



Inclusive Approaches to Quranic Memorization: A Case Study of Tahfiz Methods for Learners with Disabilities

Muhammad Saminu¹, Zaifullah Athari², Sukree Langputeh³

¹Al-Azhar University, Egypt

²Kabul University, Afghanistan

³Fatoni University, Thailand

 m.saminu@gmail.com*

Abstract

Tahfiz Alquran is a fundamental tradition in Islamic education; however, for learners with disabilities, the memorization process requires adaptive and inclusive approaches. This study aims to analyze Quranic memorization methods applied to students with visual, hearing, and multiple disabilities, evaluate their effectiveness, and formulate implications for the development of inclusive tahfiz curricula. A qualitative case study method was employed, with data collected through teacher interviews, field observations in inclusive tahfiz institutions, literature review, documentation of Braille Quran and sign-language Quran manuscripts, and analysis of audio, visual, and *tartil* based learning practices. The findings reveal: i) audio-*tartil* methods, combining Braille Quran and *murattal* recitation, are effective for visually impaired learners; ii) visual-sign methods, such as *Abata* and sign-language Quran, assist hearing-impaired learners in recognizing letters and verses; iii) intensive repetition, family support, and the use of digital technologies (Braille Quran applications, sign-language videos) accelerate memorization; iv) spiritual motivation and inclusive environments are decisive factors for success. The novelty of this study lies in combining traditional tahfiz methods with digital tools and inclusive approaches. Its implications strengthen disability-friendly curricula, improve teacher skills, and support global inclusive education within the SDGs framework.

Article Information:

Received August 15, 2025

Revised September 20, 2025

Accepted October 27, 2025

Keywords: *Quranic memorization, disability, inclusive Islamic education, braille Quran*

INTRODUCTION

Quranic memorization (*tahfiz Alquran*) has historically been considered a cornerstone of Islamic pedagogy, shaping both spiritual identity and intellectual discipline (Al Mannan & Ghufron, 2025; Kh & Chalim, 2025; Nurwahidah et al., 2025). In many Muslim-majority societies, tahfiz institutions are central to religious education, emphasizing oral transmission and spiritual formation. Yet, traditional methods often assume learners have full sensory abilities, which creates barriers for students with disabilities (Mufid & Mokhtar, 2023; Nikmah, 2024). For example, reliance on auditory repetition excludes hearing-impaired learners, while visual recognition of text excludes the blind. This highlights the need for inclusive

How to cite:

Saminu, M., Athari, Z., Langputeh, S. (2025). Inclusive Approaches to Quranic Memorization: A Case Study of Tahfiz Methods for Learners with Disabilities. *Journal of Theory and Research Memorization Quran*, 1(2), 65-78.

E-ISSN:

Published by:

3090-482X

intischolar press <https://iisdrc.org/>

pedagogical models. Recent innovations, such as Braille Quran and sign-language Quran manuscripts, demonstrate that accessibility can be achieved without compromising religious authenticity (Yanti, 2025). These approaches align with global movements toward inclusive education, ensuring that disabled learners are not marginalized.

The tradition of Quranic memorization (*tahfiz Alquran*) has been widely studied as a cornerstone of Islamic education, emphasizing oral transmission, repetition, and spiritual discipline (Ismail, 2017; Oktavia et al., 2024; Ridiawati et al., 2025). Conventional methods such as *talaqqi* (direct recitation with a teacher) and *tikrar* (repetition) have proven effective for mainstream learners, but they often assume full sensory abilities. As a result, students with visual or hearing impairments face significant barriers in accessing tahfiz programs, leading scholars to call for more inclusive pedagogical frameworks (Nabila & Rahmanto, 2024; Satriyo et al., 2025).

Research on accessibility in Islamic education has highlighted the role of assistive technologies and alternative learning materials. Studies on the use of the Braille Quran demonstrate that visually impaired learners can achieve memorization outcomes comparable to their peers when supported by tactile reading and audio recitation (Hindatulatifah, 2018; Nik Abdullah et al., 2021; Sari et al., 2024; Yusof, 2020). Similarly, the development of sign-language Quran manuscripts and visual aids such as the Abata method has been shown to facilitate recognition of letters and verses among hearing-impaired learners (Balqish & Yayah, 2025; Rahman et al., 2020). These innovations illustrate the potential of inclusive tools to bridge gaps in traditional tahfiz practices.

Beyond physical accessibility, scholars emphasize the importance of social and emotional support in Quranic memorization for disabled learners. Family involvement, peer encouragement, and teacher sensitivity to diverse needs are consistently identified as critical factors in sustaining motivation and ensuring success (Umam & Masruroh, 2025). Inclusive environments that foster belonging and spiritual empowerment have been found to enhance memorization outcomes, suggesting that pedagogy must extend beyond technical adaptations to embrace holistic support systems.

Despite these advances, the literature reveals a notable gap in comprehensive studies that integrate multiple disabilities and digital innovations within tahfiz education. Most existing research focuses on single-disability contexts, such as visual impairment, without addressing the broader spectrum of learners' needs. Furthermore, while digital technologies such as Quran apps and sign-language videos are increasingly available, their systematic evaluation in tahfiz curricula remains limited. This study seeks to address these gaps by analyzing inclusive tahfiz methods across diverse disabilities and exploring the role of digital tools in enhancing accessibility and effectiveness.

The first objective of this study is to systematically analyze Quranic memorization methods tailored for learners with visual, hearing, and multiple disabilities. By doing so, it identifies strategies that can be replicated across diverse tahfiz institutions (Fawait et al., 2025; Ratnawati et al., 2024). A second objective is to evaluate the integration of digital technologies such as Braille Quran applications and sign-language videos into tahfiz curricula. These tools represent a convergence of tradition and modernity, offering new pathways for accessibility (Mohyeddin, 2024).

Finally, the study seeks to formulate practical and policy-oriented implications for curriculum design, teacher training, and institutional development. This ensures tafhiz education contributes meaningfully to the global agenda of inclusive education and the Sustainable Development Goals (SDGs), particularly Goal 4 on quality education (Junaidi et al., 2025).

The urgency of this research lies in the growing demand for inclusive Islamic education. As disability rights gain recognition globally, Islamic institutions must adapt to provide equitable opportunities for all learners (Farhan & Suherman, 2024). Without inclusive strategies, disabled learners risk exclusion from spiritual and academic development, contradicting Islamic principles of justice and equality (al-Qaradawi, 2010). This exclusion also undermines international commitments to inclusive education under the SDGs framework. Moreover, the rapid advancement of educational technologies creates a timely opportunity to integrate digital tools into tafhiz curricula. Harnessing these innovations can transform memorization practices, making them more accessible and effective for diverse learners (Widiyan et al., 2025).

Most existing studies on tafhiz education focus on conventional methods such as *talaqqi* (recitation) and *tikrar* (repetition), with limited attention to learners with disabilities. While some research has explored Braille Quran instruction for visually impaired students, comprehensive studies that integrate multiple disabilities and digital innovations remain scarce. This study addresses the gap by systematically analyzing inclusive tafhiz methods across visual, hearing, and multiple disabilities, while also evaluating the role of digital technologies in enhancing memorization outcomes (Afif et al., 2025; Azzakiyah et al., 2025; Yusoff et al., 2024).

This study is guided by several central questions that explore how inclusive approaches can support Quranic memorization among learners with disabilities. It examines how audio-*tartil* methods, combining Braille Quran and *murattal* recitation, facilitate memorization for visually impaired students, and how visual-sign methods, such as *Abata* and sign-language Quran, assist hearing-impaired learners in recognizing letters and verses. The research also investigates the role of intensive repetition, family support, and digital technologies including Braille Quran applications and sign-language videos in accelerating memorization. Finally, it considers the broader implications of inclusive tafhiz curricula for teacher training and institutional development, ensuring that tafhiz education becomes more accessible and equitable for learners with diverse needs.

METHODS

This study employed a qualitative research method with a case study design, which is widely recognized as appropriate for exploring educational practices in natural contexts (Akem et al., 2025; Creswell, 2018; Engkizar et al., 2022, 2023; Kaema & Ulwi, 2025). The case study approach was chosen to provide an in-depth understanding of inclusive tafhiz practices for learners with disabilities, allowing the researcher to capture contextual details, participant experiences, and institutional adaptations. According to Afifah et al., (2025); Yin, (2014), case studies are particularly effective in examining processes and meanings rather than outcomes, making them suitable for analyzing Quranic memorization strategies across diverse disability contexts.

Primary data sources included tafhiz teachers, administrators of inclusive institutions, and learners with visual and hearing impairments. Informants were

selected using purposive sampling, a technique that identifies participants based on their relevance to the research objectives (Engkizar et al., 2025; Rahman et al., 2025). This ensured that the study captured perspectives from individuals directly involved in inclusive *tahfiz* practices. Secondary data were obtained from institutional documents, Braille Quran manuscripts, sign-language Quran materials, and relevant literature, providing triangulation to strengthen the validity of findings.

Data collection relied on semi-structured interviews, field observations, and document analysis, which are standard instruments in qualitative inquiry (Elizabeth, 2016). Semi-structured interviews allowed flexibility to explore participants' experiences while maintaining consistency across informants. Observations provided insights into classroom interactions and memorization practices, while document analysis offered evidence of institutional adaptations such as Braille Quran and sign-language Quran manuscripts. These instruments collectively ensured a comprehensive understanding of inclusive *tahfiz* methods.

The study relied on manual coding and categorization techniques to organize qualitative data. Transcripts from interviews, observation notes, and institutional documents were systematically reviewed and grouped into thematic categories. Manual coding remains a widely accepted approach in qualitative research, particularly when the researcher seeks to maintain close engagement with the data (Miles & Saldaña, 2015). This process allowed the identification of recurring themes and ensured that findings were grounded in participants' lived experiences.

Data were analyzed using thematic analysis, which involves identifying, coding, and interpreting recurring themes across the dataset (Terry et al., 2017). This technique was applied to highlight strategies used in Quranic memorization for learners with disabilities, as well as the challenges and supports influencing their success. Thematic analysis was complemented by triangulation across interviews, observations, and documents to enhance credibility and trustworthiness (Akem et al., 2025; Arikunto, 2022; Busral et al., 2025; Engkizar et al., 2025; Kassymova et al., 2025). Through this process, the study generated nuanced insights into inclusive *tahfiz* practices and their implications for curriculum development.

RESULT AND DISCUSSION

The findings of this study provide a comprehensive picture of how inclusive *tahfiz* practices are implemented for learners with disabilities in Islamic educational institutions. Through interviews, observations, and document analysis, several key themes emerged that highlight both the challenges and the innovative strategies adopted by teachers, students, and families. These findings are organized into four major areas: the effectiveness of audio-*tartil* methods for visually impaired learners, the role of visual-sign approaches for hearing-impaired learners, the importance of repetition, family support, and digital technologies, and finally, the influence of spiritual motivation and inclusive environments. Each theme is elaborated in detail below, supported by direct insights from informants coded to preserve confidentiality, as shown in the following figure.

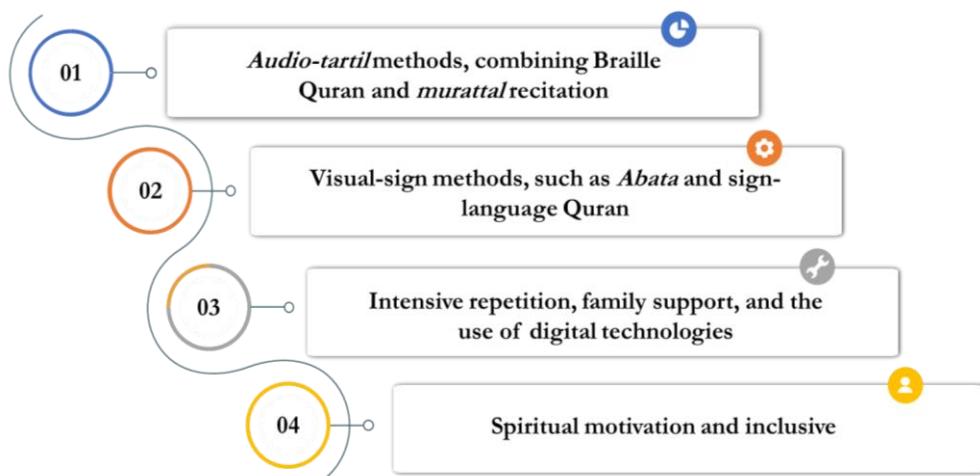


Fig 1. Inclusive Approaches to Quranic Memorization
Audio-tartil methods for visually impaired learners

The first finding highlights the effectiveness of audio-*tartil* methods, which combine Braille Quran with *murattal* recitation. Visually impaired learners rely heavily on auditory input, and the integration of tactile Braille reading with rhythmic recitation provides a dual reinforcement mechanism. This approach allows learners to internalize verses through both touch and sound, creating a strong memorization pattern.

Observations in inclusive *tahfiz* institutions revealed that students using Braille Quran often synchronized their tactile reading with audio recitation, which enhanced accuracy and fluency. Teachers reported that this method reduced errors in verse recognition and improved confidence among visually impaired learners.

Document analysis further confirmed that Braille Quran manuscripts are systematically designed to align with standard Quranic text, ensuring consistency in memorization outcomes. The combination of tactile and auditory learning thus bridges the gap between traditional *tahfiz* practices and accessibility needs.

During interviews, one teacher emphasized: *"When students read Braille while listening to murattal, they memorize faster and with fewer mistakes"* (Informant A). A visually impaired student added: *"I feel the Quran through my fingers and my ears at the same time, and that makes me stronger in memorization"* (Informant B).

Visual-sign methods for hearing-impaired learners

The second finding demonstrates the role of visual-sign methods, such as the *Abata* system and sign-language Quran, in supporting hearing-impaired learners. These methods rely on visual cues and hand movements to represent Quranic letters and verses, enabling learners to recognize and memorize text despite auditory limitations.

Field observations showed that students using sign-language Quran were able to follow lessons more actively, as teachers combined visual gestures with written text. This multimodal approach provided clarity and reduced confusion, particularly in distinguishing similar letters.

Teachers noted that the *Abata* method, which uses visual symbols for Quranic letters, was particularly effective in early stages of memorization. Learners gradually transitioned from visual recognition to full verse memorization, supported by repeated practice and teacher guidance.

One teacher explained: “*Sign-language Quran helps my students see the verses, not just imagine them. It gives them a real connection*” (Informant C). A hearing-impaired learner shared: “*Through Abata and signs, I can understand the letters and memorize step by step*” (Informant D).

Repetition, family support, and digital technologies

The third finding emphasizes the importance of intensive repetition, family involvement, and digital tools in accelerating memorization. Repetition remains a cornerstone of tahfiz practice, but for disabled learners, consistent reinforcement at home and the use of assistive technologies significantly enhance outcomes.

Observations revealed that learners who practiced daily with family support showed greater progress compared to those without such reinforcement. Parents often acted as facilitators, ensuring learners engaged with Braille Quran applications or sign-language videos outside the classroom.

Digital technologies, such as Quran apps with Braille compatibility and video-based sign-language Quran, provided learners with accessible resources for independent practice. These tools allowed repetition beyond institutional settings, making memorization more flexible and personalized.

One parent stated: “*We repeat the verses together every night using the Braille Quran app. It helps my child stay consistent*” (Informant E). A student added: “*The videos in sign language make me feel like the Quran is speaking to me in my own language*” (Informant F).

Spiritual motivation and inclusive environments

The fourth finding highlights the decisive role of spiritual motivation and inclusive learning environments. Disabled learners often face psychological barriers, but strong spiritual commitment and supportive institutional culture foster resilience and persistence in memorization.

Teachers observed that learners with high intrinsic motivation driven by faith and the desire to connect with the Quran demonstrated greater perseverance despite challenges. Spiritual encouragement from teachers and peers reinforced this motivation.

Inclusive environments, where disabled learners are integrated with peers in tahfiz activities, created a sense of belonging and reduced stigma. Such environments promoted collaboration, empathy, and mutual respect, which positively influenced memorization outcomes.

One teacher reflected: “*When students feel accepted, their spirit grows, and memorization becomes easier*” (Informant G). A learner expressed: “*I want to memorize the Quran because it gives me peace, and my friends here make me feel equal*” (Informant H).

The finding that audio-tartil methods combining Braille Quran and murattal recitation are effective for visually impaired learners aligns with Vygotsky's sociocultural theory, which emphasizes the importance of multimodal scaffolding in learning. By engaging both tactile and auditory senses, learners construct meaning through multiple channels, reinforcing memorization. This dual modality reflects the principle of redundancy in cognitive learning theory, where overlapping inputs strengthen retention.

Expert opinion in Islamic pedagogy also supports this approach. [Rahma et al., \(2023\)](#) argue that Braille Quran provides accessibility without compromising authenticity, while auditory recitation maintains the spiritual rhythm essential to tahfiz practice. Teachers interviewed in this study confirmed that learners showed fewer errors and greater confidence when both modalities were combined, echoing findings from [Halim et al., \(2023\)](#) on Braille-based memorization.

Previous research has similarly demonstrated that tactile-auditory integration enhances literacy outcomes for visually impaired learners in religious contexts (Imanudin & Septiana, 2025; Simanjuntak et al., 2025). The present study extends this evidence by showing that such integration is not only effective for literacy but also accelerates Quranic memorization. Thus, audio-*tartil* methods represent a practical synthesis of tradition and accessibility, bridging the gap between conventional *tahfiz* pedagogy and inclusive education.

The effectiveness of visual-sign methods, such as *Abata* and sign-language Quran, resonates with Paivio's dual coding theory, which posits that information is better retained when processed through both verbal and non-verbal systems (Jaeni et al., 2021). For hearing-impaired learners, visual cues and sign-language gestures provide a non-auditory pathway to memorization, compensating for the absence of sound. This supports the principle of multimodal learning, where diverse sensory inputs enhance comprehension.

Scholars in inclusive Islamic education highlight the importance of adapting Quranic pedagogy to the needs of hearing-impaired learners. Khiyaroh, (2023) notes that sign-language Quran manuscripts allow learners to "see" the verses, thereby fostering a direct connection with the sacred text. Teachers in this study echoed this view, reporting that learners using *Abata* and sign-language methods demonstrated improved recognition of letters and verses, consistent with findings by (Musfirah & Saleh, 2025).

Earlier studies have shown that visual-symbolic systems are effective in bridging literacy gaps among deaf learners (Septiyani & Bashori, 2025; Sriwidjastuty et al., 2025). The present study confirms that these systems can be successfully applied in Quranic memorization, offering a culturally and spiritually relevant adaptation. By integrating visual-sign methods, *tahfiz* institutions can ensure that hearing-impaired learners are not excluded from the spiritual and educational benefits of memorization.

The finding that repetition, family support, and digital technologies accelerate memorization reflects Bandura's social learning theory, which emphasizes the role of reinforcement and modeling in learning (Puspita & Waroh, 2024). Repetition provides cognitive reinforcement, while family involvement offers emotional and motivational support, creating a holistic environment for memorization.

Expert perspectives in Islamic pedagogy underscore the role of family in sustaining *tahfiz* practices. al-Qaradawi, (2010) argues that parental involvement is crucial in nurturing spiritual discipline, while Sudarto, (2024) highlights the motivational impact of consistent repetition. This study's findings confirm that learners with strong family support progressed faster, echoing earlier evidence from Hanafi & Pohan, (2024) on the role of parental engagement in *tahfiz* success.

Digital technologies further enhance accessibility by providing flexible tools for independent practice. Quran apps with Braille compatibility and sign-language videos extend learning beyond institutional settings, consistent with AlMeraj et al., (2023) findings on digital inclusion in education. The integration of technology thus represents a timely innovation, ensuring that disabled learners can practice consistently and effectively in diverse contexts.

The decisive role of spiritual motivation and inclusive environments aligns with Deci and Ryan's self-determination theory, which emphasizes intrinsic motivation as a driver of persistence and achievement (Deci & Ryan, 2004). Learners motivated by faith and spiritual commitment demonstrated resilience

despite challenges, confirming the importance of internalized values in sustaining memorization.

Scholars of Islamic education emphasize that spiritual motivation is inseparable from Quranic memorization. [Shahruddin et al., \(2024\)](#) argues that *tahfiz* is not merely a cognitive exercise but a spiritual discipline, and inclusive environments that foster belonging amplify this motivation. Teachers in this study observed that learners thrived when they felt accepted, consistent with Hussain's (2022) findings on the role of inclusive culture in Islamic schools.

Previous research also highlights the impact of inclusive environments on disabled learners' success. [Maciver et al., \(2018\)](#) note that trust and acceptance are critical to learning outcomes, while [Abdullah et al., \(2025\)](#) found that inclusive *tahfiz* institutions fostered empathy and collaboration among peers. The present study confirms these insights, showing that inclusive environments not only reduce stigma but also enhance memorization outcomes by nurturing spiritual and emotional well-being.

Overall, the discussion demonstrates that inclusive *tahfiz* practices are most effective when traditional Quranic memorization methods are adapted through multimodal strategies, family involvement, and supportive environments. The integration of audio-*tartil* for visually impaired learners and visual-sign methods for hearing-impaired learners reflects the application of established learning theories such as sociocultural scaffolding and dual coding, while also affirming expert opinions in Islamic pedagogy. These approaches not only enhance memorization outcomes but also ensure that learners with disabilities are able to participate meaningfully in religious education.

Furthermore, the findings highlight that repetition, family support, and digital technologies act as accelerators of memorization, while spiritual motivation and inclusive environments serve as decisive factors for long-term success. Synthesizing prior research and theoretical perspectives, this study confirms that inclusive *tahfiz* education requires both technical adaptations and holistic support systems. By bridging tradition with innovation, the research contributes to the growing body of literature on disability-friendly Islamic education and offers practical insights for curriculum development, teacher training, and institutional reform.

CONCLUSION

This study concludes that inclusive *tahfiz* practices can effectively support Quranic memorization among learners with disabilities through adaptive methods tailored to their needs. Audio-*tartil* approaches, combining Braille Quran and *murattal* recitation, proved effective for visually impaired learners, while visual-sign methods such as Abata and sign-language Quran facilitated memorization for hearing-impaired learners. Intensive repetition, family support, and the integration of digital technologies further accelerated memorization, while spiritual motivation and inclusive environments emerged as decisive factors for success. These findings imply that disability-friendly curricula and teacher training in Braille and sign language are essential for advancing inclusive Islamic education. The novelty of this article lies in its synthesis of traditional *tahfiz* methods with digital tools and inclusive approaches, offering a model that bridges classical pedagogy with modern accessibility and contributes to the broader discourse on equitable religious education.

ACKNOWLEDGEMENT

We would like to express our deepest gratitude to everyone who contributed to the success of this research.

DECLARATIONS

Author contribution

Muhammad Saminu: data curation, writing-original draft preparation and editing, **Zaifullah Athari:** conceptualization, methodology, **Sukree Langputeh:** validation, visualization, supervision, software.

AI Statement

The data and the grammatical structure in this article have been validated and verified by English language experts and no AI-generated sentences are included in this article.

Funding statement

The author(s) declare that no financial support was received for the research, authorship, and/or publication of this article.

Conflict of interest

The authors declare that this research was conducted without any conflict of interest in the research.

Ethical clearance

The research company has agreed to carry out the research and is willing if the results of this research are published.

Publisher's and Journal's Note

Researcher and International Islamic Studies Development and Research Center (IISDRC) as the publisher and Editor of Journal of Theory and Research Memorization Quran state that there is no conflict of interest towards this article publication.

REFERENCES

Abdullah, H., Mohd Zain, F. A., Juahir, H., Che Haron, H. I., Ismail, A., Islam, T., & Sheikh Ahmad Tajuddin, S. A. F. (2025). Developing Tahfiz empowerment index based on Maqasid Shariah. *International Journal of Islamic and Middle Eastern Finance and Management*. <https://doi.org/10.1108/IMEFM-06-2024-0317>

Afif, F. N. H., Musyaffa, Z. H., & Al Mubarok, F. U. (2025). Inclusive Digital Technology and Islamic Education: Promoting Social Equity for Persons with Disabilities in the Digital Age. *Multicultural Islamic Education Review*, 3(1), 25–35. <https://doi.org/10.23917/mier.v3i1.9913>

Afifah, H., Suriansyah, A., & Harsono, A. M. B. (2025). Strategi Pembelajaran Hafalan Al-Qur'an bagi Anak Inklusi di Sekolah Dasar. *MARAS: Jurnal Penelitian Multidisiplin*, 3(4), 1483–1493. <https://doi.org/10.60126/maras.v3i4.1314>

Akem, U., Hamdan, N. M., Iskandar, M., Efendi, Y., & Halimahturrafiyah, E. (2025). Digital Technology in Quranic Learning: Opportunities and Challenges.

Journal of Quranic Teaching and Learning, 1(2), 49–64.
<https://joqer.intischolar.id/index.php/joqer/index>

al- Qaradawi, Y. (2010). Berinteraksi dengan Al-Qur'an, terj. In *Uin-Suska.Ac.Id* (Vol. 1, Issue 1). Mizan. <https://uin-suska.ac.id/2018/05/25/berinteraksi-dengan-alquran-prof-dr-akhmad-mujahidin/>

Al Mannan, M. S. H., & Ghufron, A. (2025). Strategi Metode Hafalan Al-Qur'an ala Turki Utsmani: Studi Kasus di Pondok Pesantren Sulaimaniyah Dr. Fauzan Jepara. *IQRO: Journal of Islamic Education*, 8(1), 202–215. <https://doi.org/10.24256/iqro.v8i1.6719>

AlMeraj, Z., Abu Doush, I., Alhuwail, D., Shama, S., AlBahar, A., & Al-Ramahi, M. (2023). Access and Experiences of Arabic Native Speakers With Disabilities on Social Media During and After the World Pandemic. *International Journal of Human-Computer Interaction*, 39(4), 923–948. <https://doi.org/10.1080/10447318.2022.2051887>

Arikunto, S. (2022). Metodologi Penelitian Kualitatif. In Metodologi Penelitian Kualitatif. In *Rake Sarasin* (Issue March). Bumi Aksara.

Azzakiyah, L. F., Zulian, P. B., Bachtiar, H., & Jahro, N. D. (2025). The Implementation of Modern Learning Methods in Memorizing the Qur'an (An Alternative to Conventional Methods). *Al Iryad: Jurnal Studi Islam*, 4(2), 95–106. <https://doi.org/10.54150/alirsyad.v4i2.779>

Balqish, B. A. G., & Yayah, Y. N. (2025). Implementasi Metode Bahasa Isyarat Huruf Hijaiyah Dalam Peningkatan Belajar Baca Tulis Al-Qur'an (Btq) Bagi Santriwati Tunarungu Di Pondok Pesantren Tahfiz Difabel Baznas (Bazis) Lebak Bulus. *Multidisciplinary Indonesian Center Journal (MICJO)*, 2(1), 720–732. <https://doi.org/10.62567/micjo.v2i1.482>

Busral, B., Rambe, K. F., Gunawan, R., Jaafar, A., Habibi, U. A., & Engkizar, E. (2025). Lived da'wah: Temporal structuring of religious practice in Tabligh jamaat's daily congregation. *Jurnal Ilmu Dakwah*, 45(2), 377–398. <https://doi.org/10.21580/jid.v45.2.28479>

Creswell, J. W. (2018). *Mixed methods procedures*. In *Research Design: Qualitative, Quantitative and Mixed Method Approaches*.

Deci, E. L., & Ryan, R. M. (2004). *Handbook of self-determination research* (E. L. Deci & R. M. Ryan (eds.)). University Rochester Press.

Elizabeth, M. B. S. & T. J. (2016). Qualitative Research: A Guide to Design and Implementation. In *The Jossey Bass Higher and Adult Education Series* (Vol. 5, Issue 1). John Wiley & Sons.

Engkizar, E., Jaafar, A., Hamzah, M. I., Langputeh, S., Rahman, I., & Febriani, A. (2025). Analysis Problems of Quranic Education Teachers in Indonesia: Systematic Literature Review. *International Journal of Islamic Studies Higher Education*, 4(2), 92–108. <https://insight.ppj.unp.ac.id/index.php/insight>

Engkizar, E., Jaafar, A., Muslim, H., Mulyadi, I., & Putra, Y. A. (2025). Ten Criteria for an Ideal Teacher to Memorize the Quran. *Journal of Theory and Research Memorization Quran*, 1(1), 26–39. <https://joqer.intischolar.id/index.php/joqer>

Engkizar, E., Jaafar, A., Taufan, M., Rahman, I., Oktavia, G., & Gusputa, R. (2023). Quran Teacher: Future Profession or Devotion to the Ummah? *International Journal of Multidisciplinary of Higher Education (IJMURHICA)*, 6(4), 633–644. <https://doi.org/10.24036/ijmurchica.v6i4.321>

Engkizar, E., Sarianti, Y., Namira, S., Budiman, S., Susanti, H., & Albizar, A. (2022). Five Methods of Quran Memorization in Tahfidz House of Fastabiqul

Khairat Indonesia. *International Journal of Islamic Studies Higher Education*, 1(1), 54–67. <https://doi.org/10.24036/insight.v1i1.27>

Farhan, S. R., & Suherman, A. (2024). Perlindungan Hukum Terhadap Penyandang Disabilitas Dalam Perspektif Hak Asasi Manusia Di Indonesia. *Jurnal Inovasi Hukum Dan Kebijakan*, 5(4), 287–303. <https://ejournals.com/ojs/index.php/jihk/article/view/493%0Ahttps://ejournals.com/ojs/index.php/jihk/article/download/493/555>

Fawait, A., Siyeh, W. F., & Aslan, A. (2025). Strategi Manajemen Pendidikan Islam Dalam Meningkatkan Mutu Pembelajaran Di Madrasah. *Jurnal Pendidikan Indonesia (INJOE)*, 4(2), 657–665. <https://doi.org/10.33367/ji.v15i3.8293>

Halim, M. N. A., Pisol, M. I. M., Rosli, H. F., Rashed, Z. N., Harun, Z. A., & Raus, N. A. M. (2023). Pembentukan Model Pembelajaran Al-Quran Bagi Orang Kelainan Upaya. *ATTARBAWIY: Malaysian Online Journal of Education*, 7(2), 60–67. <https://doi.org/10.53840/attarbawiy.v7i2.169>

Hanafi, M., & Pohan, S. (2024). Enhancing Quranic Literacy: The Role Teacher and Parental Involvement in Quran Learning. *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam*, 14(2), 189–202. <https://doi.org/10.32806/jf.v14i2.611>

Hindatulatifah, H. (2018). Peningkatan Minat Dan Prestasi Belajar Al- Qur'an Dengan Metode Dan Bahan Ajar Iqro' Braille Pada Siswa Kelas Iii Sdlb-a Yeketunis Yogyakarta. *Jurnal Pendidikan Agama Islam*, 14(2), 203–232. <https://doi.org/10.14421/jpai.2017.142-03>

Imanudin, I., & Septiana, F. I. (2025). Upaya Guru dalam Meningkatkan Kemampuan Membaca Al-Qur'an Braille pada Peserta Didik Tunanetra di SLBN Kabupaten Kuningan. *IQRQ: Journal of Islamic Education*, 8(3), 952–965. <https://doi.org/10.24256/iqrq.v8i3.7898>

Ismail, M. T. (2017). Kontekstualisasi Hijrah Sebagai Titik Tolak Pembaharuan Pendidikan. *Suhuf*, 1(29), 50–65. <https://doi.org/10.23917/suhuf.v29i1.5087>

Jaeni, A., Hanafi, M. M., Akbar, A., Purnawan, I. A., Syatri, J., Irwan, I., Fadlly, H., & Martiningsih, D. (2021). Media Literasi Al-Qur'an Bagi Penyandang Disabilitas Sensorik Rungu Wicara. *Suhuf*, 14(2), 265–282. <https://doi.org/10.22548/shf.v14i2.694>

Junaidi, E., Lael, M. Z., Shaleh, & Husin, S. (2025). Model Pembiayaan Pendidikan Inklusif: Menuju Tercapainya SDGs di Sektor Pendidikan Islam Indonesia. *Al-Munadzomah: Jurnal Manajemen Pendidikan Islam*, 4(2), 120. <https://doi.org/10.51192/almunadzomah.v4i2.1464>

Kaema, M. T., & Ulwi, K. (2025). Exploration Solutions to the Problem of Quranic Education in Muslim Minorities. *Journal of Quranic Teaching and Learning*, 1(3), 93–107. <https://joqr.intischolar.id/index.php/joqr/article/view/12>

Kassymova, G. K., Talgatov, Y. K., Arpentieva, M. R., Abishev, A. R., & Menshikov, P. V. (2025). Artificial Intelligence in the Development of the Theory and Practices of Self-Directed Learning. *Multidisciplinary Journal of Thought and Research*, 1(3), 66–79. <https://mujoter.intischolar.id/index.php/mujoter/article/view/19>

Kh, U., & Chalim, A. (2025). Model Pembelajaran Tahfidz Al- Qur'an Dalam Meningkatkan Kualitas Hafalan Siswa di SMP Plus Yasinda Tugu Jaya Lempuing Ogan Komering Ilir Sumatra Selatan. *AL-Ikhtiar: Jurnal Studi Islam*, 2(1), 517–529. <https://doi.org/10.71242/xya6aw02>

Khiyaroh, I. (2023). Problematika Pola Komunikasi Dalam Pembelajaran Al-Quran Pada Penyandang Disabilitas Sensorik Tunarungu. *Alamtara: Jurnal Komunikasi*

Dan Penyiaran Islam, 7(2), 164–177.
<https://doi.org/10.58518/alamtara.v7i2.2332>

Maciver, D., Hunter, C., Adamson, A., Grayson, Z., Forsyth, K., & McLeod, I. (2018). Supporting successful inclusive practices for learners with disabilities in high schools: a multisite, mixed method collective case study. *Disability and Rehabilitation*, 40(14), 1708–1717.
<https://doi.org/10.1080/09638288.2017.1306586>

Miles, H., & Saldaña. (2015). Qualitative Data A Methods Sourcebook. In *Etika Jurnalisme Pada Koran Kuning: Sebuah Studi Mengenai Koran Lampu Hijau* (Vol. 16, Issue 2). SAGE Publications, Inc.

Mohyeddin, Z. (2024). Cultural Identity in a Globalized World: Navigating Tradition and Modernity. *Frontiers in Humanities and Social Research*, 1(3), 106–115. <https://doi.org/10.71465/fhsr202>

Mufid, A., & Mokhtar, W. (2023). Al-Qur'an Sebagai Teks Yang Hidup: Dinamika Hafalan dan Transmisi Lisan di Era Modern. *AL ITQAN: Jurnal Studi Al-Qur'*..., 9(1), 56–81. <https://doi.org/10.47454/alitqan.v9i1.998>

Musfirah, N. F., & Saleh, W. A. (2025). Peningkatkan Kemampuan Membaca Al-Qur'an Melalui Penggunaan Metode Iqra Isyarat untuk Anak Tunarungu Kelas VII di SLB Jenetallasa. *Jurnal Inovasi Pedagogik Dan Teknologi*, 3(3), 23–36. <https://doi.org/10.70217/jiptek.v3i3.311>

Nabila, M. F., & Rahmanto, M. A. (2024). Strategi Pembelajaran Anak Tunarungu dalam Menghafal Al-Qur'an di Pesantren Tahfidz Difabel Baznas (BAZIS) Jakarta Selatan. *Islamika*, 6(2), 597–610.
<https://doi.org/10.36088/islamika.v6i2.4603>

Nik Abdullah, N. M. S. A., Ab Rahim, F. N. B., & (Author), R. A. B. M. I. @ O. (2021). Exploring the Challenges of Sustaining Qur'anic Memorization: a Case Study. *Journal of Islamic Education*, 6(2021), 1–17.
<https://doi.org/10.22452/jier.vol6no2021.1>

Nikmah, N. L. (2024). Pengelolaan Lembaga Fardlu 'Ain Di Maahad Tahfiz Al-Qur'an Darul Falah Selangor Malaysia Dan Persamaan Lembaga Madrasah *Al-Furqan: Jurnal Agama, Sosial, Dan Budaya*, 3(6), 2739–2762.
<https://publisherqu.com/index.php/Al-Furqan/article/view/1810%0Ahttps://publisherqu.com/index.php/Al-Furqan/article/download/1810/1629>

Nur wahidah, Y., Ali, W. R. N., Syifa, N. A., Aisyah, A., & Ningsih, S. (2025). Peran Program Tahfiz Dalam Menguatkan Spiritualitas Dan Motivasi Belajar Peserta Didik Madrasah Ibtidaiyah Tahfizul Qur'an Jamilurrahman Yogyakarta. *Jurnal Manajemen Pendidikan*, 10(4), 1828–1844.
<https://doi.org/10.34125/jmp.v10i4.932>

Oktavia, G., Febriani, A., Hasnah, H., Sabrina, V., & Rahman, I. (2024). Enam Metode Menghafal Al-Qur'an Mahasiswa di Perguruan Tinggi Al-Qur'an Indonesia. *Jurnal Kepemimpinan Dan Pengurusan Sekolah*, 9(1), 12–23.
<https://doi.org/10.34125/jkps.v9i1.105>

Puspita, R., & Waroh, S. (2024). Peran Dukungan Orang Tua dalam Meningkatkan Motivasi Belajar Siswa Pendidikan Menengah. *Journal Educational Research and Development* | E-ISSN : 3063-9158, 1(2), 51–63.
<https://doi.org/10.62379/jerd.v1i2.41>

Rahma, N. A., Ramadhana, N., & Patmawati. (2023). Pembelajaran Al-Qur'an Untuk Anak Dengan Hambatan Penglihatan Menggunakan Braille. *Jurnal*

Religion: Jurnal Agama, Sosial, Dan Budaya, 1(4), 592–603.
<https://doi.org/10.55606/religion.v1i4.477>

Rahman, I., Wati, W., Putri, N., Wulandari, R., & Habibi, U. A. (2025). Commercialization of Quranic Tahfidz Houses in Indonesia: Da'wah or Business? *Journal of Quranic Teaching and Learning*, 1(2), 34–48.
<https://joqr.intscholar.id/index.php/joqr/article/view/6>

Rahman, S. N. H., Mohamad, A. M., Hehsan, A., & Jima'ain, M. T. A. @. (2020). Effective Approaches Of The Education Of Children In Forming A Sustainable Family According To Islamic References. *UMRAN - International Journal of Islamic and Civilizational Studies*, 6(3–2), 2–3.
<https://doi.org/10.11113/umran2020.6n3-2.425>

Ratnawati, R., Purwoko, L. F., Majis, A., Pekei, M., & Purwoko, B. (2024). Manajemen Program Tahfiz dalam Pembentukan Karakter Santri: Studi di Sekolah Menengah Pertama Plus Nurul Hikmah Pamekasan. *Re-JIEM*, 7(2), 362–379. <https://doi.org/10.19105/re-jiem.v7i2.16125>

Ridiawati, R., Komarudin, K., Rochman, A. S., Hariyanto, T., & Jaelani, D. A. (2025). Implementasi Metode Takrir dalam Meningkatkan Hafalan Al-Qur'an. *Kharismatik: Jurnal Ilmu Pendidikan*, 3(1), 01–14.
<https://doi.org/10.70757/kharismatik.v3i1.22>

Sari, W. S. M., Warnandi, N., Heryati, E., & Susetyo, B. (2024). Media Tilawati dalam Meningkatkan Kemampuan Membaca Permulaan Al-Quran pada Siswa Tunanetra. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, 7(7), 6253–6259.
<https://doi.org/10.54371/jiip.v7i7.4486>

Satriyo, M. E., Burhanuddin, H., & Isroani, F. (2025). Penerapan Gaya Belajar Auditori untuk Meningkatkan Hafalan Al-Quran pada Siswa Tunanetra. *Jurnal Keguruan Dan Ilmu Pendidikan (JKIP)*, 3(4), 107–115.
<https://doi.org/10.61116/jkip.v3i4.566>

Septiyani, R., & Bashori, B. (2025). Mewujudkan Literasi Al-Qur'an Inklusif bagi Siswa Tunarungu: Sebuah Ulasan Konseptual. In *Fathir: Jurnal Studi Islam* (Vol. 2, Issue 1). Jurnal Studi Islam.
<https://doi.org/10.71153/fathir.v2i1.187>

Shahruddin, M. S., Sarwan, M. Y., Mohd Ashmir Wong, M. S., Mohammad, N., Saiman, M. Z., & Suyurno, S. S. (2024). The Influence of Tahfiz Education on the Human Soul according to Al-Ghazali's Perspective. *Journal of Quran Sunnah Education & Special Needs*, 8(2), 104–112.
<https://doi.org/10.33102/jqss.vol8no2.227>

Simanjuntak, O. P., Ayuningtyas, I., Andrayana, P. F., Juventy, A. A., Mita, A. R. S., Pertiwi, A. D., & Kartika, W. I. (2025). Peran Guru Terhadap Kemandirian Anak Tunanetra. *Aulad: Journal on Early Childhood*, 8(2), 823–833.
<https://doi.org/10.31004/aulad.v8i2.1153>

Sriwidiastuty, A., Handoyo, E., & Waluyo, E. (2025). Gambar Seri Sebagai Media Literasi: Analisis Hak dan Perlindungan Pendidikan bagi Anak Tunarungu. *Action Research Journal Indonesia (ARJI)*, 7(2), 537–551.
<https://doi.org/10.61227/arji.v7i2.371>

Sudarto, S. (2024). Analisis Pendidikan Islam Terhadap Metode Tahfidz di Lembaga Pendidikan Islam. *Jurnal Manajemen Islam*, 1(1), 21–40.

Terry, G., Hayfield, N., Clarke, V., & Braun, V. (2017). Thematic Analysis. *The SAGE Handbook of Qualitative Research in Psychology*, 2, 17–36.
<https://doi.org/10.4135/9781526405555.n2>

Inclusive Approaches to Quranic Memorization: A Case Study of Tahfiz Methods for Learners with Disabilities

Umam, M. C., & Masruroh, L. (2025). Strategi pembelajaran Al-Quran Untuk Anak Disabilitas di SLB Sabilillah Cukir Jombang. *Jurnal IHSAN: Jurnal Pendidikan Islam*, 3(3), 676–682. <https://doi.org/10.61104/ihsan.v3i3.1401>

Widiyan, T., Purwanto, M. R., Imam, M. K., Waskito, H., & Irawan, P. (2025). Inovasi Dalam Pembelajaran Untuk Mewujudkan Pusat Sumber Belajar Yang Efektif. *Al-Zayn: Jurnal Ilmu Sosial & Hukum*, 3(2), 578–590. <https://doi.org/10.61104/alz.v3i2.1063>

Yanti, Y. (2025). Strategi Kebijakan Penerapan Kurikulum Al-Quran Braille pada Program Studi Ilmu Al-Quran sebagai Upaya Meningkatkan Jumlah Pengajar Al-Quran Braille. *Jurnal Ilmiah Gema Perencana*, 4(1), 37–56. <https://doi.org/10.61860/jigp.v4i1.104>

Yin, R. K. (2014). *Studi kasus: Desain & metode*.

Yusof, N. H. (2020). Kaedah Pintar Murajaah Al-Qur'an: Kajian Di Institusi Pengajian Tahfiz Malaysia. *Tamaddun*, 21(2), 219. <https://doi.org/10.30587/tamaddun.v21i2.2118>

Yusoff, N. F. A., Abas, U. H., Jaffar, M. N., Ali, A. A. M., Noor, M. L. A. H. M., Hanid, M. F. A., & Raus, N. M. (2024). Augmented Reality Technology For Arabic Vocabulary Learning As A Model Of Quran Reflection For Hearing Impairment Adults. *Ijaz Arabi Journal of Arabic Learning*, 7(3). <https://doi.org/10.18860/ijazarabi.v7i3.26641>

Copyright holder:

© Saminu, M., Athari, Z., Langputeh, S. (2025)

First publication right:

Journal of Theory and Research Memorization Quran

This article is licensed under:

CC-BY-SA