

The Practice of Talaqqi: Its Role and Advantages from a Psychological Perspective

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Abstract: Pedagogy is considered central in the education system because it not only outlines methods for teaching but also contains philosophies and values to the target group. In the Islamic tradition, talaqqi is a pedagogy that has been applied in traditional educational institutions. The uniqueness of talaqqi is that it educates people about knowledge and humanity. That way, the student will quickly increase awareness of man's position on the side of his Creator. For that reason, this study deepens an overview of the practice of talaqqi from a philosophical and procedural point of view as well as the advantages of implementing the practice from a psychological point of view. For the purpose of the study, methods of observation and document analysis are used so that the information in the world of talaqqi is clearer to be collected and analyzed. The findings of the study found that talaqqi emphasizes the accuracy and precision of the content of a science. This situation is considered desirable because knowledge as light from God is a trust that needs to be properly communicated to guide human life. In conclusion, the practice of talaqqi deserves exposure in contemporary education because it is able to educate people from the point of view of self-preservation by encouraging careful and meticulous attitude when imparting knowledge but at the same time stimulate intellectual development in line with the real goal of education which serves to develop human potential.

Keywords: Pedagogy, Talaqqi, Philosophy, Psychology, Human Potential

1. Introduction

In any educational institution, pedagogy is considered central to the practice of teaching and learning. This situation shows that it is very important to teachers and students. This is because, pedagogy is a field of study of teaching methodology that includes educational goals and ways to achieve those goals. This field of study is very unique because it relates to three other fields namely education, psychology and philosophy. In education, pedagogy refers to the practice of teaching. In the field of psychology, pedagogy refers to the theory of teaching and learning scientifically. While in the field of philosophy, pedagogy refers to the purpose and values contained in education [13].

In the teaching and learning curriculum, pedagogy is in the third dimension. The first dimension refers to the purpose and objectives of education involving the logical relationship between the domains of knowledge, cognitive operation, socio-cultural intersection and ideas of openness in society. The second dimension refers to the content or subject of

teaching and learning that encompasses knowledge and skills. This second dimension is commonly referred to as the curriculum which consists of three parts, namely the curriculum as a product, the curriculum as a process, and the curriculum as content. The third dimension is pedagogy which refers to the way the curriculum is delivered. The four popular ways of practicing are imitation, didactic, subjective exchange and apprenticeship. The last dimension is evaluation to determine whether the implemented curriculum meets the objectives of education or not [19].

As for the Islamic tradition, the pedagogy of education that has been applied in society is the practice of talaqqi. This practice is considered as the best educational pedagogy since the time of the Prophet SAW. It was then applied by the Companions ra, tabi'in, tabi' tabi'in and also the scholars until today. This practice may be foreign to those who are accustomed to the pedagogical practice as described above, yet it still has its own peculiarities and uniqueness. It is considered special because it is considered as the sunnah of Rasulullah SAW which has been taught to Muslims since ancient times

which is related to the scholars in every generation. It is said to be unique because this method is used not only to impart knowledge to students but also as a method of educating human beings to know their Creator [15].

To date, talaqqi-based teaching and learning is still practiced in traditional stream educational institutions. The educational curriculum is usually focused on memorization and turath books in the field of religion. In line with the currents of modernity, these educational institutions no longer operate in rural areas but instead have many operating in urban areas, including in the city of Kuala Lumpur and the Klang Valley. Among them are Pondok Talaqqi Baitussadah located in Kota Damansara, and Pondok Darul Ulum Kuala Lumpur which operates in Section 14, Petaling Jaya. Thus, a question arises in this study about what is the true philosophy and concept of talaqqi and how this practice can be utilized in the current education system.

The most important objective to be achieved is to know the importance of talaqqi pedagogy in the field of education. To achieve that objective, other things that need to be known are the philosophy and concept of talaqqi as well as the relevance of talaqqi pedagogy to this contemporary teaching and learning methodology.

The methodology used in this study is direct observation and document analysis which are both based on qualitative methods. Direct observation does not involve communication with humans but instead seeks to clearly understand an issue related to the study subject. The purpose of using this methodology is to see, feel, and understand the world and the variety of social events and symptoms in it so as to enable the formation of knowledge. The document analysis is used because it can provide information relevant to the issues and problems studied. This analysis involves the study of written or pictorial content in a document. By using this methodology, views, beliefs, values and ideas about the study subject will be able to be known [9].

2. Discussion

2.1. Philosophy of Pedagogy

Pedagogy comes from the Greek words *Paid* which means child, and *agogos* which means to lead. Therefore, pedagogy has been defined as the art or knowledge of guiding, leading or teaching a child. The original purpose of pedagogy is for the child to later be able to understand and live life and later be able to live meaningfully, and can also glorify life. In the pedagogical model, the teacher has full responsibility for making decisions about what to learn and how to learn. In pedagogical practice, students listen to the teacher's instructions where they need to show obedience to the teacher. In this situation, students only need to know what the teacher is teaching them. The result is a teaching and learning situation that relies on active instruction. In short, pedagogy has 3 main elements as follows; first, instructions; second, education which refers to the art, principles and methodology of knowledge; and third, the school to which instruction is given [11].

In contemporary education, pedagogy is distinguished from andragogy where pedagogy is aimed at children while andragogy is aimed at adults [14]. Whatever the practice of talaqqi, adults and children will follow the same method of teaching and learning. The practice of talaqqi gives the teacher the freedom to determine the material to be taught. At the same time, it also gives students the freedom to choose which teachers and texts they want to master or reinforce. For example, if he wants to master the book of hadith, he needs to meet with a hadith teacher and so on. That way, students will get motivation from two different streams namely from the external through teachers and parents, and from the internal self which refers to determination and enthusiasm.

Traditionally the term pedagogy is the art of teaching. From the perspective of modern education, pedagogy is seen from the point of view of a beneficial dialectical relationship between pedagogy as a science and pedagogy as an art. Some definitions related to the notion of pedagogy as science and art are as follows; first, teaching (teaching) which is the technique and methodology of teachers' work in transforming the content of knowledge, stimulating the development of students to achieve learning objectives and place teachers in a central position; second, learning (learning) which is the process of children developing independence and initiative in acquiring and improving knowledge and skills; third, the relationship between teaching and learning with all other factors that contribute to pedagogical interest where learning activities are centered on students, but still under the guidance of teachers; and fourth, teaching and learning relationships relate to all settings and at all ages, as developed in formal and non-formal educational institutions. Pedagogy is said to be effective when it combines alternative learning strategies that support intellectual engagement, have a connection to the wider world, a conducive classroom environment and recognition of differences in application to all subjects [6].

2.2. History of Talaqqi

The practice of talaqqi began when the first revelation was revealed to the Prophet Muhammad SAW through the angel Jibril as. The process of revelation lasted for 23 years, namely 13 years in Makkah Al-Mukarramah and 10 years in Madinah Al-Munawwarah. Hira's Cave became the first location for the beginning of the history of the revelation of the Al-Quran by talaqqi between Jibril as and Rasulullah SAW. Jibril read it first and was heard by the Prophet Muhammad SAW. After that, the Prophet Muhammad SAW also read it heard by Jibril as. During this talaqqi process, Rasulullah SAW earnestly memorized and repeated the recitation of Al-Quran simultaneously with the recitation of Jibril as because he SAW was afraid that he would not be able to memorize it properly and perfectly. This act of Rasulullah SAW was rebuked by Allah SWT by ordering him SAW to first listen to the recitation of Jibril as before memorizing it [9, 10].

Rasulullah SAW in studying Al-Quran desperately needs the help of Allah S.W.T. because actually in learning the Qur'an it is different from learning something else. Allah SWT has assured His messenger that the Al-Quran recited by

Prophet Muhammad SAW will not be forgotten forever. With this assurance, then every time Jibril as came to bring revelation, the Prophet SAW would listen to it attentively and when Jibril as finished, the Prophet SAW read it as Jibril as read it. Prophet Muhammad SAW then started teaching Al-Quran in his own house and also in the house of Al-Arqam bin Abi Arqam in an effort to guide and shape the personalities of the companions. The teaching of the Al-Quran then expanded to Madinah, with a group from Madinah who came to meet Rasulullah SAW and believed in him SAW. After Rasulullah SAW migrated to Madinah, the teaching of Al-Quran continued in the house of the Prophet SAW and also in the Prophet's Mosque. Many of the Companions gained knowledge through talaqqi to Rasulullah SAW. In this method, they learn the Qur'an by heart from the Prophet SAW until the birth of a famous group of huffaz, including Abu Bakr, Uthman, Ali, Ibn Mas'ud, A'ishah and Hafsa [3].

Through this method of talaqqi, many of the Companions succeeded in reading and memorizing the Qur'an. Briefly, there are four steps of teaching the Al-Quran in the time of Rasulullah SAW, namely: first, reading the Al-Quran correctly where Rasulullah SAW recited the Al-Quran by talaqqi-musyafahah with Jibril as, then in that way he also taught it to the companions; second, explaining the meaning of the Qur'an in order to understand what is contained behind the verses of the Qur'an being recited; third, memorizing and writing the verses of the Qur'an on the fronds of the palm, bones and skin; and fourth, practicing the teachings of the Quran based on what is understood from the memorized verses [9, 10].

2.3. Philosophy and Procedure of Talaqqi

Talaqqi comes from liqa (لقى) meaning meeting which refers to the meeting between the student and the teacher face to face. In the context of Islamic education, talaqqi refers to learning directly from the pronunciation that continues the narration until it reaches the Prophet SAW. In another sense, the word al-talaqqi is taken from the word al-liqa' (اللقاء) which means to throw or deliver either orally or by hand or otherwise. In terms of terminology, talaqqi means a manhaj of learning that is placed by the syara 'in teaching. For example in teaching and learning related to the words of the Qur'an, the teacher reads the verses of the Qur'an and the students receive it through listening and implement it practically based on the teacher's observation. Thus the concept of teaching and learning is a completion of the process of al-talqin because al-talqin refers to the delivery of knowledge from teachers while al-talaqqi refers to the receipt of knowledge from students. Accordingly in the process of talaqqi there are three pillars; first, المتلقي which refers to students; second, الملقى which refers to the teacher; third, الملقى which refers to knowledge [1].

The pedagogy of talaqqi in the study of the Al-Quran is the best example of how the pedagogical process in the education of the Islamic tradition is implemented. The Imams of Qiraat do not practice the letters of the Qur'an based on

what is spread in terms of language and based on allegory in Arabic, but based on what is convicted from hadith and authentic narration. A narration if convicted of them, does not require to the method of allegory to what is famous in Arabic because; first, the recitation of the Qur'an is a sunnah to follow; second, it must be accepted; and third, do charity with it. The above text explains the pedagogy of Al-Quran talaqqi practiced by the earliest generations which includes the following practices; first, the study of the Qur'an is a sunnah that must be followed where the teacher reads it to the students; second, the study of the Al-Quran must be based on the concept of narration based on talaqqi from the teacher whose chain is connected to the Prophet SAW; third, it is obligatory to accept the recitation of the Qur'an whose chain is valid until the Prophet SAW; fourth, the authentic recitation of the Qur'an through numerous narrations is preferred even if it does not conform to the famous Arabic language method [2].

In the study of the Qur'an, Talaqqi is also usually combined with Musyafahah which means word of mouth, taken from the movement of two lips, and in meaningful terms, the student receives instruction through the teacher's pronunciation, sees the teacher's lip movement and pronounces it according to the teacher. Thus, Talaqqi Musyafahah refers to the meeting between teacher and student face to face at a certain time where the student receives instruction by seeing the movement of the teacher's lips and according to the teacher's recitation or the teacher listens to the student's recitation and corrects their mistakes. In the musyafahah, there are two ways that are commonly used in the process of learning and teaching reading the Qur'an. The first is by the way the teacher reads the verse in front of the student and is heard by the student only. While the second way, students read in front of the teacher and the teacher only checks and corrects any incorrect reading [8].

The methods of talaqqi among the Qurra 'are divided into 5 types; first, Al-Talqin (التلقين) where the teacher reads to the students the verses of the Qur'an with authentic recitation as at the basic level of children's education; second, Al-'Ard (العرض) which refers to the act of the student reading in front of the teacher as is the practice of most of the Qurra ' ; third, Al-Sima' (السماع) which refers to the method of the teacher listening to his recitation to the student or called a sample recitation from the teacher; fourth, Riwayat al-Huruf (الحروف رواية) where the implementation is that students learn how to recite the Qur'an with a teacher through narration only without reading to him; and fifth, Ijazah Al-Mujarradah (المجردة إجازة) which means that the teacher gives a degree or recognition to the student, but this method requires 2 conditions to allow it; where first, the teacher must recite to the student the Qur'an in a situation where the student must be an intelligent person able to understand and read well; or second, testing student reading before awarding a degree [2].

Talaqqi is also practiced in the study of hadith; where the methods considered best are al-sama 'and al-qira'ah. This method is considered very important in the field of hadith

because it is the original mechanism of connecting the chain of hadiths of the Prophet SAW. The majority of scholars acknowledge al-sama 'as the highest methodology of talaqqi hadith. This is because in the context of a trusted narrator, a fair and accurate narration; can give the significance of the acceptance of a hadith from the teacher directly which shows the chain connection between the narrator and the source without hesitation. In other words, teachers are known to have many authority in the field. While the method of al-qira'ah is a process that is almost the same as al-sama ', the difference is that the hadith is read by the student while the teacher listens and checks the reading. This situation is similar to listening to and presenting a reading. Therefore al-qira'ah is also called 'ard al-qira'ah. Narration through the method of al-qira'ah is recognized as a chain according to the majority of hadith scholars. Scholars only differ in the aspect of determining the dignity of the methodology of al-qira'ah, that is, whether its position is the same as the methodology of al-sama', or lower, or higher than it. Even so, these two methodologies are in most cases applied in combination. The recitation of hadith by the student is sometimes interspersed with the recitation by the teacher. The encouragement to race to read this hadith actually came from the prayer of the Prophet SAW who begged Allah SWT to bestow light on the person who heard the hadith and then memorized it until he conveyed it to others [16].

The advantage of applying the methodology of al-sama 'and al-qira'ah in the study of hadith is that teachers and students have the opportunity to observe and check the authenticity of the printed text of the hadiths read during the study or ceremony, which includes lines, spelling and print. The reading of the hadith one by one until the end as a whole gives the scholar a reasonable opportunity to identify whether or not there is an error in a printed hadith text. The certainty of the text that is protected from any errors is seen as important to facilitate the process of reading the hadiths and avoid confusion and understanding of a hadith. A scan of history shows that at the time of narration, the application of al-sama 'and al-qira'ah directly with scholars or teachers can provide an opportunity to monitor the narration of hadith from errors such as tashif (change of sentence point) and tahrif (change of sentence line) that are commonly experienced by someone who takes knowledge from text alone [16].

The advantage of the practice of talaqqi based on the methods of al-sama 'and al-qira'ah is that hadith scholars have the opportunity to review. The practice of reviewing the books of hadith is important to increase the knowledge of hadith propositions, especially those that form the basis of legal debates among scholars of jurisprudence. In addition, the application of al-sama 'and al-qira'ah gives an advantage to students in terms of bringing encouragement to increase salawat. This is because the process of al-sama 'and al-qira'ah encourages students to repeat the salawat speech to Rasulullah saw more often. The frequency of salawat will reap many rewards as well as a position close to Rasulullah SAW. Ibn Hajar Al-Haytami is of the view in a book entitled

Al-Fatawa Al-Hadithiyyah that reading and listening to hadith is either intended for memorization, teaching about Islamic law, praying to the Prophet SAW or simply by connecting the chain; is a good practice that deserves to be rewarded in terms of Islamic law [16].

The step of listening to a hadith has already earned a reward, so of course by reading it whether it is understood or not, the reward is much greater. This situation is also in line with the context of the glory of hadith scholars who often renew the words of salawat to the Prophet SAW when the process of applying al-sama 'and al-qira'ah to a hadith. Most of the works on the terminology of hadith and works on the interpretation of hadith, certainly mention that among the criteria that glorify hadith scholars is based on the factor of high frequency of salawat. It is in line with the activities of those who often find the name of the Prophet SAW mentioned either by reading, listening or writing. The high reward factor of salawat worship, makes students of hadith potential to be a group that is close to Rasulullah saw on the Day of Judgment, as the Prophet SAW said with the meaning; The people who are more important to be with me on the Day of Judgment are those who pray the most for me [16].

The frequency of salawat on Rasulullah SAW is certainly not a small matter. It is sufficient with the words of Allah SWT in Surah Al-Ahzab verse 56 which explains the height of the practice of salawat against Rasulullah SAW with its translation; Indeed, Allah and His angels bless (give all respect and goodness) to the Prophet (Muhammad SAW); O you who believe, pray for him and greet him with peace with full respect. Ibn 'Abbas ra as quoted by Imam Al-Tabari and Imam Ibn Kathir interpreted this verse as a situation where Allah SWT and his angels always bless the Prophet SAW. The meaning of blessing the Prophet SAW is that Allah SWT blesses the Prophet SAW and the angels pray and ask for forgiveness for the Prophet SAW. According to Ibn Hajar Al-'Asqalani, the scholars unanimously decided this verse as indicating the height of the position of the Prophet SAW which is not attained by other beings. Therefore, Imam Al-Dhahabi (2000) in the context of the manners of hadith scholars thinks that getting closer to the Prophet SAW by increasing the number of prayers for the Prophet SAW is one of the pure intentions that should be lived by students of hadith [16].

Talaqqi based on the application of al-sama 'and al-qira'ah can increase faith in the Prophet SAW. The application allows the words of the Prophet SAW to be lived with more focus so that it feels as if the Prophet SAW himself delivered them. The frequency of reciting Qala Rasulullah SAW accompanied by the recitation of salawat without stopping adds to the sense of faith in the Prophet SAW. According to some pious people, the recitation of Qala Rasulullah SAW has been considered as the strongest motivating factor for them to get involved and immerse themselves in the science of hadith. This is because the light contained in the hadiths can illuminate the appreciative heart; where thus they can obtain a positive impact based on the rate of readiness of one's acceptance. The light leaves a deep impression on the

listeners like a gust of wind, or a reminder [16].

2.4. Advantages of Talaqqi

Talaqqi is a method that involves two -way communication between teachers and students. This method has also allowed teachers to correct students' reading directly more effectively. Without any sophisticated and up -to -date audio equipment, this method still has its advantages in terms of its effectiveness. First, any knowledge taught by the teacher will continue to be engraved in the minds of students. This is because the teacher's guidance during the fact transfer process is running to the maximum. This advantage can be further enhanced if the talaqqi process is performed in small groups or individually. Small groups will further broaden the focus on effective and beneficial knowledge delivery directly from teachers. In a psychological perspective, small groups help activate the affective dimension. With the stimulation of the affective dimension, students have a tendency to socialize positively without neglecting manners or ethics with fellow learners and teachers. Support in the form of small groups will cultivate a sense of appreciation, nurture love and caring attitudes, and cultivate positive communication values such as giving encouragement, and helping each other [4].

Second, talaqqi can build confidence in students when gaining knowledge in front of teachers. This is because students not only need to ensure that their voices are clearly heard by the teacher, but also need to maintain good manners when dealing with teachers such as how to sit, how to speak and so on. In the context of psychology, this confidence building at the same time will also shape personality and self-skills. Confidence in particular self -confidence lies between personality and self-efficacy. In other words, confidence in personality traits is displayed in a social form. As for confidence in the form of self-efficacy is displayed in the form of emotions. Both have a direct relationship with achievement in learning. A person with a positive personality and self-efficacy typically has outstanding achievement in learning [5].

Third, through talaqqi a teacher can identify in practice, the level of understanding of students on a field of knowledge. Teachers can assess students' understanding through tests that can be done directly to them. On the students 'side, they will be more positive in evaluating their

teachers' teaching delivery. By seeing and listening to the reading presented by the teacher, then students will be able to understand a lesson more effectively. In the context of psychology, presentation based on images and sounds is more effective than just one. This is because the cognitive dimension is faster at capturing information to be interpreted into knowledge. Interacting with the teacher is certainly more influential than interacting with nature. If interacting with nature, can improve memory function and restore behavior and semantic processing of information through the perception of low -density environmental features, then of course interacting with teachers can further improve memory, behavior and perception to be cleaner and clearer than before [18].

Fourth, through word-of-mouth delivery which refers to the delivery of accurate pronunciation, then this method is said to provide great benefits to teachers and students. Teachers can strengthen their teaching techniques while students can gain knowledge that is sincere, clear, and perfect according to the will of Allah SWT. This is because this method has been practiced by Rasulullah SAW and then continued by a large number of Islamic scholars to maintain the authenticity and originality of a field of knowledge. Therefore, it is encouraged for all Muslims to learn a knowledge in the best way through a teacher who is truly believed in his authority based on the inheritance of knowledge received from previous teachers up to the Prophet SAW. In the context of psychology, knowledge of the sanad or chain of narration provides several advantages in education especially in terms of exemplary thinking and behavior of narrators, and role models in the authority of knowledge [17].

2.5. Relevance to Current Pedagogy

The talaqqi that occurred since the time of the Prophet SAW remains relevant to this day if based on current pedagogical developments. This is because the practice of talaqqi is not much different from the practice of contemporary pedagogy. Even the practice of talaqqi has some other privileges, which are not acquired in contemporary practice. The advantages of talaqqi practice compared to contemporary pedagogy can be seen as in the table below [12].

Table 1. The difference between contemporary educational practice and talaqqi practice.

Section	Contemporary pedagogical practice	Talaqqi practice
Constructivism	Pupils build their own knowledge based on existing knowledge and experience	Pupils construct knowledge based on knowledge that refers to the opinions of figures who have authority in a particular field
	Teachers encourage students to find their own answers	Teachers encourage students to adhere to the opinions of previous figures who are recognized for their authority before presenting their own views
Contextualism	Learning is based on life experiences that involve skills and development of the mind	Learning is based on the realities of life in an effort to solve problems that can affect the life of this world and the hereafter
Assignment	Emphasize intellectual ability by seeking information and making interpretations to explore complex issues with the aim of promoting student understanding	Emphasize the attitude of thoroughness by making cross - references to various texts to encourage understanding before issuing an opinion
Inquiry	The approach to finding answers is based on the questions posed and reflecting on the methods used and communicating to share findings.	The questions posed will lead to a debate on the issue until a consensus is reached

Based on the table above, the practice of talaqqi emphasizes caution in order to reduce wrongdoing. This is because every mistake included in giving a view, will have a great impact in life, which can affect the well-being and happiness of the world and the hereafter. At the same time, the practice of talaqqi never restricts the freedom of thought and intellectual strength because both are very necessary in making references and discussing a problem. But in talaqqi, the most important thing is agreement in solving a problem guided by the revelation of God and the Sunnah of the Prophet SAW as the main source of knowledge.

3. Conclusion

Based on the findings and analysis of the above study, the practice of talaqqi should be given space to be absorbed in contemporary educational pedagogy because the philosophy and concepts contained in talaqqi are very clear and important for human life either in terms of curriculum or teaching and learning content.

From a curriculum point of view, the practice of talaqqi educates people to be careful, thorough and most importantly to reduce mistakes as much as possible without restricting openness in thinking from a constructive, contextual, task or inquiry point of view. As for the content of teaching and learning, it can be seen that the goal of education is clear where the introduction to God and understanding of His commandments become the essence of human life.

Another thing that is central to the practice of talaqqi is that the practice of worship underlies the entire educational process that can cause students to not only develop their potential in terms of intellectual but also spiritual and emotional. Thus, students are overflowing with the light of goodness through admirable morals and thoughts that are clean from negative elements such as the urge to commit vices and sins because the mouth and heart are always bound by the remembrance of God.

In terms of the development of thinking and behavior, talaqqi builds the potential of students by emulating the methods applied by teachers. This method is very important because it builds student manners to teachers and the environment when the culture of manners begins to erode in contemporary education.

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