

## Application of the *Talaqqi* Method as a Tool for Ensuring Research Data Validity and Reliability

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### Abstract

The *talaqqi* method is a significant technique traditionally utilized by Islamic scholars, particularly in the disciplines of *Qira'at* and Hadith. This method is employed during transmitting and acquiring these forms of knowledge. The *talaqqi* method is exceptionally appropriate for establishing the validity and reliability of research data, especially in field studies where direct engagement with informants is necessary to gather accurate information. This study aims to achieve two main objectives: first, to identify the *talaqqi* method within the concept of mutawatir; second, to analyze the applicability of the *talaqqi* method in contemporary research to ensure data validity and reliability. This study uses a qualitative research design, utilizing document and content analysis as data collection and analysis methods. The findings reveal that the *talaqqi* method provides a primary benefit of obtaining data directly from primary sources. Additional benefits include the ability for researchers to inquire directly with informants, observe the informants' behavior and etiquette during the *talaqqi* process, achieve accurate understanding, and obtain spiritual blessings and the essence of knowledge.

**Keywords:** *Talaqqi*, Mutawatir, Research Methodology, Data Validity, Data Reliability

### Introduction

*Talaqqi* refers to a face-to-face encounter with a teacher while observing the teacher's mouth, tongue, and lip movements as they recite the Qur'anic verses (al-Hafiz, 1994). It is widely recognized that since the time of the Prophet Muhammad (PBUH), followed by the companions, the Qur'an has been transmitted through the *talaqqi* method from trustworthy narrators. Moreover, the *talaqqi* method is fundamental in studying *Qira'at* and the Qur'an (al-Sabuniy, 1985).

The application of the *talaqqi* method is based on the system practiced by the Prophet Muhammad (PBUH), who received the Qur'an via *talaqqi* from the Angel Gabriel. The application of the *talaqqi* method is substantiated by the verse from the Qur'an, which implies:

"Do not move your tongue with it, [O Muhammad], to hasten with the recitation of the Qur'an. Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation. So, when We have recited it [through Gabriel], then follow its recitation." (Al-Qiyamah, 75:16-19).

In this verse, Allah SWT instructs the Prophet Muhammad (PBUH) not to rush to recite the verses of the Qur'an before Gabriel has completed their recitation to him. This instruction also serves as a lesson to the Prophet Muhammad (PBUH) on the proper method of receiving (*talaqqi*) revelation from Allah SWT (Ibn-Kathir, 1997).

Furthermore, a Hadith narrated by Aisha (RA) recounts that the Prophet Muhammad (PBUH) mentioned that Gabriel would review the Qur'an with him yearly. In the year of his passing, Gabriel did this twice, which the Prophet interpreted as an indication that his end was near (al-'Asqalaniy, 2008).

Based on these Quranic verses and Hadith, it is understood that the *talaqqi* method is taught by Allah SWT to the Prophet Muhammad (PBUH) through Gabriel. This method underscores that Qur'anic recitation is a Sunnah that must adhere to specific protocols. This method is necessary for the authenticity of one's recitation to be guaranteed. Through *talaqqi*, the reciter of the Qur'an is directly corrected by the teacher to ensure that every recitation is accurate, as taught by the Prophet Muhammad (PBUH). Desriani and Muliati (2023) also highlight the effectiveness of the *talaqqi* method in improving Qur'anic reading skills through face-to-face interactions and observation of articulation.

Examining the implementation process of the *talaqqi* method, it becomes evident that it can be employed to ensure the validity and reliability of research data. Consequently, this paper will discuss the connection between the *talaqqi* method, and the current methods used for data validity and reliability in research.

### **The Talaqqi Method as a Tool for Data Validity and Reliability in Research**

The *talaqqi* method is traditionally employed by Islamic scholars, particularly in the study of *Qira'at* and Hadith, when acquiring specific recitations or Hadith. Generally, *talaqqi* means meeting with a teacher and directly acquiring knowledge from them. In the context of *Qira'at*, *talaqqi* involves a direct face-to-face interaction with the teacher, observing the movements of the teacher's mouth, tongue, and lips as they articulate the verses of the Qur'an (al-Hafiz, 1994).

This method is considered highly suitable for ensuring the validity and reliability of research data. Researchers can use the *talaqqi* method during data collection, such as field studies. For example, researchers employing interview methods must meet and engage directly in *talaqqi* with informants to obtain the necessary information. Moreover, the *talaqqi* method allows researchers to obtain information from primary sources. It also enables researchers to ask informants questions directly to clarify ambiguous points or obtain further explanations.

In line with technological advancements, the *talaqqi* method can be utilized through direct physical meetings and modern communication tools. Tools such as video calls via Skype, Yahoo Messenger, WhatsApp, Facetime, Telegram, Zoom, Webex, Microsoft Teams, Google Meet, and others can facilitate face-to-face communication.

However, communication forms such as emails, SMS (Short Message Service), or text-based conversations through platforms like WhatsApp and Telegram are not included in the *talaqqi* method. This exclusion is because the *talaqqi* method requires the researcher to observe the informant, which aims to allow the researcher to assess the informant's behavior during the interview process. Nor Hanani Ismail (2015) notes that using the *talaqqi* method can yield data that reflects ethical conduct and etiquette. Furthermore, data transmission through the *talaqqi* method is considered the best approach, as suggested by Nor Hanani Ismail (2015), because it ensures a proper understanding. Additionally, this method fosters knowledge that carries spiritual elements such as blessings and the essence of knowledge itself (Maeno, personal interview, July 21, 2017).

In summary, utilizing the *talaqqi* method in research allows researchers to obtain data from primary sources. The *talaqqi* method also enables researchers to ask informants questions directly. It helps them observe informants' ethical conduct and etiquette, fosters a proper understanding, and imparts blessings and the essence of knowledge. The *talaqqi* method is like contemporary methods used for data validity in current research methodologies. However, what distinguishes the *talaqqi* method from contemporary data validity methods is its spiritual benefits, namely, ethical conduct, etiquette, blessings, and the essence of knowledge itself.

A summary of the *talaqqi* method and its benefits can be seen in Figure 1.0.

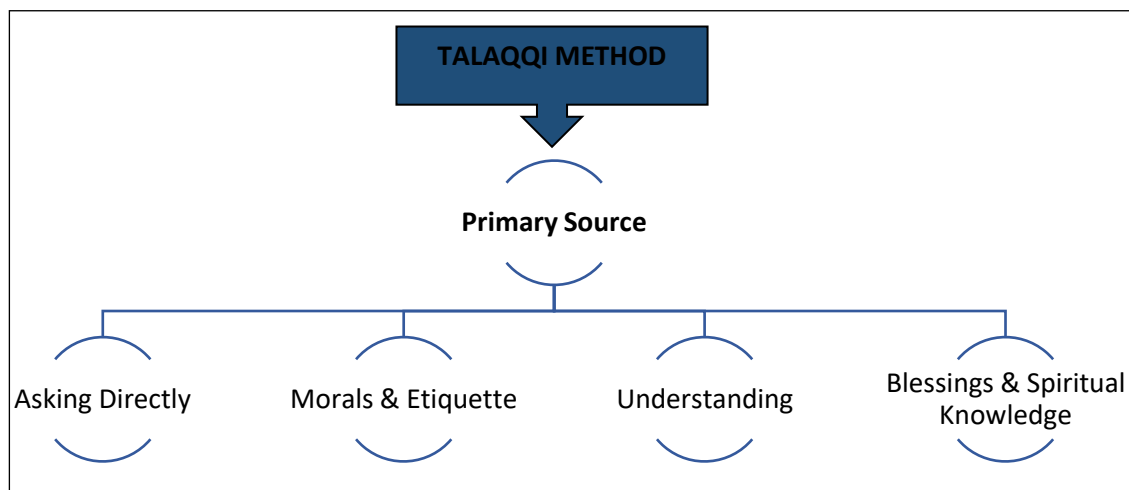


Figure 1.0: Summary of the Talaqqi Method

Among these four benefits, we may consider the fourth as an example, namely the benefit of Blessings and Spiritual Knowledge (BSK). Within BSK, researchers can observe at least five aspects, the first being **Authenticity**. Authenticity ensures data accuracy through direct and immediate correction by experts, thereby guaranteeing the reliability of the obtained information. The second aspect is **Ethics and Manners (E&M)**. Through the *talaqqi* method, E&M is both applied and visible, demonstrating adherence to etiquette in the transmission and reception of knowledge. Additionally, E&M encourages a respectful and trusting relationship between researcher and informant, thus enhancing confidence in the data.

The third aspect is the **Blessing of Knowledge**. Obtaining blessed knowledge is paramount in Islam (Yasin, 2023), and such blessings can be gained through *talaqqi*. Furthermore, *talaqqi* fosters a deep appreciation for knowledge that is conveyed directly. The fourth aspect is **Spiritual Experience (SE)**, which allows researchers to deepen understanding through face-to-face interactions and elevate awareness of spirituality in the research process. SE also contributes to inner peace for the researcher, creating a positive impact on their well-being while employing the *talaqqi* approach.

The fifth and final aspect is **Transmission of Traditional Knowledge (TTK)**. This aspect is critical for preserving Islamic scholarly traditions and revitalizing Islamic heritage within contemporary research. Moreover, TTK cultivates a sense of responsibility in the researcher to ensure that their work remains authentic and retains its scholarly integrity.

A summary of these five aspects within the fourth benefit can be seen in Figure 2.0.

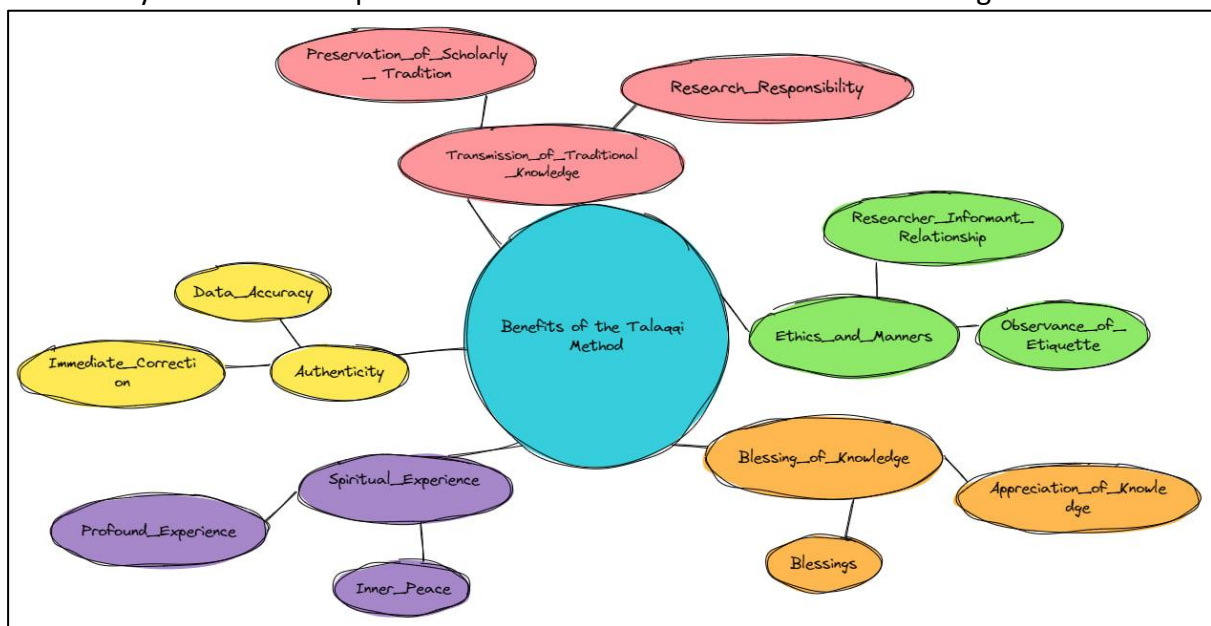


Figure 2.0: Summary of the Fourth Benefit

It is understood that the *talaqqi* method requires researchers to engage directly with informants. As previously explained, "direct engagement" does not merely mean meeting in person but can also be accomplished using current communication technologies. The requirement for researchers to directly engage with informants is a consistent condition in the *talaqqi* method. This aspect is a unique strength of the *talaqqi* method.

### **Conclusion**

Fundamentally, the *talaqqi* method is a practice adopted by students of Islamic sciences. In the fields of Qur'anic studies and *Qira'at*, *talaqqi* is a mandatory condition for acquiring the Qur'an and *Qira'at sanad*. In the study of *Qira'at*, a student must meet their teacher to receive the *Qira'at*. However, more than merely a meeting is required for someone to be recognized as having received the *Qira'at* from their teacher. The *talaqqi* method, involving *al-sama'* (listening) and *al-musyafahah* (oral transmission), is crucial for acquiring a particular *Qira'at*. A review of the history of Qur'anic and *Qira'at* transmission also shows that verifying a *Qira'at* has evolved, becoming more sophisticated with each generation due to the increasing number of narrators at each level (*tabaqat*).

The use of the *talaqqi* method in transmitting knowledge in Islam demonstrates the meticulousness and precision involved in the Islamic learning process. This meticulousness ensures that the knowledge acquired remains authentic to its origins. Thus, the *talaqqi* method can be effectively applied in contemporary research methodologies, especially in data collection methods. When used with the conditions and characteristics found in *Qira'at*, particularly the *talaqqi* method, in determining data validity and reliability, the collected data will be robust and unquestionable. This aspect is crucial when the research data concerns Islam and Muslims.

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