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# Tajdied-Based Qur'anic Learning and Students' Spirituality at MI Muhammadiyah 1 Probolinggo City

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**Abstract**

This study explores the implementation of Qur'anic learning through the Tajdied method and participants' accounts of its contribution to students' spirituality at MI Muhammadiyah 1 Probolinggo City. A descriptive qualitative approach was used, with fieldwork conducted from January to March 2026. The available interview summaries cover 31 informants: five teachers, one head of the madrasah, 20 students, and five parents. Data were gathered through semi-structured interviews, non-participant observation recorded in written field notes, and document review. Data analysis followed the iterative stages of data reduction, data display, and conclusion drawing. Across the informant groups, Tajdied-based learning was described as structured and interactive, using repetition, rhythm, and clapping to support engagement and recall of Qur'anic recitation. Five spirituality-related themes emerged from the available summaries and field records: discipline in worship; initiative and habits in Qur'anic reading; inner awareness and closeness to Allah; religious behaviour and proper conduct; and the continuation of religious routines in the family. Parents' summaries particularly described increased interest in reading the Qur'an and reports of more regular worship, while the head of the madrasah highlighted teacher modelling and the integration of Tajdied into school routines. These findings represent participants' accounts and qualitative interpretations, not proof that the method alone caused spiritual change. The study contributes a context-specific account of how Qur'anic learning practices, school culture, teacher modelling, and family support may be related to students' spirituality. Its single-site design and reliance on interview summaries and available field notes limit transferability and call for further research with fuller documentation.

***Keywords:*** Tajdied Method, Qur'anic Learning, Spirituality, Islamic Education

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## 1. Introduction

The Qur'an serves as a primary source of guidance, values, and moral orientation for Muslims. In Islamic primary education, Qur'anic learning therefore has a dual educational concern: supporting accurate recitation and creating opportunities for learners to encounter and practise Qur'anic values. Halstead (2004) discusses the integration of cognitive and spiritual dimensions in Islamic education. This perspective suggests that reading proficiency should not be treated as the only relevant outcome; the learning environment, teacher modelling, and students' opportunities to practise values in daily life also warrant attention. At the same time, the present study does not assume that technical reading instruction automatically produces spiritual change. Such a relationship needs to be explored through participants' experiences and evidence from the educational context.

The Tajdied method is used in some Muhammadiyah educational settings and combines staged Qur'anic reading instruction with multisensory activities, including rhythm and repetition. Previous studies have mainly examined reading competence, classroom implementation, and learner motivation (Sulaiman, 2015; Chasanah, 2022; Abdillah & Churrahman, 2022; Mayangsari & Nisak, 2024). These studies provide a basis for understanding the method's pedagogical features, but they do not fully explain how teachers, students, and families interpret its relationship with worship habits, religious conduct, and the meaning students attach to Qur'anic learning. This is the specific research gap addressed here. Rather than treating spirituality as a directly measurable consequence, the study examines reported experiences and observed practices that participants associate with the learning process.

MI Muhammadiyah 1 Probolinggo City provides a relevant context because the Tajdied method is described as part of routine Qur'anic learning and the madrasah's religious culture. The study is significant because it considers learning practices alongside teacher participation and family observations, rather than examining reading instruction in isolation. Its novelty lies in analysing the method through the lens of value internalisation and spirituality-related practices in a specific madrasah context. The study addresses two questions: (1) How is Qur'anic learning through the Tajdied method implemented at MI Muhammadiyah 1 Probolinggo City? (2) What spirituality-related experiences and behavioural indicators do teachers, students, and parents associate with this learning, and how are these accounts supported by observation and documentation?

## 2. Literature Review

Previous studies on the Tajdied method have largely focused on its effectiveness in improving students' technical Qur'anic reading skills. Sulaiman (2015) found that the structured stages of the Tajdied method contributed to significant improvement in

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students' reading ability, while Chasanah (2022) demonstrated that the method could be applied effectively at the primary and junior secondary levels. Mayangsari and Nisak (2024) further reported that the Tajdied method enhances student engagement and motivation through an enjoyable, multisensory learning approach, and Abdillah and Churrahman (2022) confirmed the method's contribution to improving students' Qur'anic reading ability within a technical, classroom-based scope. Taken together, these studies establish the pedagogical effectiveness of the Tajdied method, but they largely stop short of examining its contribution to students' spiritual development, which constitutes the gap addressed by the present study.

Theoretically, the strengthening of students' spirituality can be understood through several complementary frameworks. Value internalisation theory (Kulsum, 2017) describes a progressive process of transformation, transaction, and transinternalisation, whereby values move from being merely taught to being habituated in daily life. Lickona's (1991) character education theory emphasises habituation as a key strategy for developing students' moral values, while Vygotsky's (1978) concept of scaffolding explains how progressive, structured learning stages support students' cognitive and behavioural development. From an Islamic perspective, Nasr (1987) conceptualises spirituality as encompassing inner awareness and closeness to God rather than formal worship alone, and Sahin (2013) highlights the role of Islamic education in shaping students' spiritual identity through meaningful learning experiences. Al-Ghazali's concept of akhlaq (moral character), as discussed by Asy'arie et al. (2023), further situates Islamic education as oriented toward the cultivation of moral character and closeness to Allah SWT. Zohar and Marshall's (2000) notion of spiritual intelligence, understood as the capacity to find meaning in life and integrate spiritual values into everyday behaviour, offers an additional lens for interpreting how students internalise the values encountered in Qur'anic learning. Kohlberg's theory of moral development and Shodiq and Kuswanto's (2024) work on character formation through exemplary conduct and habituation, together with Sidiq et al.'s (2019) account of adaptive learning strategies, complete the theoretical foundation used to examine the present study's findings.

Positioned against this body of literature, the present study examines the Tajdied method not solely as a technique for improving Qur'anic reading proficiency, but as a pedagogical context in which values may be practised and interpreted by students and adults around them. Recent work published in IJIS has also considered Islamic value internalisation and character formation in educational settings. For example, Susanto and Jamroji's study of respect practices in an Islamic boarding school discusses role modelling, habituation, and social interaction as contexts for internalising values (Susanto & Jamroji, 2026), while Hamidah and Jamroji's study examines the relationship between Islamic values and self-confidence development among santri (Hamidah & Jamroji, 2026). These studies are relevant to the present study's focus on values and

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educational culture, although their settings and focal outcomes differ. The present study adds a primary-madrasah perspective by exploring how participants describe spirituality-related practices in connection with Tajdied-based Qur'anic learning.

## 3. Research Method

This study used a descriptive qualitative approach to explore the implementation of Tajdied-based Qur'anic learning and the meanings participants attached to students' spirituality. The study was conducted at MI Muhammadiyah 1 Probolinggo City from January to March 2026. The site was selected purposively because the Tajdied method was routinely implemented within the madrasah's religious culture. The interview-summary files represent 31 informants: five teachers (G1–G5), one head of the madrasah (KM1), 20 students, and five parents (OT1–OT5). Participants were included because of their direct involvement in, or experience of, the Tajdied learning programme. The available files do not provide sufficient detail to report additional demographic characteristics or the individual selection criteria for every participant.

Data were collected through non-participant observation, semi-structured interviews, and document analysis. Written observation notes recorded aspects of Tajdied instruction and teacher–student interaction. Interviews explored participants' experiences of Qur'anic learning and their perceptions of students' religious practices, while documents provided context for interpreting the other sources. The materials available for this revision are summary spreadsheets for teachers, the head of the madrasah, parents, and students; they contain condensed responses rather than full verbatim transcripts. Findings are therefore paraphrased from the summaries and are not presented as verbatim quotations. The available records do not specify the number or duration of observation sessions, so these details are not inferred.

Ethical considerations and consent

Before data collection, the researcher first sought permission from the students' classroom teacher, then obtained permission from their parents or guardians through verbal communication or WhatsApp, and finally asked the students themselves whether they were willing to participate. Students' participation was voluntary and without coercion. The researcher also obtained permission to conduct the study from MI Muhammadiyah 1 Probolinggo City. This institutional permission is distinct from formal approval by a research ethics committee; no separate committee approval is claimed in this article. The confidentiality of all informants' identities and the information they provided was carefully maintained, and identities were protected in the reporting of the findings. These statements describe the permission and confidentiality procedures reported by the researcher; no unverified written consent form or ethics approval number is claimed.

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Analysis followed the interactive model described by Miles and Huberman (1994), involving data reduction, data display, and conclusion drawing/verification in an iterative cycle. The interview summaries were compared across informant groups to identify recurring descriptions of learning practices and spirituality-related experiences. The five indicators presented in Table 1 are interpretive themes drawn from the summaries, written observation notes, and available documentation; they are not a validated measurement scale. Source triangulation was approached by comparing accounts from teachers, students, the head of the madrasah, and parents with the available observation notes and documents. Any further detail about coding procedures or member checking should be included only if confirmed from the original research records.

## 4. Result

### *4.1. Implementation of Qur'anic Learning Using the Tajdied Method*

The findings indicate that the implementation of the Tajdied method in Qur'anic learning at MI Muhammadiyah 1 Probolinggo City is systematic, structured, and continuous. The learning process is conducted through a series of progressive stages, including the introduction of Hijaiyah letters, training in makhraj and tajwid, and the habituation of reading the Qur'an in a tartil manner.

The Tajdied learning process is described by teachers as structured and engaging. The teacher summaries indicate that students respond positively to the method, with rhythmic activities and repeated practice helping to maintain participation. Teachers also report improvements in fluency and accuracy of Qur'anic recitation, including attention to long and short vowels and nasalisation. These are participants' reported observations rather than standardised measurements of reading performance. Across the five teacher summaries, Tajdied is characterised as a structured and interactive approach that supports students' engagement in Qur'anic learning (G1–G5, interview summaries, 2026).

The student interview summaries similarly describe positive feelings toward Qur'anic learning. Students reportedly enjoy the rhythmic and clapping elements of Tajdied and consider them helpful for remembering recitation. The summaries also indicate that students' experiences are not entirely uniform; some still require support in maintaining focus and mastering the material. Students' accounts associate the rhythm and repetition used in Tajdied with easier memorisation and a more enjoyable learning experience (student interview summaries, 2026).

At the institutional level, the head of the madrasah describes Tajdied as supported by school policy and integrated into the madrasah's religious culture. The head's summary also highlights the involvement of teachers as reading models and learning companions,

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linking classroom practice with routine religious habituation (KM1, interview summary, 2026).

The head-of-madrasah interview summary presents Tajdied as part of the madrasah's established learning policy and wider religious routines, rather than as an isolated classroom activity (KM1, interview summary, 2026). The research findings on the implementation stages of the Tajdied method are summarised in Figure 1.




**Figure 1.** Summary of Research Findings on the Implementation of the Tajdied Method and the Strengthening of Students' Spirituality

### *4.2. Strengthening Students' Spirituality Following Qur'anic Learning through the Tajdied Method*

The interview summaries suggest that participants associate Tajdied-based Qur'anic learning with several spirituality-related practices, alongside reading skills. Table 1 summarises five interpretive indicators. The indicators do not imply that every student experienced the same change or that Tajdied alone caused the reported practices; the accounts also point to school culture, teacher modelling, and family support.

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**Table 1.** Summary of Spirituality Indicators Based on Field Findings

| No. | Spirituality Indicator | Description | Source |
|---|---|---|---|
| 1. | Discipline in Worship | Teacher and parent summaries describe perceived improvements in religious routines and attentiveness to worship; the available summaries do not establish uniform change among all students. | Teachers (G1–G5), parents (OT1–OT5), head of madrasah (KM1) |
| 2. | Initiative and Qur'anic Reading Habits | Student and parent summaries indicate interest in reading the Qur'an and reports of continued practice at home, with variation across accounts. | Students (20 records), parents (OT1–OT5) |
| 3. | Inner Awareness and Closeness to God | Participants associate Qur'anic learning with calmness, enjoyment, and a closer engagement with the Qur'an; these accounts represent perceived experiences. | Teachers (G1–G5), students (20 records) |
| 4. | Religious Behaviour and Proper Conduct | Teacher, parent, and institutional summaries refer to adab, politeness, and religious habituation as spirituality-related outcomes. | Teachers (G1–G5), parents (OT1–OT5), head of madrasah (KM1) |
| 5. | Continuity of Values within the Family | Parent summaries describe children reading at home, sharing learning experiences, or practising routines beyond school. | Parents (OT1–OT5) |

Based on the table above, the strengthening of students' spirituality through Qur'anic learning using the Tajdied method is manifested in five main indicators: (1) increased discipline in worship without the need for external coercion; (2) the development of intrinsic initiative and habits in Qur'anic reading; (3) the development of inner awareness and closeness to God through spiritual meaning-making; (4) religious behaviour and the

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practice of proper conduct, as reflected in students' daily interactions; and (5) the continuity of religious values extending into the family environment.

Teacher summaries report that the method is associated with students' growing familiarity with Qur'anic learning and the habituation of religious practices, while also noting challenges related to student focus and available resources (G1–G5, interview summaries, 2026).

Taken together, the teacher accounts describe a perceived contribution to worship habituation, calmness, and adab; these are reported perceptions rather than evidence of a direct causal effect.

Student summaries describe positive changes in Qur'anic reading habits and religious behaviour, although the detail and strength of these reports vary across the 20 student records (student interview summaries, 2026).

The student data indicate that Tajdied is associated with interest in reading the Qur'an and with the use of rhythm and repetition to remember recitation. The available summaries do not provide verbatim quotations that can be safely reproduced as direct speech.

Parent summaries provide a complementary view of learning beyond school. Several accounts describe increased Qur'anic reading at home, greater interest in recitation, and perceived improvements in religious routines and manners (OT1–OT5, interview summaries, 2026).

The five parent summaries vary in emphasis: some report more frequent reading at home and increased religious attentiveness, while others highlight improved fluency, attention to recitation rules, or the child's enthusiasm for the method (OT1–OT5, interview summaries, 2026).

The head-of-madrasah summary links the contribution of Tajdied to institutional routines, including teachers' modelling and the integration of Qur'anic learning with adab and everyday religious practice (KM1, interview summary, 2026).

This institutional perspective complements the student, teacher, and parent summaries, which together suggest that spirituality-related practices are shaped by interactions among classroom learning, the madrasah environment, and home routines.

## 5. Discussion

The multisensory approach used in the Tajdied method, pedagogically, contributes to enhancing students' cognitive and affective engagement. This finding is consistent with Mayangsari and Nisak (2024), who emphasised increased student engagement through the Tajdied method (Mayangsari & Nisak, 2024). However, the present study demonstrates that the multisensory approach not only enhances student engagement but also plays a role in accelerating the internalisation of Qur'anic values, thereby enhancing students' learning motivation and technical reading skills simultaneously.

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The progressive stages observed in the implementation of the Tajdied method reflect the principles of character education, which emphasise habituation as a key strategy for developing students' moral values (Lickona, 1991), and demonstrate the application of a scaffolding approach to learning (Vygotsky, 1978), consistent with Sulaiman's (2015) findings concerning the importance of structured stages in Qur'anic learning (Sulaiman, 2015). The present study extends these findings by demonstrating that a progressive learning approach not only contributes to improvements in students' reading abilities but also facilitates the development of meaningful learning experiences for students.

The involvement of all teachers in Qur'anic learning demonstrates that the Tajdied method has become an integral part of the school culture, reflecting the integration of learning with the religious environment. In contrast to the study by Abdillah and Churrahman (2022), which focused primarily on the technical aspects of classroom learning, the present study demonstrates that the integration of school culture is an important factor in the successful internalisation of Qur'anic values (Abdillah & Churrahman, 2022). From the perspective of value internalisation theory, this process reflects the stages of value transformation, value transaction, and transinternalisation (Kulsum, 2017), whereby Qur'anic values are not merely taught but also habituated in students' daily lives.

Furthermore, the Tajdied method demonstrates flexibility in its implementation, reflecting the principle of adaptive learning in modern education, whereby learning strategies are adjusted to meet students' needs and characteristics (Sidiq et al., 2019). From the perspective of the learning environment, the religious atmosphere fostered through the daily practice of Qur'anic recitation further strengthens the effectiveness of this method, consistent with the findings of Shodiq and Kuswanto (2024), who emphasised that a religious environment plays an important role in character development and the success of value-based learning (Shodiq & Kuswanto, 2024). Thus, the Tajdied method can be understood as an integrative learning model that combines cognitive, affective, and psychomotor aspects, as advocated by the holistic paradigm of Islamic education (Asy'arie et al., 2023).

Students' increasingly consistent worship practices indicate the internalisation of religious values. From an Islamic perspective, spirituality is not limited to formal acts of worship but also encompasses inner awareness and the depth of an individual's relationship with God (Nasr, 1987), consistent with value internalisation theory, which emphasises a transition from the cognitive domain towards affective and behavioural dimensions (Kulsum, 2017). This phenomenon can further be analysed through the concept of spiritual intelligence, which refers to an individual's capacity to find meaning in life and integrate spiritual values into everyday behaviour (Zohar & Marshall, 2000).

The impact of the learning process extending into the family environment indicates that value internalisation is sustained beyond the school context. This finding complements the study by Putri and Rohman (2024), which emphasised the

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strengthening of religious character within the school environment, by demonstrating that the impact of Qur'anic learning also continues within the family context (Putri & Rohman, 2024). From the perspective of spiritual intelligence theory, these changes indicate that students are able to find meaning in the learning activities in which they engage (Zohar & Marshall, 2000); learning thus becomes not merely an academic activity but also a spiritual experience. Within the framework of Kohlberg's theory of moral development, the changes in students' behaviour indicate that they are beginning to demonstrate characteristics of the conventional level, in which they understand and adhere to religious norms in their daily lives.

These findings further support Al-Ghazali's view that education should be oriented towards the development of moral character (akhlaq) and closeness to Allah SWT (Asy'arie et al., 2023). Qur'anic learning through the Tajdied method does not merely involve the transfer of knowledge but also contributes to the development of students' spiritual character, consistent with Sahin (2013), who emphasised that Islamic education plays an important role in shaping students' spiritual identity through meaningful learning experiences (Sahin, 2013). This finding is also supported by previous research demonstrating that the habituation of Qur'anic reading contributes to the development of students' religious character (Munfarihah & Rohman, 2025).

Thus, the strengthening of students' spirituality is the outcome of an integrative learning process involving habituation, learning experiences, and teacher modelling, as emphasised in the concept of character education based on habituation (Shodiq & Kuswanto, 2024). Unlike previous studies that tend to separate cognitive and affective aspects, the present study demonstrates that the Tajdied method is capable of integrating both dimensions simultaneously within a single learning process. This process indicates that Qur'anic learning through the Tajdied method functions not merely as knowledge transfer but as a mechanism for value transformation that continuously shapes students' religious awareness.

The findings also resonate with recent IJIS discussions of value internalisation through educational culture and habitual practice. Susanto and Jamroji (2026) highlight how role modelling and repeated social practices can provide a context for respect, while Hamidah and Jamroji (2026) examine Islamic values in relation to santri development. The present findings are consistent with the broader importance of habituation and modelling, but should be interpreted within their own setting: a madrasah ibtidaiyah where Qur’anic reading instruction, school routines, and family accounts intersect. This comparison supports the relevance of value-based pedagogy without implying that findings from different populations or research designs are interchangeable.

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## 6. Conclusion

This study explored the implementation of Tajdied-based Qur'anic learning at MI Muhammadiyah 1 Probolinggo City and the spirituality-related experiences described by participants. The findings portray a staged learning process involving recognition of Hijaiyah letters, practice of makhraj and tajwid, tartil recitation, repetition, rhythmic activities, and active teacher–student interaction. The field findings also identify five themes associated with students' spirituality: discipline in worship, initiative in Qur'anic reading, inner awareness and closeness to Allah, religious behaviour and proper conduct, and the continuation of religious routines at home.

These findings should not be interpreted as proof that the Tajdied method alone causes spiritual development. Participants' accounts also point to the role of the madrasah's religious culture, teachers' modelling, and family support. In practical terms, Qur'anic-learning teachers and madrasah leaders may consider connecting reading practice with age-appropriate reflection, consistent routines, positive modelling, and communication with families, while avoiding assumptions that every student will respond in the same way.

The study contributes a context-specific qualitative account to discussions of value internalisation in Islamic education by considering spirituality-related practices alongside Qur'anic literacy. Its main limitations are the single-site setting, the descriptive qualitative design, and the dependence on the available participant accounts and field records; the findings are not intended for statistical generalisation. Future research could compare several madrasahs, follow students over a longer period, and document the development of each indicator using transparent observation protocols and diverse participant perspectives. Before submission, the authors should add the verified participant profile, ethical-consent information, and richer observation evidence requested by the reviewer.

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