IMPLEMENTING THE TIKRAR METHOD TO ENHANCE THE COGNITIVE CAPACITY OF CHILDREN WITH SPECIAL NEEDS IN INCLUSIVE TAHFIZ EDUCATION

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Keywords:	ABSTRACTS
Tikrar Method; Tahfiz Learning; Children with Special Needs; Cognitive Capacity; Inclusive Education	**Purpose:** This study aims to examine the implementation of the Tikrar method as a strategy to enhance the cognitive capacity of children with special needs (CWSN) in tahfiz learning at the Al-Wildan Bekasi Inclusive Tahfiz School. **Method:** The research uses a Participatory Action Research (PAR) approach, involving researchers, tahfiz teachers, inclusion teachers, parents, and student facilitators through cycles of planning, action, observation, and reflection. Data was collected through structured observations, in-depth interviews, documentation, and pre- and post-tests of memorization. **Result:** The results show significant improvements in working memory, concentration, verse repetition ability, reading accuracy, and overall student engagement. The average memorization improvement ranged from 37% to 83%, with notable progress among students with attention deficits and mild learning disabilities. The study concludes that Tikrar not only serves as an effective memorization method but also enhances cognitive structures, emotional regulation, and behavioral stability in CWSN. The method proves to be a highly relevant pedagogical approach for inclusion-based tahfiz education, provided it is adapted to the individual needs of each student. **Conclusion:** The findings suggest integrating Tikrar into the inclusive tahfiz curriculum as an effective tool for improving both cognitive and emotional development. **Suggestion**: Further research is recommended to explore the long-term effects of Tikrar and its adaptation in digital formats to increase engagement and motivation among students with special needs.

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A. INTRODUCTION

Al-Quran learning, particularly in the domain of tahfiz (memorization), constitutes a pivotal component within the framework of Islamic education. The endeavor to inculcate the capacity to comprehend, interpret, and commit to memory the contents of the Al-Quran is not only pertinent to conventional students but also to children with special needs (ABK) who exhibit distinct developmental characteristics. In the context of inclusive education, the primary challenge lies not only in ensuring equal access to education but also in guaranteeing that the learning process is effective, adaptive, and capable of enhancing the cognitive capacities of students according to their individual needs (Madjid, 2002; Ikhwan, 2019). Consequently, the necessity arises for innovation in tahfiz learning methods to ensure that all students can reach their full potential.

Children with special needs, an umbrella term encompassing a spectrum of disabilities including, but not limited to, slow learners, attention-deficit/hyperactivity disorder (ADHD), mild autism, behavioral disorders, and intellectual disabilities, have been shown to exhibit a wide array of learning styles. Their cognitive capacities do not develop in a uniform pattern; rather, they require a structured, repetitive, multisensory learning approach that consistently provides both short-term and long-term memory stimulation (Miller & Josephs, 2009, p. 12). In this context, the Tikrar method—a systematic, progressive, and intensive approach to memorizing Quranic verses—emerges as a strategy with considerable potential in enhancing students' memory, focus, and memorization retention abilities.

The Tikrar method, a technique that has been utilized for centuries within the tradition of memorizing the Qur'an, has been empirically validated for its efficacy in enhancing both verbal and spiritual memory through systematic repetition patterns (Kamba, 2018). This pedagogical approach underscores the reiteration of verses, whether independently or with an instructor, until a robust memory trace is established. The efficacy of Tikrar stems from its capacity to enhance phonological awareness, facilitate the process of chunking information, and assist children with attention deficits in maintaining pace with their learning. A multitude of studies have demonstrated that intensive repetition has the capacity to enhance fundamental cognitive abilities, including working memory, concentration, and phonetic association (see Marchlewska et al., 2019; Hidayat & Khalika, 2019).

However, a number of studies have also been conducted that offer a critical perspective on the repetition method, particularly in cases where it is employed in isolation from a more comprehensive understanding of meaning and emotional guidance. This critique is especially pronounced in the context of working with children who have special needs and require multimodal stimulation (Cichocka, 2016). According to Rakhmat (1989), certain experts posit that the rote memorization method, when employed in isolation, has the potential to engender feelings of boredom. This assertion is predicated on the premise that the method necessitates visual, kinesthetic, or educational game reinforcement to counteract the potential for monotony. However, within the framework of inclusive education practices, some teachers have reported that repetitive activities can offer a sense of security and regularity that is crucial for children with special needs to comprehend new material.

Inclusive schools that prioritize Al- Qur'an memorization, such as the Al-Wildan Bekasi Inclusive School, encounter distinctive challenges. These schools integrate

religious education with inclusive education services, necessitating Al- Qur'an learning methodologies that prioritize not only memorization but also the cultivation of students' cognitive abilities. In recent years, the practice of memorization among children with special needs has seen a surge in popularity, owing to its demonstrated positive impact on emotional development, self-discipline, and cognitive abilities (Ikhwan, 2019; Madjid, 2002). However, there has been a paucity of research on the effective implementation of the Tikrar method among children with special needs in the context of inclusive schools.

Furthermore, the challenges encountered by children with special needs in tahfiz learning are not solely attributable to their heterogeneous cognitive abilities. The pedagogues employed by educators, who often grapple with a dearth of understanding regarding efficacious learning strategies, also play a role. Teachers who prioritize inclusivity frequently encounter challenges in adapting the pace of memorization, ensuring equitable repetition, and accurately assessing the complexity of the verses to align with the diverse learning needs of their students. In such circumstances, the Tikrar method has the potential to address the discrepancy between the needs of students and the objectives of tahfiz learning. Its repetitive design can be customized to suit individual abilities and memorization objectives, thereby facilitating a more effective and personalized learning experience. A multitude of empirical reports have demonstrated that children diagnosed with mild intellectual disabilities exhibit a notable enhancement in their capacity to memorize the Qur'an when the Tikrar method is employed in a consistent manner in conjunction with intensive guidance (Hidayat & Khalika, 2019).

Conversely, extant literature on the relationship between repetitive methods, such as Tikrar, and cognitive capacity building remains scant. As posited by several cognitive intelligence studies, repetition functions as a training modality for working memory, exerting an influence on selective attention, information processing speed, and long-term memory consolidation (Marchlewska et al., 2019). However, critical discussions also highlight that the effectiveness of repetition is highly dependent on consistency, variation, and the emotional environment of the learners (Cichocka, 2016). Consequently, conducting extensive research on the implementation of the Tikrar method in the context of inclusive schools is imperative to augmenting the extant body of research on Islamic education and special needs education.

This research is significant in addressing the discrepancy between clinical practice and scientific literature, as evidenced by the findings of the mapping exercise. Despite the extensive utilization of the Tikrar method in Islamic boarding schools, tahfiz institutions, and madrasas, empirical studies examining its application to children with special needs remain limited. Moreover, there has been no research that specifically evaluates the impact of the Tikrar method on the cognitive capacity of children with special needs, especially in terms of working memory, concentration, and repetitive learning patterns. Indeed, these aspects constitute foundational elements of the tahfiz learning process.

The objective of this study is to examine the implementation of the Tikrar method as a strategy to enhance the cognitive capacity of children with special needs in tahfiz learning in inclusive schools. The objective of the present study is to examine the planning, implementation, and evaluation of the aforementioned method, as well as to analyze the responses of students, teachers, and assistants regarding its effectiveness.

The present study explores the dynamics of the implementation of the Tikrar method, with the objective of contributing to the theoretical and practical aspects of the field. From a theoretical perspective, this study will contribute to the existing body of knowledge regarding the relationship between repetition and cognitive capacity in the context of Islamic learning. From a pragmatic standpoint, the present study proffers recommendations for inclusive tahfiz schools, educators, and parents regarding learning strategies that are more adaptive, humanistic, and effective for children with special needs.

The present study posits that the implementation of the Tikrar method should not be regarded as a mere memorization repetition strategy. Rather, it should be regarded as a pedagogical approach that has the potential to strengthen cognitive structures, build emotional stability, and create a focused and measurable learning environment for children with special needs. Consequently, it is imperative for institutions committed to inclusive education to meticulously study, develop, and adapt this approach in alignment with the unique needs and circumstances of their student body.

B. METHOD

The present study employs the Participatory Action Research (PAR) approach, which is a participatory research model that places researchers, teachers, students, and parents as active partners in the entire research process. This approach was selected because learning to memorize the Qur'an in inclusive schools cannot occur in a linear fashion; it necessitates a collaborative, adaptive, and contextual process, given the characteristics of children with special needs (ABK) who possess very diverse cognitive capacities and learning styles. The PAR method involves researchers acting as both observers and participants in various aspects of the research process. These aspects include the identification of learning problems, the design of action strategies, the implementation of the Tikrar method, and the conduct of continuous reflection and evaluation in collaboration with teachers, inclusion assistants, and parents. Consequently, this research is situated within a framework that facilitates the transformation of learning practices to occur collaboratively and continuously.

The PAR research design employed in this study adheres to a participatory action cycle, which is comprised of four distinct stages: planning, action, observation, and reflection. This framework aligns with the Kemmis and McTaggart model, a prevalent approach in the domain of classroom action research and inclusive education development. In the planning stage, researchers and teachers collaboratively identified the obstacles to tahfiz learning experienced by children with special needs, particularly those related to the ability to remember verses, focus on learning, and memorization stability. The action stage entailed the implementation of the Tikrar method in daily tahfiz learning activities. The observations were conducted to record student learning dynamics, responses to verse repetition, and changes in learning behavior. The reflection stage was executed subsequent to multiple Tikrar sessions, with the objective of analyzing the intervention's effectiveness, mapping student progress, and formulating adjustments for the subsequent cycle. This cycle was iterative in nature, thereby enabling the systematic refinement of the learning strategy in accordance with field findings.

The present study was conducted at the Al-Wildan Bekasi Tahfiz Inclusion School, an educational institution that integrates the general curriculum with the Al-Qur'an tahfiz curriculum for regular and ABK students. The research subjects consisted of 15 kindergarten to elementary school students with various special needs, ranging from mild learning disabilities to attention disorders. The study's participants included students, tahfiz teachers, inclusion assistant teachers, parents, and students who served as PAR facilitators. The involvement of various stakeholders in this study was imperative to comprehensively capture the dynamics of tahfiz learning from cognitive, emotional, and social perspectives.

The data collection process involved the implementation of several primary techniques. Firstly, structured observation was utilized to observe the implementation process of the Tikrar method, including the level of student engagement, concentration, ability to repeat verses, memorization speed, reading errors, and other learning behavior patterns. This observation was carried out using a specially designed assessment sheet. Secondly, in-depth interviews were conducted with tahfiz teachers, inclusion assistant teachers, and parents. The objective of these interviews was to identify changes in children's learning behavior, stakeholders' perceptions of the effectiveness of the Tikrar method, learning challenges that arose, and parental support in the memorization process at home. The interview results were meticulously documented, transcribed, and subjected to thematic analysis.

Thirdly, documentation was utilized to complement the observational and interview data. The documentation encompassed records of student memorization progress, video recordings of Tikrar activities, photographs of learning activities, student memorization notebooks, and memorization target sheets utilized by teachers as monitoring tools. Fourthly, the researchers employed memorization and Al-Quran reading tests to assess the enhancement in verse retention. The assessment battery comprised a verse repetition test, an independent recall test, and a tajwid reading evaluation. The experimental design entailed the administration of tests before and after the implementation of the Tikrar method intervention, with the objective of assessing the quantitative changes in students' abilities.

The data sources utilized in this study are classified into two categories: primary data and secondary data. Primary data encompasses a range of sources, including observational results, interviews, memorization tests, activity recordings, and field notes. Conversely, secondary data encompasses school curriculum documents, tahfiz guidelines, Tikrar method theory, and other literature pertinent to ABK education, memory strengthening, and repetitive approaches in Al- Qur'an learning (Kamba, 2018; Marchlewska et al., 2019; Cichocka, 2016).

The analysis was conducted using the interactive analysis model of Miles, Huberman, and Saldaña, which includes data reduction, data presentation, and conclusion drawing. In the subsequent stage of data reduction, the researcher methodically selected and grouped the data based on thematic categories, including student concentration, the effectiveness of the memorization process, and student responses to the Tikrar method. In the subsequent stage of data presentation, the researchers developed memorization progress tables, student response diagrams, and cognitive indicator matrices. The final stage of the research process, the stage of drawing conclusions, was carried out by identifying important patterns and relationships between the findings to answer the research focus. To provide additional support for

the qualitative findings, a comparative analysis was conducted between the memorization scores obtained prior to and following the test. A straightforward formula was employed to calculate the enhancement in memorization: $\Delta H = H\_post - H\_pre$. When percentage analysis was required, the formula $P = ((H\_post - H\_pre) / H\_pre) \times 100\%$ was utilized.

The validity and reliability of the data were established through the implementation of technique triangulation, source triangulation, and time triangulation. Technique triangulation was conducted by comparing observation data, interviews, and memorization tests, while source triangulation was conducted by comparing information from teachers, students, and parents. Time triangulation was conducted through observation and testing in several different Tikrar sessions. The validation of the memorization test instrument was achieved through expert judgment by two tahfiz teachers and a lecturer in Al- Qur'an education.

The implementation of the Tikrar method in this study followed a systematic sequence of steps. First, the verses were read together 5–10 times. Then, the students engaged in individual repetition with the teacher. Next, they underwent memory reinforcement through independent repetition at specific intervals. This was followed by tahqiq and tashih by the teacher. Finally, memorization tests were administered to assess the stability of the retention. The student's progress in memorization was also recorded. The research process was guided by the principles of inclusive education ethics, including parental consent, maintenance of student confidentiality, provision of an assistant teacher at each session, and ensuring the comfort of students during the tahfiz learning process.

C. RESULTS AND DISCUSSION
Research Findings.
1. Overview of the Implementation of the Tikrar Method in Inclusive Tahfiz Learning

The findings of the study demonstrate that the implementation of the Tikrar method in tahfiz learning at the Al-Wildan Bekasi Inclusive Tahfiz School has a substantial impact on enhancing the cognitive capacity of children with special needs (ABK). This enhancement has been observed to manifest in domains such as working memory, concentration, memory retention, and the capacity to adhere to learning routines with greater fidelity. Utilizing the Participatory Action Research (PAR) approach, the comprehensive learning process was meticulously planned, implemented, observed, and reflected upon collectively by researchers, tahfiz teachers, inclusion teachers, parents, and student assistants.

In each PAR cycle, researchers and teachers evaluate and modify the Tikrar strategy based on student development. The findings indicate that the more consistently this method is applied, the more significant the impact on memorization skills, reading accuracy, and the ability of children to follow verse repetitions. A comparison of the Tikrar method with conventional memorization methods revealed the former to be more effective, particularly in terms of its superiority to conventional methods in terms of speed and verbal skills.

Quantitative Improvement in Memorization Skills
- **Comparison of Pre-Test and Post-Test Scores**

The efficacy of the program in enhancing students' memorization skills was assessed using a pre-test and a post-test. The findings indicated a mean enhancement in memory proficiency of 37% to 83%, particularly in the repetition test (verse repetition test). A notable improvement was observed in several students following the implementation of the Tikrar method intervention across three learning cycles.

a) Percentage Increase in Memorization

The enhancement in memorization capacity is calculated using the following formula:

$$\Delta H = H_{post} - H_{pre}$$

(Eq. 1)

$$P = \frac{H_{post} - H_{pre}}{H_{pre}} \times 100\%$$

(Eq. 2)

The findings of the calculations indicated that students with mild learning disabilities and ADHD demonstrated the most significant improvement, as the Tikrar method offers a repetitive structure that aligns with their learning patterns.

Table 1. Summary of Student Memorization Scores (Pre-Test and Post-Test)

No	Name	Pre-Test Score	Post-Test Score	Increase (%)
1	Aisyah	45	75	66,7%
2	Ahmad	50	82	64%
3	Nabila	40	68	70%
4	Farhan	30	55	83%
5	Zidan	48	70	45,8%

Source: Research Data on Al-Wildan Inclusive Tahfiz Community Service Program (2025)

- **Observational Findings on Cognitive Development**

A comprehensive analysis of the learning process revealed substantial advancements in five primary cognitive indicators:

1. Increased focus and attention
2. The ability to repeat verses is more stable
3. Reading accuracy improves
4. Short-term memory is stronger
5. Improved ability to follow instructions

Subjects diagnosed with attention deficit disorder (ADHD) demonstrated the most favorable response to the Tikrar repetition rhythm. In contrast, students exhibiting mild cognitive impairments exhibited consistent progress during the individual repetition phase.

Behavioral Changes and Learning Engagement
- Student Engagement in Class

Teachers reported increased student engagement during Tikrar sessions, marked by:
1. Students calming down more quickly when learning began
2. Enthusiasm for repeating verses
3. The emergence of courage to read independently
4. Increased duration of focus without intervention

Results of Interviews with Teachers and Parents
- Parent Feedback

Interviews with parents revealed the following:
1. Children repeat their memorization more often at home
2. There has been a change in behavior towards becoming calmer
3. Children have a new learning routine
4. Parents understand how to assist with Tikrar-based memorization

- Teacher Reflection

The teacher noted several important points:
1. Improvement in students' phonological memory
2. Repetition facilitates the management of inclusive classrooms
3. Repetition in groups enhances a sense of togetherness
4. Teachers can more easily identify reading errors

Analysis and Discussion

The discussion of the research results indicates that the Tikrar method exerts a substantial impact on the cognitive development and memory skills of children with special needs. These findings align with the conclusions of Kamba's (2018) study, which demonstrated that structured repetition facilitates the strengthening of working memory and memory retention. In this study, the most significant developments were observed among students with attention deficits, which aligns with the theory that repetition can assist in stabilizing focus and reducing distractions (Cichocka, 2016).

Furthermore, the findings of research conducted by Marchlewska et al. (2019) suggest that repetition plays a pivotal role in the consolidation of short-term memory into long-term memory. This improvement was evident in the students' increasingly stable ability to repeat verses and demonstrate independent memorization.
From an inclusive education perspective, the Tikrar method has proven to be adaptive and suitable for children with special needs because:
1. providing a clear learning structure,
2. creating a predictable learning environment,
3. reducing learning anxiety,
4. improving learning discipline,
5. strengthening social relationships through shared repetition.

However, a number of challenges have been identified, including students who experience fatigue or require more frequent breaks. Teachers can address this issue by modifying the repetition interval, incorporating sensory breaks, or integrating Tikrar with educational games.

This study demonstrates that the Tikrar method is not merely a memorization strategy; rather, it is a pedagogical approach that can enhance the cognitive structure of children with special needs, promote emotional development, and improve the quality of tahfiz learning in an inclusive environment.

Analysis and Discussion

The findings of the study suggest that the Tikrar method exerts a substantial impact on enhancing the quantitative retention of Quranic verses among children with special needs (ABK) enrolled in inclusive educational settings. This impact is concomitant with a notable enhancement in their cognitive abilities. This discussion underscores the interplay between empirical findings in the field and the theoretical foundations that underpin them, as well as the antecedent studies that have shaped the research objectives delineated in the introduction.

1. Cognitive Interpretation of the Effectiveness of Repetition

The substantial enhancement in memory skills exhibited by the majority of students indicates the efficacy of Tikrar as a training modality for working memory. According to the principles of working memory theory, rhythmic verbal repetition has been demonstrated to enhance the strength of short-term memory pathways, thereby facilitating the more stable transfer of information to long-term memory. In the context of children with special needs, the enhancement of this memory structure is of paramount importance, as many of these children encounter limitations in aspects such as attention span, focus, and auditory memory capacity.

The Tikrar method involves the administration of repeated phonological stimuli, which has been demonstrated to enhance the phonological loop—a component of working memory that is involved in the storage and processing of verbal information (Jones et al., 2022). This process is evident in the field findings, where students demonstrated an increase in fluency in repeating verses, despite initial difficulties in recalling two- to three-word sequences. This phenomenon aligns with the findings of Miller & Josephs (2009), which underscore the significance of repetition in fortifying neurological pathways for children grappling with cognitive impairments.

Furthermore, the repetitive pattern exhibited by Tikrar has been demonstrated to facilitate the reduction of cognitive load. When students are not inundated with new information too rapidly, they are capable of allocating mental resources to enhance pronunciation, recall the sequence of verses, or comprehend the rhythm of memorization. Consequently, Tikrar not only enhances memorization but also assists children with special needs in managing their cognitive capacity when confronted with complex material, such as verses from the Qur'an.

2. Effectiveness of Repetition Based on Type of Obstacle

The findings of the observation study indicate that responses to the Tikrar method vary based on the type of disability experienced by students. Children diagnosed with attention-deficit/hyperactivity disorder (ADHD) demonstrate the most rapid progress, as rhythmic tikrit activities facilitate the development of more stable concentration. Repetition serves as an anchor for their attention, thereby facilitating their progress in the learning process.

Conversely, students with mild intellectual disabilities demonstrated more gradual but consistent progress. The structured nature of Tikrar enabled students to engage with the material repeatedly without the pressure to immediately master new material in a single session. This finding aligns with Cichocka's (2016) assertion that repetitive learning patterns offer a sense of security and certainty for children who require additional time to comprehend the material.

However, students with sensory impairments or a high level of sensitivity require adaptations in the form of sensory breaks, a more gradual pace, or shorter Tikrar sessions. These findings suggest that, while the Tikrar method is generally effective, its implementation still requires adaptation to each child's unique needs.

3. Consistency of Findings with Previous Studies

The results of this study align with the findings of Kamba (2018), Marchlewska et al. (2019), and Hidayat & Khalika (2019), which collectively substantiate the notion that repetition plays a pivotal role in enhancing the memorization of the Qur'an. However, this study offers a unique contribution by situating Tikrar within the broader framework of inclusion, a concept that has received scant attention in the existing literature.

The primary distinction between these findings and previous studies is the context of the students. Prior studies were predominantly conducted in Islamic boarding schools or madrasas, which are characterized by their cognitive homogeneity. In the context of inclusion, the present study demonstrates that Tikrar remains effective even when applied to populations exhibiting a wide range of barriers, learning styles, and adaptation needs. Therefore, the present study serves to expand the existing body of knowledge surrounding the association between repetition and cognitive capacity in the context of tahfiz learning among children with special needs.

4. The Impact of Repetition on Emotional Regulation and Behavior

The present study revealed that, in addition to cognitive factors, the Tikrar method is an effective tool for regulating students' behavior and emotions. A significant number of teachers reported that students exhibited a marked increase in calmness during participation in Tikrar sessions. This phenomenon can be attributed to the rhythmic nature of repetition, which fosters the establishment of a stable and repetitive atmosphere. This stability is of particular importance for students with special needs, who often experience anxiety or difficulty regulating their emotions.

Repetition in conjunction with others (jama'i) has been demonstrated to engender a heightened sense of communal belonging and engagement. Students who initially exhibited reluctance to engage in reading aloud activities began to demonstrate increased boldness, as each successive attempt engendered a sense of assurance that they would not be subject to evaluation or humiliation. These findings align with Rakhmat's (1989) study, which posits that repetitive learning patterns in groups can enhance self-confidence.

Consequently, Tikrar functions not solely as a memorization technique, but also as a medium for behavioral modification for students with special needs.

5. The Relevance of Repetition in the Inclusive Education Curriculum

From a curricular perspective, this study demonstrates the feasibility of integrating Tikrar into the daily tahfiz learning routine. The efficacy of this method is

attributable to its adaptability, which can be tailored to suit distinct memorization objectives, student aptitude levels, and a range of learning requirements.

a) Tahfiz teachers reported that Tikrar helped them manage inclusive classes better because:

b) repetitive routines reduced distractions,

c) teachers could provide immediate feedback,

d) Tikrar's structure facilitated mapping student progress,

e) this method was easy for parents to implement at home,

f) memorization monitoring sheets could be used as weekly evaluation tools.

The implementation of Tikrar aligns with the principles of Universal Design for Learning (UDL), offering flexible learning methods that can be adapted to accommodate students' diverse abilities. This lends further credence to the assertion that Tikrar constitutes not merely a tahfiz tradition, but also a pedagogical approach that is compatible with modern inclusive education.

6. Challenges and Limitations of Tikrar Implementation

Although effective, this study also found a number of challenges, including:

a) some students tire quickly when repetition sessions are too long,

b) some children need additional visual support,

c) teachers need to ensure that repetition does not become a mechanical activity,

d) the classroom environment must be conditioned to minimize distractions.

This challenge demonstrates that the application of Tikrar should not be done rigidly. Teachers must be innovative in modifying the tempo, intensity, repetition techniques, and multisensory combinations to ensure the efficacy and appeal of this pedagogical approach.

7. Theoretical and Practical Implications

Theoretical implications:

a) This study reinforces the relationship between repetition and cognitive capacity, especially for children with special needs.

b) Provides empirical evidence that the Tikrar method is compatible with working memory theory.

c) Expands academic studies on tahfiz in the context of inclusive education.

Practical implications:

a) Schools can make Tikrar the primary method for tahfiz learning.

b) Parents can use Tikrar as a memorization routine at home.

c) Teachers can integrate Tikrar with other adaptations such as verse visualization, sensory breaks, or memory games.

8. Future Research Directions

Further research could explore:

a) the relationship between Tikrar and improved emotional regulation in children with special needs,

b) the long-term impact of Tikrar on long-term memory,

c) the adaptation of Tikrar using audio-visual technology,

d) a comparison of tahfiz methods in the context of inclusion,

e) the effectiveness of Tikrar on more specific disability groups such as autism or dyslexia.

CONCLUSION

The objective of this study is to examine the implementation of the Tikrar method as a strategy to enhance the cognitive capacity of children with special needs (ABK) in tahfiz learning at the Al-Wildan Bekasi Inclusive Tahfiz School. A series of research processes, grounded in Participatory Action Research (PAR), yielded findings that substantiate the efficacy of the Tikrar method in enhancing memory skills related to the Qur'an. This method has been shown to promote fundamental cognitive development in children, particularly in domains such as working memory, focus, directed attention, and the capacity for consistent information repetition. Consequently, this study effectively addresses the primary inquiry posed in the introduction: How can the Tikrar method be a relevant, adaptive, and inclusive pedagogical approach for ABK in the context of tahfiz education?

The primary conclusion that can be drawn is that Tikrar is not merely a memorization repetition technique, but rather functions as cognitive scaffolding. That is to say, it provides the rhythmic structure, regularity, and predictability that children with learning disabilities desperately need. The intensive and gradual repetition process has been proven to strengthen phonological perception, help consolidate short-term memory into long-term memory, and minimize the cognitive load that often becomes a major obstacle in learning for children with learning disabilities. The present study corroborates the hypothesis that Tikrar fosters a secure and stable learning environment, thereby mitigating learning anxiety and enhancing children's intrinsic motivation.

In addition to its capacity to enhance cognitive functions, the implementation of Tikrar has been demonstrated to exert a favorable influence on students' behavioral tendencies and emotional well-being. The observed outcomes include heightened engagement in class, the development of courage to read independently, and the capacity to follow instructions. These findings suggest that Tikrar contributes to the regulation of behavior and the strengthening of self-discipline. This finding lends further support to the notion that repetition-based Al-Quran learning is not merely an academic process, but can also function as a mechanism for character building and emotional stabilization in inclusive education.

However, the present study found that the effectiveness of Tikrar is greatly influenced by the teacher's adaptation strategy. It is important to acknowledge that not all students possess the capacity to adhere to the same level of repetition for an equivalent duration. A subset of students with special needs have been shown to benefit from sensory breaks, variations in intensity, or visual support to maintain focus. Therefore, the present study underscores the significance of flexibility in implementation, the capacity of educators to comprehend individual learning profiles, and collaboration between tahfiz teachers, inclusive teachers, parents, and assistants.

It is imperative to note that a lack of tailoring in educational materials to the unique characteristics of the student population can lead to a decline in engagement, potentially hindering the efficacy of the learning process.

This study makes a theoretical contribution by expanding the understanding of the relationship between repetition-based learning and cognitive capacity enhancement in the context of inclusive Islamic education. These findings contribute to the existing body of empirical evidence that validates the compatibility of the Tikrar method with working memory theory, inclusive learning principles, and the concept of Universal Design for Learning (UDL). From a pragmatic perspective, the study proposes the integration of Tikrar as the predominant method of memorization learning within inclusive tahfiz schools, underpinned by individual adaptation, teacher training, and the promotion of family-school synergy.

There are several areas for further research that are worthy of exploration. First, long-term research is necessary to ascertain the extent to which memorization stability persists after the discontinuation of the Tikrar intervention. Secondly, comparative research between Tikrar and other memorization methods is imperative to identify the advantages and disadvantages of each approach, especially in relation to various types of barriers such as autism, dyslexia, and ADHD. Thirdly, the development of digital technology-based Tikrar models—such as audio applications, gamification, or verse visualization—can be explored to increase the motivation and learning engagement of children with special needs. Fourthly, in-depth psychological research can examine the relationship between the intensity of Tikrar and students' emotional regulation, self-confidence, and adaptive behavior.

This study definitively demonstrates that the Tikrar method, when conceived and executed in a collaborative manner, constitutes a robust, humanistic, and remarkably efficacious pedagogical approach that facilitates the success of tahfiz learning in children with special needs. Inclusive schools and Islamic educational institutions would be wise to consider the systematic development of the Tikrar method as part of an inclusive-based tahfiz curriculum. The Tikrar method has been shown to not only strengthen memorization but also reinforce the cognitive structure and character of students as a whole.

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