Qur'anic Memorization as Lived Religious Practice Among Children with Special Needs: A Living Qur'an Study of Tajdied Method Mumtaz School

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ABSTRACT

Inclusive Qur'anic education demands pedagogical approaches that respond to the diverse cognitive, emotional, and sensory characteristics of children with special needs, as conventional memorization models often emphasize technical accuracy while overlooking how the Qur'an is experienced and embodied in daily learning. This study examines Qur'anic memorization as a lived religious practice through the implementation of the Tajdied Method at Mumtaz Elementary School, Sidoarjo. Using a qualitative case study design, data were collected through classroom observations, in-depth interviews with Qur'an teachers, inclusive facilitators, and students, as well as institutional documentation. The data were analyzed thematically within a living Qur'an framework. The findings reveal that the Tajdied Method—integrating rhythmic movement, melodic recitation, and mnemonic reinforcement—encourages affective involvement and embodied engagement with the Qur'an. Memorization is thus positioned not merely as a cognitive achievement but as an emotionally mediated and socially situated religious experience. Learning outcomes varied, influenced by attention span, sensory sensitivity, emotional regulation, and teacher–student interaction. This study contributes to living Qur'an scholarship by reframing Qur'anic memorization among children with special needs as an experiential, contextual, and socially embedded religious practice.

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INTRODUCTION

Children with special needs often experience social marginalization and negative labeling within their communities, where cognitive, emotional, or physical differences become sources of stigma, mockery, and even bullying.[1] This social reality reflects a broader lack of awareness and empathy toward inclusive education, as these children are frequently viewed through a deficit-based perspective rather than recognized as individuals with distinct learning profiles. Such perceptions undermine their dignity, weaken self-confidence, and adversely affect psychological well-being, ultimately impeding their academic and spiritual development.[2]

Within educational settings, children with special needs are commonly regarded as learners with limited comprehension abilities, as slower learning paces or alternative cognitive processing styles are misinterpreted as intellectual deficiencies.[3] Consequently, instructional practices tend to emphasize uniformity and standardization, revealing that learning difficulties in inclusive classrooms are often systemic, stemming from pedagogical inadequacies rather than inherent learner incapacity.[4] These challenges are particularly pronounced in Islamic religious education, especially in Qur'anic reading and memorization, which demand sustained attention, memory retention, phonetic precision, and emotional engagement.[5] Conventional Qur'anic teaching methods, heavily reliant on repetition and passive listening, frequently fail to align with the sensory, emotional, and cognitive characteristics of children with special needs, leading to frustration, anxiety, and disengagement.[6] Despite extensive discussions on stigma, inclusivity, and adaptive pedagogy in special education, previous studies have largely focused on instructional effectiveness and learner deficits, while giving limited attention to how Qur'anic memorization is experienced, embodied, and lived by children with special needs. This gap underscores the need for research that moves beyond normative descriptions and pedagogical outcomes to examine Qur'anic learning as a lived religious practice within inclusive educational contexts.

In this study, the living Qur'an framework functions as an analytical tool that guides the reading and interpretation of empirical data by focusing on how the Qur'an is experienced, practiced, and embodied in everyday educational life. Rather than treating Qur'anic memorization solely as a technical learning outcome, this approach directs the analysis toward students' emotional responses, bodily engagement, patterns of interaction, and social meanings formed around the memorization process. Data categories are constructed based on lived expressions of Qur'anic engagement, such as

[1] Joice Tafirenyika et al., 'Exclusion and Marginalisation in Inclusive Settings: The Experiences of a Child with a Disability', in *Towards Inclusive Education in Zimbabwe*, ed. Tsediso Michael Makoelle and Tsitsi Chataika (Springer Nature Switzerland, 2025), 211–231, https://doi.org/10.1007/978-3-031-66870-8_12.

[2] Kathy Cologon, 'Is Inclusive Education Really for Everyone? Family Stories of Children and Young People Labelled with "Severe and Multiple" or "Profound" "Disabilities"', *Research Papers in Education* 37, no. 3 (2022): 395–417, https://doi.org/10.1080/02671522.2020.1849372.

[3] Melinda M. Leko et al., 'Qualitative Methods in Special Education Research', *Learning Disabilities Research & Practice* 36, no. 4 (2021): 278–86, https://doi.org/10.1111/ldrp.12268.

[4] Gokul Yenduri et al., 'From Assistive Technologies to Metaverse: Technologies in Inclusive Higher Education for Students with Specific Learning Difficulties', version 1, preprint, arXiv, 2023, https://doi.org/10.48550/ARXIV.2305.11057.

[5] Weny Safitri S. Pandia et al., 'Identifying and Solving Islamic Religious Education Challenges for Special Needs Children', *Assyfa Journal of Islamic Studies* 1, no. 2 (2023), 178–190 https://doi.org/10.61650/ajis.v1i2.321.

[6] Yayah Nurmaliyah et al., '2013 Curriculum: Implementation of Islamic Religious Education Learning in Schools for Children with Special Needs', *International Journal of Islamic Thought and Humanities* 2, no. 1 (2023): 124–38, https://doi.org/10.54298/ijith.v2i1.83.

affective involvement, ritualized practices, pedagogical interaction, and contextual adaptation within inclusive classrooms. Through this lens, the findings are interpreted as manifestations of the Qur'an as a living text that actively shapes and is shaped by the educational experiences of children with special needs.

A distinctive feature of the Tajdied Method is its multisensory learning design, particularly the use of individualized clapping synchronized with each articulated sound. This physical engagement serves as a rhythmic reinforcement mechanism, helping students maintain focus and internalize phonetic patterns more effectively. The combination of auditory, visual, and kinesthetic stimuli reduces monotony and sustains attention, making Qur'anic learning more enjoyable, especially for children with special needs who require active participation to remain engaged.[7] SD Muhammadiyah 1 and 2 Taman Sidoarjo (popularly known as SD Mumtaz) represents an inclusive educational institution that embraces children with special needs as part of its learning community. The school intentionally implements the Tajdied Method within its Qur'anic education curriculum to accommodate diverse learning capabilities.[8] This institutional commitment highlights an educational paradigm that prioritizes equity, accessibility, and spiritual growth, reflecting the broader mission of inclusive Islamic education.

Public assumptions at SD Mumtaz reveal that several students with special needs have demonstrated notable achievements in Qur'anic memorization. These accomplishments challenge conventional assumptions regarding the limitations of inclusive learners and underscore the importance of appropriate pedagogical strategies. The success of these students suggests that when instructional methods align with learners' cognitive and emotional needs, children with special needs can meaningfully engage with and excel in Qur'anic memorization. From an academic perspective, this phenomenon can be examined through the framework of Living Qur'an studies. Living Qur'an research explores how the Qur'an is practiced, interpreted, and embodied in the daily lives of Muslim communities.[9] Rather than viewing the Qur'an solely as a textual authority, this approach emphasizes its lived presence within social, educational, and cultural contexts.[10] In this sense, Qur'anic learning among children with special needs represents a dynamic manifestation of the Qur'an as a living and transformative force.

These challenges are further compounded by emotional vulnerability. Children with special needs are more susceptible to boredom, stress, and feelings of insecurity when confronted with learning tasks they perceive as difficult.[11] Repeated experiences of failure or correction can intensify fear and resistance toward learning, especially in subjects imbued with religious significance. Therefore, Qur'anic education for inclusive students must consider affective dimensions alongside cognitive demands to foster a supportive

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[7] Nida Balqis, 'Interview With Coordinator Quranic Reading And Writing Teacher At Muhammadiyah Elementary School (Mumtaz) Taman Sidoarjo', 9 December 2025.

[8] Amrozi, 'Interview With Al-Islam Affairs Section Quranic Reading And Writing Teacher At Muhammadiyah Elementary School (Mumtaz) Taman Sidoarjo', 9 December 2025.

[9] Muhammad Shaleh Assingkily, 'Living Qur'an as a Model of Islamic Basic Education in the Industrial Era 4.0', *Al Ibtida: Jurnal Pendidikan Guru MI* 6, no. 1 (2019): 19, https://doi.org/10.24235/al.ibtida.snj.v6i1.3876.

[10] Maisyanah et al., 'Living Qur'an Approach to Improve Critical Thinking Skills in Islamic Religious Education Learning', *Al-Hayat: Journal of Islamic Education* 8, no. 4 (2024): 1383–98, https://doi.org/10.35723/ajie.v8i4.7.

[11] Olha Vovchenko, 'Emotional and Behavioural Reactions of High School Students with Special Educational Needs (Hearing Impairments) under Stress', *Scientific Bulletin of Mukachevo State University Series "Pedagogy and Psychology"* 8, no. 3 (2022): 23–32, https://doi.org/10.52534/msu-pp.8(2).2022.23-32.

and humane learning environment.[12] In response to these challenges, innovative and adaptive Qur'anic teaching methods are essential. One such approach is the Tajdied Method, which aims to transform Qur'anic learning into a more accessible and engaging experience. This method integrates the Structural–Analytic–Synthetic (SAS) approach with mnemonic strategies that enhance memory retention. By structuring learning in progressive stages and reinforcing understanding through cognitive association, the Tajdied Method addresses both comprehension and memorization processes in a balanced and learner-centred manner.[13]

Furthermore, Qur'anic engagement among inclusive students extends beyond technical proficiency to encompass emotional and spiritual development, as interaction with the Qur'an may foster inner calm, emotional resilience, and spiritual attachment that contribute to psychological well-being. However, existing studies rarely examine how these emotional and spiritual dimensions are formed through daily Qur'anic learning practices, particularly among children with special needs. To address this gap, the present study does not merely assume positive outcomes but systematically investigates how Qur'anic memorization is experienced, enacted, and internalized by inclusive learners. This focus strengthens the academic relevance of the study by positioning Qur'anic learning as a lived religious practice that carries educational, emotional, and spiritual significance within inclusive contexts.

This study aims to: (1) analyze how Qur'anic memorization is practiced and experienced by children with special needs within an inclusive educational setting using the Living Qur'an framework; (2) examine the emotional, spiritual, and pedagogical dimensions emerging from the implementation of the Tajdied Method; and (3) identify contextual and interactional factors that shape Qur'anic engagement as a lived religious practice among inclusive learners.

LITERATURE REVIEW

Studies on the living Qur'an have developed as an interdisciplinary field that examines how the Qur'an is received, practiced, and experienced in everyday Muslim life. Rather than focusing solely on textual interpretation, living Qur'an scholarship emphasizes the social, cultural, emotional, and performative dimensions of Qur'anic engagement. Previous research has explored various lived expressions of the Qur'an, such as ritual recitation, healing practices, communal gatherings, and educational settings, demonstrating that the Qur'an functions as a living text that shapes and is shaped by social realities.[14] However, many living Qur'an studies remain concentrated on adult communities, traditional Islamic boarding school, or ritual practices, with limited attention given to formal schooling contexts, particularly inclusive educational environments. Consequently, the application of the living Qur'an framework in analyzing Qur'anic learning among children with special needs remains underexplored.

Research on inclusive Qur'anic education has largely focused on pedagogical adaptation, accessibility, and instructional effectiveness. Scholars have highlighted the necessity of modifying teaching strategies to accommodate diverse cognitive, emotional,

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[12] Natta Riviana and Arbi, 'The Concept And Role Of Teacher Personality For Children With Special Needs In The Perspective Of The Qur'an', *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam* 17, no. 2 (2024): 111–19, https://doi.org/10.37812/fikroh.v17i2.1650.

[13] Muhammad Nabil Lubbi, 'Interview With Coordinator Quranic Reading And Writing Teacher At Muhammadiyah Elementary School (Mumtaz) Taman Sidoarjo', 9 December 2025.

[14] Teguh Abdillah and Taufik Churrahman, 'Using the Tajdied Method to Improve Students' Ability to Read the Qur'an', *KnE Social Sciences*, 20 June 2022, 569–77, https://doi.org/10.18502/kss.v7i10.11259.

and sensory conditions among children with special needs. In Islamic education, inclusive approaches are often discussed in relation to curriculum adjustment, teacher competence, classroom management, and learning outcomes.[15] While these studies provide important insights into educational equity and instructional challenges, they frequently adopt a deficit-oriented or outcome-based perspective, framing children with special needs primarily in terms of limitations and performance indicators. As a result, Qur'anic learning is often treated as a technical skill to be mastered, rather than as an experiential, emotional, and spiritual practice. This tendency reveals a gap in the literature, as few studies investigate how inclusive learners experience, internalize, and give meaning to their interaction with the Qur'an in daily educational life.

Existing studies on the Tajdied Method predominantly examine its effectiveness as a pedagogical approach for improving Qur'anic reading and memorization skills. Previous research has shown that the Tajdied Method, which integrates visual, auditory, and kinesthetic elements, enhances student engagement and accuracy in Qur'anic recitation. Studies conducted in elementary schools demonstrate that rhythmic clapping, melodic recitation, and mnemonic strategies support students' concentration and memory retention. Other research highlights institutional factors such as school management, teacher training, parental involvement, and learning facilities as key determinants of successful implementation. Despite these contributions, Tajdied Method studies generally focus on mainstream learners and emphasize instructional efficiency, memorization targets, and supporting or inhibiting factors.[16] Children with special needs are rarely positioned as the primary subjects of analysis, and the method is seldom examined beyond its technical and pedagogical dimensions.

Moreover, across studies on the Tajdied Method, Qur'anic memorization is commonly framed as an instructional process rather than a lived religious experience. Emotional responses, bodily engagement, spiritual attachment, and social interactions surrounding memorization practices are often mentioned implicitly but not analyzed systematically. This limitation becomes more pronounced in inclusive educational contexts, where learners' emotional regulation, sensory sensitivity, and relational experiences play a crucial role in shaping Qur'anic engagement. Thus, while the Tajdied Method is widely recognized as effective, its role in mediating lived Qur'anic experiences among inclusive learners remains insufficiently theorized.

Based on this thematic review, a clear research gap can be identified. First, there is a lack of studies that integrate the living Qur'an framework into the analysis of Qur'anic memorization within formal inclusive education. Second, existing research on inclusive Qur'anic education tends to prioritize pedagogical outcomes over lived religious experiences. Third, studies on the Tajdied Method rarely focus on children with special needs or explore how the method shapes emotional, spiritual, and embodied engagement with the Qur'an. Addressing these gaps, the present study contributes original insights by positioning Qur'anic memorization as a lived religious practice among children with special needs and by employing the living Qur'an framework to analyze how the Tajdied Method mediates everyday Qur'anic experiences within an inclusive elementary school context.

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[15] Hariantin Amirotur Rasyida and M. Asep Fathur Rozi, 'Implementation of the Tajdid Method in Improving Reading and Memorization of the Qur'an by Students of Aisyiyah Kedungwaru Innovative Elementary School', *Edukasi* 13, no. 01 (2025): 17–31, https://doi.org/10.54956/edukasi.v13i1.676.

[16] Ahmad Munhamir, 'Tajdied Method Implementation In Improving The Quality Of *Tahfidz* Al-Quran Juz 30, 29, And 1 In Sd Muhammadiyah 10 Surabaya', *STUDIA RELIGIA: Jurnal Pemikiran Dan Pendidikan Islam* 4, no. 2 (2020): 241–48.

METHOD

This study employs a qualitative case study design to explore Qur'anic memorization practices within an inclusive educational setting. This approach is selected because the research seeks to gain an in-depth understanding of meanings, experiences, and interactions surrounding the implementation of the Tajdied Method as a lived religious practice, rather than to measure learning outcomes quantitatively. The case study design enables a contextualized examination of everyday Qur'anic engagement, allowing the researcher to capture social dynamics, emotional responses, and pedagogical interactions as they naturally occur within a specific institutional setting.[17]

Participants in this study were selected using a purposive sampling technique, focusing on students who were directly involved in Qur'anic memorization activities using the Tajdied Method within an inclusive classroom setting. The inclusion criteria required participants to be formally identified as children with special educational needs and actively enrolled in Qur'anic learning sessions at Mumtaz Elementary School. Specifically, the study involved students diagnosed with Attention Deficit Hyperactivity Disorder (ADHD), categorized into mild ADHD and severe ADHD, based on school assessment records and recommendations from inclusive education facilitators. This categorization was used to capture variations in attention span, behavioral regulation, and learning engagement during Qur'anic memorization activities. By focusing on these specific categories, the study aims to provide a nuanced understanding of how different levels of attentional and behavioral needs shape Qur'anic engagement as a lived religious practice within an inclusive educational context.

This study adopts a qualitative research design aimed at exploring educational phenomena by emphasizing meaning, experience, and participants' perspectives rather than quantitative measurement The qualitative approach allows an in-depth understanding of teaching and learning processes, particularly how teachers and students engage with and interpret the implementation of the Tajdied Method in Qur'an memorization within an inclusive educational setting.[18] Data are presented analysis in the form of narratives, words, and observations to reveal the underlying processes shaping the learning experience.[19] Primary data were obtained through in-depth interviews, supported by secondary sources such as academic books and scholarly journals.[20] Data collection techniques included observation, interviews, and documentation involving teachers and students at Elementary School Mumtaz Sidoarjo.[21] Documentation, including institutional records and learning-related materials, was used to support and

[17] Weng Marc Lim, 'What Is Qualitative Research? An Overview and Guidelines', *Australasian Marketing Journal* 33, no. 2 (2025): 199–229, https://doi.org/10.1177/14413582241264619.

[18] J. Amos Hatch, *Doing Qualitative Research in Education Settings*, Second edition (State University of New York Press, 2023). P. 25

[19] Matthias Borgstede and Marcel Scholz, 'Quantitative and Qualitative Approaches to Generalization and Replication–A Representationalist View', *Frontiers in Psychology* 12 (February 2021): 605191, https://doi.org/10.3389/fpsyg.2021.605191.

[20] Harriet Mowat, 'Interviews and Observation', in *The Wiley Blackwell Companion to Theology and Qualitative Research*, 1st edn, ed. Pete Ward and Knut Tveitereid (Wiley, 2022), https://doi.org/10.1002/9781119756927.ch37.

[21] Nusrat Khan et al., 'Qualitative Research Methods: Harnessing Interviews, Focus Groups, Observations, and Document Analysis', in *Advances in Mechatronics and Mechanical Engineering*, ed. Yeşim Kurt (IGI Global, 2025), https://doi.org/10.4018/979-8-3693-7403-0.ch002.

validate the findings.[22] Data analysis was conducted using a analysis method, systematically interpreting qualitative data to provide a comprehensive understanding of the research focus.[23]

RESULTS AND DISCUSSION
A. Tajdied Method In Qur'an Memorizing

Surah Al-Qamar emphasizes the theme of the ease of memorizing the Qur'an through the repeated verse:

$$\text{وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ}$$

Meaning by And We have certainly made the Qur'an easy for remembrance, so is there anyone who will take heed. Which appears consistently in verses 17, 22, 32, and 40.[24] This repetition functions not only as a theological affirmation but also as a pedagogical principle, indicating that the process of memorizing and engaging with the Qur'an is inherently inclusive and accessible to all people without exception.[25] Within the context of inclusive education, these verses convey both a normative and methodological message that the ease of the Qur'an is universal, encompassing individuals with diverse cognitive abilities, including children with special educational needs.[26] The repetitive linguistic structure in Surah Al-Qamar can further be understood as a learning strategy that emphasizes meaningful repetition, memory reinforcement, and emotional engagement, all of which are particularly relevant for learners with varying attention spans and emotional regulation capacities.[27] Accordingly, the Qur'anic emphasis on ease in remembrance provides both theological legitimacy and pedagogical grounding for the development of inclusive, adaptive, and empathetic approaches to Qur'anic learning.

The Tajdied Method is an innovative approach to Qur'an reading and memorization that is designed to improve both cognitive understanding and memorization quality. This method integrates structured linguistic analysis with memory-enhancing techniques to create a learning process that is effective, engaging, and accessible for learners at different levels. Unlike conventional memorization methods that rely primarily on repetition, the Tajdied Method emphasizes comprehension, correct pronunciation, and meaningful engagement with Qur'anic text.[28]

At its core, the Tajdied Method combines the Structural Analytic Synthetic (SAS) approach with mnemonic techniques. The SAS component trains learners to recognize

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[22] Hani Morgan, 'Conducting a Qualitative Document Analysis', *The Qualitative Report*, ahead of print, 2022, https://doi.org/10.46743/2160-3715/2022.5044.

[23] Suresh Bahadur Diyal and Romkant Pandey, 'Components of a Research Proposal for the Field of Information and Communication Technology Education', *Innovative Research Journal* 3, no. 2 (2024): 1–21, https://doi.org/10.3126/irj.v3i2.79471.

[24] Marsella Tria Amanda Hanum et al., 'Implementation of the Values of Surah Al-Qamar (QS. 17, 22, 32 and 40) in the Tahfiz Development Program to Increase Motivation to Memorize for Basic Non-Pesantren Students', *ZAD Al-Mufassirin* 7, no. 2 (2025): 536–57, https://doi.org/10.55759/zam.v7i2.334.

[25] Dimitris Anastasiou et al., 'A Critical Analysis of Theoretical Underpinnings of Universal Design for Learning', *Exceptionality* 33, no. 3 (2025): 145–62, https://doi.org/10.1080/09362835.2024.2426801.

[26] Adi Chandra Wijaya, 'The Effectiveness of Traditional and Modern Memorization Techniques for Quranic Learning in Indonesia', *Edu Spectrum: Journal of Multidimensional Education* 1, no. 1 (2024): 38–47, https://doi.org/10.70063/eduspectrum.v1i1.27.

[27] Taufik et al., 'Preserving Qur'an Through Blind Eyes: Self-Regulation of Blind People in Memorizing the Qur'an', *Journal of Disability & Religion* 28, no. 1 (2024): 1–12, https://doi.org/10.1080/23312521.2022.2133788.

[28] Bella Swestikasari, 'Interview With Quranic Reading And Writing Teacher At Muhammadiyah 1 Elementary School (Mumtaz) Taman Sidoarjo', 9 December 2025.

linguistic patterns by analyzing the structure of letters, syllables, and words before synthesizing them into complete recitations. This process supports logical thinking and enables students to understand how Qur'anic words are constructed, rather than memorizing them merely through rote repetition.[29] The mnemonic element of the Tajdied Method plays a crucial role in strengthening memory retention. By using keywords, rhythmic clapping, and distinctive verbal cues, learners are assisted in recalling letters, sounds, and recitation rules more effectively. These mnemonic tools transform abstract phonetic rules into concrete and memorable learning experiences, making the memorization process faster and more enjoyable, especially for young learners and students with diverse learning needs.[30]

One of the defining principles of the Tajdied Method is its dual approach, which balances analysis and synthesis within the learning process. Students are first guided to analyze the structure of Qur'anic text, including letter formation, vowel marks, and articulation points. Subsequently, they synthesize this knowledge by reconstructing letters and words into fluent and accurate recitation. This structured progression ensures that memorization is grounded in understanding rather than mechanical recall.[31] Another essential principle is the emphasis on enjoyable learning. The Tajdied Method incorporates clapping patterns, vocal melodies, and unique verbal expressions to differentiate between long and short vowel sounds. These interactive elements reduce learning fatigue and prevent boredom, fostering a positive emotional connection between students and the Qur'an. Enjoyment in learning is viewed as a key factor in sustaining long-term memorization and enthusiasm.[32]

The Tajdied Method also applies a tiered learning focus that progresses gradually from foundational skills to advanced memorization. Learning begins with letter recognition, continues with *tahsin* (recitation improvement), and culminates in *tahfidz* (memorization development). This gradual structure ensures that students master each stage before advancing, thereby reducing errors and reinforcing accurate recitation habits.[33] In the initial stage, learners are introduced to Hijaiyah letters through mnemonic keywords and rhythmic clapping. This approach helps students identify letter shapes and sounds in an engaging manner, strengthening phonological awareness. By associating each letter with a memorable cue, students are able to recall letters more easily and confidently during reading and memorization exercises.[34]

As students progress, the Tajdied Method encourages them to read with understanding rather than memorizing isolated verses mechanically. Learners analyze word structures and sentence patterns through guided reading activities, such as chain reading, where one word is read and then connected to the next. This method enhances fluency and comprehension, enabling learners to grasp how Qur'anic verses are

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[29] Lubbi, 'Interview With Coordinator Quranic Reading And Writing Teacher At Muhammadiyah Elementary School (Mumtaz) Taman Sidoarjo'.

[30] Moch. Asep Robbi, 'Interview With Quranic Reading And Writing Teacher At Muhammadiyah 2 Elementary School (Mumtaz) Taman Sidoarjo', 9 December 2025.

[31] Balqis, 'Interview With Coordinator Quranic Reading And Writing Teacher At Muhammadiyah Elementary School (Mumtaz) Taman Sidoarjo'.

[32] Amrozi, 'Interview With Al-Islam Affairs Section Quranic Reading And Writing Teacher At Muhammadiyah Elementary School (Mumtaz) Taman Sidoarjo'.

[33] Mujahidas Sholihah, 'Interview With Quranic Reading And Writing Teacher At Muhammadiyah 2 Elementary School (Mumtaz) Taman Sidoarjo', 9 December 2025.

[34] Abdul Qudus Al Faruq, 'Interview With Quranic Reading And Writing Teacher At Muhammadiyah 1 Elementary School (Mumtaz) Taman Sidoarjo', 9 December 2025.

constructed linguistically.[35] The *tahsin* stage focuses on correcting pronunciation according to proper *tajwid* rules. Under the guidance of instructors, students refine their articulation, observe correct *makharij al-hurf* (points of articulation), and apply vowel rules accurately. The Tajdied Method simplifies complex *tajwid* principles through mnemonic cues, making them easier to remember and consistently apply.[36]

An important component of the method is *tikrar jama'iy*, or collective repetition. In this process, students recite Qur'anic verses together rhythmically using the Hijaz melody. This collective repetition not only strengthens memorization but also builds confidence and synchronizes pronunciation, enabling learners to internalize both sound and structure.[37] The *tahfidz* stage emphasizes structured reinforcement through systematic repetition. Memorization is strengthened by revisiting verses consistently while maintaining correct *tajwid* and rhythm. The use of the Hijaz melody enhances auditory memory, allowing learners to retain verses more effectively and recall them with greater accuracy over time.[38]

Overall, the Tajdied Method represents a holistic approach to Qur'an memorization that integrates linguistic understanding, memory techniques, and emotional engagement. By combining analytical thinking, mnemonic strategies, and enjoyable learning practices, the method promotes high-quality memorization that is accurate, meaningful, and sustainable. As a pedagogical model, the Tajdied Method demonstrates significant potential for improving Qur'anic education across diverse learner populations.

B. Emotional Children with Special Needs

Children with special needs often experience emotional conditions that are more complex than those of typically developing peers. These emotional complexities commonly arise from challenges in communication, sensory processing, and social interaction. When children are unable to express their feelings verbally or struggle to interpret environmental cues, emotions such as frustration, anxiety, and emotional overload may accumulate.[39] As a result, emotional outbursts or meltdowns can occur, not as deliberate misbehavior, but as a response to unmet emotional needs.

One of the primary emotional challenges faced by children with special needs is difficulty in expressing feelings. Limited verbal abilities or delayed language development can prevent them from communicating emotions such as anger, sadness, or fear effectively. When emotional expression is restricted, children may resort to physical behaviors such as shouting, crying, or hitting.[40] Therefore, emotional guidance must focus on alternative and enjoyable ways to encourage expression rather than punishment or rigid correction. Sensory sensitivity also plays a significant role in emotional

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[35] Robbi, 'Interview With Quranic Reading And Writing Teacher At Muhammadiyah 2 Elementary School (Mumtaz) Taman Sidoarjo'.

[36] Amrozi, 'Interview With Al-Islam Affairs Section Quranic Reading And Writing Teacher At Muhammadiyah Elementary School (Mumtaz) Taman Sidoarjo'.

[37] Lubbi, 'Interview With Coordinator Quranic Reading And Writing Teacher At Muhammadiyah Elementary School (Mumtaz) Taman Sidoarjo'.

[38] Balqis, 'Interview With Coordinator Quranic Reading And Writing Teacher At Muhammadiyah Elementary School (Mumtaz) Taman Sidoarjo'.

[39] Inge Zweers et al., 'Social–Emotional Development of Students with Social–Emotional and Behavioral Difficulties in Inclusive Regular and Exclusive Special Education', *International Journal of Behavioral Development* 45, no. 1 (2021): 59–68, https://doi.org/10.1177/0165025420915527.

[40] Nina T. Dalgaard et al., 'The Effects of Inclusion on Academic Achievement, Socioemotional Development and Wellbeing of Children with Special Educational Needs', *Campbell Systematic Reviews* 18, no. 4 (2022): e1291, https://doi.org/10.1002/cl2.1291.

dysregulation among children with special needs. Loud noises, bright lights, crowded spaces, or unfamiliar textures can trigger distress and anxiety.[41] These sensory overloads often intensify emotional reactions and make persuasion more difficult. In such situations, a calm and pleasant approach is essential to redirect attention gently rather than forcing compliance.

Another emotional challenge involves resistance to change and strong attachment to routines. Many children with special needs feel secure in predictable environments, and even minor changes can cause discomfort or behavioral resistance. When routines are disrupted, emotions can escalate rapidly. Persuasive strategies that are enjoyable, such as presenting changes as games or choices, can help children accept transitions without excessive emotional distress. Low self-confidence is also common among children with special needs, often resulting from repeated experiences of failure, misunderstanding, or social stigma.[42] This reduced self-esteem can increase emotional sensitivity and avoidance behaviors. Encouraging children through positive reinforcement, playful interaction, and success-oriented activities can gradually build emotional resilience and trust. Repetitive behaviors and restricted interests are frequently observed in children with special needs and are often misunderstood as problematic. In many cases, these behaviors function as emotional regulation mechanisms. When appropriately integrated into persuasive and enjoyable activities, these interests can become powerful tools for emotional engagement and motivation.[43]

C. Implementation Tajdied Method to Memorizing for Children With Special Needs

The verse وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ *("And We have certainly made the Qur'an easy for remembrance, so is there anyone who will take heed?")* carries a central theological message regarding the accessibility of the Qur'an to all human beings. The use of the emphatic particle *laqad* and the verb *yassarnaa* underscores divine intentionality in facilitating remembrance, indicating that ease is not incidental but inherent to the Qur'anic text itself. Within the living Qur'an perspective, this verse shifts the focus from textual difficulty to human engagement, emphasizing how the Qur'an is encountered, practiced, and remembered in everyday life. This theological foundation challenges assumptions that Qur'anic memorization is reserved only for individuals with certain cognitive capacities.

From a living Qur'an standpoint, the repetition of this verse in Surah Al-Qamar highlights remembrance (*dhikr*) as a lived and embodied practice rather than a purely cognitive activity. Remembrance involves emotional resonance, rhythmic repetition, and relational interaction with the Qur'an through voice, movement, and routine. In educational contexts, particularly inclusive classrooms, this understanding broadens the meaning of memorization beyond accuracy and volume, recognizing diverse ways in which learners connect with the Qur'an. Children with special needs may engage with the

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[41] Frank W. Paulus et al., 'Emotional Dysregulation in Children and Adolescents With Psychiatric Disorders. A Narrative Review', *Frontiers in Psychiatry* 12 (October 2021): 628252, https://doi.org/10.3389/fpsyt.2021.628252.

[42] Paul S. Carbone et al., 'Promoting the Participation of Children and Adolescents With Disabilities in Sports, Recreation, and Physical Activity', *Pediatrics* 148, no. 6 (2021): e2021054664, https://doi.org/10.1542/peds.2021-054664.

[43] Sara Jasim and Adrienne Perry, 'Repetitive and Restricted Behaviors and Interests in Autism Spectrum Disorder: Relation to Individual Characteristics and Mental Health Problems', *BMC Psychiatry* 23, no. 1 (2023): 356, https://doi.org/10.1186/s12888-023-04766-0.

Qur'an through partial repetition, melodic imitation, or emotional attachment, all of which constitute valid expressions of dhikr within the living Qur'an framework.

In the inclusive Qur'anic memorization, this verse provides strong theological justification for adaptive and compassionate pedagogical approaches. The notion of "ease" (*taysiir*) can be interpreted as flexibility in method, pace, and expectation, allowing educators to align instruction with learners' attention spans, sensory sensitivities, and emotional regulation. For children with inclusive needs, memorization may unfold gradually and non-linearly, yet it remains meaningful as long as it nurtures engagement and continuity with the Qur'an. Thus, the verse supports educational practices that prioritize process, experience, and emotional security over uniform outcomes.

Finally, this study interprets the verse as a living principle that shapes how Qur'anic memorization is practiced and valued among inclusive learners. Rather than serving merely as a doctrinal statement, the verse operates as a guiding ethos within everyday learning activities, influencing teachers' attitudes, instructional choices, and expectations of learners with special needs. Through the living Qur'an lens, the memorization practices of inclusive children are understood as manifestations of the Qur'an's lived presence in their lives. This approach affirms that Qur'anic engagement among children with special needs is not an exception to the norm but a realization of the Qur'an's universal promise of ease in remembrance.

Based on data obtained from in-depth interviews and systematic classroom observations, it was found that the implementation of the Tajdied Method in Qur'an memorization among children with special needs produced varied outcomes. Some students demonstrated a clear ability to understand and memorize Qur'anic verses, while others showed partial engagement or faced significant difficulties in comprehension and imitation. These variations indicate that although the Tajdied Method is generally effective, its success is strongly influenced by individual cognitive and emotional characteristics.

In the first learning group, data from interviews revealed diverse levels of achievement. Bella Swestikasari, a Qur'an literacy teacher, reported that among the six children she taught, only two students were able to understand and memorize the Qur'anic material effectively. Three students were only able to imitate the teacher's recitation without fully internalizing the memorization, while one student experienced serious difficulty in both understanding and imitation.[44] Further clarification was provided by her colleague, Faruq, who emphasized that the main challenge faced by the student who struggled the most was a severe lack of focus. According to his observations, attempts to attract the student's attention through rhythmic clapping—one of the core components of the Tajdied Method—were often rejected. This resistance limited the student's engagement in the learning process.[45]

The inclusive education facilitator, Eka Mutiatus Saadah, confirmed these findings by stating that the child frequently lost focus during learning sessions. She observed that prolonged attention during Qur'an memorization activities was difficult to maintain, even when enjoyable techniques such as clapping and rhythm were employed. This suggests that attention regulation remains a major challenge in implementing Tajdied for certain

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[44] Swestikasari, 'Interview With Quranic Reading And Writing Teacher At Muhammadiyah 1 Elementary School (Mumtaz) Taman Sidoarjo'.

[45] Al Faruq, 'Interview With Quranic Reading And Writing Teacher At Muhammadiyah 1 Elementary School (Mumtaz) Taman Sidoarjo'.

learners.[46] Regarding the three students who were able to imitate but struggled with memorization, Ainur Niza and Reni Puspitasari, who served as their mentors, explained that these children encountered difficulties in retaining verses independently. However, they noted that when students were prompted with the opening phrases of verses, they were often able to continue reciting. This indicates partial memorization and reliance on external cues.[47]

In contrast, positive outcomes were clearly observed among the two students who successfully understood and memorized the Qur'an. Their mentor, Sulastri Ana Ma'rufah, confirmed that despite the slow pace of learning, these children consistently demonstrated comprehension and memorization skills. She highlighted that the learning process required patience and repetition, but meaningful progress was evident.[48] According to Sulastri, one notable factor contributing to their success was the children's preference for memorizing the Qur'an using clapping techniques. The rhythmic and playful nature of the Tajdied Method made the learning experience enjoyable. She frequently observed the students smiling broadly during recitation sessions, suggesting a positive emotional response to the learning process.[49]

Similar patterns emerged in the second learning group. Moch. Asep Robbi, a Qur'an literacy teacher, reported that among the seven children he taught, two students demonstrated the ability to understand and memorize, three were limited to imitation, and two experienced difficulty in both comprehension and imitation. These findings reinforce the variability in learning outcomes among children with special needs.[50] His colleague, Mujahidas Sholihah, emphasized that the two students who struggled faced severe attention difficulties. Unlike other learners, these students often rejected clapping techniques and, in some cases, actively resisted them. Such reactions highlight the need for flexible and individualized strategies within the Tajdied framework.[51]

These observations were further validated by Adetia Yusniarti, the inclusive education facilitator, who confirmed that frequent loss of focus was a primary factor influencing the students' inability to benefit fully from the method. She noted that sustained engagement remained the greatest challenge during memorization sessions.[52] Meanwhile, the mentors of the three students who showed imitation-only abilities, Jia Isma Fityassaludi and Azalia Putri Salsabila, stated that although memorization was difficult, these students could continue reciting when guided with verse prompts. This

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[46] Eka Mutiatus Saadah, 'Interview With Inclusion Guidance Teacher At Muhammadiyah 1 Elementary School (Mumtaz) Taman Sidoarjo', 9 December 2025.

[47] Ainur Niza Ayu Widyanti, 'Interview With Inclusion Guidance Teacher At Muhammadiyah 1 Elementary School (Mumtaz) Taman Sidoarjo', 9 December 2025; Reni Puspitasari, 'Interview With Inclusion Guidance Teacher At Muhammadiyah 1 Elementary School (Mumtaz) Taman Sidoarjo', 9 December 2025.

[48] Sulastri Ana Ma'rufah, 'Interview With Inclusion Guidance Teacher At Muhammadiyah 1 Elementary School (Mumtaz) Taman Sidoarjo', 9 December 2025.

[49] Ma'rufah, 'Interview With Inclusion Guidance Teacher At Muhammadiyah 1 Elementary School (Mumtaz) Taman Sidoarjo'.

[50] Robbi, 'Interview With Quranic Reading And Writing Teacher At Muhammadiyah 2 Elementary School (Mumtaz) Taman Sidoarjo'.

[51] Sholihah, 'Interview With Quranic Reading And Writing Teacher At Muhammadiyah 2 Elementary School (Mumtaz) Taman Sidoarjo'.

[52] Adetia Yusniarti, 'Interview With Inclusion Guidance Teacher At Muhammadiyah 2 Elementary School (Mumtaz) Taman Sidoarjo', 9 December 2025.

suggests the presence of emerging memorization skills that require further reinforcement and repetition.[53]

The two students who achieved a higher level of memorization were confirmed by their mentor, Dian Kusuma Ningsih. She explained that although the learning process progressed very slowly, these children demonstrated steady improvement. Similar to findings in the first group, these students showed a clear preference for memorizing Qur'an using rhythmic clapping, which contributed to emotional comfort and engagement.[54] Beyond these two learning groups, an exceptional case was identified involving one child with special needs who participated in Qur'an learning alongside neurotypical peers. Notably, this student's memorization ability surpassed that of other inclusive learners. According to the *tahfidz* mentor, the student had memorized one and a half juz, including all of Juz 30 and Surah Al-Baqarah verses 1 to 70.[55]

Daily assessments and formal evaluations confirmed that the student's recitation complied with *tajwid* rules and was performed using the Hijaz melody accompanied by clapping. This finding demonstrates that, under supportive conditions and appropriate inclusion, the Tajdied Method can significantly enhance Qur'an memorization outcomes among children with special needs.[56] Overall, these findings indicate that the implementation of the Tajdied Method for children with special needs is effective but highly dependent on individual attention capacity, emotional responsiveness, and learning environment. While rhythmic clapping and enjoyment-based strategies foster positive engagement and memorization for many students, others require further adaptation and individualized support. This underscores the importance of flexibility, patience, and inclusive pedagogical practices in Qur'anic memorization programs.

Figure 1. Process Of Teaching And Memorizing Qur'an Using Tajdied Method

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[53] Jia Isma Fityassaludi, 'Interview With Inclusion Guidance Teacher At Muhammadiyah 2 Elementary School (Mumtaz) Taman Sidoarjo', 9 December 2025; Azalia Putri Salsabila, 'Interview With Inclusion Guidance Teacher At Muhammadiyah 2 Elementary School (Mumtaz) Taman Sidoarjo', 9 December 2025.

[54] Dian Kusuma Ningsih, 'Interview With Inclusion Guidance Teacher At Muhammadiyah 2 Elementary School (Mumtaz) Taman Sidoarjo', 9 December 2025.

[55] Al Faruq, 'Interview With Quranic Reading And Writing Teacher At Muhammadiyah 1 Elementary School (Mumtaz) Taman Sidoarjo'.

[56] Swestikasari, 'Interview With Quranic Reading And Writing Teacher At Muhammadiyah 1 Elementary School (Mumtaz) Taman Sidoarjo'.

CONCLUSION

This study demonstrates that the Tajdied Method contributes meaningfully to supporting Qur'anic memorization among children with special needs by facilitating emotionally engaging, rhythmic, and embodied learning experiences within inclusive settings. Beyond confirming its pedagogical effectiveness, the findings reveal that variation in memorization outcomes reflects individual cognitive, sensory, and emotional characteristics rather than instructional inadequacy, thereby challenging deficit-oriented interpretations commonly found in special education discourse. Theoretically, this research advances living Qur'an studies by extending its analytical application to inclusive educational contexts, an area that remains underrepresented in existing scholarship. By framing Qur'anic memorization as a lived religious practice shaped by emotional engagement, bodily participation, and social interaction, the study moves living Qur'an analysis beyond ritual and communal practices toward formal educational spaces and childhood religious experiences. This contribution reinforces the understanding of the Qur'an not merely as a text to be mastered, but as a dynamic presence that is continuously lived and negotiated within diverse human conditions.

From the perspective of inclusive education, the study offers broader implications by demonstrating that effective Qur'anic learning does not require uniform cognitive performance but rather pedagogical flexibility, emotional safety, and meaningful engagement. These insights are applicable beyond the local case, providing a conceptual framework for educators, curriculum developers, and religious institutions seeking to design inclusive Qur'anic programs in varied cultural and institutional. Practically, the findings suggest that Qur'anic memorization programs for children with special needs should prioritize process over outcome, enjoyment over pressure, and relational interaction over rigid targets. Future research is encouraged to adopt longitudinal and interdisciplinary approaches to further examine how lived Qur'anic practices develop over time across different inclusive settings, thereby strengthening both the theoretical development of the living Qur'an and the practical advancement of inclusive Islamic education.

LIMITATIONS

This study has several limitations that should be carefully considered when interpreting its findings. First, the research was conducted within a single educational institution, which may limit the generalizability of the results to other inclusive Qur'anic learning contexts. Second, the qualitative design relied on observations and interviews, which capture rich contextual data but are inherently influenced by participants' perspectives and researcher interpretation. Additionally, variations in students' cognitive and emotional conditions were observed but not measured using standardized psychological instruments, which may limit the depth of analysis regarding individual learning differences. However, these limitations reflect contextual and methodological considerations rather than errors, and they do not undermine the validity of the findings, as the study aimed to explore lived educational practices rather than to produce generalized or causal conclusions.

AUTHOR CONTRIBUTIONS

The author was solely responsible for the conceptualization and design of the study, including the formulation of research questions and methodological framework. The author conducted data collection through observations, interviews, and documentation, as well as data analysis and interpretation using a qualitative analysis approach. In

addition, the author prepared the manuscript, revised it critically for intellectual content, and approved the final version for submission. All aspects of the research and writing process were completed independently by the author.

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