



Implementation Strategy of the Wafa Right-Brain Approach Method in Qur'an Learning at SDIT Az-Zahra Sragen

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ABSTRACT

Implementing the Right-Brain Method in Qur'an learning involves instructional practices that use the Talaki method and classical learning approaches. This study describes and analyzes the implementation of the Wafa Method, a right-brain approach, in Qur'an learning within the Tahfidz Class Program (TCP) at SDIT Az-Zahra Sragen. This research primarily explores how Hijaz rhythm and multisensory techniques are implemented to create an enjoyable Qur'an learning environment and address students' boredom with learning. This study employed a descriptive qualitative research method. Data collection included participatory observation, in-depth interviews, and document analysis. Data analysis followed the stages of data reduction, data presentation, and conclusion drawing. The results indicate that implementing Qur'an learning using the right-brain approach in the TCP Class at SDIT Az-Zahra Sragen consists of three stages. The first stage is motivation and brain games. At this stage, students develop strong motivation to learn, preparing them to receive learning materials better. The second stage involves the teacher demonstrating exercises from the Tilawah book or instructional posters by connecting them with students' daily activities. The practice process includes listening activities, both in the classroom as a group and individually. The third stage involves repeating the materials practiced in the second stage, which students then present to the teacher for evaluation. Through these three stages, supported by structured assessment processes, students develop Qur'an reading skills based on tajwid principles and Hijaz melody practice.

Keywords: Wafa Method; Right-Brain Approach; Hijaz Rhythm; SDIT Az-Zahra Sragen

1. INTRODUCTION

The Qur'an is the holy scripture of Muslims, serving as guidance (hudan), a criterion distinguishing truth from falsehood (furqan), and a source of healing (syifa) for all humankind. Therefore, reading, studying, and practicing the teachings of the Qur'an constitute fundamental obligations for every Muslim.

Qur'anic education from an early age plays a crucial role in shaping students' religious character, moral values, and spiritual development. In Islamic educational contexts, Qur'an learning is not limited to reading the text correctly; it also involves internalizing values, attitudes, and ethical behavior derived from Qur'anic teachings (Halstead, 2004; Sahin, 2018). In the modern era, Islamic educational institutions, particularly Integrated Islamic Elementary Schools (Sekolah Dasar Islam Terpadu/SDIT), play an important role in integrating the national curriculum with Islamic values education, with Qur'an learning as one of their flagship programs.

However, empirical evidence indicates that Qur'an learning processes often face various operational challenges. Conventional methods that are monotonous, rigid, and overly focused on cognitive memorization without emotional engagement may cause students to become bored, lose motivation, and feel burdened. Consequently, Qur'an learning that relies heavily on repetitive memorization without meaningful interaction may reduce students' engagement and motivation. Contemporary educational research emphasizes that meaningful learning requires active involvement, emotional engagement, and



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appropriate learning experiences that consider students' cognitive and psychological characteristics (Prince, 2004; Fredricks et al., 2004).

This condition requires methodological innovations that balance the demand for high-quality Qur'an recitation with children's psychological comfort. The Wafa Method offers an alternative approach to Qur'an learning by integrating multisensory learning principles, rhythmic stimulation, visualization, and enjoyable learning experiences. This approach aligns with the view that learning through multiple sensory channels can strengthen students' attention, memory, and meaningful understanding (Mayer, 2021; Shams & Seitz, 2008).

The right-brain approach helps students learn the Qur'an through songs, movements, stories, and visualization, making the learning process more enjoyable and easier to remember. Neurologically, the right hemisphere of the brain is associated with creativity, intuition, rhythm, emotion, and holistic understanding. Therefore, the right-brain approach in this study is not a separation between left- and right-brain functions, but an instructional strategy that integrates rhythm, emotion, visualization, and creativity to support students' learning experiences. The integration of emotional and multisensory elements has been recognized as an important factor in supporting attention and memory processes.

SDIT Az-Zahra Sragen is one of the leading Islamic elementary education institutions in Sragen Regency that has adopted the Wafa Method within its Qur'an learning curriculum, particularly in the 'TCP (Tahfidz Class Program) class. The researchers' interest in this institution stems from its reputation for consistently achieving tahfidz and tahsin at the regional level despite the diversity of students' initial abilities.

Several previous studies have investigated related topics. Iqbal (2023) found that right-brain-based Qur'an learning at SMP Al Irsyad, implemented through the stages of concept introduction and reading imitation (talaki) combined with the Hijaz melody, enabled 83% of students to complete Qur'an recitation assessments successfully.

Permatasari, Umar, and Hakim (2024), through research at SDIT Samawa Cendekia Sumbawa Besar, demonstrated through pre-test and post-test analysis that the Wafa Method significantly influenced students' tajwid ability, pronunciation accuracy (makhraj), reading fluency, and memorization ability.

Meanwhile, Nasir, Choeroni, and Muchtar (2025) at SDIT Al-Insan Pinrang Regency emphasized that the effectiveness of Qur'an learning is determined not only by the learning process at school but also by active parental involvement at home.

These three previous studies share similar themes with the present research, namely the implementation of the right-brain approach method (Wafa) in Qur'an learning. However, previous studies have primarily examined the effectiveness of the Wafa Method in improving Qur'an reading skills, tajwid accuracy, and memorization outcomes. Limited attention has been given to the implementation process underlying the method, particularly how teachers plan, organize, and manage learning activities to address students' boredom and maintain engagement during Qur'an learning. Therefore, this study focuses on the pedagogical and managerial processes involved in implementing the Wafa Method.

Within the management structure of Qur'an learning using the Wafa Method, the Qur'an teacher coordinator plays a strategic role in maintaining the quality and consistency of method implementation. This role includes program planning, teacher supervision, learning evaluation, teacher training, and continuous guidance.

This function is aligned with educational management theory, which consists of planning, organizing, actuating, and controlling. In this framework, the coordinator serves as a link between institutional policies and classroom learning implementation. Quality standardization is realized through programs such as PSGA (Pelatihan Sertifikasi Guru Al-Qur'an / Qur'an Teacher Certification Training) and SAGAQU (Sekolah Guru Ahli Al-Qur'an / Qur'an Expert Teacher School), which include five

standard components: teaching methods, Hijaz rhythm, classroom management, assessment, and reporting. Effective educational management requires systematic planning, implementation, supervision, and evaluation to ensure that instructional programs achieve their intended objectives (Bush, 2019).

Qur'an teachers guide students to read, understand, and practice the teachings of the Qur'an. In addition, teachers function as facilitators, motivators, mentors, evaluators, and role models for students. This role aligns with Law Number 14 of 2005 concerning Teachers and Lecturers, which states that teachers' main responsibilities include educating, teaching, guiding, directing, training, assessing, and evaluating students.

In practice, Qur'an teachers guide students in reading, tajwid, and memorization while also fostering students' interest in learning through various instructional methods, including lectures, discussions, and direct practice.

Learning strategies refer to plans or approaches teachers use to organize learning activities so educational objectives can be achieved effectively. These strategies include methods, approaches, learning media, and classroom management adjusted to students' characteristics. At least four fundamental elements constitute a learning strategy: determining the expected learning outcomes, selecting the most effective primary approach, establishing implementation steps from the beginning until objectives are achieved, and determining indicators for measuring success. Learning strategies therefore involve not only selecting teaching methods but also designing meaningful learning experiences that accommodate students' characteristics, learning objectives, and classroom contexts (Joyce et al., 2015).

Based on this explanation, this research was formulated to answer three research questions: (1) How is Qur'an learning using the Wafa Method planned at SDIT Az-Zahra Sragen? (2) How are the implementation stages of the Wafa Method carried out to improve the quality of Qur'an learning at the school? (3) What supporting and inhibiting factors influence its implementation?

In line with these research questions, this study aims to describe Qur'an learning planning at SDIT Az-Zahra Sragen, analyze the implementation stages of the Wafa Method in optimizing students' right-brain functions, and identify the obstacles and solutions teachers apply during the learning process. Theoretically, this research is expected to enrich studies on Qur'an learning methods that accommodate elementary school students' learning fatigue. Practically, the findings are expected to serve as a reference for teachers and schools in improving the quality of Qur'an learning.

2. METHOD

This study employed a descriptive qualitative research design with an exploratory approach. This design was selected because the study aimed to explore and describe the planning process, implementation stages, and supporting and inhibiting factors in applying the Wafa Method in Qur'an learning at SDIT Az-Zahra Sragen. A qualitative approach enables researchers to understand educational phenomena in their natural contexts by examining participants' experiences, interactions, and interpretations of the phenomenon under study (Creswell & Creswell, 2018). The exploratory approach was applied to obtain a deeper understanding of how the Wafa Method is planned and implemented in Qur'an learning activities, particularly in addressing students' learning boredom and creating an enjoyable learning environment (Merriam & Tisdell, 2016).

The research was conducted at SDIT Az-Zahra Sragen, an Islamic elementary school located in Sragen Regency, Central Java, Indonesia. The school was selected because it has implemented the Wafa Method as one of its Qur'an learning programs, particularly in the TCP (Tahfidz Class Program). The research participants consisted of the Qur'an learning coordinator, Qur'an teachers, and students involved in the TCP program. Participants were selected through purposive sampling because they were directly

involved and had relevant experience with planning, implementing, and evaluating the Wafa Method in Qur'an learning. Purposive sampling allows researchers to select participants who possess specific information relevant to the objectives of qualitative research (Patton, 2015).

Data were collected through participatory observation, in-depth interviews, and documentation studies. The study used participatory observation to identify the Wafa Method's implementation stages, including learning preparation, teacher-student interaction, classroom activities, and evaluation processes. In-depth interviews were conducted with the Qur'an learning coordinator and Qur'an teachers to explore learning planning strategies, teacher roles, implementation procedures, and challenges encountered during the learning process. Interviews with students were conducted to understand their learning experiences and perceptions of the Wafa Method. Documentary studies were used as supporting data sources by examining learning materials, assessment documents, and other relevant program documents.

The collected data were analyzed using the interactive model developed by Miles, Huberman, and Saldaña (2014), which consists of data condensation, data display, and conclusion drawing or verification. Data obtained from observations, interviews, and documentation were organized and analyzed based on the research focus, including Qur'an learning planning, implementation stages of the Wafa Method, and supporting and inhibiting factors affecting its implementation. This interactive analysis model allows researchers to continuously compare, interpret, and verify data throughout the research process.

The credibility of research findings was ensured through triangulation of sources and techniques. Source triangulation involved comparing information from the Qur'an learning coordinator, teachers, and students. Meanwhile, technique triangulation was conducted by comparing findings obtained through observations, interviews, and documentation studies. Triangulation is an important strategy in qualitative research to increase the credibility and consistency of research findings (Creswell & Poth, 2018). The researchers maintained ethical standards throughout the research process. The researcher obtained permission from the school before conducting the research, informed participants about the purpose of the study, and kept their identities confidential. The collected data were used solely for academic purposes.

3. RESULTS AND DISCUSSION

Based on observations, in-depth interviews with the Qur'an learning coordinator, Qur'an teachers, and TCP Class students, and documentation studies conducted at SDIT Az-Zahra Sragen, the study found that implementing Qur'an learning using the Wafa Method consists of one planning stage and three interconnected implementation stages. These stages include the motivation and brain game stage, the Talaki and practice stage, and the muraja'ah and submission stage, each accompanied by an assessment process.

3.1 Qur'an Learning Planning Using the Wafa Method

Qur'an learning planning at SDIT Az-Zahra Sragen shows that the Wafa Method is not merely a classroom teaching technique but a structured learning management system. The Qur'an learning coordinator plays a key role in aligning institutional objectives, teacher competencies, learning materials, and student achievement targets. Preparing schedules, determining Tilawah book levels, and grouping students based on initial abilities indicate an effort to personalize Qur'an learning according to students' readiness.

This finding supports the perspective of educational management, which emphasizes that effective instructional programs require systematic planning, organization, implementation, and evaluation processes (Bush, 2019). Therefore, the coordinator's role becomes a strategic factor in maintaining the sustainability and quality control of Wafa Method implementation.

Before conducting teaching activities, teachers must participate in tiered training and certification programs based on Wafa Method standards. This ensures that the Hijaz rhythm, Talaki techniques, and assessment patterns each teacher implements remain consistent and standardized.

Learning media, including Tilawah books, instructional posters, and Hijaz melody recordings, are also prepared as supporting materials. This preparation is consistent with the coordinator's role as both a planner and a supervisor responsible for maintaining the quality of Qur'an learning implementation.

3.2 Motivation and Brain Game Stage

The motivation and brain game stage represents the affective and multisensory dimension of Wafa-based Qur'an learning. Rather than serving merely as an opening activity, this stage prepares students psychologically by building emotional readiness before they enter the cognitive learning process. The integration of rhythm, movement, and verbal stimulation reflects a multisensory learning approach in which students engage through auditory, visual, and kinesthetic experiences. Previous studies show that multisensory learning can support attention, memory, and meaningful learning because information is processed through multiple sensory channels (Shams & Seitz, 2008).

During this stage, students develop strong motivation to learn, helping them become emotionally and cognitively better prepared to receive the learning materials presented by the teacher. The enjoyable learning atmosphere created during this stage has proven effective in reducing the boredom that frequently appears in conventional learning methods. Integrating movement, rhythm, and emotional engagement creates a more comfortable learning environment and encourages students' active participation.

3.3 Talaki Stage and Practice Connected to Daily Activities

The second stage involves the teacher applying the Talaki method by demonstrating the reading exercises in the Tilawah book or on instructional posters. The learning materials relate to students' daily activities so that the concepts become easier to understand and remember.

The practice process is conducted through listening activities, both collectively in the classroom and individually. Through this approach, teachers can ensure each student understands tajwid principles and *makharijul huruf* before moving to the next stage.

The Talaki stage illustrates that Qur'an learning in the Wafa Method is based on direct pedagogical interaction rather than independent repetition alone. Through teacher demonstration, student imitation, and immediate correction, Talaki functions as a process of transferring accurate Qur'anic pronunciation from expert to learner. This interaction is particularly important in Qur'an learning because accurate tajwid and *makharijul huruf* require continuous guidance and feedback. This finding is consistent with Vygotsky's concept of scaffolding, where learners develop competence through guided interaction with more knowledgeable individuals (Vygotsky, 1978).

3.4 Muraja'ah Stage and Submission to the Teacher

The third stage is muraja'ah, in which students independently repeat the materials practiced in the second stage before submitting their recitation to the teacher.

The muraja'ah and submission stage demonstrates that assessment in Wafa-based Qur'an learning functions not only as a measurement tool but also as a mechanism for continuous learning control. Daily assessment, advancement assessment, and munaqasyah give teachers opportunities to identify students' difficulties and intervene immediately.

Through these three stages, supported by systematic assessment, students in the TCP Class at SDIT Az-Zahra Sragen can read the Tilawah book according to proper tajwid principles and recite Qur'anic verses using the Hijaz melody.

3.5 Supporting and Inhibiting Factors in the Implementation of the Wafa Method

The supporting factors contributing to the success of Wafa Method implementation at SDIT Az-Zahra Sragen include certified teacher competence, the availability of learning media and attractive Hijaz rhythms, active parental support at home, and high student learning motivation resulting from an enjoyable learning atmosphere.

The availability of competent teachers who have completed certification programs ensures that the Wafa Method is implemented according to established standards. In addition, supportive learning media and the use of Hijaz rhythm provide students with a more engaging learning experience. Parental involvement at home also strengthens the continuity of Qur'an learning beyond the school environment.

Meanwhile, several inhibiting factors were identified, including differences in students' initial abilities, which require more intensive guidance, limited face-to-face learning time, and the possibility of boredom still emerging among some students.

These findings align with previous studies emphasizing the importance of parental involvement and strong communication between schools and families in supporting the successful implementation of

the Wafa Method. As a solution, the Qur'an learning coordinator and teachers periodically conduct supervision, provide individual guidance, and communicate with parents to ensure the learning process continues effectively, systematically, and sustainably.

The Wafa Method is implemented within an educational ecosystem involving teachers, students, families, and institutional management. Teacher certification ensures methodological consistency, while parental support extends Qur'an learning beyond school boundaries. However, differences in students' initial abilities and limited instructional time indicate that the method's success depends not only on the quality of the learning approach but also on continuous adaptation and support systems.

4. CONCLUSION

Based on the research findings and discussion, Qur'an learning planning at SDIT Az-Zahra Sragen is systematically prepared by the Qur'an teacher coordinator. The planning process includes scheduling, student grouping, teacher certification, and preparation of learning media that comply with Wafa Method standards.

The implementation of the Wafa Method at SDIT Az-Zahra Sragen demonstrates that the sustainability of Qur'an learning is shaped by an interconnected educational ecosystem involving teachers, students, families, and institutional management. Certifying and continuously training Qur'an teachers helps maintain methodological consistency, particularly in applying Hijaz rhythm, Talaki techniques, and assessment procedures. Meanwhile, parental involvement reinforces the school environment by supporting students' practice and habituation of Qur'an learning at home. However, differences in students' initial abilities and limited instructional time remain important challenges that require adaptive strategies, individualized guidance, and continuous communication between schools and families. These findings indicate that the effectiveness of the Wafa Method depends not only on the instructional approach itself but also on the strength of the supporting system that sustains its implementation.

This finding reinforces the ecological approach to education, which views students' learning development as the result of interactions among multiple environments, including school, family, and social contexts (Bronfenbrenner, 1979). In Qur'an learning, collaboration between teachers and parents becomes an important factor in ensuring learning practices are consistently reinforced across settings.

These three stages have been proven to overcome students' learning boredom while improving tajwid abilities, reading fluency, and Qur'an memorization skills. The supporting factors for implementation include teacher competence, learning media, and parental support. Meanwhile, inhibiting factors include differences in students' initial abilities and limited learning time, which the study addresses through regular supervision and stronger communication between schools and parents.

This research offers theoretical implications by strengthening the right-brain approach as an alternative methodology in Qur'an learning at the elementary school level. Practically, the findings provide implications for teachers and educational institutions in designing Qur'an learning that is enjoyable and meaningful.

The researchers recommend that schools continue strengthening teacher training and supervision programs continuously, as well as developing more intensive partnerships with students' parents. Future researchers are encouraged to conduct quantitative studies to measure the Wafa Method's influence on students' Qur'an learning achievement across broader educational levels and contexts.

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