



Transforming Quranic Learning in Islamic Boarding Schools through the Visual, Auditory, and Kinesthetic-Based Wafa Method

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Abstract:

This study examines the ability to read the Quran correctly according to Tajwid rules as a fundamental competence that every student must possess. However, constraints such as fatigue from conventional methods and differing initial abilities often become obstacles. This research aims to analyze the effectiveness of implementing the Wafa method in improving the Quran reading quality of students at Al-Madinah Islamic Boarding School in Ponorogo. This research employs a qualitative approach with a case study design. Data were collected through observations, in-depth interviews, and documentation. The results show that the Wafa method is effective in improving the Quran reading quality of students, particularly in the accuracy of *makharijul huruf* (letter articulation) pronunciation, understanding of Tajwid rules, and reading fluency (*fashahah*). This improvement is supported by the use of a right-brain-based approach combined with Hijaz rhythm and multisensory learning involving visual, auditory, and kinesthetic aspects. This approach can create a more interesting learning atmosphere, thereby reducing the fatigue level of students during the learning process. The implementation of the Wafa method is carried out through a 5P learning cycle that includes opening, experience, teaching, assessment, and closure systematically. The successful implementation of this method is also supported by the presence of certified educators, as well as daily monitoring and periodic evaluations to objectively track student progress. In addition to providing an impact on improving the ability to read the Quran, this research also found positive influences on the psychological aspects of students, such as increased self-confidence, learning motivation, and emotional closeness to the Quran. Nevertheless, the implementation of the Wafa method still faces several obstacles, including student fatigue due to dense activities in the boarding school, difficulties in adapting to the use of *Hijaz* rhythm for new students, and limitations in facilities and learning funding. Overall, the Wafa method proves to be an effective Quran learning innovation because it not only improves reading quality technically but also contributes to character building and strengthening the emotional attachment of students to the Quran.

Keywords: *Wafa Method, Quality of Al-Qur'an Reading, Right Brain Learning, Rhythm Hijaz, Islamic boarding school*

Abstrak:

Studi ini mengkaji kemampuan membaca Al-Qur'an yang benar sesuai kaidah tajwid merupakan kompetensi dasar yang wajib dimiliki setiap santri. Namun, kendala seperti kejenuhan terhadap metode konvensional dan perbedaan kemampuan awal sering menjadi penghambat. Penelitian ini bertujuan untuk menganalisis efektivitas implementasi metode Wafa dalam meningkatkan kualitas bacaan Al-Qur'an santri di Pondok Pesantren Al-Madinah Ponorogo. Penelitian ini menerapkan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi, wawancara

mendalam, dan dokumentasi. Hasil penelitian menunjukkan bahwa metode Wafa efektif dalam meningkatkan kualitas bacaan Al-Qur'an santri, terutama pada ketepatan pelafalan makharijul huruf, pemahaman hukum tajwid, serta kelancaran membaca (fashahah). Peningkatan tersebut didukung oleh penggunaan pendekatan berbasis otak kanan yang dipadukan dengan irama Hijaz dan pembelajaran multisensori yang melibatkan aspek visual, auditori, dan kinestetik. Pendekatan ini mampu menciptakan suasana belajar yang lebih menarik sehingga mengurangi tingkat kejenuhan santri selama proses pembelajaran. Pelaksanaan metode Wafa dilakukan melalui siklus pembelajaran 5P yang meliputi pembukaan, pengalaman, pengajaran, penilaian, dan penutupan secara sistematis. Keberhasilan implementasi metode ini juga didukung oleh keberadaan tenaga pendidik yang telah memiliki sertifikasi, serta adanya monitoring harian dan evaluasi berkala untuk memantau perkembangan santri secara objektif. Selain memberikan dampak pada peningkatan kemampuan membaca Al-Qur'an, penelitian ini juga menemukan pengaruh positif terhadap aspek psikologis santri, seperti meningkatnya rasa percaya diri, motivasi belajar, dan kedekatan emosional dengan Al-Qur'an. Meskipun demikian, pelaksanaan metode Wafa masih menghadapi beberapa hambatan, antara lain kelelahan santri akibat padatnya aktivitas di pesantren, kesulitan adaptasi terhadap penggunaan irama Hijaz bagi santri baru, serta keterbatasan fasilitas dan pendanaan pembelajaran. Secara keseluruhan, metode Wafa terbukti menjadi inovasi pembelajaran Al-Qur'an yang efektif karena tidak hanya meningkatkan kualitas bacaan secara teknis, tetapi juga berkontribusi dalam pembentukan karakter serta penguatan keterikatan emosional santri terhadap Al-Qur'an.

Kata Kunci: *Metode Wafa, Kualitas Baca Al-Qur'an, Pembelajaran Otak Kanan, Irama Hijaz, Pondok Pesantren.*

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INTRODUCTION

Quranic learning is a fundamental pillar of Islamic education because it focuses not only on technical reading skills but also on shaping students' character, spirituality, and morals. In the Islamic boarding school (pesantren) tradition, the ability to read the Quran according to the rules of tajwid is considered a basic competency that every student must possess. However, the development of Islamic education in the modern era presents new challenges to the effectiveness of Quranic learning, particularly related to low interest in learning, boredom with conventional methods, and disparities in reading ability among students. This situation indicates that Quranic learning requires a transformation in methods that are more innovative, adaptive, and appropriate to the characteristics of today's students (Engkizar et al., 2024; Rahmad et al., 2021; Safriani & Hudha, 2024).

Globally, the challenges of Quranic education remain a significant issue in various Muslim-majority countries. Research by Engkizar et al. (2024) showed that the low quality of Quran recitation is influenced by the dominance of monotonous learning methods, a lack of pedagogical innovation, and minimal integration of psychological approaches into the learning process. A similar phenomenon was also found in research by Rahmad et al. (2021), which emphasized that Quranic learning that is too oriented toward theoretical memorization without involving multisensory experiences causes students to easily lose focus and motivation to learn. Furthermore, a study by Nurkhalizah et al. (2024) stated that the incompatibility of learning methods with the needs of modern students is one of

the causes of the low effectiveness of tahsin and tahfidz learning in Islamic educational institutions.

In the context of Islamic boarding schools (*pesantren*) in Indonesia, Quranic learning generally still uses a traditional approach based on *talaqqi* (recitation) and verbal repetition. Although this method has the strengths of maintaining the authenticity of the *sanad* (chain of transmission) and the accuracy of recitation, its learning practices often face various obstacles, such as limited active interaction, a limited variety of learning media, and a minimal emotional approach to students. As a result, some students experience difficulties understanding the rules of *tajweed*, correct pronunciation of letters, and maintaining fluency (*fashahah*). In fact, many students experience anxiety when reading the Quran in front of teachers or peers due to low self-confidence and fear of making mistakes (An & Hakim, 2024; Sumaryanti et al., 2020; Rahmad et al., 2021).

These problems demonstrate a gap between the ideal goals of Quranic learning and the reality of its implementation in the field. Quranic learning cannot simply emphasize theoretical and repetitive aspects; it also needs to consider the psychological, emotional, and learning style dimensions of students. Therefore, innovative learning methods are needed that integrate modern pedagogical approaches with traditional Islamic boarding school values. In this context, the Wafa method presents itself as a Quranic learning model that offers a distinct approach through a right-brain-based learning system integrating visual, auditory, and kinesthetic learning (Nurkhalizah et al., 2024; Safriani & Hudha, 2024; An & Hakim, 2024).

The Wafa method is a Quranic learning approach that combines the use of Hijaz rhythm, multisensory activities, and a fun learning environment to increase student engagement in the learning process. This approach is designed to ensure that students not only understand *tajweed* theoretically but also internalize reading patterns through active and communicative learning experiences. Research by Safriani and Hudha (2024) shows that implementing the Wafa method significantly improves students' Quranic reading skills. Similar results were also found by Nurkhalizah et al. (2024), who stated that the Wafa method can improve tahsin and tahfidz learning outcomes because the learning process is more engaging and interactive than conventional methods.

In addition to impacting the technical ability to read the Quran, the Wafa method also has an impact on students' psychological well-being. The use of Hijaz rhythms and multisensory learning activities has been shown to improve students' focus, memory, learning motivation, and self-confidence during the learning process (Rahmad et al., 2021; An & Hakim, 2024). This approach aligns with modern learning theory, which emphasizes the importance of engaging multiple senses in the learning process to strengthen understanding and retention of information. Therefore, the Wafa method is viewed not only as a technical learning method but also as an educational approach capable of building an emotional connection with the Quran in students.

Studies on the implementation of the Wafa method still have several limitations. Most previous research has focused on measuring student learning outcomes without in-depth examination of the method's implementation process within Islamic boarding schools. Furthermore, previous research tends to focus solely on pedagogical aspects without comprehensively integrating institutional management factors, teacher competency, monitoring systems, and the psychological impact on students. However, the success of a learning method is strongly influenced by the readiness of human resources, learning culture, evaluation systems, and ongoing institutional support (Arifin et al., 2023; Engkizar et al., 2024; Sumaryanti et al., 2020).

Based on these gaps, this study was conducted at the Al-Madinah Islamic Boarding School in Ponorogo to analyze the transformation of Quranic learning through the implementation of the visual, auditory, and kinesthetic-based Wafa method. This study aims to examine the Wafa method implementation strategy, supporting and inhibiting factors in learning, and its impact on the quality of reading and the psychological well-being of students. Theoretically, this research is expected to enrich the body of knowledge in Islamic education, particularly regarding innovations in Quranic learning based on multisensory learning and a right-brain approach. Practically, the results are expected to serve as a reference for Islamic educational institutions in developing more effective, enjoyable, and relevant Quranic learning models to meet the needs of modern students.

RESEARCH METHOD

This research uses a qualitative approach with a case study approach. The qualitative approach was chosen because the research aims to deeply understand the transformation process of Quranic learning through the implementation of the visual, auditory, and kinesthetic-based Wafa method at the Al-Madinah Islamic Boarding School in Ponorogo. Qualitative research allows researchers to explore the meanings, experiences, and social dynamics that occur during the natural learning process. The case study design was used because the research focused on a specific educational institution with unique characteristics in its application of the Wafa method. According to Moleong (2018), qualitative research aims to understand phenomena holistically through in-depth descriptions of the behaviors, actions, and experiences of research subjects in a natural context. Similarly, Creswell and Creswell (2018) explain that case studies are used to intensively and in-depthly explore a system, program, or activity within a specific timeframe and context.

The data sources in this study consist of primary and secondary data. Primary data were obtained directly from the Islamic boarding school leadership, the *ustadz/ustadzah* (Islamic teachers) teaching the Wafa method, and the students involved in the Quranic learning process. The selection of research subjects was conducted using a purposive sampling technique, namely the selection of informants based on certain considerations according to the research needs. The informant criteria included: (1) *ustadz/ustadzah* who have been certified in the Wafa

method, (2) students who actively participate in tahsin learning using the Wafa method, and (3) Islamic boarding school management who understands the Al-Quran learning policy. Meanwhile, secondary data was obtained through learning documents, mutaba'ah books, activity schedules, documentation photos, and learning evaluation archives. Data collection techniques were carried out through participatory observation, in-depth interviews, and documentation. Observations were used to directly observe the process of implementing the Wafa method in the classroom, while in-depth interviews were conducted to obtain information regarding experiences, learning strategies, supporting factors, and obstacles encountered during the learning process. Documentation was used as supporting data to strengthen the results of observations and interviews (Sugiyono, 2016; Daruhadi & Sopiati, 2024). The data analysis in this study used the interactive model of Miles, Huberman, and Saldaña, which includes three stages: data reduction, data presentation, and conclusion drawing (Miles et al., 2014). In the data reduction stage, researchers select, focus, and simplify data relevant to the research focus. Next, the reduced data is presented in narrative form to facilitate researchers in understanding the patterns of relationships between data. The final stage is carried out through drawing conclusions and continuous verification throughout the research process to ensure the validity of the findings. To maintain data validity, this study uses source and technical triangulation techniques by comparing the results of observations, interviews, and documentation. Thus, the research method used is expected to produce valid, objective, and academically accountable findings in accordance with the research objectives.

RESULTS AND DISCUSSION

Result

The results of the study indicate that the improvement in the quality of students' reading of the Qur'an at the Al-Madinah Islamic Boarding School in Ponorogo took place through the implementation of the Wafa method supported by a structured learning system, the application of the 5P learning cycle, supporting and inhibiting factors in learning, and its impact on the technical and psychological abilities of students. Based on the results of observations, interviews, and documentation, this study found that the Wafa method not only functions as a method for learning to read the Qur'an, but also as an educational approach that is able to build students' learning motivation, self-confidence, and spiritual closeness to the Qur'an. The research findings are presented in four main sub-themes, namely strategies for improving the quality of reading the Qur'an, implementation of the Wafa method, supporting and inhibiting factors in implementing the method, and the impact of implementing the Wafa method on the quality of students' reading.

Strategy for Improving the Quality of Al-Qur'an Reading for Santri Students

The research results show that the Al-Madinah Ponorogo Islamic Boarding School implements a strategy to systematically improve the quality of Al-Qur'an reading through four main components, namely: (1) standardization of teaching

competence, (2) learning discipline, (3) supervision and monitoring, and (4) upgrading through periodic evaluations. These four strategies are interrelated in maintaining the effectiveness of implementing the Wafa method.

a. Teacher Competency Standardization

Research findings indicate that teacher quality is a key factor in the successful implementation of the Wafa method. Al-Madinah Islamic Boarding School implements a teacher standardization system through official training and certification of the Wafa method before teachers are permitted to teach. Based on interviews with the boarding school management, teachers who have completed certification are deemed to possess competencies in tajweed, *talaqqi* techniques, the use of Hijaz rhythm, and a multisensory approach based on visual, auditory, and kinesthetic learning.

Observations indicate that teachers serve not only as material presenters but also as technical and emotional guides for students during the learning process. In practice, teachers actively correct students' errors in pronunciation, length, and accuracy of tajweed rules directly during *halaqah* (recitation circles). These findings demonstrate that teacher professionalism is a key foundation for the success of the Wafa method.

b. Learning Discipline

Improving the quality of Quran recitation is also supported by a culture of disciplined learning consistently implemented within the Islamic boarding school environment. Based on observations, Quran learning schedules are implemented routinely, starting after the morning prayer until the afternoon without disrupting the students' formal school activities. This discipline fosters a sustainable habit of Quran reading.

Interviews with female teachers indicate that structured time management helps students maintain consistent Quran recitation practice and accelerates the development of their Quran reading skills. Furthermore, a disciplined learning schedule creates a more orderly and conducive learning environment, enabling students to focus more fully on the learning process. Researchers found that consistent daily practice is a crucial factor in improving students' fluency (*fashahah*) and accuracy in pronunciation.

c. Learning Supervision and Monitoring

Research findings indicate that Al-Madinah Islamic Boarding School implements a systematic supervision and monitoring system to maintain the quality of the Wafa method. Supervision is carried out through daily monitoring of learning activities in each *halaqah* (religious circle). Based on the documentation, each ustadz/ustadzah is required to record the progress of students' reading skills in a daily *mutaba'ah* book.

This monitoring includes aspects of accuracy of pronunciation, mastery of tajwid, fluency of reading, and stability of the use of *Hijaz* rhythm. The monitoring data is then used as a basis for evaluation to determine the form of further assistance for students experiencing reading difficulties. The research results indicate that this monitoring system is capable of creating an objective and sustainable learning quality assurance mechanism.

d. Upgrading through Periodic Evaluation

In addition to daily monitoring, Al-Madinah Islamic Boarding School also conducts an upgrading and periodic evaluation program four times a year. Evaluations are conducted to measure the achievement of learning targets based on indicators such as accuracy of *makhraj*, *tajweed*, *fashahah*, and the beauty of *Hijaz* rhythm.

Interviews with the Ustadz (TW) indicate that periodic evaluations serve as a means of reflection to improve learning strategies and enhance the professionalism of teachers. Researchers found that a structured evaluation system helps the Islamic boarding school detect learning obstacles early, allowing for swift and targeted improvement. In general, the series of strategies for improving the quality of Quran recitation at Al-Madinah Islamic Boarding School can be summarized in the following figure:

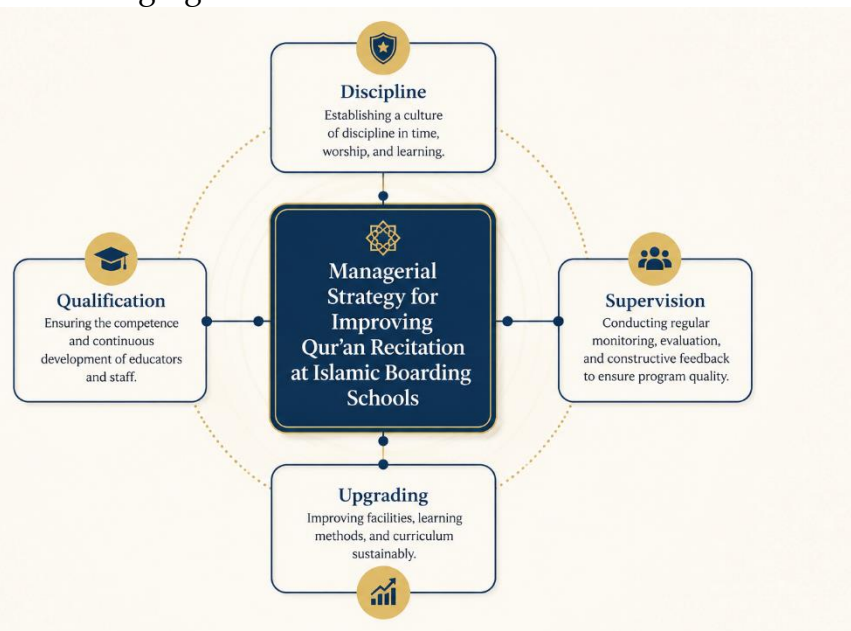


Figure 1: Managerial Strategy Scheme for Increasing Al-Qur'an Reading among Islamic Students

Implementation of the Wafa Method in Quran Learning

Research results indicate that the implementation of the Wafa method at Al-Madinah Islamic Boarding School (PPS) is carried out through a 5P learning cycle: opening, experiencing, teaching, assessment, and closing. This cycle is implemented through two learning models: small halaqah (religious circle) and large halaqah (religious circle).

Small halaqah focuses on individual learning through recitation and memorization, allowing the *ustadz/ustadzah* (teacher) to directly correct students' reading errors. Large halaqah is conducted in a class setting through warm-up activities, recitation of Tajweed rules using Hijaz rhythm, group reading, and collective evaluation. Based on observations, the 5P learning stages were carried out systematically as follows:

Table 1. Implementation of the 5P Learning Cycle

Stages (5P)	Implementation of Tahsin in Small Halaqah	Implementation of Tahsin in Large Halaqah
Opening	The ustadz/ustadzah greets the students (salam and a warm greeting) before entering the small halaqah group.	The session begins formally with salam and a communicative greeting to all students.
Preparation	The class begins with recitation of prayers together as an initial preparation activity.	Conducting a warming-up session through collective chanting using the Hijaz rhythm.
Teaching	Individual talaqqi process according to each student's level and ability.	Students read Qur'anic verses alternately, both individually and collectively.
Assessment	Students submit their recitations individually (setoran) in the form of reading tahsin and tahfidz memorization.	Evaluation is conducted collectively through repetition and correction of reading in the large class.
Closing	The closing session is carried out after all students complete their recitations, followed by a closing prayer for the gathering.	The teacher provides motivation to all students and ends the session with a collective closing prayer.

Research has found that using a multisensory approach through visualization of the *hijaiyah* letters, the use of *Hijaz* tones, and hand movements helps students understand the rules of tajweed more easily. Compared to conventional methods, which tend to be monotonous, the Wafa method creates a more interactive, active, and enjoyable learning environment, resulting in more enthusiastic students participating in the lesson.

Supporting and Inhibiting Factors for the Implementation of the Wafa Method

Based on the interview results, several factors supported the implementation of the Wafa method, including the use of *Hijaz* songs, the competence of certified teachers, regular monitoring, and an interactive learning environment. A student (BA) stated that the *Hijaz* rhythm facilitated the process of understanding the rules of tajweed because the notes were easy to remember and often repeated in daily activities. In addition to supporting factors, the study also found several inhibiting factors for the implementation of the Wafa method, including student fatigue due to the busy pesantren activities, difficulties for new students in adapting to the *Hijaz* rhythm, and limited learning facilities and budget. A student (FM) admitted that he still had difficulty adapting his tajweed reading pattern to the *Hijaz* rhythm in the early stages of learning, requiring additional practice.

The Impact of Implementing the Wafa Method on the Quality of Quran Recitation

The results of the study indicate that the Wafa method significantly improved the quality of students' Quran recitation, both technically and psychologically. Technically, the Wafa method improved accuracy in pronouncing letters, mastery of *Tajweed*, stability of the *Hijaz* rhythm, and fluency in Quran recitation. Observations showed that students became more sensitive to errors in length and shortness of recitation and were able to perform self-correction.

Psychologically, the active and enjoyable learning environment increased students' self-confidence and motivation to learn. *Ustadzah* (ZU) explained that the use of *Hijaz* songs made students more confident in reciting in front of their peers. Furthermore, researchers found an increase in students' emotional connection to

the Quran because they felt that learning the Quran was more enjoyable and less burdensome.

Compared with previous studies that focused more on the general learning outcomes of *tahsin* and *tahfidz*, this study presents more comprehensive findings, not only examining improvements in Quranic reading ability but also integrating pedagogical, managerial, and psychological aspects into the implementation of the Wafa method. Thus, this study demonstrates that the success of the Wafa method is determined not only by learning techniques but also by the learning management system, teacher quality, and a conducive learning environment.

Discussion

The research results show that the implementation of the Wafa method at the Al-Madinah Islamic Boarding School in Ponorogo significantly improved the quality of students' Quran reading, both technically and psychologically. These findings demonstrate that the Wafa method serves not only as a teaching method for Quran reading but also as an educational approach that simultaneously integrates pedagogical, emotional, and spiritual aspects. Improvements in students' abilities in accurate pronunciation, tajweed mastery, fluency in reading (*fashahah*), and stability of Hijaz rhythm indicate that multisensory-based learning is more effective than conventional approaches, which tend to be monotonous and teacher-centered. These findings align with multisensory learning theory, which states that engaging multiple senses in the learning process can optimally strengthen students' understanding, memory, and skills (Creswell & Creswell, 2018; Sugiyono, 2016).

The implementation of the visual, auditory, and kinesthetic-based Wafa method demonstrates that Quran learning becomes more interactive and enjoyable for students. The use of Hijaz rhythm in learning helps students understand the long-short patterns of recitation, the rules of waqf (*waqf*), and the rhythm of tajweed (recitation) more naturally. This finding supports research by Safriani and Hudha (2024), who stated that the Wafa method effectively improves Quranic reading skills through a communicative and recreational approach. Furthermore, research by Nurkhalizah et al. (2024) also explains that the integration of song and movement elements in the Wafa method can increase student focus and engagement during the learning process. Thus, the success of the Wafa method demonstrates that innovations in Quranic learning need to consider the psychological aspects and learning styles of students for a more effective learning process.

From a pedagogical perspective, the successful implementation of the Wafa method at the Al-Madinah Islamic Boarding School is inseparable from the structured learning system through the 5P cycle: opening, experiencing, teaching, assessing, and closing. This systematic learning structure allows students to gain repetitive and gradual learning experiences, facilitating the internalization of the rules of tajweed and Quranic reading skills. This concept is relevant to constructivism theory, which emphasizes that knowledge is built through active learning experiences and direct student involvement in the learning process. In practice, warm-up activities, shared recitation using Hijaz rhythm, and individual

talaqqi (recitation) in small halaqah (Islamic circles) create an active and collaborative learning environment. These findings reinforce the research of Rahmad et al. (2021), which asserted that Quranic learning involving direct experience and intensive interaction is more effective in improving students' recitation and memorization skills.

In addition to the learning aspect, this study also found that teacher quality is a key factor in determining the success of the Wafa method. Competency standardization through teacher training and certification has been proven to consistently maintain learning quality. Teachers who possess tajwid competence, pedagogical skills, and mastery of the Wafa method can create a conducive learning environment and provide accurate and systematic recitation correction. These findings support the research of Arifin et al. (2023), which asserts that teacher professionalism is a crucial factor in improving the quality of Islamic boarding school education. In the context of this research, teacher competence relates not only to mastery of the material but also to the ability to build emotional connections with students, making the learning process more humane and enjoyable.

This research also shows that the implementation of regular monitoring and evaluation significantly contributes to the effectiveness of Quranic learning. The use of daily mutaba'ah books allows ustadz/ustadzah to objectively and continuously monitor the progress of each student. The four-times-a-year evaluation system helps the institution detect learning obstacles early so that corrective strategies can be implemented promptly. These findings demonstrate that the success of Quranic learning is influenced not only by the learning method but also by an educational management system that supports ongoing quality control processes. Thus, the implementation of the Wafa method at Al-Madinah Islamic Boarding School demonstrates a strong integration between pedagogical innovation and quality-based educational governance.

On the other hand, this study identified several factors hindering the implementation of the Wafa method. One major obstacle was the physical fatigue of students due to the busy activities at the Islamic boarding school. The intensive schedule of activities caused some students to experience decreased concentration during the learning process. Furthermore, new students also experienced difficulty adapting to the Tajweed recitation pattern and the use of Hijaz rhythm in the initial stages of learning. Other obstacles included limited learning facilities and budget support, particularly in the provision of audio media, teaching aids, and regular teacher training. These findings indicate that the effectiveness of the Wafa method is not solely determined by the quality of the method itself, but is also influenced by the readiness of human resources, learning conditions, and adequate institutional support (Engkizar et al., 2024; Sumaryanti et al., 2020).

The results of this study have important implications for the development of Islamic education, particularly in Quranic learning in Islamic boarding schools. Theoretically, this research reinforces the concept of multisensory learning and the right-brain approach as effective strategies for improving the quality of Quranic learning. This research also expands the study of the Wafa method by comprehensively integrating pedagogical, managerial, and psychological aspects.

Practically, the results can serve as a reference for Islamic educational institutions in developing more innovative, enjoyable, and appropriate Quranic learning models that meet the characteristics of modern students. The use of a multisensory approach has been proven to create a more active and less stressful learning environment, making it easier for students to understand the material.

This study has several limitations. It used a qualitative approach with a case study design, so the results cannot be broadly generalized to all Islamic educational institutions. Furthermore, the research data was primarily obtained through observation and interviews, thus lacking quantitative measures of students' Quranic reading ability. This study was also limited to a single research location, thus not yet providing a statistical overview of the implementation of the Wafa method in different Islamic boarding school contexts. Therefore, further research is recommended to use a mixed methods or experimental approach to more comprehensively measure the effectiveness of the Wafa method. Future research should also expand the research location and examine the influence of the Wafa method on the character, spirituality, and long-term psychological development of students.

CONCLUSION

This study shows that the implementation of the visual, auditory, and kinesthetic-based Wafa method at the Al-Madinah Islamic Boarding School in Ponorogo significantly improves the quality of students' Qur'an reading, both in technical and psychological aspects. This improvement is seen in the accuracy of *makharijul huruf*, mastery of tajwid, fluency (*fashahah*), stability in the use of *Hijaz rhythm*, as well as the growth of students' motivation, self-confidence, and emotional closeness to the Qur'an. The findings of this study show that the success of Qur'an learning is not only influenced by the teaching method, but also by a structured managerial system through standardization of teacher competencies, learning discipline, continuous monitoring, and periodic evaluation. The implementation of the 5P learning cycle in the Wafa method also creates an active, interactive, and enjoyable learning atmosphere so that it can reduce student boredom during the learning process. Theoretically, this study strengthens the concept of multisensory learning and the right brain approach as an effective strategy in Qur'an learning, while expanding the results of previous studies that generally only focus on improving *tahsin* and *tahfidz* abilities. In a social and academic context, this research makes an important contribution to the development of innovative Quranic learning in Islamic boarding schools (*pesantren*) to be more adaptive to the needs of modern students without eliminating the traditional values of Islamic education. However, this research has limitations because it used a case study approach at a single institution, so the results cannot be generalized widely. Furthermore, this study did not use more objective quantitative measurements to assess the improvement of students' Quranic reading abilities. Therefore, further research is recommended using a mixed methods approach or experiments with a wider scope of locations to test the effectiveness of the Wafa method more comprehensively, including its influence on the formation of character, spirituality, and long-term psychological development of students.

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