

Integrating Inclusive Education and the Wafa Method: A Multisensory Model for Qur'anic Memorization in Islamic Boarding Schools

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Abstract. Inclusive education in Islamic boarding schools, particularly in Qur'anic memorization (*tahfidz al-Qur'an*) programs for students with special needs, remains underexplored in academic research. This study aims to develop and analyze the implementation of a Wafa-based tahfidz curriculum employing a multisensory approach to accommodate diverse learning needs. Using a qualitative case study design, the research was conducted at Pesantren Uswatun Hasanah Lubuklinggau. Data were collected through participant observation, in-depth interviews, and document analysis and were analyzed thematically. The findings indicate that multisensory adaptations of the Wafa method, including visual media for deaf students, rhythmic and melodic elements for students with autism, and combined visual-auditory stimulation for students with Down syndrome, contributed to improving the quality of Qur'anic memorization. Learning motivation, self-confidence, and a supportive boarding school environment were also identified as key factors influencing learning success. This study proposes an inclusive tahfidz curriculum model integrating curriculum flexibility, multisensory instructional strategies, and a supportive learning environment, thereby contributing to the advancement of inclusive Islamic education in pesantren settings.

Keyword: Inclusive Curriculum; Islamic Boarding School; Multisensory Learning; Qur'anic Memorization; Wafa Method

Abstrak. Pendidikan inklusif di pesantren, khususnya dalam pembelajaran tahfidz al-Qur'an bagi santri berkebutuhan khusus, masih relatif kurang mendapat perhatian dalam kajian akademik. Penelitian ini bertujuan untuk mengembangkan dan menganalisis implementasi kurikulum tahfidz al-Qur'an berbasis metode Wafa dengan pendekatan multisensori yang mampu mengakomodasi keberagaman kebutuhan belajar santri. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus di Pesantren Uswatun Hasanah Lubuklinggau. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan analisis dokumen, kemudian dianalisis secara tematik. Hasil penelitian menunjukkan bahwa adaptasi multisensori metode Wafa, berupa media visual bagi santri tunarungu, unsur ritmis dan melodi bagi santri autisme, serta kombinasi stimulasi visual dan auditori bagi santri dengan Down syndrome, berkontribusi terhadap peningkatan kualitas hafalan Al-Qur'an. Motivasi belajar, kepercayaan diri, dan lingkungan pesantren yang suportif juga menjadi faktor penting dalam keberhasilan pembelajaran. Penelitian ini menghasilkan model kurikulum tahfidz inklusif yang mengintegrasikan fleksibilitas kurikulum, strategi multisensori, dan lingkungan belajar yang mendukung sebagai kontribusi bagi pengembangan pendidikan Islam inklusif di pesantren.

Kata Kunci: Hafalan Al-Qur'an; Kurikulum Inklusif; Metode Wafa; Pembelajaran Multisensori; Pondok Pesantren

Article history:

Received
10 January 2026

Revised
18 March 2026

Accepted
26 April 2026

Available online
6 May 2026

Introduction

Inclusive education has emerged as a global educational agenda that emphasizes equitable access, participation, and learning opportunities for all students regardless of their physical, cognitive, sensory, emotional, or social conditions. The contemporary paradigm of inclusive education no longer focuses merely on physical access to educational institutions but also on the provision of adaptive learning environments capable of accommodating diverse learner characteristics and needs. Educational systems are increasingly expected to develop responsive curricula, differentiated instructional strategies, and supportive learning ecosystems that enable every learner to achieve their full potential. Recent studies have highlighted that inclusive education requires not only policy commitment but also pedagogical transformation that addresses learner diversity through flexible curriculum design and innovative instructional practices (Apriliani et al., 2024; Munawaroh & Meedeng, 2024).

From the perspective of Islamic education, the concept of inclusion is deeply rooted in the ethical principles of justice (*al-'adl*), compassion (*rahmah*), equality, and respect for human dignity (*karāmat al-insān*). These values affirm that every individual possesses equal rights to acquire knowledge and educational opportunities regardless of personal limitations or differences. Such principles are reflected in the Qur'anic message of universal mercy as expressed in Surah Al-Anbiya (21:107):

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“And We have not sent you, [O Muhammad], except as a mercy to all the worlds.”

This verse provides a theological foundation for inclusive educational practices within Islamic institutions by emphasizing compassion, justice, and non-discrimination. Fazlur Rahman (1982) further argues that Islamic teachings not only encourage the pursuit of knowledge but also require educational systems to ensure equal access and opportunities for all learners. Consequently, the implementation of inclusive education in Islamic institutions should be viewed not merely as an administrative obligation but as a manifestation of fundamental Islamic values.

Within the Indonesian context, Islamic boarding schools (*pesantren*) occupy a strategic position in cultivating religious character, moral values, and spiritual development among students. Pesantren have historically served as centers of Islamic learning while simultaneously functioning as socio-cultural institutions that shape community values and identity. One of the most distinctive educational programs within pesantren is tahfidz al-Qur'an (*Qur'anic memorization*), which aims not only to strengthen memorization abilities but also to foster discipline, perseverance, self-regulation, and spiritual attachment to the Qur'an (Sari et al., 2025). In recent years, pesantren have increasingly been encouraged to adopt inclusive educational approaches in response to growing awareness regarding the educational rights of students with disabilities and special educational needs.

Despite these developments, the implementation of inclusive education in pesantren remains largely concentrated on social and moral inclusion, such as promoting acceptance, tolerance, and communal participation. Existing studies demonstrate that many inclusive pesantren have succeeded in fostering welcoming environments for students with disabilities; however, pedagogical inclusion remains insufficiently developed (Wibowo & Istiyani, 2023; Naqiyah et al., 2024). While students with special educational needs are increasingly accepted into pesantren communities, instructional practices, curriculum structures, assessment systems, and learning methodologies often remain largely uniform. As a result, many students encounter learning barriers because educational programs are not adequately adapted to their cognitive, sensory, emotional, and behavioral characteristics.

This challenge is particularly evident within tahfidz al-Qur'an programs. Memorizing the Qur'an is a complex cognitive process involving concentration, repetition, auditory processing,

visual recognition, memory retention, and affective engagement. Conventional tahfidz instruction typically relies on repetitive memorization techniques and standardized achievement targets. Although such approaches may be effective for many students, they frequently fail to accommodate learners with diverse educational needs, including students with hearing impairments, autism spectrum disorders, Down syndrome, intellectual disabilities, and other developmental conditions. Research concerning Qur'anic memorization among students with disabilities indicates that adaptive instructional approaches are essential for improving learning participation and achievement among these learners.

Recent scholarship further emphasizes the importance of multisensory learning approaches for students with special educational needs. Multisensory instruction engages multiple sensory channels simultaneously, including visual, auditory, kinesthetic, and tactile modalities, thereby facilitating information processing, retention, and recall. Educational research consistently demonstrates that multisensory approaches can enhance attention, motivation, engagement, and learning outcomes among students with diverse cognitive profiles. Such approaches are particularly beneficial for learners who experience difficulties in traditional instructional environments because they provide alternative pathways for understanding and memory formation. Consequently, multisensory pedagogy has become an important component of contemporary inclusive education frameworks.

One instructional approach that demonstrates significant potential for inclusive Qur'anic learning is the Wafa Method. Developed within Islamic educational settings, the Wafa Method integrates visualization, rhythm, melody, movement, and meaning-based learning into Qur'anic instruction. Unlike conventional memorization methods that primarily emphasize repetition, the Wafa Method seeks to engage multiple sensory modalities while simultaneously fostering emotional connection with the Qur'an. Previous studies have reported that the method improves reading fluency, memorization accuracy, learner motivation, and engagement among regular students (Permatasari et al., 2024). Nevertheless, empirical investigations focusing specifically on the application of the Wafa Method within inclusive tahfidz programs remain limited.

Several studies have examined aspects of Qur'anic learning and the Wafa Method. Miranti et al. (2025) investigated teachers' efforts in implementing tahfidz learning through the Wafa Method, while Lestari (2023) explored its effectiveness in Qur'anic instruction at the mustawa 'ula level. Other studies have discussed inclusive education in pesantren, adaptive curricula, and educational opportunities for students with disabilities (Wibowo & Istiyani, 2023; Munawaroh & Meedeng, 2024). However, these studies generally focus on curriculum implementation, institutional inclusion, leadership, or learning effectiveness separately. They do not specifically examine how the multisensory principles of the Wafa Method can be systematically integrated into an inclusive tahfidz curriculum designed to accommodate students with diverse educational needs within pesantren settings.

This limitation reveals a significant research gap. First, there remains a shortage of empirical studies investigating pedagogical inclusion within Qur'anic memorization programs. Second, limited attention has been devoted to curriculum development models capable of integrating inclusive education principles with Qur'anic learning methodologies. Third, research exploring multisensory instructional adaptations for students with disabilities in Islamic boarding school contexts remains scarce. Consequently, a comprehensive framework that combines inclusive curriculum design, multisensory pedagogy, and tahfidz learning is still lacking within the existing literature.

The present study seeks to address this gap by developing and analyzing an inclusive Qur'anic memorization curriculum based on the Wafa Method at Pesantren Uswatun Hasanah Lubuklinggau. The study investigates both curriculum development processes and instructional implementation strategies employed to accommodate students with special educational needs. Specifically, the research examines how multisensory adaptations are integrated into tahfidz

learning and how such adaptations contribute to learning effectiveness, student participation, and memorization achievement.

The novelty of this study lies in its integration of three dimensions that have rarely been examined simultaneously within previous scholarship: inclusive education principles, multisensory learning theory, and the Wafa Method within the context of pesantren-based tahfidz education. Unlike previous studies that focus either on inclusive education or Qur'anic learning separately, this research proposes an inclusive tahfidz curriculum model that systematically combines curriculum flexibility, differentiated instructional strategies, and multisensory learning experiences. The findings are expected to contribute both theoretically and practically to the development of inclusive Islamic education by providing an adaptive curriculum framework that can be implemented in pesantren and other Qur'anic educational institutions serving students with diverse learning needs.

Methods

Research Design

This study employed a qualitative approach using an intrinsic case study design. A case study was selected because the research sought to obtain an in-depth understanding of the development and implementation of an inclusive Qur'anic memorization (*tahfidz al-Qur'an*) curriculum based on the Wafa Method within its real-life educational context. According to Yin (2018), a case study is appropriate when researchers aim to investigate a contemporary phenomenon within its natural setting and when the boundaries between the phenomenon and context are not clearly evident. The focus of this study was the development of an inclusive tahfidz curriculum and its implementation for students with special educational needs in an Islamic boarding school environment.

Research Context and Participants

The study was conducted at Pondok Pesantren Modern Uswatun Hasanah Lubuk Linggau, South Sumatra, Indonesia, from April to September 2025. The pesantren was selected purposively because it has implemented an inclusive tahfidz learning program for students with special educational needs for more than five years and has adapted the Wafa Method to accommodate diverse learning characteristics.

Participants were selected through purposive sampling based on their direct involvement in curriculum development and learning implementation. A total of twenty-two participants were involved in the study, consisting of six tahfidz teachers responsible for implementing the Wafa Method, one curriculum coordinator responsible for curriculum design and evaluation, two boarding school leaders involved in educational policy and decision-making, five parents of inclusive students who provided information regarding learning support at home, and eight students with special educational needs who participated in the inclusive tahfidz program. The students represented diverse learning profiles, including hearing impairment, autism spectrum disorder, and Down syndrome.

Data Collection

Data were collected through in-depth interviews, participant observation, and document analysis. First, semi-structured in-depth interviews were conducted with all participant groups. The interview protocol explored four main themes: (1) curriculum planning and development, (2) adaptation of the Wafa Method for inclusive learners, (3) challenges and supporting factors in curriculum implementation, and (4) perceived impacts of the program on students' Qur'anic memorization achievement. Each interview lasted between 45 and 90 minutes and was audio-recorded with participants' consent.

Second, participant observation was conducted during tahfidz learning activities. The researcher attended classroom sessions and systematically observed instructional practices, teacher-student interactions, multisensory learning activities, classroom management strategies, and students' engagement during memorization sessions. Observation field notes were recorded immediately after each session to capture contextual information and emerging patterns.

Third, document analysis was carried out to examine institutional documents related to curriculum implementation. These documents included curriculum guidelines, tahfidz syllabi, lesson plans, student progress reports, assessment records, and administrative policies related to inclusive education. Document analysis was used to validate and complement findings obtained from interviews and observations.

In addition, secondary data were obtained from books, journal articles, policy documents, and previous studies concerning inclusive education, Islamic boarding schools, multisensory learning, and the Wafa Method.

Data Trustworthiness

The trustworthiness of the study was established through credibility, transferability, dependability, and confirmability criteria proposed by Lincoln and Guba (1985).

Credibility was ensured through prolonged engagement in the research field for six months and through triangulation of data sources and methods. Source triangulation was conducted by comparing information obtained from teachers, administrators, parents, and students. Methodological triangulation was achieved by comparing findings from interviews, observations, and document analysis.

Transferability was strengthened by providing a rich and detailed description of the research context, participants, curriculum implementation process, and learning environment, enabling readers to assess the applicability of findings to similar educational settings.

Dependability was maintained through an audit trail documenting all research procedures, including participant selection, data collection processes, coding procedures, and analytical decisions.

Confirmability was established through reflexive note-taking and member checking. Preliminary findings were shared with selected participants to verify the accuracy and credibility of interpretations and to minimize researcher bias.

Data Analysis

Data were analyzed using the interactive model developed by Miles, Huberman, and Saldana (2014), consisting of data condensation, data display, and conclusion drawing/verification.

The first stage, data condensation, involved organizing, selecting, simplifying, and coding raw data obtained from interviews, observations, and documents. During this process, meaningful units related to curriculum development, instructional adaptation, multisensory learning strategies, supporting factors, and implementation challenges were identified and categorized.

The second stage, data display, involved presenting the organized data in the form of thematic matrices, descriptive narratives, and category tables. This process enabled the researcher to identify relationships among themes, compare participants' perspectives, and detect recurring patterns across different data sources.

The third stage, conclusion drawing and verification, involved interpreting emerging themes and constructing explanations regarding the development and implementation of the Inclusive Wafa Curriculum. Conclusions were continuously verified by revisiting the original data, comparing evidence across sources, conducting member checking, and ensuring consistency between findings and supporting documentation. This iterative process continued until thematic saturation and analytical consistency were achieved.

Results and Discussion

Development of the WAFa Curriculum Through a Multi-Sensory Approach at Uswatun Hasanah Islamic School

The research findings indicate the WAFa method implemented at Uswatun Hasanah Islamic Boarding School integrates visual, auditory, and kinesthetic elements that facilitate inclusive students in recognizing hijaiyah letters, understanding tajwid rules, and memorizing Qur'anic verses. This method is designed to adapt instructional strategies to students' cognitive, emotional, and social needs, particularly those of children with special needs. In line with this finding, Putri Kartika Sari (2024) states that the WAFa method accommodates children's learning modalities visual, auditory, and kinesthetic, while simultaneously optimizing their multiple intelligences. As a result, Qur'anic learning through the WAFa method becomes more engaging, less monotonous, and psychologically comfortable for learners.

The material presentation strategies in the WAFa-based curriculum, which employ colorful visual media, songs, tilawah tones, body movements, and hands-on practice, have been shown to significantly improve the quality of Qur'anic learning for inclusive students. This multisensory approach enhances students' focus, memory retention, and learning motivation, thereby making the Qur'anic learning process more effective and meaningful. These findings are consistent with Fernald's theory, as cited in Sandjaja (2022), which emphasizes that the involvement of multiple senses in the learning process strengthens comprehension and information retention, particularly for students with special needs. Similarly, Ismayanti explains that a multisensory approach is an effective instructional strategy because it activates multiple senses simultaneously, creating a more enjoyable and meaningful learning experience (Ismayanti 2025). Sandjaja (2022) further affirms that multisensory learning is effective in improving the reading and writing abilities of children with special needs, as it aligns with their unique learning characteristics.

From the perspective of learning objectives, the WAFa method does not focus solely on memorization but also emphasizes comprehension, the ability to read the Qur'an with correct tajwid, and the creation of an enjoyable learning experience. Students are encouraged to develop a sense of closeness to the Qur'an rather than simply pursuing memorization targets. In addition, the pesantren environment at Uswatun Hasanah plays a significant role in supporting the effectiveness of the WAFa method. A conducive learning atmosphere, the reinforcement of spiritual values, and active parental involvement contribute substantially to the success of the learning process. Students experience a comprehensive educational ecosystem that extends beyond teacher instruction to include support from families and the surrounding community.

The WAFa curriculum at Uswatun Hasanah provides extensive opportunities for individual adaptation. Teachers are required to be creative in adjusting instructional strategies to the cognitive, emotional, and social development of children with special needs. This flexibility allows students to learn at their own pace without feeling pressured by uniform standards. Children with special needs who learn through a multisensory approach tend to demonstrate higher self-confidence, feel more appreciated, and exhibit a positive attitude toward Qur'anic learning (Wulandani and Azka 2025). They perceive themselves as individuals with unique needs rather than being treated uniformly without consideration of the challenges they face.

The development of a WAFa based curriculum at Uswatun Hasanah Islamic Boarding School in Lubuklinggau has been proven to enhance the quality of Qur'anic learning for inclusive students through a flexible curriculum structure and a multisensory instructional approach. The curriculum offers significant advantages over Qur'anic learning curricula in institutions that have not yet implemented the WAFa method.

Implementation of WAFa in Al-Qur'an Learning for Inclusive Students at Uswatun Hasanah Islamic School

When viewed through Abraham Maslow's hierarchy of needs theory (Maslow 1943), the implementation of the WAFa-based curriculum at Uswatun Hasanah Lubuklinggau can be understood as a gradual fulfillment of the needs of inclusive learners. Maslow's hierarchy is

employed as an analytical framework to map the relationship between each level of inclusive learners' needs and the practical implementation of the Wafa curriculum at Pesantren Uswatun Hasanah. The visualization of Maslow's hierarchy of needs presented in Figure 1 represents the conceptual structure used to explain how the fulfillment of physiological needs, safety, social belonging, self-esteem, and self-actualization are interconnected within the Wafa-based Qur'anic learning process.

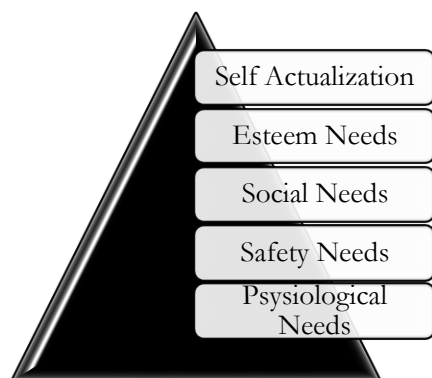


Figure 1. Abraham Maslow's hierarchy of needs theory

At the first level, namely physiological needs, the findings indicate that the Qur'anic learning process at Uswatun Hasanah is designed with careful consideration of inclusive students' learning comfort. The use of diverse and multisensory learning media, such as Wafa practice videos, memorization through song rhythms using a sound box, and colorful visual illustrations, has been shown to create a more relaxed and enjoyable learning environment. These media function as sensory stimuli that help students maintain focus and reduce boredom during Qur'anic learning (Azzahra Kamila Cahyani Masdar et al. 2024). This condition is particularly crucial for inclusive learners, who tend to have shorter attention spans and require instructional approaches that do not impose excessive pressure.

Observational data further reveal that the calm and religious environment of the Uswatun Hasanah pesantren supports the concentration of inclusive learners. They participate in halaqah activities together with regular students without segregation. In practice, teachers implement the Wafa method by integrating audio, visual, and kinesthetic media, such as sound boxes, hand movements demonstrated in videos, and gradual repetition of recitations. This approach assists inclusive learners in recognizing Arabic letters more quickly and accurately.

At the second level, the need for safety, the implementation of the Wafa curriculum at Uswatun Hasanah reflects an inclusive and humanistic approach. Inclusive learners feel secure because they are not separated from their peers during the learning process. Interviews with teachers indicate that educators intentionally apply gentle, patient, and non-punitive approaches. Students are given opportunities to practice reading the Qur'an without fear of making mistakes. This pressure-free learning environment fosters a sense of psychological safety that is essential for encouraging inclusive learners' willingness to engage actively in learning (Suhaila Nasywa A and Ibnu Muthi 2025). Parents also perceive this sense of safety. They believe that the Wafa method makes Qur'anic learning more enjoyable and less intimidating for their children. Learning activities that resemble play encourage students to explore and try without hesitation. As a result, parents' trust in the pesantren increases, providing an essential foundation for the sustainability of the Wafa curriculum as an inclusive and friendly approach to Qur'anic education.

At the third level, the need for love and belonging, the findings demonstrate that the learning atmosphere at Uswatun Hasanah is built upon warm and supportive social relationships. Teachers consistently provide motivation and attention while actively involving inclusive learners in peer-group activities. Inclusive learners are not positioned as a separate group but as an integral part of the halaqah community. This social support fosters a sense of togetherness and strengthens

students' self-identity as valuable participants in the Qur'anic learning process (Anjani, Marliani, and Hanifah 2025).

Inclusive learners sit together with their peers in halaqah sessions, participate in reading and memorization activities, and receive equal learning opportunities. Although teachers provide additional support when needed, such assistance is delivered proportionally to ensure that inclusive learners do not feel different. Interviews with parents reveal that their children feel more accepted, experience less insecurity, and demonstrate increasing confidence in social interactions. These findings indicate that the WAFa method contributes to the creation of a socially inclusive and supportive pesantren environment.

The fourth level concerns the need for esteem. The WAFa curriculum provides broad opportunities for teachers to express appreciation for the achievements of inclusive learners. Observations show that teachers actively offer praise when students successfully read letters or memorize verses, even when these achievements are relatively modest. Such appreciation plays a crucial role in fostering self-confidence and self-worth among inclusive learners. At Uswatun Hasanah, inclusive students consistently receive positive reinforcement from both teachers and peers. Each successful Qur'anic recitation is acknowledged with verbal praise such as "*MashaAllah*, very good," often accompanied by applause from classmates. These positive responses foster students' pride and increased motivation to learn (Annisa 2022). Parents also report that their children have become more confident in reading the Qur'an at home as a result of habitual appreciation experienced in the pesantren environment.

At the highest level, self-actualization, the study finds that the WAFa curriculum at Uswatun Hasanah effectively encourages inclusive learners to develop their full potential. Students are not only able to read and memorize the Qur'an but also apply their memorization in daily worship practices, such as prayer. Some inclusive learners are even featured in tahfidz graduation ceremonies according to the level of memorization they have achieved. Based on documentation of students' achievement records, it was found that several learners who initially could only recognize Arabic letters were, after several months, able to read and memorize short surahs. Some of them also demonstrated sufficient confidence to lead prayers using the surahs they had memorized in front of their peers.

These findings align with Maslow's hierarchy of needs and provide empirical evidence that WAFa-based education at Pondok Pesantren Uswatun Hasanah is more effective than conventional approaches in improving the quality of Qur'anic learning for inclusive learners. This study is also consistent with the findings of Shidqi and Budi (2023) who reported that multisensory learning methods enhance focus, concentration, and memory among children with special needs. Similarly, Pratiwi emphasized that the use of innovative techniques in the Qur'anic curriculum contributes to increasing inclusive learners' self-confidence and sense of acceptance in the learning process (Lestari 2023).

Analysis of the Opportunities and Challenges in Implementing the WAFa Method in Inclusive Qur'an Memorization Learning at Uswatun Hasanah Islamic School

The implementation of the WAFa method using a multisensory approach in Qur'anic memorization learning for inclusive students at Uswatun Hasanah Islamic School demonstrates a close interaction between opportunities and challenges arising from pedagogical, institutional, and social factors. The effectiveness of the WAFa method is determined not solely by its technical characteristics but also by its alignment with students' psychological needs, the instructional approaches employed, and the institution's inclusive education paradigm.

From the perspective of Abraham Maslow's hierarchy of needs theory, the application of the WAFa method with a multisensory approach can be understood as a gradual process of fulfilling students' needs (Maslow 1943). The religious, safe, and communal pesantren environment fulfills the basic and safety needs of inclusive students (Muntakhib 2023). When inclusive students participate in halaqah sessions alongside their peers without segregation, they

experience the fulfillment of social needs (belongingness), namely the sense of acceptance as part of the pesantren community. This condition serves as a foundation on which students are guided toward higher level needs, such as esteem and self-actualization, through the ability to memorize and recite the Qur'an independently. Field findings indicate that inclusive students become more confident and do not perceive themselves as inferior when learning occurs in an inclusive and supportive environment, suggesting the fulfillment of psychological needs within Maslow's hierarchy.

The religious, calm, and community-based pesantren environment constitutes a major supporting factor. The culture of Qur'anic halaqah that involves all students without separating regular and inclusive learners reflects a substantive practice of inclusive education rather than a merely administrative one. This condition aligns with the principles of inclusion that emphasize acceptance, participation, and a sense of belonging for all learners. Qur'anic memorization through songs and rhythmic patterns helps inclusive students overcome limitations in concentration and short-term memory, thereby reducing the perception of memorization as a burdensome and stressful activity.

Another significant opportunity stems from internal institutional factors, particularly curriculum flexibility and teachers' readiness to innovate. Curriculum flexibility is a fundamental prerequisite for adapting learning to students' individual characteristics. Uswatun Hasanah provides teachers with room to adjust instructional methods according to the needs of inclusive students. Teachers' openness to innovation reflects inclusive education practices that prioritize diversity rather than uniformity. External support, particularly from parents, further strengthens the likelihood of implementing the Wafa method. Family involvement is a key factor in students with special needs' learning success (Herawati et al. 2025). When parents provide moral support and continue Qur'anic learning at home using similar approaches, inclusive students demonstrate increased motivation and self-confidence.

Despite these strong opportunities, the implementation of the Wafa method also encounters several challenges. The primary internal challenge lies in some teachers' limited mastery of the method, particularly in managing song and video based media. As stated by Fernald as cited (Ismayanti 2025), inappropriate stimuli such as overly fast song tempos or unsuitable rhythms can hinder the learning process of inclusive students. In addition, the need for more intensive assistance for inclusive students presents a distinct challenge. From an inclusive education perspective, this condition indicates the need for additional support systems, including enhancing teachers' capacity, appropriate teacher–student ratios, and involving peers as sources of peer support. Without such support, teachers may experience increased workload, which can ultimately affect the sustainability of the method's implementation.

Nevertheless, the findings indicate that these challenges are manageable. When teachers become more proficient in applying multisensory strategies appropriately, inclusive students show significant improvements in memorization, learning motivation, and performance confidence. This suggests that the Wafa method, when supported by continuous professional training and strong collaboration with parents, can serve as an effective instrument for realizing inclusive Qur'anic learning.

Conclusion

This study demonstrates that the development of a Wafa-based Qur'anic memorization (tahfidz al-Qur'an) curriculum incorporating a multisensory approach has significant potential to support the implementation of inclusive education in Islamic boarding schools. The findings indicate that successful tahfidz learning for students with special educational needs is influenced not only by memorization techniques but also by the curriculum's capacity to accommodate diverse learning characteristics through flexible and responsive pedagogical adaptations. Accordingly, this study contributes to the literature by proposing an inclusive tahfidz curriculum model that integrates the

principles of inclusive education, multisensory learning, and the Wafa Method into a practical conceptual framework for Islamic educational institutions.

However, several limitations should be acknowledged. The study was conducted in a single Islamic boarding school with a limited number of participants; therefore, the findings cannot be generalized to all pesantren contexts in Indonesia. Furthermore, the qualitative nature of the study does not allow for the quantitative measurement of the curriculum model's effectiveness on students' memorization outcomes. Future research is recommended to involve multiple research sites, employ mixed-methods or experimental designs, and examine the effectiveness of the model across various categories of students with special educational needs.

From a practical and policy perspective, the findings highlight the importance of promoting inclusive educational policies in pesantren through the development of adaptive curricula, teacher training in multisensory instructional strategies, and the provision of adequate resources for students with special educational needs. The proposed model may serve as a reference for pesantren administrators, curriculum developers, and Islamic education policymakers seeking to enhance equitable, inclusive, and sustainable Qur'anic memorization programs.

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