

Brain Therapy For Children With Special Needs With The Smart Iqra' Method Learning Approach

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ABSTRACT

This study aimed to develop and validate the Smart Iqra' Method as a brain therapy-based Qur'anic learning model for children with special needs. A Research and Development (R&D) approach was employed through a six-year longitudinal study (2019–2025), comprising six stages: needs analysis, development of learning formulas, expert validation, product revision, implementation, and evaluation. Qualitative data were collected through classroom observations, semi-structured interviews, and documentation using observation sheets, interview guides, documentation checklists, and expert validation forms. The data were analyzed using the interactive qualitative analysis model involving data reduction, data display, and conclusion drawing, while the trustworthiness of the findings was established through source triangulation, method triangulation, and expert validation. The findings yielded an adaptive Qur'anic learning model comprising eleven systematic Smart Iqra' learning formulas that progressively facilitate learners in mastering Qur'anic reading and writing while enhancing emotional regulation, learning readiness, concentration, and neurological engagement. The model was found to be applicable to children with autism, dyslexia, intellectual disabilities, and other developmental conditions. Theoretically, this study contributes to the advancement of neuroeducation-based Islamic education by integrating brain therapy, inclusive education, and Qur'anic pedagogy into a coherent conceptual framework. Socially, the Smart Iqra' Method provides an innovative and adaptive learning model that promotes more inclusive, accessible, and humanistic Qur'anic education for children with special needs across schools, tahfidz institutions, and community-based Qur'anic learning programs.

Keywords: Brain Therapy; Children with Special Needs; Inclusive Islamic Education; Qur'anic Learning; Smart Iqra' Method.

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INTRODUCTION

Healthy brain development during childhood has become a global concern because it determines cognitive, emotional, social, and behavioral functioning throughout the lifespan. This issue has received increasing attention in educational and developmental psychology because early brain development strongly influences children's learning capacity, emotional regulation, and social adaptation throughout life.¹ Brain development in children is a compelling subject, as it forms the foundational basis for their future. Each child is endowed with a unique set of strengths and limitations, as a created being destined to contribute to future civilizations. Children, like all humans, possess cognitive, emotional, social, and motor abilities that are integral to the formation of character, behavior, and knowledge. Academically, numerous studies have explored human capabilities in understanding cognitive processes, emotional development, social interaction, and motor activity. This development is often interpreted as a cyclical process that shapes an individual's character and personality.²

However, in general, humans are not entirely perfect in terms of character, even if they appear physically complete.³ This understanding can be accepted as part of intellectual comprehension, but not necessarily spiritual insight. Likewise, there are individuals who possess a balanced intellectual and spiritual understanding, yet still lack strong character. Therefore, the recognition of human shortcomings—whether physical or character-based—is often interpreted as manifestations of disability.⁴

According to research, disability presents a dichotomous explanation based on its characteristics. This dichotomy can be found in two scientific approaches: medical and psychological. From a medical standpoint, disability refers to a deficiency in physical function caused by biological or neurological abnormalities.⁵ In contrast, psychology defines disability more comprehensively, including not only biological or neurological issues, but also emotional, cognitive, and psychological disorders. This understanding is ultimately simplified into two main categories: physical and mental impairments.⁶

Specifically, children may also experience disabilities influenced by both biological and

¹ Graham Music, *Nurturing Natures* (London: Routledge, 2023) <<https://doi.org/10.4324/9781003368151>>; Jayawickreme, Eranda, William Fleeson, Emorie D. Beck, Anna Baumert, and Jonathan M. Adler. "Personality dynamics." *Personality Science* 2, no. 1 (2021): e6179.

² Eranda Jayawickreme And Others, 'Personality Dynamics', *Personality Science*, 2.1 (2021) <<https://doi.org/10.5964/ps.6179>>.

³ James A. Ippolito And Others, 'Feedstock Choice, Pyrolysis Temperature And Type Influence Biochar Characteristics: A Comprehensive Meta-Data Analysis Review', *Biochar*, 2.4 (2020), 421–38 <<https://doi.org/10.1007/s42773-020-00067-x>>.

⁴ Sifan Chen And Others, 'A Reflective Journey For Individuals With Intellectual Disabilities: Rediscovering Competency Through Ai-Enhanced Iron Beads Crafting', In *Proceedings Of The 2025 Chi Conference On Human Factors In Computing Systems* (New York, Ny, Usa: Acm, 2025), Pp. 1–18 <<https://doi.org/10.1145/3706598.3713984>>.

⁵ Catherine Cherry And Others, 'A Personas-Based Approach To Deliberating Local Decarbonisation Scenarios: Findings And Methodological Insights', *Energy Research & Social Science*, 87 (2022), 102455 <<https://doi.org/10.1016/j.erss.2021.102455>>.

⁶ Jamie M. Carroll, Melissa Humphries, And Chandra Muller, 'Mental And Physical Health Impairments At The Transition To College: Early Patterns In The Education-Health Gradient', *Social Science Research*, 74 (2018), 120–31 <<https://doi.org/10.1016/j.ssresearch.2018.05.002>>.

environmental factors.⁷ In children, disabilities can be identified through clinical or psychological observation. Diagnosis may be based on difficulties in verbal communication, motor and physical activities, social interaction, learning ability, and behavior. Despite this, understanding human development in the context of disability remains complex. Disabilities may be addressed through both physical and psychological therapies.⁸ Special approaches are required to help these children realize their full potential. One such approach is through therapy, including the increasingly recognized brain therapy, which aims to stimulate and optimize brain function through neurological, sensory, or behavioral methods.⁹

Children with disabilities—such as those on the autism spectrum, or with cerebral palsy, Down syndrome, or learning difficulties—often exhibit differences in brain structure and function. It is therefore crucial to understand the human brain's construction, both functionally and biologically, in the context of each child's development.¹⁰ In this regard, brain therapy should not only be seen as a medical or clinical intervention, but also as an educational and psychosocial approach. This encompasses sensory stimulation, cognitive training, play therapy, and specialized learning methods tailored to individual needs.¹¹

Developments in educational science over the past two decades have demonstrated a significant shift from conventional learning toward more holistic, adaptive, and brain-based educational approaches. Globally, brain-based learning and neuroeducation approaches have become major trends in the development of learning models, placing neurological function, emotional regulation, and learning experiences at the core of educational success.¹² This approach is increasingly relevant in the context of education for children with special needs, who have diverse cognitive and neurological development profiles and require individual, flexible learning strategies.¹³

In the national context, strengthening inclusive education is a strategic agenda for education development. Indonesian education policy affirms that every child, including those with special needs, has an equal right to receive quality and equitable education services.¹⁴ Along with this, Islamic schools, including schools based on *tahfidz*, have experienced rapid growth and

⁷ Erica Di Marino And Others, 'The Effect Of Child, Family And Environmental Factors On The Participation Of Young Children With Disabilities', *Disability And Health Journal*, 11.1 (2018), 36–42 <<https://doi.org/10.1016/J.Dhjo.2017.05.005>>.

⁸ Ahmad Andry B, 'Pentingnya Pendidikan Inklusif: Menciptakan Lingkungan Belajar Yang Ramah Bagi Semua Siswa', *Jurnal Kajian Pendidikan Dan Psikologi*, 1.1 (2023) <<https://doi.org/10.61397/Jkpp.V1i1.10>>.

⁹ Jitesh Kumar And Others, 'Innovative Approaches And Therapies To Enhance Neuroplasticity And Promote Recovery In Patients With Neurological Disorders: A Narrative Review', *Cureus*, 2023 <<https://doi.org/10.7759/Cureus.41914>>.

¹⁰ Shaza Fajhira, Rhoma Dwi Yuliantri, And Obydur Rahman, 'Islamic Educational Values In The Formation Of Student Character: A Case Study In Seberang Kota Jambi', *Solo International Collaboration And Publication Of Social Sciences And Humanities*, 3.03 (2025), 387–98 <<https://doi.org/10.61455/Sicopus.V3i03.356>>.

¹¹ Nurhidayah, *Psikologi Pendidikan* (Malang: Universitas Negeri Malang Press, 2017).

¹² Eric Jensen, *Brain-Based Learning: The New Paradigm Of Teaching* (London: Corwin Press, 2018).; Caine, Renate N, Geoffrey Caine, And Sam Crowell, *Brain/Mind Learning Principles In Action* (London: Corwin Press, 2025)

¹³ Daniel P. Hallahan And Others, 'Exceptional Learners', In *Oxford Research Encyclopedia Of Education* (Oxford University Press, 2020) <<https://doi.org/10.1093/Acrefore/9780190264093.013.926>>.

¹⁴ Daimah Daimah And Aisyah Chorijatun Nahri, 'Kebijakan Penyelenggaraan Pendidikan Inklusi Di Lembaga Pendidikan', *Halaqa: Journal Of Islamic Education*, 1.2 (2025), 141–59 <<https://doi.org/10.61630/Hjie.V1i2.16>>.

become the main choice for the Muslim community.¹⁵ However, this quantitative development has not been fully accompanied by strengthening the quality of pedagogy that is adaptive to the needs of children with special needs, especially in learning the Qur'an and *tahfidz*.¹⁶

At the local level, many *tahfidz* schools are beginning to open up to inclusive education practices by accepting students with special needs. However, the integration of brain-based learning approaches and educational therapy into Qur'anic instruction remains relatively limited, both in terms of planning, implementation, and institutional management.¹⁷ This condition shows the importance of scientific studies that specifically examine the brain therapy approach in the context of inclusive Islamic education based on *tahfidz*

Theoretically, ideal education for children with special needs requires a learning approach that aligns with the principles of brain, emotional, and behavioral development of students. Brain-based learning theory emphasizes that effective learning must address neurological readiness, a safe emotional environment, and integrated sensory and cognitive stimulation.¹⁸ In the context of Islamic education, psychological principles also function as a fundamental basis for designing educational objectives, curriculum, and learning strategies that foster a balanced development of learners' cognitive (*'aql*), affective (*nafs*), and spiritual (*ruh*) dimensions.¹⁹ Therefore, learning is not merely understood as a process of knowledge transfer but as a systematic effort to optimize brain function, emotional regulation, and spiritual growth within a holistic educational framework.

From a normative-legal perspective, inclusive education has a strong legal basis. Law Number 20 of 2003 concerning the National Education System affirms the right of every citizen to receive a quality education without discrimination. These provisions are reinforced by the Regulation of the Minister of National Education Number 70 of 2009 concerning Inclusive Education for Students with Disabilities and/or Potential for Special Intelligence and Talents, which mandates adjustments to the learning process according to the needs of students.²⁰

From an Islamic educational perspective, the ideal conditions for learning the Qur'an emphasize the integration of cognitive, emotional, and spiritual dimensions.²¹ The Qur'an

¹⁵ Atikah Markhamah Ayyusufi, Ari Anshori, And Muthoifin Muthoifin, 'Evaluation Of The Cipp Model On The Tahfidz Program In Islamic Boarding Schools', *Nazhruna: Jurnal Pendidikan Islam*, 5.2 (2022), 466–84 <<https://doi.org/10.31538/Nzh.V5i2.2230>>.

¹⁶ M. Nuryahman, Supriyoko Supriyoko, And Mufrod Teguh Mulyo, 'Implementation Of Tahfidz-Based Islamic Boarding School', *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 4.2 (2022), 499–506 <<https://doi.org/10.37680/Scaffolding.V4i2.1700>>.

¹⁷ Nimawati Nimawati, Uus Ruswandi, And Mohamad Erihadiana, 'Kajian Riset Monodisipliner Dan Interdisipliner Dalam Pendidikan Islam Menghadapi Isu Nasional Dan Global: Studi Kasus Terhadap Isu Covid-19', *Misykat: Jurnal Ilmu-Ilmu Al-Quran, Hadist, Syari'ah Dan Tarbiyah*, 5.1 (2020) <<https://doi.org/10.33511/Misykat.V5n1.101-122>>; Naura Afkarina And M Jadid Khadavi, 'Emotional Intelligence Development Of Students Through Tahfidz Program At Al-Amri Islamic Boarding School Probolinggo', *International Journal Of Islamic Thought And Humanities*, 4.2 (2025), 318–30 <<https://doi.org/10.54298/Ijith.V4i2.519>>.

¹⁸ Eric Jensen, *Brain-Based Learning: The New Paradigm Of Teaching* (London: Corwin Press, 2018). Caine, Renate N, Geoffrey Caine, And Sam Crowell, *Brain/Mind Learning Principles In Action* (London: Corwin Press, 2025)

¹⁹ Unang Sodikin, Samsuddin Samsuddin, Abdul Jabar Idharudin, Kamus Kamus, Balkis Nur Azizah, Ali Maulida, and Mowafg Masuwd. "The Urgency of Psychology in Islamic Education: Building Cognitive, Affective, and Spiritual Balance in Education." *Eduprof: Islamic Education Journal* 8, no. 1 (2026): 1-16. <https://doi.org/10.47453/eduprof.v8i1.324>

²⁰ Daimah Daimah And Aisyah Chorijatun Nahri, 'Kebijakan Penyelenggaraan Pendidikan Inklusi Di Lembaga Pendidikan', *Halaqa: Journal Of Islamic Education*, 1.2 (2025), 141–59 <<https://doi.org/10.61630/Hjie.V1i2.16>>.

²¹ Amin Abdullah, 'Religion, Science And Culture: An Integrated, Interconnected Paradigm Of Science', *Al-Jami'ah*,

encourages the active use of reason and the imparting of knowledge with wisdom, as emphasized in Q.S. an-Nahl [16]:125. The Hadith of the Prophet Muhammad *Shallallahu 'Alaihi Wasallam* also emphasizes the principle of pedagogical differentiation by commanding the conveyance of knowledge according to students' level of understanding. Thus, ideal Qur'anic learning for children with special needs should be inclusive, adaptive, and oriented toward balancing brain development and spirituality.

Despite these ideal expectations, the implementation of inclusive Qur'anic learning in practice continues to face various pedagogical and institutional challenges. Various empirical findings and preliminary studies indicate that the implementation of inclusive education in Islamic schools based on Qur'an memorization still faces several challenges.²² Children with special needs often engage in Qur'anic learning using the same methods as regular children, without adequate modifications in communication strategies, learning approaches, or neurological stimulation. Common indicators of problems include poor concentration during Qur'anic learning, emotional instability, mental fatigue, and slow recitation and memorization. In children with hearing and speech impairments, limited verbal communication is often not compensated for by adequate visual and multisensory approaches. Meanwhile, children with autism or attention disorders need a more structured, calming, and consistent learning environment to achieve neurological and emotional readiness for learning.²³

Similarly, although tahfidz-based Islamic schools have experienced significant quantitative growth in Indonesia, the quality of adaptive Qur'anic learning for students with special needs has not developed proportionally. Many institutions have implemented inclusive admission policies; however, the integration of brain-based learning principles and educational therapy into Qur'anic instruction remains relatively limited in terms of curriculum design, classroom implementation, and institutional management. *tahfidz*.²⁴ These conditions indicate that Qur'anic learning in many inclusive tahfidz schools is still predominantly oriented toward memorization achievement rather than students' neurological readiness, emotional regulation, and individual learning characteristics. Consequently, students with special needs frequently experience learning barriers that reduce the effectiveness of Qur'anic instruction and limit

52.1 (2014) <<https://doi.org/10.14421/Ajis.2014.521.175-203>>; aymond F Paloutzian And Crystal L Park, 'Integrative Themes In The Current Science Of The Psychology Of Religion', In *Handbook Of The Psychology Of Religion And Spirituality*, 2005.

²² Lira Husneti And Wahidah Fitriani, 'The Significance Of Educational Psychology In Islamic Religious Education Learning', *Bestari*, 20.1 (2024), 35–42 <<https://doi.org/10.36667/Bestari.V20i1.1505>>; Daniel P. Hallahan And Others, 'Exceptional Learners', In *Oxford Research Encyclopedia Of Education* (Oxford University Press, 2020) <<https://doi.org/10.1093/Acrefore/9780190264093.013.926>>

²³ Daniel P. Hallahan And Others, 'Exceptional Learners', In *Oxford Research Encyclopedia Of Education* (Oxford University Press, 2020) <<https://doi.org/10.1093/Acrefore/9780190264093.013.926>>; Eric Jensen, *Brain-Based Learning: The New Paradigm Of Teaching* (London: Corwin Press, 2018).

²⁴ M. Nuryahman, Supriyoko Supriyoko, And Mufrod Teguh Mulyo, 'Implementation Of Tahfidz-Based Islamic Boarding School', *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 4.2 (2022), 499–506 <<https://doi.org/10.37680/Scaffolding.V4i2.1700>>; Ruswandi, And Mohamad Erihadiana, 'Kajian Riset Monodisipliner Dan Interdisipliner Dalam Pendidikan Islam Menghadapi Isu Nasional Dan Global: Studi Kasus Terhadap Isu Covid-19', *Misykat: Jurnal Ilmu-Ilmu Al-Quran, Hadist, Syari'ah Dan Tarbiyah*, 5.1 (2020) <<https://doi.org/10.33511/Misykat.V5n1.101-122>>; Atikah Markhamah Ayyusufi, Ari Anshori, And Muthoifin Muthoifin, 'Evaluation Of The Cipp Model On The Tahfidz Program In Islamic Boarding Schools', *Nazhruna: Jurnal Pendidikan Islam*, 5.2 (2022), 466–84 <<https://doi.org/10.31538/Nzh.V5i2.2230>>.

opportunities to optimize their cognitive, emotional, and spiritual development.²⁵

A comparison between the expected conditions and the actual practices reveals a significant research and practice gap. On the one hand, modern educational theory, national policies, and Islamic educational values require Qur'anic learning to be inclusive, adaptive, and grounded in an understanding of brain development.²⁶ On the other hand, the practice of Qur'an memorization in many Islamic schools still tends to apply uniform instructional methods that primarily emphasize quantitative memorization rather than individualized learning strategies and neurological readiness.

This condition indicates three important gaps. First, there is a pedagogical gap, as Qur'anic learning for children with special needs has not been systematically adapted to their cognitive, emotional, and neurological characteristics. Second, there is an implementation gap because brain-based learning principles have not been optimally integrated into Qur'anic learning practices in tahfidz-based schools. Third, there is a research gap, since previous studies have generally examined inclusive Islamic education, the Iqra' method, or brain-based learning separately, without integrating these three perspectives into a comprehensive educational innovation model. Based on this gap, the main problem addressed in this research is that an inclusive and adaptive brain therapy-based Qur'anic learning model for children with special needs in tahfidz-based schools has not yet been developed and validated comprehensively, both from the perspective of pedagogical practice and educational innovation management.

Previous studies have consistently shown that learning the Qur'an for children with special needs requires adaptive pedagogical strategies, adequate teacher competence, and supportive learning environments. Research in inclusive Islamic education emphasizes that students with special needs demonstrate better learning outcomes when instructional methods are adjusted to their cognitive characteristics through flexible, repetitive, and multisensory approaches.²⁷ Likewise, studies on Islamic education highlight that inclusive learning environments contribute not only to academic achievement but also to students' emotional and character development.²⁸

Studies specifically related to Qur'anic learning have also demonstrated the effectiveness

²⁵ Lira Husneti And Wahidah Fitriani, 'The Significance Of Educational Psychology In Islamic Religious Education Learning', *Bestari*, 20.1 (2024), 35–42 <<https://doi.org/10.36667/Bestari.V20i1.1505>>; ²⁵ Naura Afkarina And M Jadid Khadavi, 'Emotional Intelligence Development Of Students Through Tahfidz Program At Al-Amri Islamic Boarding School Probolinggo', *International Journal Of Islamic Thought And Humanities*, 4.2 (2025), 318–30 <<https://doi.org/10.54298/Ijith.V4i2.519>>.

²⁶ Eric Jensen, *Brain-Based Learning: The New Paradigm Of Teaching* (London: Corwin Press, 2018).; Caine, Renate N, Geoffrey Caine, And Sam Crowell, *Brain/Mind Learning Principles In Action* (London: Corwin Press, 2025); Daniel P. Hallahan And Others, 'Exceptional Learners', In *Oxford Research Encyclopedia Of Education* (Oxford University Press, 2020) <<https://doi.org/10.1093/Acrefore/9780190264093.013.926>>; ²⁶ Daimah Daimah And Aisyah Choriijatun Nahri, 'Kebijakan Penyelenggaraan Pendidikan Inklusi Di Lembaga Pendidikan', *Halaqa: Journal Of Islamic Education*, 1.2 (2025), 141–59 <<https://doi.org/10.61630/Hjie.V1i2.16>>.

²⁷ Daniel P. Hallahan And Others, 'Exceptional Learners', In *Oxford Research Encyclopedia Of Education* (Oxford University Press, 2020) <<https://doi.org/10.1093/Acrefore/9780190264093.013.926>>; Lira Husneti And Wahidah Fitriani, 'The Significance Of Educational Psychology In Islamic Religious Education Learning', *Bestari*, 20.1 (2024), 35–42 <<https://doi.org/10.36667/Bestari.V20i1.1505>>.

²⁸ Nimawati Nimawati, Uus Ruswandi, And Mohamad Erihadiana, 'Kajian Riset Monodisipliner Dan Interdisipliner Dalam Pendidikan Islam Menghadapi Isu Nasional Dan Global: Studi Kasus Terhadap Isu Covid-19', *Misykat: Jurnal Ilmu-Ilmu Al-Quran, Hadist, Syari'ah Dan Tarbiyah*, 5.1 (2020) <<https://doi.org/10.33511/Misykat.V5n1.101-122>>; Nazaruddin, 'Role Of Islamic Religious Education Teachers In Moral Development Of Students At Smp Negeri 1 Indra Jaya', *Jurnal Profesi Guru Indonesia*, 1.3 (2024), 205–17 <<https://doi.org/10.62945/Jpgi.V1i3.655>>

of the **Iqra'** method. Mukhibat et al. reported that the Iqra' method facilitates gradual mastery of Qur'anic reading through structured and repetitive learning stages.²⁹ Similarly, R. Nurhayati et al. found that the application of the Iqra' method significantly improved children's Qur'anic reading ability because it emphasizes direct and systematic reading practice.³⁰ These studies confirm the effectiveness of the Iqra' method in improving Qur'anic literacy; however, they primarily focus on reading achievement rather than on neurological stimulation or therapeutic learning outcomes.

From the perspective of brain-based learning, Ismail and Sesmiarni demonstrated that the Brain-Based Teaching approach significantly improved students' Qur'an memorization outcomes by creating learning experiences aligned with the way the brain processes information.³¹ Although this study introduced neuroeducational principles into Qur'anic memorization, it did not specifically examine children with special needs nor conceptualize Qur'anic learning as a brain therapy model within an inclusive educational framework.

Although previous studies have contributed significantly to the development of inclusive Islamic education, Qur'anic learning methods, and brain-based learning approaches, these studies have generally examined these aspects separately. Research on inclusive Islamic education has primarily emphasized pedagogical adaptation for children with special needs,³² while studies on the Iqra' method have focused on improving Qur'anic reading skills through gradual instructional techniques.³³ Likewise, research on Brain-Based Teaching has demonstrated its effectiveness in enhancing learning outcomes and memorization performance.³⁴ However, none of these studies has comprehensively integrated brain therapy, Qur'anic learning, and inclusive Islamic education into a single pedagogical innovation model specifically designed for children with special needs in tahfidz-based schools.

The novelty of this research lies in the conceptual and practical integration of brain therapy, neuroeducation, and the Smart Iqra' Method into an inclusive Qur'anic learning model. Unlike previous studies that positioned Qur'anic learning primarily as a religious literacy activity or a memorization strategy, this study conceptualizes Qur'anic learning as a brain therapy-based educational process that simultaneously stimulates cognitive development, emotional regulation,

²⁹ Mukhibat, M., Mukhlison Effendi, Wawan Herry Setyawan, And M. Sutoyo, 'Development And Evaluation Of Religious Moderation Education Curriculum At Higher Education In Indonesia', *Cogent Education*, 11.1 (2024) <<https://doi.org/10.1080/2331186x.2024.2302308>>

³⁰ R Nurhayati And Others, 'Metode Iqra Untuk Mengatasi Kesulitan Membaca Al-Quran Bagi Anak-Anak Usia Sekolah Dasar Di Desa Mangarabombang', *Inkamku : Journal Of Community Service*, 3.2 (2024), 18–24 <<https://doi.org/10.47435/Inkamku.V3i2.2963>>.

³¹ Rifki Ismail And Zulfani Sesmiarni, 'Pengembangan Tahfizh Al-Qur'an Berbasis Brain Based Teaching', *Innovative: Journal Of Social Science Research*, 3.4716–4728 (2023).

³² Daniel P. Hallahan And Others, 'Exceptional Learners', In *Oxford Research Encyclopedia Of Education* (Oxford University Press, 2020) <<https://doi.org/10.1093/Acrefore/9780190264093.013.926>>; Lira Husneti And Wahidah Fitriani, 'The Significance Of Educational Psychology In Islamic Religious Education Learning', *Bestari*, 20.1 (2024), 35–42 <<https://doi.org/10.36667/Bestari.V20i1.1505>>.

³³ Mukhibat, M., Mukhlison Effendi, Wawan Herry Setyawan, And M. Sutoyo, 'Development And Evaluation Of Religious Moderation Education Curriculum At Higher Education In Indonesia', *Cogent Education*, 11.1 (2024) <https://doi.org/10.1080/2331186x.2024.2302308>; R Nurhayati And Others, 'Metode Iqra Untuk Mengatasi Kesulitan Membaca Al-Quran Bagi Anak-Anak Usia Sekolah Dasar Di Desa Mangarabombang', *Inkamku : Journal Of Community Service*, 3.2 (2024), 18–24 <<https://doi.org/10.47435/Inkamku.V3i2.2963>>.

³⁴ Eric Jensen, *Brain-Based Learning: The New Paradigm Of Teaching* (London: Corwin Press, 2018).; Rifki Ismail And Zulfani Sesmiarni, 'Pengembangan Tahfizh Al-Qur'an Berbasis Brain Based Teaching', *Innovative: Journal Of Social Science Research*, 3.4716–4728 (2023)

and spiritual growth. Furthermore, this research develops the Smart Iqra' Method through a Research and Development (R&D) approach, resulting in a systematic learning model consisting of eleven adaptive learning formulas that can be implemented for children with special needs in inclusive tahfidz schools.

Scientifically, this study contributes to three areas. First, it enriches the discourse on neuroeducation by positioning Qur'anic learning as a pedagogical brain therapy approach within Islamic education. Second, it expands the theoretical framework of inclusive Islamic education through the integration of cognitive, emotional, and spiritual dimensions into a single adaptive learning model. Third, it provides a practical contribution by offering an innovative Qur'anic learning model that can be adopted by tahfidz schools, inclusive educational institutions, Qur'anic learning centers, and teachers working with children with special needs.

RESEARCH METHODOLOGY

This article employs the Research and Development (R&D) approach to provide a more specific description of the smart *Iqra'* method. Smart *Iqra'*, as one of the approaches to learning the Qur'an, offers a sense of comfort and accessibility for children with disabilities. The R&D approach in this study aims to develop, improve the efficiency, and validate existing products.³⁵ Through the smart *Iqra'* method, the product development is expected to serve as an enhancement that facilitates the growth and development of children with disabilities. The R&D method enables *Iqra'* Cerdas to demonstrate its potential to address the needs and challenges faced by children with disabilities through a purposefully designed product. Additionally, it reinforces and validates the learning method embedded in smart *Iqra'*.

This study employed a Research and Development (R&D) approach to develop, validate, and implement the Smart Iqra' Method as a brain therapy-based Qur'anic learning model for children with special needs. The R&D approach was selected because this study was not limited to describing educational phenomena but aimed to produce an innovative learning model that is theoretically grounded, empirically validated, and practically applicable in inclusive Qur'anic education. This approach is widely used in educational innovation research because it enables systematic product development through iterative processes of design, validation, implementation, and refinement.³⁶ Furthermore, the development of the Smart Iqra' Method integrates the principles of brain-based learning, inclusive education, and Qur'anic pedagogy, emphasizing neurological readiness, emotional regulation, and individualized learning experiences.³⁷

The research was conducted longitudinally from 2019 to 2025 in several inclusive Qur'anic learning settings and tahfidz-based educational institutions implementing the Smart Iqra'

³⁵ Hironymus & Hantono Ghodang, 'Metodologi Penelitian Kuantitatif (Konsep Dasar Dan Aplikasi Analisis)', *Mitra Grup*, 2020.

³⁶ Robert Maribe Branch, and İlhan Varank. *Instructional design: The ADDIE approach*. Vol. 722. New York: Springer, 2009; Timothy J. Ellis, and Yair Levy. "Towards a Guide for Novice Researchers on Research Methodology: Review and Proposed Methods." *Issues in Informing Science & Information Technology* 6 (2009): 323.

³⁷ Daniel P. Hallahan And Others, 'Exceptional Learners', In *Oxford Research Encyclopedia Of Education* (Oxford University Press, 2020) <<https://doi.org/10.1093/Acrefore/9780190264093.013.926>>; Eric Jensen, *Brain-Based Learning: The New Paradigm Of Teaching* (London: Corwin Press, 2018).; Renate N Caine, Geoffrey Caine, And Sam Crowell, *Brain/Mind Learning Principles In Action* (London: Corwin Press, 2025)

Method. The participants consisted of children with special needs—including learners with autism spectrum disorder, dyslexia, intellectual disabilities, and other developmental conditions—Qur'anic teachers (ustadz/ustadzah), and expert validators in Islamic education, Qur'anic learning, special education, and inclusive pedagogy. The diversity of participants enabled the developed model to be evaluated from pedagogical, neurological, and practical perspectives.³⁸

Table 1. Characteristics of Research Participants

Participant	Characteristics	Role
Children with special needs	Autism, dyslexia, intellectual disabilities, and other developmental conditions	Users of the Smart Iqra' Method
Qur'anic teachers	Teachers implementing Qur'anic learning	Implementers and interview participants
Expert Validators	Experts in Islamic education, inclusive education, and Qur'anic learning	Product validation

The development process consisted of six stages. First, needs analysis was conducted through classroom observations, interviews with teachers, and document analysis to identify challenges encountered by children with special needs in learning the Qur'an. Second, development of learning formulas produced eleven systematic Smart Iqra' formulas based on field findings and relevant theories of neuroeducation and inclusive learning. Third, expert validation evaluated the content validity, pedagogical appropriateness, and practicality of the developed model. Fourth, product revision was carried out according to experts' recommendations. Fifth, the revised model was implemented in Qur'anic learning activities involving children with special needs. Finally, evaluation and refinement were conducted to produce the final Smart Iqra' learning model. These stages reflect the iterative nature of educational product development and innovation.³⁹

Data were collected using observation, semi-structured interviews, and documentation. Classroom observations examined students' participation, emotional responses, communication patterns, and learning behaviour during the implementation of the Smart Iqra' Method. Semi-structured interviews were conducted with Qur'anic teachers and expert validators to obtain in-depth information regarding the feasibility, effectiveness, and practicality of the learning model. Documentation included lesson plans, learning records, field notes, photographs, validation sheets, and the compilation of the eleven Smart Iqra' learning formulas developed throughout the study.⁴⁰

³⁸ Daniel P. Hallahan And Others, 'Exceptional Learners', In *Oxford Research Encyclopedia Of Education* (Oxford University Press, 2020) <<https://doi.org/10.1093/acrefore/9780190264093.013.926>>; Lira Husneti And Wahidah Fitriani, 'The Significance Of Educational Psychology In Islamic Religious Education Learning', *Bestari*, 20.1 (2024), 35–42 <<https://doi.org/10.36667/Bestari.V20i1.1505>>.

³⁹ Robert Maribe Branch, and İlhan Varank. *Instructional design: The ADDIE approach*. Vol. 722. New York: Springer, 2009; Timothy J. Ellis, and Yair Levy. "Towards a Guide for Novice Researchers on Research Methodology: Review and Proposed Methods." *Issues in Informing Science & Information Technology* 6 (2009): 323.

⁴⁰ John W. Creswell, and Cheryl N. Poth. *Qualitative inquiry and research design: Choosing among five traditions*. Vol. 2. Thousand Oaks, CA: Sage publications, 1998.

RESULTS AND DISCUSSION

The result of this research is a collection of intelligent formulas that accelerate students' mastery of reading and writing the Qur'an properly and correctly in a short time. It can be applied at all age, caste, and social levels. Where the learning method prioritizes problematic Muslims who have physical, intellectual, time, and space limitations. The following are the formulas in the book of smart *Iqra'* method

Development of the Smart *Iqra'* Method as a Brain Therapy Approach in Inclusive Al-Qur'an Learning

This study focuses on the development of the smart *Iqra'* method as a brain therapy-based Qur'anic learning model for children with special needs and community members experiencing physical, intellectual, emotional, and social learning limitations. In accordance with the first research objective, this section presents the findings on the development of the smart *Iqra'* method.⁴¹ The findings are organized based on data collected through observations, interviews, and documentation, which were subsequently analyzed using data triangulation to ensure the credibility of the findings.⁴²

This research produced the main findings through the development and implementation of the smart *Iqra'* method as a brain therapy approach to learning the Qur'an for children with special needs and community groups with physical, intellectual, time, and social limitations.⁴³ This method was developed through longitudinal research over six years (2019–2025) and formulated as a collection of intelligent formulas designed to accelerate mastery of reading and writing the Qur'an correctly and precisely in a relatively short time.

Observation data indicated that the gradual implementation of the smart *Iqra'* method created a more adaptive learning environment, enabling students to participate actively according to their individual learning characteristics. Interview data from teachers and learning facilitators confirmed that the structured formulas facilitated the teaching process and improved students' engagement in Qur'anic learning.⁴⁴ Documentation data, including the smart *Iqra'* handbook and learning records, further demonstrated the systematic organization of the learning formulas developed through this research. The consistency of findings across these three sources strengthens the validity and trustworthiness of the research results through methodological triangulation.⁴⁵

⁴¹ Umroni and R Romelah. "Implementation of Al-Quran Learning With the Iqra' Method at Bukit Taman State Elementary School Sukamerindu Musi Rawas South Sumatra". *Suhuf: International Journal of Islamic Studies* 37.1 (2025):69-79. <https://doi.org/10.23917/suhuf.v37i1.9230>.

⁴² Lewis, Sarah. "Qualitative inquiry and research design: Choosing among five approaches." *Health promotion practice* 16, no. 4 (2015): 473-475; Yin, Robert K. *Case study research and applications*. Vol. 6. Thousand Oaks, CA: sage, 2018;

⁴³ Wahyudi Wahyudi, Hamdanah Hamdanah, And Saiful Lutfi, 'Penerapan Pembelajaran Iqra' Pada Anak Berkebutuhan Khusus Studi Kasus Di Slbn 2 Palangka Raya', *Diajar: Jurnal Pendidikan Dan Pembelajaran*, 4.3 (2025), 529–41 <<https://doi.org/10.54259/Diajar.V4i3.4774>>.

⁴⁴ Santoso Tri Nugroho Budi, Dani Kusuma, Dwi Iga Luhsasi, and Trivena Wijayanti. "SAVIR Learning Model: Optimizing Learning with Artificial Intelligence and Augmented Reality based on an Integrative Deep Learning Approach," *European Journal of Educational Research* 15, no. 2 (2026): 651-667. <https://doi.org/10.12973/eu-er.15.2.651>

⁴⁵ Patton, Michael Quinn. "a.(2015)." *Qualitative research & evaluation methods: integrating theory and*

The research results show that the smart *Iqra'* method is inclusive and universal, as it can be applied to various age groups, social backgrounds, and diverse psychological and neurological conditions. The learning approach in this method is not only oriented towards the technical achievement of reading the Quran, but also emphasizes brain readiness, emotional regulation, and a safe, calming learning experience, which are the main principles of the brain-based learning approach.⁴⁶

Substantively, the findings of this study resulted in 11 main formulas in the smart *Iqra'* method, namely: (1) 13 fast formulas for memorizing the *hijaiyyah* letters for toddlers, which are designed based on sensory and visual stimulation to support the early development of the child's brain. (2) 8 fast formulas for memorizing the *hijaiyyah* letters for ages 4 years and above, with an emphasis on strengthening working memory and attention. (3) Smart formulas for strengthening memory in reading connected Arabic letters, which help the transition from letter recognition to the ability to read words and verses. (4) Formulas for *makhārijul ḥurūf* and *ṣifātul ḥurūf*, to improve articulation accuracy and phonological awareness. (5) Formulas for reading with and without humming (*ghunnah*), which help students understand the differences in sounds auditorily and kinesthetically. (6) Formulas for short and long readings (*mad*) in the Qur'an. (7) Formula for reading *gharib* words in the Qur'an, which is often the main difficulty for beginner learners and children with special needs. (8) Formula for reading the Qur'an when stopping (*waqaf*). (9) Formula for recognizing the signs of *waqaf*. (10) Formula for memorizing 114 names of *surah* in the Qur'an along with their explanations. (11) Formula for mapping 30 juz of the Qur'an along with their thematic descriptions, to help students' cognitive orientation towards the structure of the mushaf.

Table 2.

The Eleven Core Formulas of the Smart Iqra' Method and Their Learning Functions

Formula	Learning Focus	Expected Learning Outcome
Formula 1	Hijaiyyah letters	Early letter recognition
Formula 2	Hijaiyyah memorization	Working memory strengthening
Formula 3	Connected letters	Reading fluency
Formula 4	Makhārij and Ṣifāt	Pronunciation accuracy
Formula 5	Ghunnah	Phonological awareness
Formula 6	Mad	Reading accuracy
Formula 7	Gharib	Advanced Qur'anic reading
Formula 8	Waqf	Reading fluency
Formula 9	Waqf signs	Reading comprehension
Formula 10	114 surahs	Qur'anic orientation
Formula 11	Mapping 30 juz	Structural understanding of the Qur'an

These eleven formulas are structured in a gradual, systematic, and flexible manner, allowing them to be tailored to the individual abilities of students, including children with autism,

practice (2015); Lincoln, Yvonna S., and Egon G. Guba. *Naturalistic inquiry*. sage, 1985;

⁴⁶ Oman Faturahman And Others, 'Integration Of Entrepreneurship Education In The Pondok Pesantren Curriculum: A Case Study At Hidayatul Muhtadi-Idin In Indramayu', *Jurnal Pendidikan Islam*, 12.2 (2023), 211–18 <<https://doi.org/10.14421/jpi.2023.122.211-218>>.

dyslexia,⁴⁷ intellectual disabilities,⁴⁸ and people with mental disorders (ODGJ).⁴⁹ This flexibility allows teachers and therapists to adjust the rhythm, strategy, and intensity of learning according to the students' neurological and emotional readiness. This approach strengthens the smart *Iqra'* method's position as a Quranic learning model that is not only administratively inclusive but also pedagogically and therapeutically adaptive.

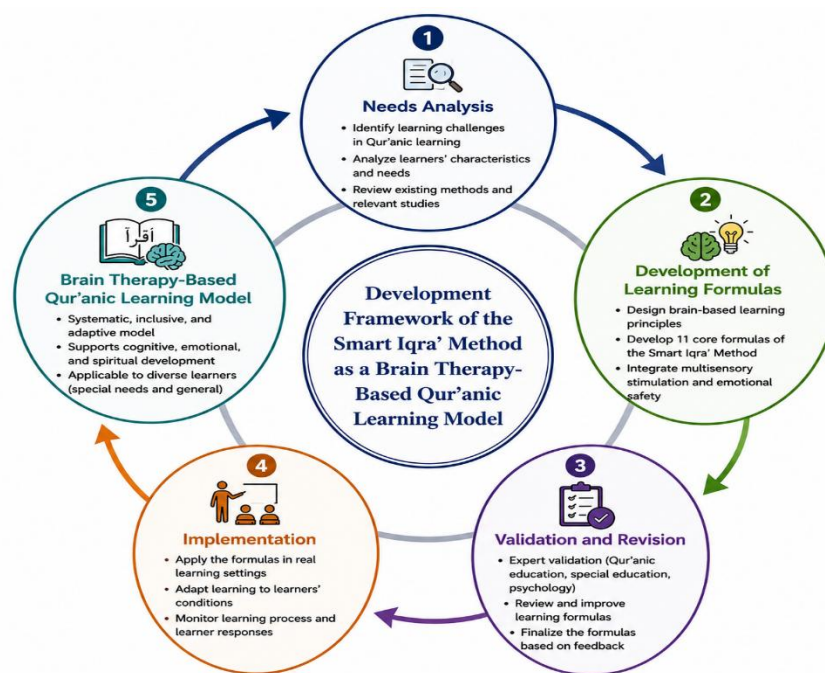


Figure 1.
Development framework of the Smart Iqra' Method as a Brain Therapy-Based Qur'anic Learning Model

Furthermore, the findings of this study indicate that a brain therapy approach integrated into Quranic learning can address the challenges of inclusive learning in memorization-based schools. The improvement in Quranic reading ability in a relatively short time demonstrates that learning that aligns with how the brain works can increase the effectiveness and efficiency of the learning process, particularly for children with special needs.⁵⁰

The research results show that the smart *Iqra'* method has several main functions. First, this method makes it easier for Quran and *tahfidz* teachers to design and implement adaptive, communicative learning. Second, this method supports the practice of educational brain therapy,

⁴⁷ Samuel Rc Arnold And Others, 'Prevalence Of Psychiatric Conditions In People With Intellectual Disability: A Record Linkage Study In New South Wales, Australia', *Australian & New Zealand Journal Of Psychiatry*, 59.5 (2025), 433–47 <<https://doi.org/10.1177/00048674251324824>>.

⁴⁸ Jacopo Santambrogio And Others, 'Prevalence Of Mental Disorders In People With Intellectual Disabilities Across The Lifespan: An Umbrella Review', 2025 <<https://doi.org/10.1101/2025.09.21.25336181>>.

⁴⁹ Sustian Alfina And Others, 'Problematisasi Dan Upaya Penanganan Terhadap Penyandang Disabilitas Mental : Odgi Dan Down Syndrome', *Alkhidmah: Jurnal Pengabdian Dan Kemitraan Masyarakat*, 3.1 (2025), 01–09 <<https://doi.org/10.59246/Alkhidmah.V3i1.1214>>.

⁵⁰ Ismail And Sesmiarni.

especially for children with special needs and people with mental disorders (ODGJ), with an approach that is not clinical, but rather pedagogical and spiritual. Third, this method provides broad benefits for community groups that have previously faced obstacles in learning the Quran, such as converts to Islam, children with behavioral problems, mothers with limited time due to work commitments, and families with limited knowledge of religious education. Thus, the smart *Iqra'* method functions not only as a learning method but also as an instrument for inclusive and rehabilitative da'wah grounded in Islamic education.⁵¹

Theoretically, these findings reinforce the view that Quranic learning cannot be separated from the neurological and emotional aspects of students. This aligns with brain-based learning theory, which asserts that a safe emotional environment and multisensory stimulation significantly influence the formation of long-term memory.⁵²

In summary, the findings demonstrate that the smart *Iqra'* method was successfully developed as a brain therapy-based Qur'anic learning model consisting of eleven systematic learning formulas. The integration of observation, interview, and documentation data confirms that the model is adaptive, inclusive, and applicable to learners with diverse educational needs.⁵³ These findings provide the basis for the subsequent discussion regarding its pedagogical and neuroeducational implications.

Discussion

The research results show that the smart *Iqra'* method is effective in gradually accelerating mastery of Quranic reading skills, starting from recognizing the *hijaiyah* letters to understanding more complex readings, such as *mad*, *ghunnah*, *waqf*, and *gharib*. This effectiveness is evident in students' ability to systematically follow the learning stages in a relatively shorter time compared to conventional approaches.⁵⁴ This finding is in line with research by Mukhibat⁵⁵ and R. Nurhayati et al.⁵⁶ which emphasized that the *Iqra'* method is effective because it emphasizes direct reading practice in a tiered and repeated manner.

However, this study expands on these findings by demonstrating that the success of the smart *Iqra'* method is determined not only by its step-by-step structure, but also by strengthening students' brain readiness and working memory. Learning is designed to align with the principles of how the brain works, so that the processes of receiving, storing, and retrieving information are more optimal. These findings reinforce the views of Jensen,⁵⁷ who assert that learning will be more effective when tailored to neurological mechanisms, especially for students with developmental disabilities or cognitive impairments.

⁵¹ R Nurhayati And Others.

⁵² Geoffrey L. Cohen And Julio Garcia, 'Educational Theory, Practice, And Policy And The Wisdom Of Social Psychology', *Policy Insights From The Behavioral And Brain Sciences*, 1.1 (2014) <<https://doi.org/10.1177/2372732214551559>>.

⁵³ Charles Rangkuti, Rustam Ependi, Tumiran Tumiran, and Riza Rahma. "Implementation of the Multiple Intelligence Approach in Qur'anic Memorization Learning: Analysis of Strategies and Students Social Interaction Patterns." *Fitrah: Journal of Islamic Education* 5, no. 2 (2024): 201-217. <https://doi.org/10.53802/fitrah.v5i2.1131>.

⁵⁴ Aslan.

⁵⁵ Mukhibat And Others.

⁵⁶ R Nurhayati And Others.

⁵⁷ Jensen.

Furthermore, a key finding of this study is the interpretation of Quranic learning as a brain therapy tool, not merely a pedagogical activity or religious ritual. Reading, reciting, and memorizing the Quran using the smart *Iqra'* method has been shown to help regulate emotions, reduce anxiety, and increase students' focus and readiness to learn.⁵⁸ This finding confirms the research results of Ismail and Sesmiarni which stated that the Brain Based Teaching approach in learning to memorize the Al-Qur'an was able to significantly improve learning outcomes.⁵⁹ In addition, these findings are also consistent with brain-based learning theory, which emphasizes the importance of a safe, repetitive, and calming learning environment to optimize brain function.⁶⁰

Unlike previous research, this study shows that the therapeutic effects of Quranic learning are not only evident in cognitive aspects, but also in the emotional and spiritual stability of students, particularly in children with autism, dyslexia, intellectual disabilities, and people with mental disorders (ODGJ). Thus, Quranic learning serves a dual function as a means of religious literacy and a psychopedagogical intervention that supports student well-being.

From the perspective of inclusive Islamic education, the research findings indicate that the smart *Iqra'* method is inclusive and universal, as it can be applied to various age groups, social backgrounds, and diverse psychological and neurological conditions. These findings support the research by Husneti & Fitriani (2024), which emphasized that Islamic Religious Education for children with intellectual disabilities requires a flexible, repetitive, and adaptive approach to address students' cognitive limitations. However, this study goes beyond these findings by emphasizing that flexibility and repetition should be combined with strategies that account for students' neurological readiness and emotional regulation.⁶¹

This finding also aligns with the views of Hallahan and Kauffman,⁶² who stated that inclusive education requires adapting learning strategies based on individual student characteristics. The smart *Iqra'* method addresses this demand through a step-by-step formula that can be modified to suit individual abilities and needs, making Quranic learning more humanistic and responsive to student diversity.

In addition to improving technical Qur'anic reading skills, this study demonstrates that the Smart *Iqra'* Method is able to simultaneously integrate cognitive, affective, and spiritual dimensions of learning. Students demonstrated increased calmness, self-confidence, emotional regulation, and stronger attachment to the Qur'an throughout the learning process. These findings expand the study of Latipah,⁶³ which reported that inclusive Islamic education contributes to character formation and emotional stability. More importantly, the present findings are consistent

⁵⁸ Miftah Aulia Rahmi, Martin Kustati, And Nana Sepriyanti, 'Menghafal Al-Qur'an Sebagai Sarana Pengelolaan Emosi Peserta Didik Smp It Rabbi Radhiyya', *Jurnal Penelitian Dan Pendidikan Agama Islam*, 2.2 (2025), 574–80. See also Karim, A., Mardhotillah, N. F., & Samadi, M. I. (2019). Ethical leadership transforms into ethnic: Exploring new leader's style of Indonesia. *Journal of Leadership in Organizations*, 1(2), 146–157. <https://doi.org/10.22146/jlo.44625>

⁵⁹ Ismail And Sesmiarni.

⁶⁰ Cohen And Garcia.

⁶¹ Husneti And Fitriani.

⁶² Hallahan And Others.

⁶³ Eva Latipah, 'Motives, Self-Regulation, And Spiritual Experiences Of Hafizh (The Qur'an Memorizer) In Indonesia', *International Journal Of Instruction*, 15.1 (2022), 653–72 <<https://doi.org/10.29333/Iji.2022.15137a>>.

with the perspective of Islamic educational psychology proposed by Sodikin et al.⁶⁴ who argue that effective Islamic education should foster a balanced development of learners' cognitive (*'aql*), affective (*nafs*), and spiritual (*ruh*) dimensions. In this study, these three dimensions are operationalized through the integration of memorization activities, neuroeducational principles, and spiritual values, resulting in a more holistic, meaningful, and brain-responsive Qur'anic learning model.

This research yielded empirical findings on the implementation of the smart *Iqra'* method as a brain therapy approach in Quranic learning for children with special needs and community groups with physical, intellectual, emotional, time, and social limitations. Based on a six-year longitudinal study (2019–2025), research data show that this method can accelerate the ability to read and write the Quran correctly and tartil through 11 intelligent formulas arranged in stages and adapted to the user.

Theoretically, this research contributes to the development of neuroeducation-based Islamic education by broadening the understanding of Qur'anic learning as a medium for brain stimulation, emotional regulation, and educational therapy. These findings enrich the literature on inclusive Islamic education by introducing a brain therapy perspective that integrates neuroeducation with Qur'anic pedagogy. Furthermore, this study extends the framework of Islamic educational psychology proposed by Sodikin et al.⁶⁵ by demonstrating empirically that the balanced development of cognitive (*'aql*), affective (*nafs*), and spiritual (*ruh*) dimensions can be operationalized through the Smart Iqra' Method in inclusive Qur'anic learning.

Despite showing positive results, this study has several limitations. First, some of the data are qualitatively descriptive and rely on observations and testimony, which may subjectivize the data. Second, the study subjects' diverse characteristics make it difficult to generalize the results statistically. Third, this study did not use quantitative neuropsychological instruments to objectively measure changes in brain function. Overall, the results and discussion indicate that the smart *Iqra'* method is an effective, inclusive, and neuroeducational innovation in Quranic learning. This method not only improves Quranic reading and writing skills but also serves as a therapeutic medium that supports emotional regulation and the internalization of spiritual values. These findings confirm and expand previous research and offer a new paradigm in inclusive Islamic education, particularly in Quranic memorization-based schools.

CONCLUSION

This study concludes that the Smart Iqra' Method has been successfully developed as a brain therapy-based Qur'anic learning model that is adaptive to the educational needs of children with special needs and learners with physical, intellectual, emotional, and social limitations.

⁶⁴ Unang Sodikin, Samsuddin Samsuddin, Abdul Jabar Idharudin, Kamus Kamus, Balkis Nur Azizah, Ali Maulida, and Mowafg Masuwd. "The Urgency of Psychology in Islamic Education: Building Cognitive, Affective, and Spiritual Balance in Education." *Eduprof: Islamic Education Journal* 8, no. 1 (2026): 1-16. <https://doi.org/10.47453/eduprof.v8i1.324>

⁶⁵ Unang Sodikin, Samsuddin Samsuddin, Abdul Jabar Idharudin, Kamus Kamus, Balkis Nur Azizah, Ali Maulida, and Mowafg Masuwd. "The Urgency of Psychology in Islamic Education: Building Cognitive, Affective, and Spiritual Balance in Education." *Eduprof: Islamic Education Journal* 8, no. 1 (2026): 1-16. <https://doi.org/10.47453/eduprof.v8i1.324>

Developed through a six-year Research and Development (R&D) process, the model integrates the principles of Qur'anic learning, inclusive education, and brain-based learning into a systematic framework consisting of eleven learning formulas that progressively guide learners from recognizing hijaiyah letters to mastering more advanced Qur'anic reading skills, including *mad*, *ghunnah*, *waqf*, and *gharīb*.

The findings demonstrate that the Smart Iqra' Method not only improves learners' Qur'anic reading and writing abilities but also contributes to emotional regulation, learning readiness, concentration, and neurological engagement during the learning process. Observation, interview, and documentation data consistently indicate that the model provides a safe, flexible, and supportive learning environment that can be adapted to diverse learner characteristics, including children with autism, dyslexia, intellectual disabilities, and other developmental conditions. These findings confirm that Qur'anic learning can function not only as a medium for religious literacy but also as a pedagogically designed approach that supports cognitive, emotional, and spiritual development.

Theoretically, this study contributes to the development of inclusive Islamic education by proposing a conceptual integration between brain therapy, neuroeducation, and Qur'anic learning, an area that has received limited attention in previous studies. Practically, the Smart Iqra' Method offers an innovative learning model that can be implemented by Qur'anic teachers, *tahfidz* institutions, and inclusive Islamic schools to create more adaptive, humanistic, and learner-centred educational practices.

Based on these findings, it is recommended that Islamic educational institutions integrate brain-based learning principles into Qur'anic instruction and teacher professional development to strengthen inclusive educational practices. Future studies are encouraged to employ quantitative or mixed-method approaches using neuropsychological or educational measurement instruments to examine the effectiveness of the Smart Iqra' Method more objectively across broader educational settings.

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