

Implementation of the Tajdid Method in Improving Reading and Memorization of the Qur'an by Students of Aisyiyah Kedungwaru Innovative Elementary School

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Abstract: *This study aims to analyze the implementation of the Tajdid method in improving the ability to read and memorize the Qur'an in students of Aisyiyah Kedungwaru Innovative Elementary School. This method combines the Structural Analytic Synthetic (SAS) approach and mnemonic techniques with a qualitative descriptive approach through observation, interviews, and documentation. The results show that this method is implemented regularly every morning with varied and fun activities. From the principal's perspective, the main supporting factors are school management support and cooperation with Tajdid Center for teacher training. Teachers rated interesting learning media and regular training as supporting success, but faced obstacles in the variation of students' learning styles and uneven mastery of the method. Meanwhile, students show high enthusiasm because the method is interactive, but limited practice time is an obstacle. Overall, the Tajdid method is considered effective, but needs continued support from schools and parents as well as improved teacher competence.*

Keywords: *Tajdid method, Qur'anic reading, memorization, Islamic primary education, interactive learning*

Introduction

Al-Qur'an learning is integral to the Islamic education system, especially at the elementary school level. The ability to read and memorize the Qur'an is an indicator of academic success in religious education and the foundation for developing children's religious character. However, the traditional learning approach is considered unable to answer the demands of effective, interactive learning, and in

accordance with the developmental characteristics of early childhood learners.¹ In this context, the tajdid method emerges as an innovative approach that integrates the Structural Analytic Synthetic (SAS) method and mnemonic techniques to help students understand and remember Qur'anic readings more easily and systematically.²

In practice, the tajdid method emphasizes interactive learning that aligns with students' developmental characteristics. Using digital media, clapping techniques, and mnemonic keywords can enhance students' motivation and retention in memorizing sacred verses.³ The urgency of this research is reinforced by the importance of pedagogical innovation that improves cognitive aspects and affects students' affective aspects in learning the Qur'an from an early age.

Although the tajdid method has been recognized for its potential, its application in elementary schools such as Aisyiyah Kedungwaru Innovative Elementary School still faces some significant problems. Most students have difficulty recognizing Hijaiyah letters, understanding tajwid, and maintaining long-term memorization. The teaching methods used are still predominantly monotonous and do not consider the variety of learning styles among students.⁴ Additionally, uneven teacher training and the lack of support for technology-based learning facilities further limit the effectiveness of this method's implementation.⁵

Although the tajdid method has been recognized for its potential, its implementation in elementary schools such as SD Inovatif Aisyiyah Kedungwaru still faces significant challenges. Most students have

¹ H. N. Hasanah, L. Asha, dan E. Yanuarti, *Implementasi Metode Ummi Dalam Pembelajaran Tahfidz di Sd It Rabbi Radhiyya 02 Curup Rejang Lebong* (e-theses.iaincurup.ac.id, 2022), <https://e-theses.iaincurup.ac.id/1033/>.

² Teguh Abdillah dan Taufik Churrahman, "Using the Tajdied Method to Improve Students' Ability to Read the Qur'an," *KnE Social Sciences*, 20 Juni 2022, 569–77, <https://doi.org/10.18502/kss.v7i10.11259>.

³ Mazhminat Jamalova, "Integrating Modern Technology in English Language Teaching: Innovations and Outcomes in School Education," *Eurasian Science Review an International peer-reviewed multidisciplinary journal* 2, no. 2 (28 Januari 2024): 138–42, <https://doi.org/10.63034/esr-48>.

⁴ Kangwa Daniel, Msafiri Mgambi Msambwa, dan dkk, "Motivate Students for Better Academic Achievement: A Systematic Review of Blended Innovative Teaching and Its Impact on Learning," *Computer Applications in Engineering Education* 32, no. 4 (Juli 2024): e22733, <https://doi.org/10.1002/cae.22733>.

⁵ Ragil Mayangsari dan Nur Maslikhatun Nisak, "Penerapan Metode Tajdied pada Pembelajaran Membaca Al-Qur'an dalam Membentuk Siswa Berprestasi di Sekolah Dasar," *Al-Madrasah Jurnal Pendidikan Madrasah Ibtidaiyah* 8, no. 2 (1 April 2024): 513, <https://doi.org/10.35931/am.v8i2.3355>.

difficulty recognizing Hijaiyah letters, understanding tajwid, and maintaining long-term memorization. The teaching methods used are still predominantly monotonous and do not consider the variety of learning styles among students.⁶ Additionally, uneven teacher training and the lack of support for technology-based learning facilities further limit the effectiveness of this method's implementation.⁷ This situation is exacerbated by the limited time allocated for Quranic education in schools and the low level of parental involvement in supporting children's memorization efforts at home. The success of tahfidz learning is greatly influenced by continuous practice outside of school.⁸ This reality shows a gap between the potential of the tajdid method and its implementation in a resource-limited basic education environment.

Most research on the tajdid method still focuses on theoretical aspects and trials in schools with adequate facilities. Few studies have explored the implementation of this method in elementary schools with limited resources, such as SD Inovatif Aisyiyah Kedungwaru. Additionally, no research has been found that holistically identifies the supporting and hindering factors in implementing the tajdid method from the perspectives of teachers, students, and school policies.⁹

Previous studies also tend to ignore differences in students' learning styles and strategies for adapting the tajdid method to suit the individual needs of.¹⁰ Students' ability to understand tajwid and memorize the Qur'an is greatly influenced by learning approaches relevant to their learning characteristics. Therefore, further research is needed to address this gap, focusing on Tajwid's contextual and adaptive application in Islamic elementary education.

This study aims to analyze the implementation of the tajdid method in improving reading and memorization skills of the Qur'an among students at SD Inovatif Aisyiyah Kedungwaru. It also aims to identify the factors that support and hinder the success of the tajdid method and explore the strategies used by educators in adapting this

⁶ Kangwa Daniel dkk., "Motivate Students for Better Academic Achievement: A Systematic Review of Blended Innovative Teaching and Its Impact on Learning," *Computer Applications in Engineering Education* 32, no. 4 (Juli 2024): e22733, <https://doi.org/10.1002/cae.22733>.

⁷ Mayangsari dan Nisak, "Penerapan Metode Tajdid pada Pembelajaran Membaca Al-Qur'an dalam Membentuk Siswa Berprestasi di Sekolah Dasar," 1 April 2024.

⁸ Jamalova, "Integrating Modern Technology in English Language Teaching."

⁹ Mayangsari dan Nisak, "Penerapan Metode Tajdid pada Pembelajaran Membaca Al-Qur'an dalam Membentuk Siswa Berprestasi di Sekolah Dasar," 1 April 2024.

¹⁰ Daniel, Msafiri Mgambi Msambwa, dan dkk, "Motivate Students for Better Academic Achievement."

method to the actual conditions in Islamic elementary schools. The results of this study are expected to provide theoretical and practical contributions to the development of innovative and applicable Qur'an learning models at the elementary education level.

Method

This study uses a descriptive qualitative approach to describe in depth the implementation of the tajdid method in improving the ability of elementary school students to read and memorize the Quran. This approach was chosen so that researchers could understand the processes, dynamics, and factors that influence the implementation of the tajdid method in the context of Islamic elementary schools. Qualitative research allows for the exploration of phenomena naturally and contextually, with the researcher as the primary instrument in the data collection and interpretation process.

The data sources in this study include three types: people, places, and documents. People as data sources include the school principal, teachers who assist with the tajdid method, and students at SD Inovatif Aisyiyah Kedungwaru. Places as data sources refer to the learning environment, particularly the mosque and classrooms, where activities such as reading and memorizing the Qur'an occur. Documents as data sources include tajwid and tilawah guidebooks, student memorization journals, photos, learning videos, school archives, and administrative documents related to the Qur'an learning program.

Data collection techniques were done through in-depth interviews, participatory observation, and documentation. Semi-structured interviews were conducted with school principals, assistant teachers, and students to explore information about learning strategies, the effectiveness of the tajdid method, and the obstacles encountered during its implementation. Observations were conducted directly during the learning process to record patterns of interaction between teachers and students, the use of media, and the classroom atmosphere. Documentation was used to supplement empirical data by analyzing tajwid guidebooks, activity photos, and memorization schedules.

Data analysis in this study was conducted using the interactive model of Miles, Huberman, and Saldaña (2014) which consists of three main stages: data reduction, data presentation, and conclusion drawing and verification. Data reduction was carried out by filtering relevant data from interviews with several relevant resource persons (Principal, and religious teachers who understand the tajdid method), observation,

and documentation. Data presentation was done in the form of descriptive narratives to facilitate understanding of the findings in the field. Conclusions were drawn inductively with verification through triangulation techniques of sources, techniques, and time to ensure the validity and credibility of the data obtained.

Result and Discussion

1. Implementation of the Tajdid Method in Learning to Read and Memorize the Qur'an at SD Inovatif Aisyiyah Kedungwaru

The implementation of the Tajdid method at Aisyiyah Kedungwaru Innovative Elementary School is carried out in the form of a daily morning activity before the main lessons begin. This activity starts when the bell rings. At this point, the students are directed to the mosque and grouped by class to be guided by their teachers. This is in line with what the principal (Muslih) said: "It's usually done in the morning because the activities are structured and it's also a routine since this method is used for reading and memorizing the Quran at this elementary school using the tajdid method as a daily routine."¹¹

Teachers then facilitate Qur'an reading and memorization using the "Tilawah Series" and "Tajwid Series" books. These books were developed based on the Structural Analytic Synthetic (SAS) principle and mnemonic techniques, designed to help students understand the Hijaiyah letters, reading rules, and memorize verses gradually and enjoyably. As stated by Guru Metode Tajdid (Ms. Mela) in an interview: "Two books are commonly used in the application of the tajdid method, namely the tilawah series and the tajwid series, which aim to facilitate students by containing the Hijaiyah alphabet and the rules of reading."¹²

Learning to read the Qur'an focuses on cognitive aspects and the aesthetics of reading through rhythm or recitation songs, such as the Hijaz tone. This approach has proven effective in increasing students' interest and confidence in reading the Quran and aiding their understanding of tajwid and makharijul huruf.¹³ An interactive approach that combines melody, physical movements such as clapping, and mnemonic techniques can clarify the length of readings and enliven

¹¹ Hasil wawancara dengan bapak kepala sekolah SD Inovatif Aisyiyah Kedungwaru pada tanggal 23 April 2025 08.00 WIB

¹² Wawancara dengan Bu Mela guru metode tajdid SD Inovatif Aisyiyah Kedungwaru pada tanggal 01 Mei 2025 08.00 WIB

¹³ U. Lathifah dan T. A. Mustofa, "Keselarasan Kurikulum Merdeka dengan Kurikulum ISMUBA dalam Pembelajaran Pendidikan Agama Islam di SMP PK Muhammadiyah Kottabarat Surakarta," *Didaktika: Jurnal Kependidikan*, 2024, <https://mail.jurnaldidaktika.org/contents/article/view/585>.

the classroom atmosphere. In practice, the tajdid method also integrates unique techniques in teaching the length of readings (mad) using movement media, such as clapping and counting fingers. This aligns with the explanation from the Tajdid Method Instructor (Ms. Mela) that:

“In applying the Tajdid method, every time a student reads a single letter, if there is no diacritical mark indicating length (such as mad), it is read with one harakat and accompanied by one clap. If the letter contains a length of two harakat, two claps are given. For letters with sukun, two downward claps are used. As for readings with a length of six harakat, they are counted using the fingers. After the students read correctly according to these rules, the activity continues with the next tajwid material.”¹⁴

Teachers play a strategic role in ensuring that the tajdid method is implemented optimally.¹⁵ They not only deliver material but also guide, motivate, and evaluate student progress regularly. They are also required to understand the SAS approach and mnemonics to present material contextually per each student's learning style. Emphasize that teacher training in the tajdid method significantly contributes to the effectiveness of its implementation at the elementary school level.¹⁶

The memorization deposit process is carried out every day, where students submit memorization in turn according to their respective abilities. Evaluation is carried out formatively by the supervising teacher and summatively in the form of munaqasyah after students have completed memorizing one juz. According to Achmad Faqihuddin, et al (2024), this tiered and structured evaluation system plays an important role in maintaining the sustainability of the tahfidz program and motivating students to improve the quality of their memorization.¹⁷

¹⁴ Wawancara dengan Bu Mela guru metode tajdid SD Inovatif Aisyiyah Kedungwaru pada tanggal 01 Mei 2025 09.00 WIB

¹⁵ M. Asep Fathur Rozi dan Ismah Fakhrunnisa, “Implementasi Program Menghafal Al-Qur’an di Sekolah Dasar Islam Terpadu (SDIT) At-Taqwa Tulungagung,” *DIMAR: Jurnal Pendidikan Islam* 4, no. 1 (1 Desember 2022): 127–36, <https://doi.org/10.58577/dimar.v4i1.70>.

¹⁶ Teguh Abdillah dan Taufik Churrahman, “Using the Tajdid Method to Improve Students’ Ability to Read the Qur’an,” *KnE Social Sciences*, 20 Juni 2022, 569–77, <https://doi.org/10.18502/kss.v7i10.11259>.

¹⁷ Achmad Faqihuddin, Mokh Iman Firmansyah, dan Abdillah Muflih, “Multisensory Approach in Memorizing the Al-Quran for Early Childhood: Integration of the Tradition of Memorizing the Al-Quran with Digital Technology,” *ALISHLAH: Jurnal Pendidikan* 16, no. 2 (30 Juni 2024): 1289–1302, <https://doi.org/10.35445/alishlah.v16i2.5326>.

Support from the principal is also a key factor in the successful implementation of the Tajdid method. The principal actively monitors the program's implementation, facilitates teacher training, and collaborates with the Tajdid Center emphasizing the importance of the principal's leadership in creating a learning environment that supports Islamic values-based learning.¹⁸

In addition, parental involvement in supporting the memorization process at home is also an important component. However, not all parents understand the tajdid method, so their participation is not optimal. Therefore, schools need to continue to conduct outreach and brief training sessions for parents so that learning at home aligns with learning at school.

Thus, implementing the tajdid method at SD Inovatif Aisyiyah Kedungwaru has improved students' reading and memorization abilities. This success is supported by structured implementation, the active role of teachers, the involvement of the principal, and interactive learning media. However, the effectiveness of this method still requires synergy between all school components so that the process of learning to memorize the Qur'an can run optimally and sustainably.

2. Supporting and Hindering Factors in the Application of the Tajdid Method to Improve Students' Reading and Memorization Skills at SD Inovatif Aisyiyah Kedungwaru

The effectiveness of implementing the tajdid method in teaching reading and memorizing the Qur'an at Aisyiyah Kedungwaru Innovative Elementary School is inseparable from a number of supporting factors underpinning its success. One of the main factors is the principal's commitment to creating policies that support regular tajdid activities every morning. The principal allocates special time for this program and actively monitors its implementation. This is in line with the statement from the Principal (Muslih) that: "Yes, we allocate special time every morning when the bell rings to implement this program because we realize that habit formation is the key to success, as students will succeed if they are skilled and practice every day."¹⁹

According to Dirahman and Setiawan (2023), the role of the principal is crucial in creating a religious school environment and supporting the development of Islamic-based programs.²⁰ This is not

¹⁸ Fuad Dirahman, Farid Setiawan, dan Utut Abdillah Iskandar, "Peran Kepala Sekolah dalam Mengoptimalkan Tenaga Kependidikan," *ALDYAS* 2, no. 1 (1 Februari 2023): 53-66, <https://doi.org/10.58578/aldyas.v2i1.845>.

¹⁹ Wawancara dengan Pak Muslih Kepala Sekolah SD Inovatif Aisyiyah Kedungwaru pada tanggal 23 April 2025 08.00 WIB

²⁰ Dirahman, Setiawan, dan Iskandar.

only reflected in the principal's leadership in shaping a religious culture within the school environment, but also in his support for teacher capacity building through special training programs related to the tajdid method, which are regularly held every year by the Tajdid Center Surabaya as the official institution developing this method and requiring all teachers to participate in order to improve their competence in applying the method. This training is held once a year for three days. This aligns with what the School Principal (Muslih) stated:

“The school regularly conducts specialized training, typically held once a year. One of the efforts undertaken is sending teachers to Surabaya to participate in an intensive three-day training program to deepen their understanding and skills in implementing the Tajdid method directly from the experts.”²¹

Similar to what was conveyed by Mrs. Mela who was a participant of the Tajdid Center Surabaya training and as a Tajdid method teacher at Aisyiyah Innovative Elementary School that:

“Yes, I have participated in training which lasted for 3 days, the first opening at SD Muhammadiyah 1 Tulungagung and the second and third days at the Al-Fattah Mosque there I was taught on the first day of opening and day 2 discussing the green book of tilawah and then to the blue book, namely tajweed.”²²

Based on the above interview, it can be concluded that the school is highly aware of the importance of consistency in implementing the program, and realizes that the skills of reading and memorizing the Qur'an cannot be achieved instantly, but rather through structured and continuous practice. The training aims to make teachers not only understand theoretically, but also be able to implement tajdid methods correctly and according to standards. Competent teachers who have received training from the Tajdid Center Surabaya are also key to the success of this method. The training equips teachers with a comprehensive understanding of the tajdid method, from theory to classroom practice.²³ The quality of contextual teacher training

²¹ Wawancara dengan Pak Muslih Kepala Sekolah SD Inovatif Aisyiyah Kedungwaru pada tanggal 23 April 2025 08.00 WIB

²² Wawancara dengan Bu Mela guru metode tajdid SD Inovatif Aisyiyah Kedungwaru pada tanggal 01 Mei 2025 09.00 WIB

²³ Fengfeng Ke dkk., “Exploring Multiuser Virtual Teaching Simulation as an Alternative Learning Environment for Student Instructors,” *Instructional Science* 49, no. 6 (Desember 2021): 831–54, <https://doi.org/10.1007/s11251-021-09555-4>.

contributes significantly to the effectiveness of the learning method, especially in religious-based elementary schools.

Students' enthusiasm for participating in the tajdid program is also a significant asset in successfully implementing this method. Students demonstrate high interest because the methods are enjoyable, varied, and not monotonous. Singing, clapping, and visual movements make learning feel like an educational game. states that a kinesthetic learning approach can enhance students' active participation and foster positive learning habits toward the Qur'an.²⁴ The results showed that the high enthusiasm was reflected in the students' positive responses during the learning process. They feel that the tajdid method not only makes it easier to memorize, but also makes the learning atmosphere more fun and less boring. This is in accordance with what was conveyed by the recitation teacher of Aisyiah Kedungwaru Innovative Elementary School (Nida) that:

"The use of the tajdid method in Quranic activities is considered quite efficient because it is able to increase the enthusiasm of students. This is due to the variety of methods applied, including the use of Tajweed and Tilawah series books that facilitate understanding, as well as the element of movement such as hand clapping which makes the learning process more interesting and fun".²⁵

On the other hand, the application of the tajdid method also faces a number of challenges that can hinder its success. One of the main obstacles is the heterogeneity of students' abilities in understanding and memorizing Qur'anic verses. Not all students have equal cognitive abilities. Some students can memorize quickly, while others require time and a more personalized approach. Differences in learning styles such as visual, auditory, and kinesthetic require a differentiated approach to learning so that all students can follow along well.²⁶ The results showed that there are several inhibiting factors in the application of the Tajdid method at Aisyiah Kedungwaru Innovative Elementary School, namely factors originating from students and educators. From the side of the learners, the obstacles arise due to differences in the level of intelligence and ability to understand the material, especially in recognizing hijaiyah letters, reading, memorizing, using tones, and following variations of clapping. Not all learners are able to grasp the

²⁴ Jamalova, "Integrating Modern Technology in English Language Teaching."

²⁵ Wawancara dengan Bu Nida guru ngaji SD Inovatif Aisyiyah Kedungwaru pada tanggal 06 Mei 2025 18.00 WIB

²⁶ Valeria Abusamra dkk., "Cognitive Skills Involved in Reading Comprehension of Adolescents with Low Educational Opportunities," *Languages* 5, no. 3 (15 September 2020): 34, <https://doi.org/10.3390/languages5030034>.

method well; some show a quick response, while others tend to be slow, and some are even reluctant to follow the method and prefer to memorize only. Meanwhile, from the educators' side, the obstacles faced include a lack of mastery of the material obtained from the training, making it difficult for teachers to implement it effectively. In addition, the presence of new teachers who are still in the adjustment stage with the characteristics of students also affects the smoothness in delivering memorization material and learning to read the Qur'an. This is in accordance with the statement delivered by the Principal (Muslih) that:

"We fully support the use of the tajdid method as a more fun and structured approach to Qur'an learning. However, in its implementation, it cannot be denied that there are inhibiting factors, especially from the readiness of children and teachers' understanding of this method. Not all teachers are able to adapt variations of the method well, there are also those who are able to master the material but cannot convey it to their students".²⁷

What was said by Muslih was different from the results of the interview with what the Tajdid Teacher (Mela) said that:

"Some teachers, including myself at first, had difficulty in mastering the Tajdid material obtained from the training. Although training has been provided, implementation in the classroom does not always go as expected, mainly due to differences in student characteristics and technical challenges in the delivery of methods, such as the use of tones and variations in clapping. New teachers also still need time to adjust to these conditions."²⁸

Time constraints also pose an obstacle to implementing the tajdid method. Special time allocations are only available in the morning before core lessons begin, which limits the time available for teaching tajwid and reciting memorized material. However, the success of this method heavily relies on consistent repetition and practice. Limited time will hinder the continuity of the memorization process, especially if not supported by home-based efforts.²⁹

²⁷ Wawancara dengan Pak Muslih Kepala Sekolah SD Inovatif Aisyiyah Kedungwaru pada tanggal 23 April 2025 08.00 WIB

²⁸ Wawancara dengan Bu Mela guru metode tajdid SD Inovatif Aisyiyah Kedungwaru pada tanggal 01 Mei 2025 09.00 WIB

²⁹ R. Mayangsari dan N. M. Nisak, "Penerapan Metode Tajdid pada Pembelajaran Membaca Al-Qur'an dalam Membentuk Siswa Berprestasi di Sekolah Dasar," *Al-Madrasah: Jurnal Ilmiah ...*, 2024, <https://jurnal.stiq-amuntai.ac.id/index.php/al-madrasah/article/view/3355>.

In addition to time, the limited number of accompanying teachers is also an obstacle, especially when dealing with many students. Ideally, one teacher should guide a maximum of 10 students so that learning is more focused and effective. However, in practice, one teacher can guide up to 20 students in one session, so not all students receive optimal attention. This impacts disparities in students' understanding and memorization.

The lack of understanding of the tajdid method among some teachers, especially those who have not undergone training, is also an obstacle. Although training has been provided, not all teachers are ready and willing to implement the method consistently. Some still use conventional methods such as talaqqi and lecturesemphasizes that the main challenge in adopting new methods in schools is teacher readiness, both cognitively and affectively.³⁰

The uneven involvement of parents in assisting their children with memorization at home is also a serious obstacle. Although schools have emphasized the importance of assistance at home, not all parents understand how the tajdid method works. Some of them even completely delegate the memorization process to the school. Memorization learning will only be successful if there is continuity between school and home in the memorization process.³¹

Limited supporting facilities and infrastructure, particularly technological devices, also hinder the implementation of more modern tajdid methods. Not all classrooms can access digital media, such as projectors or speakers, to support interactive learning videos. However, the visual-audio approach is critical in strengthening students' memory. Qur'an education supported by digital media can enhance time efficiency and teaching effectiveness.³²

Another obstacle that arises is the low motivation to learn among some students who come from unsupportive families or face psychological problems. Although the tajdid method has been designed to be interesting and enjoyable, some students still struggle to maintain their interest in learning. Environmental factors and the psychological condition of students greatly influence learning outcomes, especially in rote learning (Bose & Sarma, 1975).

³⁰ Irina Karpovich dkk., "Challenges of Professional Adaptation: Difference Between Novice University Teachers with and Without Pedagogical Training," dalam *Technology, Innovation and Creativity in Digital Society*, ed. oleh Daria Bylieva dan Alfred Nordmann, vol. 345, Lecture Notes in Networks and Systems (Cham: Springer International Publishing, 2022), 715-29, https://doi.org/10.1007/978-3-030-89708-6_58.

³¹ Karpovich dkk.

³² Jamalova, "Integrating Modern Technology in English Language Teaching."

Overall, the success of implementing the tajdid method at SD Inovatif Aisyiyah Kedungwaru is influenced by a combination of strong supporting factors and obstacles that require strategic handling. To maximize the success of this program, a holistic approach is needed that includes continuous teacher training, active parent involvement, additional time allocation, and improved facilities and infrastructure. With synergy between all elements of education, the tajdid method has great potential to become an innovative solution in strengthening Al-Qur'an literacy at the Islamic elementary school level.

Conclusion

This study aims to analyze the implementation of the tajdid method in learning to read and memorize the Qur'an at SD Inovatif Aisyiyah Kedungwaru and identify the supporting and inhibiting factors in its implementation. Based on the observations, interviews, and documentation results, several important findings were obtained, which can be summarized as follows.

First, implementing the tajdid method at SD Inovatif Aisyiyah Kedungwaru is routinely done every morning before the main learning activities. This method is applied through the Tilawah Series and Tajwid Series books, which are designed using the Structural Analytic Synthetic (SAS) approach and mnemonic techniques. This method has proven effective in improving students' reading and memorization skills, as learning is conducted through an interactive, enjoyable, and age-appropriate approach tailored to the characteristics of elementary school students. The role of teachers as facilitators, the support of progressive school principals, and the availability of learning materials are key factors in successfully implementing the tajdid method.

Second, several supporting factors reinforce the program's success, such as teacher training from the Tajdid Center, student enthusiasm, and the school management's commitment to providing time and learning facilities. However, several obstacles were also found in implementing this method, including: limited learning time, differences in student learning styles, a lack of understanding among some teachers, minimal parental involvement, and limited technological resources. These challenges must be addressed to ensure the effectiveness of the Tajdid method is achieved comprehensively and sustainably.

The implications of these findings indicate that the tajdid method has great potential as a pedagogical approach in Al-Qur'an education in

Islamic elementary schools. Integrating the SAS and mnemonic approaches provides an alternative relevant to the needs of today's students, who tend to prefer active and varied learning. Furthermore, the successful implementation of this method can serve as a model for other schools to improve the quality of Qur'an literacy through a structured and character-based approach. Moving forward, collaboration between teachers, parents, school principals, and educational institutions must be strengthened to ensure this method can be effectively applied in various educational contexts.

However, this study has several limitations. First, the scope of the study was limited to one school, so the findings cannot be generalized to other schools with different conditions. Second, the data obtained was more qualitative and was not supplemented with quantitative data on the level of improvement in students' skills in numerical terms. Third, parental involvement in the study was limited to teacher observations rather than direct interviews, so it does not fully capture the role of families in supporting students' memorization at home.

Therefore, it is recommended for teachers to continue to improve their competence in applying Tajdid methods through continuous training, as well as adopting interactive and fun learning approaches with flexible strategies to accommodate students' different abilities. School principals need to provide full support in the form of providing facilities, time allocation, supervision, as well as coaching and coordination between teachers to ensure the consistency of program implementation. Educational institutions are advised to make the Tajdid method as a reference for the development of an adaptive Al-Qur'an curriculum, with innovation in learning media and a sustainable evaluation system. Meanwhile, further researchers can examine the effectiveness of this method in other levels or subjects, as well as explore psychological aspects, learning motivation, and its impact on student achievement.

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- Wawancara dengan Bu Mela guru metode tajdid SD Inovatif Aisyiyah Kedungwaru pada tanggal 01 Mei 2025 09.00 WIB
- Wawancara dengan Bu Nida guru ngaji SD Inovatif Aisyiyah Kedungwaru pada tanggal 06 Mei 2025 18.00 WIB