

LEARNING TAHFIDZ AL-QUR'AN FOR PERSONS WITH DISABILITIES

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ABSTRACT

This study aims to examine the implementation of tahfidz Al-Qur'an learning for students with special needs at SLB Negeri Seduri Mojokerto by focusing on three main aspects, namely the characteristics of the students who participate in the program, the learning objectives to be achieved, and the learning strategies used by teachers in the implementation process. This study uses a qualitative approach with a single case study design. Data were obtained through in-depth interviews with school principals, Islamic religious education teachers, and special assistant teachers, direct observation of learning activities, and documentation review. Data analysis was carried out by the stages of data reduction, data presentation, and conclusion drawn, while the validity of the data was tested through the source triangulation technique. The results of the study showed that the students involved in the tahfidz program were students with visual impairment, physical disability, and mild intellectual, with the dominance of visually impaired students because their learning characteristics were more in accordance with auditory and tactile methods. The purpose of tahfidz learning is not only directed at the achievement of memorization, but also at strengthening faith, forming morals, and internalizing spiritual values in daily life. The learning strategies applied include daily routine deposits, talaqqi and tikkar methods, the use of audio murottal, the use of Braille Qur'an, and digital media support such as Qur'an pens. Evaluations are carried out flexibly taking into account the individual abilities of the students. The conclusion of this study emphasizes that the success of the tahfidz program is influenced by the suitability of the strategy with the characteristics of the students, the clarity of learning objectives, and the synergistic support of teachers, parents, and the school environment as the main supporting factors.

Keywords: Tahfidz-Al-Qur'an; Learning-Strategies; Special-Needs-Students.

INTRODUCTION

Inclusive education is a form of implementing human rights in providing equitable access to quality education for all children, regardless of their physical, intellectual, or social conditions. This educational system emphasizes that every child deserves learning opportunities according to their potential and limitations. In Indonesia, one of the most tangible applications of inclusive education is through *Sekolah Luar Biasa* (SLB), or special schools, which serve students with various disabilities, such as visual impairment, hearing impairment, intellectual disabilities, physical disabilities, and autism. These schools not only focus on academic achievement but also serve as institutions for character building, spiritual development, and the cultivation of students' diverse talents (Dr. Suharsiwi, 2020).

In the context of Islamic education, one program that has gained prominence in special schools is the Tahfidz Al-Qur'an program. This program carries strong urgency because it does not merely aim at memorization but also at fostering religious character, strengthening faith, and instilling moral and spiritual values in daily life. (Falah Amelia et al., 2024) emphasized that the implementation of Braille Qur'an learning significantly improves the ability of visually impaired students to read and memorize the Qur'an while also enhancing their confidence. This highlights that with appropriate strategies and media, physical limitations are not a barrier to spiritual achievement.

Nevertheless, implementing Tahfidz learning for students with special needs entails unique challenges. Cognitive and physical barriers require teachers to modify instructional methods and adopt adaptive learning media. For instance, visually impaired students rely more on auditory and tactile senses, making audio *murrotal* and Braille Qur'an essential learning tools. Meanwhile, students with mild intellectual disabilities require intensive repetition to retain memorization. The integration of technology has also played an important role in supporting this process. (Febriana & Sya'bani, 2024) demonstrated that digital platforms such as YouTube can effectively enhance Qur'anic reading skills among inclusive students, thereby confirming that technology provides a practical solution to the limitations of conventional media.

In addition to methods and media, the success of Tahfidz learning in special schools is strongly influenced by parental and teacher support. Parents serve as the primary companions outside school, facilitating learning media and providing motivation. (Fauziah et al., 2024) revealed that parental involvement has a significant positive impact on the educational development of children with special needs, including Qur'anic memorization practices at home. Teachers, on the other hand, act not only as instructors but also as motivators and facilitators who must be capable of understanding each student's unique characteristics. This aligns with the findings of Hadi et al. (2023), which suggest that effective Tahfidz strategies require a combination of daily memorization routines, peer correction, and the use of supportive learning tools.

The urgency of this study also stems from the limited research addressing the implementation of Tahfidz Al-Qur'an programs in special schools. In fact, such programs have strong potential to develop Qur'anic generation with noble character despite physical or intellectual challenges. Academic inquiry is therefore essential in order to identify more adaptive, innovative, and practical learning models that can serve as references for other schools. Furthermore, this study underscores the importance of an inclusive perspective in Islamic education highlighting that the Qur'an, as divine guidance, can be taught and memorized by all individuals without exception.

Based on this background, the present study focuses on three main objectives: to identify the types of disabilities among students participating in the Tahfidz Al-Qur'an program at SLB Negeri Seduri Mojokerto, to analyze the learning objectives formulated in the program, and to describe the instructional strategies applied by teachers in accompanying students. This research is expected to enrich the literature on inclusive education within the Islamic framework and to provide practical contributions for teachers and parents in guiding students with special needs toward successful Qur'anic memorization.

RESEARCH METHODS

This research employed a qualitative approach with a single case study design. A qualitative method was chosen because it allows the researcher to explore the phenomenon of Tahfidz Al-Qur'an learning for students with special needs in depth, focusing on meaning, context, and processes rather

than numerical measurement. The case study design was considered appropriate because the research concentrated on a single institution, namely SLB Negeri Seduri Mojokerto, which has implemented a special Tahfidz program for its students.

The scope of the research covered the characteristics of disabilities involved in the Tahfidz program, the learning objectives, and the strategies applied by teachers in the learning process. The main object of the study was the implementation of Tahfidz learning for students with visual impairment as the dominant group, supported by several students with physical disabilities and mild intellectual disabilities.

The primary data sources consisted of the school principal, Islamic education teachers, special supervisors, and students participating in the program. The researcher also utilized secondary data such as school documents, program schedules, and supporting learning materials. Data were collected using three techniques: in-depth interviews to explore teachers' and students' experiences, direct observation of Tahfidz learning activities both inside and outside the classroom, and documentation of learning media, evaluation tools, and activity reports

The instruments of this research were the researcher herself as the key instrument, supported by interview guides, observation sheets, and documentation checklists. To ensure the validity and credibility of the data, triangulation was applied through the comparison of data obtained from different sources, techniques, and times. Member checking was also conducted by confirming the findings with key informants.

Operationally, the research variables were defined as follows: disability characteristics, referring to the physical, cognitive, and sensory conditions of students participating in the program, learning objectives, referring to the intended outcomes of Tahfidz activities, both in terms of memorization and character development; and learning strategies, referring to the methods, media, and evaluation techniques employed by teachers to facilitate students' Qur'anic memorization.

The data analysis followed the interactive model of Miles and Huberman, which includes three main stages: data reduction, data display, and conclusion drawing/verification. Data reduction was performed by selecting, simplifying, and focusing on relevant information from the field. The data display was presented in the form of narrative descriptions and matrices to illustrate patterns and relationships. Finally, conclusion drawing and verification were carried out continuously to ensure the findings were consistent, valid, and reflective of the actual situation in the field.

RESULTS AND DISCUSSION

Characteristics of Students with Disabilities in the Tahfidz Program

The participants of the tahfidz program at SLB Negeri Seduri Mojokerto consist of students with visual impairments, physical disabilities, and mild intellectual disabilities. Among these groups, students with visual impairments are the dominant participants, as their learning characteristics are most compatible with memorization methods based on auditory and tactile modalities. This reflects a natural alignment between the learning strategies used and the students' specific learning profiles.

Students with visual impairments are able to engage effectively in tahfidz activities through the use of Braille Qur'an, talaqqi (direct recitation with teachers), and audio murottal. (Rudiyati, 2019) emphasized that students with visual impairments rely heavily on auditory and tactile channels to access information, making these methods particularly effective. Their success is thus supported not only by motivation but also by the availability of appropriate learning media

Students with physical disabilities also demonstrate good memorization abilities, although motoric limitations sometimes affect their consistency in attending the program. (Kementerian Pendidikan, Kebudayaan, Riset, 2022) notes that physical disabilities do not necessarily correspond with cognitive barriers, allowing students with motoric challenges to participate fully when supported by adaptive strategies. This underscores the need for inclusive practices that separate physical from cognitive considerations.

Students with mild intellectual disabilities are provided with simplified memorization targets, often limited to short surahs. Such differentiated targets are aligned with the principles of inclusive education, which emphasize the right of every student to learn according to their cognitive capacities (PPPPTK TK & PLB., 2016). In this way, all students are given meaningful opportunities to participate.

In contrast, students with hearing impairments are not yet included in the program due to the absence of Qur'anic learning media based on sign language. This reveals that the tahfidz program still lacks inclusivity for this group. (Abidin Jundi et al., 2023) demonstrated that sign-language-

based hijaiyah models are highly effective for students with hearing impairments. Therefore, similar innovations are required for broader accessibility.

The dominance of visually impaired students is not the result of exclusivity but rather of media readiness and methodological suitability. (Falah Amelia et al., 2024) found that the use of Braille Qur'an significantly enhances reading and memorization abilities among visually impaired students. With adequate learning resources, this group finds it easier to succeed compared to others.

Overall, the characteristics of the students in the tahfidz program show that participation is largely determined by the alignment of instructional media, strategies, and cognitive abilities. To achieve full inclusivity, new innovations in learning media and methodology are necessary, particularly for students with hearing impairments and multiple disabilities.

Objectives of Tahfidz Al-Qur'an Learning

The primary objective of the tahfidz program at SLB Negeri Seduri Mojokerto is the development of Islamic character. The program is not only concerned with the quantitative achievement of memorization but rather emphasizes the internalization of values such as patience, discipline, perseverance, and Qur'anic morality in students' daily lives. Memorization serves as a means of character formation rather than a final goal.

(Ikhwan, 2018) asserted that Qur'an-based education must function as the foundation for character building. The act of memorization provides a vehicle for instilling spiritual and moral values rather than serving merely as textual mastery. Thus, the orientation of the tahfidz program at SLB Seduri is consistent with the broader aims of Islamic education.

Another important objective is to enhance students' self-confidence. Many students with special needs face social and psychological barriers, making self-confidence a critical area of development. (Annisa Raudhatul Afra, 2023) reported that participation in tahfidz activities fosters motivation and confidence among special needs students, as each achievement in memorization is perceived as a valued accomplishment.

Furthermore, tahfidz serves as both a psychological and spiritual therapy. By memorizing the Qur'an, students experience inner peace and a sense of spiritual closeness. (Falah Amelia et al., 2024) demonstrated that Braille Qur'an learning not only improves literacy but also strengthens the religiosity of visually impaired students, providing positive psychological outcomes.

Parental involvement is also emphasized as an integral objective of the program. Parents are encouraged to assist their children with revision at home, ensuring continuity of learning. (Fauziah et al., 2024) highlighted that parental involvement plays a significant role in the educational success of children with special needs, including Qur'anic memorization practices.

Taken together, the objectives of the tahfidz program are holistic, encompassing religious, moral, psychological, and social dimensions. Such orientation confirms that the program is not only an academic initiative but also a comprehensive framework for personal and spiritual development.

These objectives position the tahfidz program at SLB Seduri as more than a routine religious practice. Instead, it functions as a comprehensive educational strategy that contributes to character formation, confidence building, and the strengthening of school-family collaboration.

Strategies in Tahfidz Al-Qur'an Learning

The strategies applied in the tahfidz program at SLB Seduri are multisensory in nature. This includes the use of audio murottal, Braille Qur'an, talaqqi, and talking Qur'an. Such an approach enables students to optimize the functioning senses they possess, particularly auditory and tactile faculties among visually impaired learners.

(PPPPTK TK & PLB., 2016) emphasized that multisensory approaches are highly effective for children with special needs because they transform abstract material into concrete experiences. In the context of tahfidz, auditory repetition and tactile interaction serve as crucial supports for memory retention.

Daily routine practice is another central strategy, requiring students to review their memorization each morning before other lessons begin. This habituation not only reinforces memorization but also instills discipline and builds a religious routine. (Hartinah & Hendriani, 2022) found that daily routines and peer correction effectively enhance both learning outcomes and social competence in special needs students.

Peer correction is also implemented, in which students listen to and correct each other's memorization. This method simultaneously strengthens memorization and fosters a sense of

cooperation. Such practice aligns with Vygotsky's *Zone of Proximal Development* theory, which underscores the importance of scaffolding through social interaction.

Evaluation in the tahfidz program is conducted flexibly, with emphasis placed on participation and consistency rather than rigid memorization targets. This reflects a humanistic paradigm that prioritizes students' psychological comfort. (Kementerian Pendidikan, Kebudayaan, Riset, 2022) also advocates differentiated evaluation methods in inclusive education to suit individual abilities.

Despite these adaptive strategies, challenges remain, particularly regarding the absence of learning media for hearing-impaired students and limited instructional time. (Febriana & Sya'bani, 2024) suggested the development of visual-based digital media, such as interactive videos, to better accommodate the needs of hearing-impaired learners in Qur'anic education.

Overall, the strategies applied at SLB Seduri represent a creative and adaptive response to students' diverse needs. By combining multisensory learning, daily routines, peer correction, and flexible evaluation, the program demonstrates significant inclusivity. However, the expansion of innovative media remains crucial for the program to reach all categories of disabilities.

CONCLUSIONS

This study concludes that the implementation of the Tahfidz Al-Qur'an program at SLB Negeri Seduri Mojokerto has been successfully adapted to the characteristics of students with special needs. The participants of the program consist mainly of students with visual impairments, with the addition of students with physical disabilities and mild intellectual disabilities, while those with hearing impairments have not yet been fully accommodated due to the lack of appropriate media. The objectives of the program go beyond the quantitative achievement of memorization and instead emphasize the internalization of religious values, the strengthening of Islamic character, and the improvement of students' self-confidence. In this regard, tahfidz serves as both an academic and a therapeutic activity that enhances students' psychological well-being and spiritual growth. In terms of strategy, the program applies a multisensory approach through Braille Qur'an, audio murottal, talaqqi, peer correction, and flexible evaluation methods. These strategies reflect inclusive and humanistic principles, allowing students to participate actively according to their individual capacities. However, challenges remain in expanding inclusivity, especially for students with hearing impairments, who require more innovative learning media. Therefore, the sustainability of the program depends on continuous innovation, stronger collaboration with parents, and the integration of adaptive technology to ensure that tahfidz learning can truly embrace all categories of students with special needs.

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