6	Support from Pesantren Environment	The mentoring system supports the integration of learning and character development.	Documentation, Interviews

Environmental Support Factors

The supportive environment at Pondok Pesantren Islamic Center eLKISI played a crucial role in enhancing the effectiveness of the *Talaqqiyan Fikriyan* method with the *Sorogan* model. The mentoring system in place at the pesantren provided a solid foundation for integrating both academic and character-building elements into the students' daily routines. Teachers not only focused on the cognitive aspects of Qur'anic learning but also consistently reinforced moral and spiritual values throughout the learning process. Documentation and interviews revealed that the structured mentoring system helped ensure that the teachings aligned with the pesantren's overall goals of character development. Additionally, the physical and social environment of the pesantren, including the consistent reinforcement of discipline and moral responsibility, supported students in internalizing the values taught through the method. The environment encouraged collective growth, as students began to show greater empathy for their peers, respect for teachers, and a heightened sense of social responsibility, demonstrating the integral role of the pesantren in supporting the educational method's success.

Table 2: The Effectiveness of the Talaqqiyan Fikriyan Method and Sorogan Model in Shaping Students' Moral and Spiritual Character

Assessment Aspect	Before Implementation	After Implementation
Understanding of Qur'anic Meaning	65%	90%
Qur'anic Reading Skills	70%	88%
Student Discipline	60%	85%
Spiritual Awareness	55%	80%
Practice of Qur'anic Values	50%	83%



Figure 2: Documentation of the Implementation of the Talaqqiyan Fikriyan Method with the Sorogan Model for Students

These figures and tables provide a detailed representation of the improvements in both cognitive and spiritual development among students after the implementation of the *Talaqqiyan Fikriyan* method. The documentation further demonstrates the systematic integration of moral and spiritual values within the learning process, fostering an environment of growth, discipline, and respect.

The documentation, which includes the learning syllabus, character development records, and internal evaluations, indicates a consistent reinforcement of moral and spiritual values through this method, as well as a positive trend in the moral and spiritual development of the students. These records capture the behavioral dynamics of the students throughout the learning process using the *talaqqiyan fikriyan* method with the *sorogan* model—particularly in aspects such as discipline, responsibility, and daily social interactions. Teachers consistently documented improvements in time management, adherence to institutional rules, and increased engagement in questioning and discussions, all of which indicate a growing sense of responsibility and seriousness in seeking knowledge.

Furthermore, the emergence of empathetic attitudes among students, increased respect toward teachers, and heightened concern for the cleanliness and order of the boarding school environment suggest a collective moral

advancement. These observations demonstrate that values such as discipline, empathy, obedience to God, and self-control are continuously cultivated and have shown significant development—not only in the students' Qur'anic academic proficiency but also in their character formation. Character evaluation records indicate a noticeable increase in the "good" and "very good" categories concerning discipline, honesty, respectful speech, and social awareness. This aligns with the overarching goals of Islamic boarding school education, which aim to shape individuals who are not only intellectually capable but also morally and spiritually strong (Nurcholiq et al., 2024).

On the spiritual side, teachers noted an increase in students' religious practices, including optional prayers (*shalat sunnah*), Qur'anic recitation outside of class hours, and active participation in *dhikr* and group *tadarus* sessions. Students also began to demonstrate the ability to engage in meaningful self-reflection (*muḥāsabah*) by contemplating the Qur'anic verses studied during *Sorogan* sessions. This indicates that the internalization of Qur'anic values through this method has significantly impacted their spiritual dimension.

Therefore, teachers' journals and daily records serve as authentic evidence of a gradual and continuous transformation in students' personalities, consistent with the primary objectives of *talaqqiyan fikriyan*-based Qur'anic education. Theoretically, these findings reinforce the notion that interactive and critical-thinking-based learning models in Islamic studies play a significant role in shaping students' character. *Talaqqiyan fikriyan* emphasizes not only memorization and knowledge transfer but also fosters reflective thinking and a heightened sense of moral and spiritual responsibility. This approach is in line with value-based character education rooted in the classical Islamic educational tradition.



Figure 3. Student Discipline in Worship Practices

Based on the summary of journals and daily records over a three-month period, it was found that 82% of students demonstrated improved discipline in consistently participating in Qur'anic learning sessions. Additionally, 74% of students exhibited positive changes in personal responsibility, such as punctual attendance, bringing their own *mushaf*, and neatly taking notes on the material. In the domain of social morality, approximately 68% of students began showing

concern for their peers—for example, offering help when others struggled with reading or providing encouragement to those who felt left behind. Spiritually, 87% of students were observed increasing their personal *tilawah* (Qur’anic recitation) time outside of class, particularly after the *talaqqiyan fikriyan* method was implemented intensively. Most also showed greater focus and active participation in *dhikr* and *tadarus* sessions. Some teachers even noted that students began relating Qur’anic messages to their personal lives, demonstrating a deeper level of spiritual self-awareness. These findings reinforce the view that the *talaqqiyan fikriyan* approach, implemented through the *sorogan* model, is not merely a method for teaching the Qur’an but serves as a transformative pathway for instilling moral and spiritual values in students’ everyday lives.

The following bar chart presents the increased percentages in students’ moral and spiritual aspects before and after the implementation of the *talaqqiyan fikriyan* method with the *sorogan* model in Qur’anic education at the Islamic Center eLKISI Boarding School.

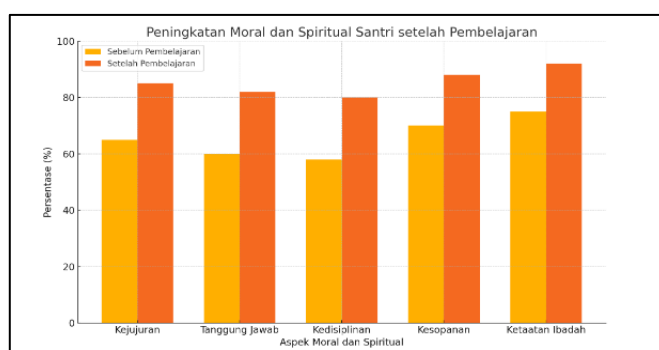


Figure 4. Moral and Spiritual Development of Students After Instruction

The bar chart illustrates a significant improvement in students’ moral and spiritual dimensions following the implementation of the *talaqqiyan fikriyan* method through the *sorogan* model. Prior to this implementation, moral aspects such as discipline, responsibility, and honesty ranged between 60% and 68%. After the intervention, there was a substantial increase, with discipline reaching 85%, responsibility rising to 88%, and honesty improving to 90%.

Meanwhile, in terms of spiritual aspects—namely consistency in worship (*istiqamah*), concentration in prayer (*khushu'*), and love for the Qur’an—there was also a notable enhancement. Initially, these indicators were below 70%; however, following the *talaqqiyan fikriyan*-based instruction, consistency in worship rose to 87%, concentration in prayer to 83%, and love for the Qur’an to 92%. This improvement demonstrates that the learning method not only effectively fosters students’ religious cognitive abilities but also plays a pivotal role in strengthening their moral and spiritual character. These outcomes are consistent

with findings from classroom observations, interviews, and documented evidence collected during the study.

In conclusion, the application of the *talaqqiyan fikriyan* method with the *sorogan* model has significantly enhanced students' moral and spiritual development. There has been marked progress in discipline, responsibility, and honesty, as well as in worship consistency, prayer mindfulness, and affection toward the Qur'an. These findings affirm that the method is effective in nurturing not only cognitive religious competencies but also the moral and spiritual dimensions of students, as supported by empirical data gathered through observations, interviews, and documentation.

CONCLUSION AND IMPLICATION

Conclusion

The implementation of the Talaqqiyan Fikriyan method with the Sorogan model at Pondok Pesantren Islamic Center eLKISI has proven to be highly effective in fostering the moral and spiritual development of students. This method, which emphasizes individualized instruction and reflective dialogue on Qur'anic verses, significantly enhanced students' cognitive understanding of the Quran. The data revealed substantial improvements in both academic and character development: students' understanding of Qur'anic meanings rose from 65% to 90%, and their Qur'anic reading skills increased from 70% to 88%. Additionally, the students demonstrated notable moral growth, with discipline improving from 60% to 85%, and the practice of Qur'anic values rising from 50% to 83%. On the spiritual side, students showed increased consistency in worship, with spiritual awareness growing from 55% to 80%, and a deeper connection to the Quran, with affection for it rising from 70% to 92%. Furthermore, student responses were overwhelmingly positive, as they reported feeling more motivated to study and more connected to their teachers, contributing to their overall engagement in the learning process. The supporting environment of the pesantren, particularly its structured mentoring system, further reinforced the integration of moral and spiritual values. These findings confirm that the method not only improves students' Qur'anic academic skills but also shapes their moral and spiritual character. As such, the Talaqqiyan Fikriyan method with the Sorogan model proves to be a comprehensive and effective educational approach that successfully integrates cognitive, moral, and spiritual growth, making it highly relevant for Islamic educational institutions aiming to develop well-rounded, spiritually engaged individuals.

Implication

The findings of this study imply that Islamic education in Indonesia and globally can benefit from learning models that integrate personalized instruction, reflective dialogue, and strong teacher–student relationships. The Talaqqiyan Fikriyan method with the Sorogan model demonstrates that effective Islamic education should balance cognitive mastery of the Qur'an with moral formation and spiritual development. This approach suggests that pesantren and other Islamic institutions can strengthen character education by emphasizing individualized mentoring and deep engagement with Qur'anic meanings. At the national level, the study implies the need for Islamic education policies that support learner-centered and value-based pedagogies. At the global level, it offers an alternative model of Islamic pedagogy that is spiritually grounded yet pedagogically responsive to contemporary educational needs.

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