Vol. 4, No. 4, December 2026, pp. 3135-3145
INTERNATIONAL JOURNAL OF
POST AXIAL
FUTURISTIC TEACHING AND LEARNING
https://journal.amorfati.id/index.php/postaxial | | ISSN 3025-7549

Integrating Tilawah, Tahfidz, and Kitabah through the Takmili 3-in-1 Method at SMP Talenta Juara Bandung

Ronika Witrianingsih [1a*], Ikin Asikin [2b], Fitroh Hayati [3c]
[1,2,3] Universitas Islam Bandung, Indonesia

[a]ronikawitrianingsih2003@gmail.com, [b]ikas27.ia@gmail.com, [c]fitroh@unisba.ac.id

Article History:
Received:
17-08-2026
Revised:
29-09-2026
Accepted:
19-10-2026

Keywords:
Diagnostic placement; Kitabah; Qur'anic literacy; Takmili 3-in-1; Tahfidz readiness

***Correspondence Address:**
ronikawitrianingsih2003@gmail.com

Abstract:
Schools that teach Qur'anic reading and memorization must decide when learners are ready for sustained tahfidz. This qualitative single-site study examines how Takmili 3-in-1 connects tilawah, tahfidz, and kitabah within the TTQ program at SMP Talenta Juara Bandung. Evidence came from observation, semi-structured interviews with the coordinator, halaqah teachers and students, and program documents; 159 Grade VII-VIII placement records provided descriptive context. Takmili occupies the six-level Tartil stage before Tadarrus and full Tahfidz. Reading-video screening and an individual test guide placement; teachers then combine corrected oral reading, copying of the pages studied, and talaqqi of short surahs without daily memorization targets. Promotion requires fluent reading through page 40, completion of the accompanying writing exercises, and a coordinator-led level test. The records show differentiated placement, not the effectiveness of the method. Limited lesson time and unequal opportunities for home practice constrain implementation. The practical contribution is a school-level readiness pathway that connects diagnostic placement, complementary skill practice, transparent promotion criteria, and instructional support; its learning effects require further study.

This is an open-access article under the CC–BY-SA license.

Introduction (مقدمة)

In school-based Qur'anic education, a student's ability to recite correctly does not always develop at the same pace as the ability to memorize. This difference matters when schools assign memorization targets to learners who are still unsure about pronunciation, makhraj, or the application of tajwid. Evaluations of compulsory tahfidz programs have shown that common targets do not necessarily correspond to consistent instructional conditions or attainment (Muawanah et al., 2022). The problem, therefore, is not simply how much text students can

memorize, but how schools identify the preparation they need before sustained memorization begins.

The question is particularly relevant at junior-secondary level. Students arrive with different experiences of Qur'anic education: some have memorized substantial passages, while others still require guided reading practice. Prior memorization is not, by itself, evidence of accurate recitation. Studies of Qur'an literacy in Indonesian schools document differences in initial proficiency and the resulting need for differentiated support (Marliana & Inayati, 2024; Muhammad et al., 2025; Ilmiyah et al., 2026). A school that places all new entrants directly into the same tahfidz level risks overlooking these differences; a school that assesses reading first can make the transition more deliberate.

Research on existing methods clarifies several parts of this process, although not always their relationship. Studies of Ummi describe the value of sequenced materials, grouped instruction, teacher preparation, and systematic quality control for reading proficiency (Kuncoro, 2022; A'yun & Romadlon, 2022; Kurniawan et al., 2025). Studies of talaqqi, in contrast, concentrate on modeling, listening, and correction during reading or memorization (Alanshari et al., 2022; Meygamandhayanti & Saepudin, 2022; Mursyida & Rahman, 2023). Both bodies of work help explain how reading may be taught accurately. They offer less direct explanation of how a school uses reading assessment to determine when a learner should enter, remain in, or temporarily return from a memorization track.

A second strand of literature treats Qur'anic reading and writing as a combined literacy concern. In their study at SMP Muhammadiyah Aimas, Gani et al. (2024) describe the importance of planning, teacher competence, parental involvement, and responses to unequal reading and writing skills. Setiaji et al. (2025) examine a specific instructional strategy for developing Qur'an-writing competence. These studies suggest reasons to take writing seriously, but they do not establish that copying a text will automatically improve memorization, nor do they explain how written tasks should inform decisions about progression to tahfidz. The relationship between kitabah as daily practice and kitabah as a requirement for advancement thus warrants closer examination.

Suhendra (2022) provides the nearest comparison because the study directly investigates the Takmili method in an elementary madrasah. Its emphasis is on the management of planning, implementation, assessment, and the conditions that support reading, writing, and memorization. The present study does not claim to introduce the three skills or the Takmili method for the first time. It instead examines a different educational problem: how an established three-component method operates as a transition mechanism for junior-secondary learners whose prior preparation varies, and how that transition is regulated through placement and promotion decisions.

That distinction is important when considering the current development of tahfidz programs. Research has examined program evaluation, memorization patterns, and instructional models (Muawanah et al., 2022; Kurniadi & Inayati, 2024; Suryana et al., 2024; Nakhma'ussolikhah, 2025). Yet evidence about a school's actual progression rules is often less explicit than accounts of the teaching techniques themselves. If tilawah, tahfidz, and kitabah are described merely as three activities occurring in one timetable, the claim of integration remains weak. It becomes more meaningful to ask which task serves which purpose, whether the tasks use identical or different material, what evidence is required for advancement, and who is authorized to judge readiness.

At SMP Talenta Juara Bandung, Takmili 3-in-1 forms the Tartil component of the school's Qur'an Tahfidz and Tilawah (TTQ) program, before Tadarrus and full Tahfidz. The arrangement offers a useful case because instruction is linked to an entry assessment, level-based halaqah,

daily feedback, and a coordinator-led promotion test. The case also permits examination of a possible tension: while reading and writing are attached to the same graded pages, initial memorization takes place through teacher-led recitation of short surahs. The three activities are therefore integrated institutionally without necessarily using the same text. This distinction has practical consequences for how the term '3-in-1' is understood.

The focus is on the organization of learning rather than on the statistical effectiveness of an intervention. Three questions guide the analysis: How are the reading, short-surah memorization, and writing components arranged within Takmili? How do diagnostic placement, promotion criteria, and school-level oversight connect Takmili to subsequent TTQ stages? What can the available student-placement records show about differentiated pathways, and what conclusions remain beyond their reach? Examining these questions together makes it possible to relate classroom routines to the institutional decisions that structure a learner's progression.

This study consequently offers a case-based account of Takmili 3-in-1 as a pre-tahfidz readiness pathway. Its contribution is an analytical explanation of four connected practices - diagnostic placement, coordinated reading-writing-memorization activities, mastery-based advancement, and quality assurance - rather than an assertion of a newly invented method or proven learning gains. By comparing these practices with research on Ummi, talaqqi, Qur'anic literacy, and the earlier Takmili study, the article identifies which features may be useful for other schools and which require further empirical testing.

Method (منهج)

Research Design and Site

The study adopted a qualitative descriptive, single-site field design at SMP Talenta Juara Bandung. The case was selected purposively because the school uses Takmili 3-in-1 as a defined stage within its TTQ program, providing an opportunity to examine instruction together with decisions about placement, advancement, and supervision. The unit of analysis was the implementation of the school-level TTQ pathway, rather than individual memorization scores or the causal effect of a teaching intervention. The documents used to describe student grouping refer to the 2026/2027 academic year.

Participants and Data Sources

Informants were selected purposively from three roles directly involved in the program: the TTQ coordinator, who organized placement and promotion; halaqah teachers, who taught and evaluated daily reading, writing, and initial memorization; and students, who could describe their experience of the learning routines and home practice. The account includes one coordinator as the identifiable key institutional informant. The accessible field documentation does not establish a verified total of teacher and student interviewees or the duration of each interview, so these figures are not estimated. This reporting limitation is considered when assessing the breadth of the interview evidence. Documents included the Takmili teaching module (Mustofa, 2021), grouping records, lesson schedules, assessment and progress materials, and learning documentation. The group count covers Grades VII-IX, whereas the numerical placement dataset available for tabulation covers Grades VII-VIII only.

Data Collection

Evidence was assembled through classroom observation, semi-structured interviews, and document review. Observation focused on the 07.15-08.15 TTQ session, including modeling, individual recitation, written work, feedback, and the management of students working at different levels. Semi-structured interview material was examined by informant role: coordinator accounts addressed entry placement, level tests, reporting, and teacher coaching; teacher

accounts addressed instructional sequences, classroom adaptations, error correction, and constraints; student accounts addressed recitation, writing, short-surah memorization, and practice outside school. The documentary review examined the six graded Takmili volumes, the relationship among TTQ stages, the forty-page promotion requirement, and recorded placements. Interview extracts are used to illuminate these procedures, not as estimates of their frequency across the student body.

Data Analysis and Trustworthiness

Analysis was conducted iteratively. First, the interview accounts, observation material, and relevant documents were read against the three research questions. Second, descriptive codes were assigned to entry assessment, tilawah correction, kitabah tasks, short-surah talaqqi, level tests, remedial opportunities, teacher adaptations, and institutional supervision. Third, related codes were compared across sources and organized into four themes: (1) integration of the three activities; (2) progression from Tartil/Takmili through Tadarrus to Tahfidz; (3) mastery criteria and quality assurance; and (4) supporting conditions and implementation constraints. Finally, the proposed readiness pathway was checked against the underlying practices, including the difference between written reading-page exercises and separately memorized short surahs. Source and technique triangulation, together with member checking with relevant school informants, were used to examine consistency of interpretation. The 159 Grade VII-VIII records were summarized as cross-sectional placements; they were not treated as a baseline, follow-up measurement, or evidence of effectiveness.

Result (نتائج)

Takmili as a Staged Bridge within the TTQ Program

School documents place TTQ instruction in three sequential stages: Tartil, Tadarrus, and Tahfidz. Tartil uses six graded Takmili volumes and is intended to establish the reading competence expected before sustained memorization. The 2026/2027 records identify 22 halaqah across Grades VII-IX. Students are therefore not allocated exclusively by school grade. This grouping count describes the wider TTQ organization and should not be confused with the 159 Grade VII-VIII student records used later to describe stage placement. The distinction matters because the two sets of records do not share the same reporting boundary.

Entry placement begins before a student is assigned to a learning level. New students submit a video of their recitation and subsequently undergo an individual reading test with the TTQ coordinator after school orientation. A teacher explained that the coordinator uses the evidence to decide whether a learner belongs in a particular Takmili volume, Tadarrus, or Tahfidz. This assessment can take precedence over previous memorization: a learner who completed Juz 30 in primary school may still enter Takmili 3 when the reading standard is not yet met. Teachers also described periodic regrouping and, where necessary, a return to a preparatory level for further reading practice. Thus the reported placement process reflects an institutional judgement about current reading competence, not a direct ranking of how many verses students already know.

Integration of Tilawah, Tahfidz, and Kitabah in One Learning Unit

Takmili brings together three different practices. Tilawah uses graded oral reading and direct correction of makhraj and tajwid. Kitabah is tied to those same pages: students copy material already read onto the paired practice sheet. Initial tahfidz uses different material. Teachers lead talaqqi of short surahs without daily memorization quotas, while formal juz targets begin only after advancement to Tahfidz. A teacher confirmed that learners 'are actually already trained to memorize' at the Takmili stage. Thus '3-in-1' denotes a coordinated learning cycle, not

simultaneous reading, writing, and memorizing of identical verses. Table 1 distinguishes the purpose of each activity (Mustofa, 2021).

Table 1. Distinct functions of tilawah, tahfidz, and kitabah in Takmili

Component	Primary function	Learning action	Intended contribution
Tilawah	Oral accuracy	Read graded pages with teacher correction	Fluency, makhraj, and tajwid
Tahfidz / hifzh	Introductory recall	Short-surah talaqqi; no daily quota	Initial guided memorization
Kitabah	Written attention	Copy the pages already studied	Attention to letters and word order

Classroom Implementation: Talaqqi, Recitation, and Peer Tutoring

TTQ takes place each morning from 07.15 to 08.15 after Duha prayer. Following an opening prayer and brief motivation, learners take turns reciting to the teacher while others write or prepare their material. Halaqah reportedly contain approximately seven to thirteen students, making individual attention a scarce resource within the hour. Teachers described an adjustment to the coordinator's initial read-along model: much of the preparation is completed at home so that classroom time can be reserved for oral assessment and correction. Talaqqi is retained at the beginning of a level and when unfamiliar rules appear, such as qalqalah in Takmili 4. Teachers use the cue 'Subhanallah' to prompt self-correction, ask a learner to repeat a page after more than three errors, and sometimes involve fluent peers before the student's teacher-led recitation. Repeated reading and reported targets of four to five pages support the routine, although the intensity of practice necessarily varies with group size and student readiness. A student described the same sequence: "the teacher models the reading first, then we read."

Mastery-Gated Progression and Differentiated Readiness

Progression through the six Takmili volumes depends on demonstrated readiness rather than the completion of a fixed number of weeks. A student may be nominated for the level examination after reading through page 40 fluently and completing the associated writing pages. The coordinator conducts the promotion test and selects approximately ten pages from the forty for oral reading. Students who do not pass continue practicing and may attempt the test again. Teachers described an indicative two-to-three-week period for completing a volume, but not a universal completion time. Progress is entered in individual TTQ books and summarized weekly and monthly for the coordinator and foundation. The procedure has a clear institutional checkpoint, although the records described here do not provide an independent measure of scoring reliability or later retention.

Table 2. Student placement by TTQ stage, Grades VII-VIII (2026/2027)

Grade	n	Tartil / Takmili 1–6	Tadarrus	Tahfidz
VII	62	11	5	46
VIII	97	22	1	74
Total	159	33	6	120

Of 159 Grade VII-VIII records, 120 learners (75.5%) were in Tahfidz, 33 (20.8%) in Tartil/Takmili, and 6 (3.8%) in Tadarrus. Tahfidz placements were similar in Grades VII (74.2%) and VIII (76.3%). The table documents differentiation at one point in time, not instructional effectiveness; it includes neither initial scores, individual trajectories, a comparison group, nor Grade IX placements.

Source: TTQ grouping records, academic year 2026/2027; authors' calculations.

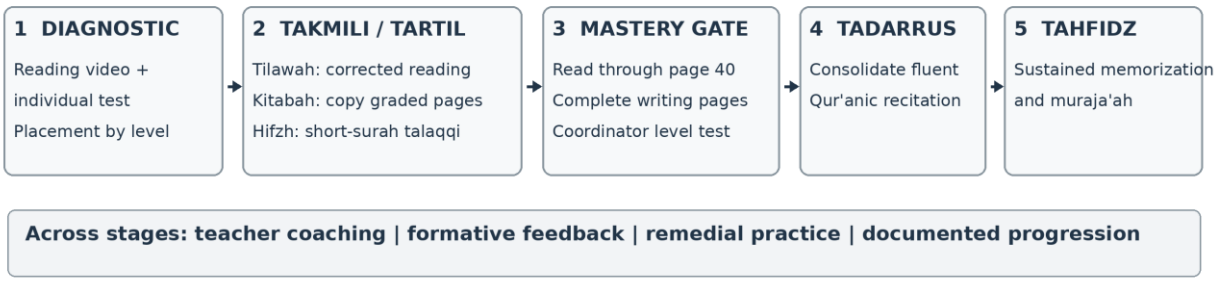


Figure 1. Takmili 3-in-1 as a staged pre-tahfidz readiness pathway

Source: Authors' analytical synthesis of school observations, interviews, the Takmili module, and TTQ procedures (2026).

Quality Assurance and Contextual Factors

Daily instruction is supported by organizational routines. TTQ is embedded in the school curriculum, and halaqah teachers receive coordinator-led coaching approximately every two to four weeks. Students requiring additional assistance can be discussed in periodic meetings and referred to homeroom teachers or the Learning Support Unit. Teachers reported school recognition, progression by peers, and family encouragement as sources of motivation. They also identified constraints: a one-hour session divided among several learners, different levels of initial accuracy, and uneven opportunities for home practice. These conditions shape what the integrated method can accomplish in ordinary teaching. They are therefore part of the finding, rather than external difficulties that can be disregarded when interpreting its possible application elsewhere.

Discussion (مناقشة)

From instructional combination to governed progression

The case adds a different perspective to the Takmili literature. Suhendra (2022) examined the planning, implementation, and evaluation of Takmili in an elementary madrasah; the present findings describe how the method is used in a junior-secondary pathway where entrants may have memorized verses but still require correction of their reading. Its distinctive feature in this setting is not the mere presence of tilawah, kitabah, and tahfidz. It is the connection between an initial diagnosis, instruction organized by level, an explicit promotion requirement, and coordinator-led assessment. This is a case-derived account of how readiness is managed, not evidence that the method itself originated at this school.

The placement decision also reveals a tension between prior attainment and current readiness. A child who knows Juz 30 may be assigned to Takmili because the teacher is dissatisfied with articulation or tajwid. Such a decision is educationally defensible if the purpose is to prevent inaccurate reading from becoming habitual in later memorization. However, it can be experienced as a setback if the school does not explain why memorization and reading are assessed separately. Diagnostic feedback therefore needs to identify specific reading difficulties and the steps required to address them; assigning a lower volume without that explanation would not, by itself, constitute differentiated instruction.

This interpretation is consistent with evidence on level-based Qur'anic reading instruction and talaqqi (Kuncoro, 2022; A'yun & Romadlon, 2022; Meygamandhayanti & Saepudin, 2022; Kurniawan et al., 2025). The Takmili case nevertheless adds a point that technique-focused accounts do not always capture: reading correction influences access to the next institutional stage. The rule that students must reach page 40 and complete the written exercises makes the decision visible to teachers and learners. It does not necessarily make the decision fully objective. Randomly testing approximately ten pages and relying on teacher judgements can produce

inconsistency unless a common rubric for fluency, makhraj, tajwid, and permitted errors is applied and periodically reviewed.

The separation between the teacher's formative correction and the coordinator's promotion test is therefore important. It may reduce the risk that a student's advancement depends entirely on the judgement of one halaqah teacher. At the same time, centralized assessment could create a bottleneck if many learners seek testing at once. A school adapting this arrangement would need to record test criteria and decisions, allow a prompt retest after corrective practice, and check agreement among assessors. These are safeguards suggested by the case; they were not independently evaluated in this study.

What is integrated, and what remains untested

The relationship among the three competencies needs a more precise interpretation than the expression '3-in-1' may initially suggest. Tilawah and kitabah are materially aligned: learners read a graded page and reproduce that page in writing. The memorization component is different. At the Takmili stage, short surahs are learned through talaqqi, rather than through memorization of the page being copied. Thus integration occurs through coordinated scheduling, shared teacher guidance, and a common readiness purpose; the three components do not always address the same verses. This distinction prevents the study from claiming a simultaneous text-based or cognitive synergy that the field evidence has not demonstrated.

Kitabah's contribution is plausible but also limited. Copying places sustained attention on letter forms, order, and orthographic detail, which may help learners notice features overlooked during hurried reading. Research on Qur'an-writing instruction supports the educational relevance of explicit writing practice (Setiaji et al., 2025), and studies of school-based reading-writing programs underscore the need to address both skills (Gani et al., 2024). Yet completion of forty handwritten pages is not equivalent to a validated measure of writing proficiency. A learner can copy accurately with a model in view without being able to reproduce a passage independently. Teachers would need to inspect the accuracy of the written work, not simply tick off pages, if kitabah is to contribute substantively to readiness.

Initial tahfidz has a similarly specific role. Short-surah talaqqi introduces learners to listening, rehearsal, and recall without applying the full three-juz target at the preparatory stage. Indonesian studies of memorization describe the importance of repeated practice, guided correction, and strategies for retention (Suryana et al., 2024; Salahuddin et al., 2024; Dimyathi et al., 2025). The current data show that an introductory hifzh activity is included, but they do not establish that its low-target format improves long-term retention. Nor does successful reading at the Takmili gate demonstrate that a learner has acquired the study habits needed for more sustained memorization.

These distinctions refine the meaning of integration. A program need not use identical text for every activity to offer coherent instruction, but its component activities should have explicit aims and should not be credited with outcomes that were never measured. In this case, oral accuracy governs the transition, written reproduction reinforces engagement with graded reading pages, and introductory memorization familiarizes learners with teacher-led recall. Their combination is an organizational design supported by field observation and school accounts. The hypothesis that the combination yields better retention than any individual component remains open to empirical examination.

Classroom adaptation is another relevant finding. Teachers shifted from a predominantly teacher-led read-along session toward home preparation followed by individual school recitation. In a sixty-minute halaqah this gives the teacher more opportunities to hear and correct each learner. It also transfers part of the learning burden to the household. Students with supportive adults and a quiet place to practice may benefit, whereas others may arrive less

prepared for reasons unrelated to motivation or ability. Any attempt to extend the model should therefore provide in-school practice or other remedial arrangements for students who cannot reliably prepare at home.

Interpreting stage placement without causal inference

The stage-distribution figures must be read within these institutional processes. The large number of Grade VII-VIII learners recorded in Tahfidz indicates that the school operates a differentiated placement system with a substantial number of students already in its advanced stage. It does not indicate that three quarters of students succeeded because of Takmili. Students may have entered with strong prior reading skills, some may have completed earlier learning elsewhere, and the records contain no dates of entry or movement between stages. The data are consequently evidence of the pathway's configuration, not its educational effect.

That limitation matters for interpreting the study objectives. The interview and documentary material explain how a learner can move between levels and who makes the decision; the placement table shows the distribution produced by that decision system at one point in time. These are complementary forms of descriptive evidence, not a before-and-after evaluation. Because Grade IX placements were unavailable in the tabulated file, the proportions cannot be extended to the entire school. Claims about improvement would require individual trajectories, initial and later reading assessments, and independent measures of memorization quality.

Institutional oversight helps explain why the practice is more than a loose collection of techniques. Teachers follow graded material, report progress, attend coaching, and submit students for coordinator-led assessment. Studies of Ummi-based instruction similarly emphasize standardization, supervision, and teacher competence (Sumiati et al., 2023; Kurniawan et al., 2025). Still, the quality of a common assessment depends on whether its criteria are intelligible, whether feedback is consistent, and whether learners who struggle receive enough time to improve. A promotion gate without an accessible remediation pathway could turn differentiation into prolonged exclusion from tahfidz.

Other local adaptations also call for safeguards. Peer tutoring can make waiting time more productive, but inaccurate correction from a peer must not replace teacher verification. The cue used for self-correction can encourage attention to one's own reading, but some learners may need more explicit explanation before they can locate an error. Equally, page-based targets can create a useful routine while also encouraging speed at the expense of accuracy. These trade-offs suggest that group size, feedback quality, and the balance between oral and written tasks are central implementation variables rather than minor operational details.

Implementation constraints, transfer, and limits

Feasibility is the most immediate constraint. One hour must accommodate the opening routine, modeling, individual recitation, feedback, and some written practice for roughly seven to thirteen learners. A common curriculum does not guarantee that all students receive comparable instructional time. Schools considering Takmili should estimate teacher workload against their actual group size, consider additional support for struggling readers, and avoid treating home assignments as a substitute for access to guided teaching. The literature on tahfidz provision likewise identifies time management, staff capacity, and continuity of support as persistent concerns (Zuhri et al., 2023; Nafiah & Zaini, 2024).

A second constraint concerns fairness. Because writing completion is a prerequisite for promotion, differences in handwriting speed, access to practice time, or learning support may delay an otherwise accurate reader. The assessment should distinguish incomplete tasks from incorrect Qur'anic reading and should provide a realistic means to finish the writing without

undue penalty. Similarly, individual reading tests should accommodate learners who need additional instructional support while retaining clear quality expectations (Aly & Bustomi, 2022). Standardization is better understood as a common standard with flexible routes toward it, not identical pace or identical circumstances for every learner.

The model may be transferable as a set of institutional practices rather than as a fixed package. Its minimum conditions include a defensible diagnostic reading test; graded materials linked to clear oral-reading criteria; teachers competent in talaqqi and corrective feedback; a manageable written task that is reviewed for accuracy; a transparent promotion decision; and opportunities for repeated practice after an unsuccessful test. School leaders also need reliable records of level changes so they can distinguish learners entering Tahfidz directly from those progressing through Takmili. Without such documentation, program managers may mistake the prevalence of advanced placements for evidence of instructional success.

Transfer will require adaptation to the host school's timetable, student entry profile, teacher-student ratio, and available home support. The pathway described here may be particularly relevant where incoming students' memorization experience and reading competence do not coincide. It is not established that the same six levels, forty-page requirement, or centralized testing schedule will be optimal in every setting. The case supports considering these elements as design choices to be justified and reviewed, rather than universal standards that can be reproduced without modification.

Several limits qualify the interpretation. The study describes one school; it does not compare Takmili with an alternative method. The number of teacher and student interviews and their durations cannot be reconstructed from the available documentation, limiting scrutiny of informant coverage. The student records are cross-sectional, exclude a Grade IX distribution, and contain neither individual progress histories nor independent measures of reading accuracy, writing quality, or memorization retention. Member checking and triangulation strengthen interpretation of the procedures, but cannot resolve these missing outcome data. Accordingly, the readiness pathway is presented as an analytical explanation of reported and observed practices, not a validated causal model.

Future studies should follow learners from entry assessment through successive promotion decisions, using common rubrics for makhraj, tajwid, fluency, and writing accuracy. Repeated measurements could show which students improve, how quickly, and under what conditions. A comparison with reading-only preparation or direct entry to tahfidz, together with a delayed retention assessment, would be needed to test whether combining the three activities adds educational value. Multi-school research could then examine how the pathway performs under different group sizes and levels of family support. Such evidence would move the discussion from a plausible instructional arrangement to a more robust assessment of effectiveness and transferability.

Conclusion (خاتمة)

At SMP Talenta Juara Bandung, Takmili 3-in-1 is used as the Tartil stage of a differentiated pathway leading to Tadarrus and full Tahfidz. Its practice connects graded tilawah and the copying of studied pages with introductory short-surah memorization through talaqqi. New entrants are assessed for reading readiness, taught in level-based halaqah, and considered for promotion after completing the forty-page reading and writing requirements and passing a coordinator-led test. The main finding is therefore an organizational one: readiness is managed through diagnostic entry, coordinated activities, explicit progression criteria, and school-level oversight. The 159 Grade VII-VIII records illustrate the distribution of learners across this pathway; they are not evidence that Takmili caused improvements in reading or memorization. Implementation also depends on manageable group sizes, consistent feedback, opportunities for

remediation, and support for learners who cannot practice extensively at home. For other schools, the transferable lesson is to make the links among diagnosis, teaching, and progression transparent, while adapting the workload and assessment rules to local conditions. Because this is a single-site descriptive study without individual outcome trajectories, longitudinal and comparative research is still required to establish whether the integrated pathway improves literacy accuracy or memorization retention.

Acknowledgment (شكر وتقدير)

The authors would like to express sincere gratitude to SMP Talenta Juara Bandung for granting permission and providing valuable support throughout the research process. Appreciation is also extended to the school leadership, PAI and Tahfidz teachers, as well as the students who contributed information, experiences, and learning documentation relevant to this study.

Bibliography (مراجع)

Alanshari, M. Z., Ikmal, H., Muflich, M. F., & Khasanah, S. U. (2022). Implementasi metode talaqqi dalam pembelajaran tahfidzul Qur'an. Al-Mada: Jurnal Agama, Sosial, dan Budaya, 5(3), 392–400. https://doi.org/10.31538/almada.v5i3.2623

Aly, H. N., & Bustomi. (2022). Quran literacy for students with special needs. Jurnal Pendidikan Islam, 8(2), 177–190. https://doi.org/10.15575/jpi.v8i2.17609

A'yun, T. Q., & Romadlon, D. A. (2022). Analysis of Al-Qur'an learning the Ummi method at Islamic elementary school. Indonesian Journal of Education Methods Development, 18(1). https://doi.org/10.21070/ijemd.v21i.702

Dimyathi, M. S., Thabrani, H. M., Syairozi, N. M., Wibowo, W., & Fatihunnada, F. (2025). The cognitive-pedagogical link: Working memory strategies and the enhancement of Qur'an memorization and retention. Jurnal Pendidikan Islam, 11(2), 376–389. https://doi.org/10.15575/jpi.v11i2.44968

Gani, A., Darmanto, L., Muzakki, M., Rama, B., & Saleh, S. (2024). Implementasi program Baca Tulis Al-Qur'an untuk mengatasi problematika pembelajaran Baca Tulis Al-Qur'an di SMP Muhammadiyah Aimas. Jurnal Pendidikan Agama Islam, 3(2), 354–361. https://doi.org/10.36232/jurnalpaida.v3i2.1444

Ilmiyah, L., Mainawati, M., Afifah, N., Syafi'i, I., Sujianto, B., & Salim, M. (2026). Implementasi program BTQ dalam meningkatkan kefasihan membaca Al-Qur'an siswa kelas VII di UPT SMPN 2 Gresik. Al-Liqo: Jurnal Pendidikan Islam, 11(1), 69–92. https://doi.org/10.46963/alliqo.v11i1.3650

Kuncoro, A. C. (2022). Implementasi metode Ummi dalam pembelajaran membaca dan hafalan Al Qur'an siswa di SD Muhammadiyah Wirobrajan II. MIDA: Jurnal Pendidikan Dasar Islam, 5(1), 61–69. https://doi.org/10.52166/mida.v5i1.2918

Kurniadi, F., & Inayati, N. L. (2024). Development of Qur'an Tahfidz learning model in High School ABBS (Abidin Billingual Boarding School) Surakarta. Istawa: Jurnal Pendidikan Islam, 9(1), 35–50. https://doi.org/10.24269/ijpi.v9i1.8981

Kurniawan, B. D., Ikhwan, A., Setiawan, W., Syam, A. R., & Zukhrufin, F. K. (2025). Improving the quality of Qur'an learning through the Ummi method. Al-Tadzkiyyah: Jurnal Pendidikan Islam, 16(1), 1–13. https://doi.org/10.24042/002025162339400

Marliana, H., & Inayati, N. L. (2024). Upaya guru PAI dalam meningkatkan literasi Al Qur'an peserta didik di SMKN 6 Surakarta. El Buhuth: Borneo Journal of Islamic Studies, 6(2), 387–396. https://doi.org/10.21093/el-buhuth.v6i2.8064

Meygamandhayanti, J. A., & Saepudin, A. (2022). Implementasi metode talaqqi melalui pembelajaran hybrid pada mata pelajaran Tahfidz Al-Qur'an. Jurnal Riset Pendidikan Agama Islam, 2(2), 73–80. https://doi.org/10.29313/jrpai.v2i2.1163

Muawanah, S., Said, A., Furqoni, R., Muzayanah, U., & Mustolehudin. (2022). Evaluating mandatory Tahfîẓ Quran program implementation at madrasah. Jurnal Pendidikan Islam, 8(2), 239–254. https://doi.org/10.15575/jpi.v8i2.20330

Muhammad, F. R., Al Ayyubi, I. I., Indrawan, D., Nurhikmah, & Rahmawati, S. (2025). Analysis of Quran reading ability among students of Islamic elementary school in West Bandung Regency. JENIUS: Journal of Education Policy and Elementary Education Issues, 6(1), 15–39. https://doi.org/10.22515/jenius.v6i1.11181

Mursyida, A., & Rahman, R. (2023). Pelaksanaan metode talaqqi dalam program Tahfidz Al-Qur'an bagi peserta didik di SMA Pembangunan Laboratorium UNP. ISLAMIKA, 5(3), 1059–1068. https://doi.org/10.36088/islamika.v5i3.3555

Mustofa, H. (2021). Takmili 3 in 1: Tilawah Al-Qur'an, I love it (New ed.) [Teaching module]. SMP Talenta Juara Bandung.

Nafiah, M., & Zaini, A. (2024). Implementasi program takhassus tahfidz Al-Quran di pondok pesantren Nurul Islam Pungging Mojokerto. Al-Liqo: Jurnal Pendidikan Islam, 9(2), 182–202. https://doi.org/10.46963/alliqo.v9i2.1493

Nakhma'ussolikhah, N. U., Kurniawan, F. A., Mustain, M., Nulloh, I. I., Bariroh, U., El Chaziem, E. F., ... & Cirkam, C. (2025). Peran Pendidikan Agama Islam dalam Membentuk Karakter dan Etika Siswa di Madrasah Aliyah Al-Hikmah Ciruas Serang Banten. *Reflection: Islamic Education Journal*, 2(3), 338-345. https://doi.org/10.61132/reflection.v2i3.1217

Salahuddin, Fadlilah, Fitriani, S., Chaniago, F., & Utama, G. (2024). The Mutqin method: Implementation of learning to memorize the Qur'an in Islamic boarding schools. Al-Tadzkiyyah: Jurnal Pendidikan Islam, 15(2), 229–243. https://doi.org/10.24042/atjpi.v15i2.15899

Setiaji, H., Rofiq, A., Nasrudin, A., & Lestari, L. (2025). Practice Rehearsal Pairs: Inovasi strategi pembelajaran dalam meningkatkan kemampuan menulis Al-Qur'an. IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam, 8(1), 1–20. https://doi.org/10.37542/53m5z957

Suhendra, S. (2022). Manajemen pembelajaran menggunakan metode Takmili untuk meningkatkan kemampuan membaca, menulis dan menghafal Al-Qur'an. Jurnal Educatio FKIP UNMA, 8(3), 1038–1045. https://doi.org/10.31949/educatio.v8i3.2813

Sumiati, T., Istanto, R., Lestari, R. T., & Al-Hadj, K. (2023). Implementasi pembelajaran Al-Qur'an dengan metode UMMI di SDIT Izzatul Islam Getasa Tahun Ajaran 2023/2024. Amorti: Jurnal Studi Islam Interdisipliner, 2(3), 175–179. https://doi.org/10.59944/amorti.v2i3.658

Suryana, E., Supriadi, U., Fikri, M., Efriani, A., & Langputeh, S. (2024). Exploring memorization patterns in the Tahfidz and Tarjamah Qur'an programs. Jurnal Pendidikan Islam, 10(2), 375–386. https://doi.org/10.15575/jpi.v10i2.29969

Zuhri, A. S., Asrori, A., Kholid, I., & Fauzan, A. (2023). Analysis of educational problems in Islamic non formal education: Study at the House of Tahfidz Al-Qur'an Lampung. Al-Tadzkiyyah: Jurnal Pendidikan Islam, 14(2), 387–405. https://doi.org/10.24042/002023141885700