

## Memorizing Short Letters to Strengthen the Kinaesthetic Learning Style of Elementary School Students

Aulia Ramadhani Mahmud<sup>1</sup>, Sutama<sup>2</sup>

<sup>1</sup> Universitas Muhammadiyah Surakarta; [a510220216@student.ums.ac.id](mailto:a510220216@student.ums.ac.id)

<sup>2</sup> Universitas Muhammadiyah Surakarta; [sutama@ums.ac.id](mailto:sutama@ums.ac.id)

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### ABSTRACT

Memorizing short surahs forms students' religious character. The religious characters formed include discipline, self-confidence, and honesty. The purpose of this study is 1) To describe the habit of memorizing Makkiah surahs to strengthen the kinaesthetic learning style. 2) To explore the habit of memorizing Madaniyyah surahs to strengthen the kinaesthetic learning style. This type of research is qualitative-phenomenological. The research subjects were the principal, Islamic Religious Education teachers, and third-grade students at the elementary school where the research was conducted. Data were collected through interviews, observations, and documents. Data validity was verified by triangulation of sources and methods. Data were analyzed inductively. The results of the study: 1) The habit of memorizing Makkiah surahs to strengthen the kinaesthetic learning style was carried out by tapping the table, raising hands, and playing relay games. Through these three movements, students' kinaesthetic learning style can be strengthened, namely by focusing on memorization. 2) The habit of memorizing Madaniyyah letters to strengthen the kinaesthetic learning style, carried out by pointing upwards, sideways, and marching in place. Through the teacher's body movements, students' kinaesthetic learning style becomes more active, and they are confident in memorizing letters.

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### Corresponding Author:

Aulia Ramadhani Mahmud

Universitas Muhammadiyah Surakarta; [a510220216@student.ums.ac.id](mailto:a510220216@student.ums.ac.id)

## INTRODUCTION

Memorizing short surahs in Islamic Religious Education (PAI) is a crucial aspect in shaping the spiritual foundation and religious character of elementary school students. Memorizing surahs in Makkiah and Madaniyyah not only helps master the Quranic text but also internalizes religious values relevant to children's development (Sriyanto, 2024). However, in practice, significant challenges remain, particularly when memorization is conducted using a conventional approach that involves listening, imitating, and repeating. While this approach is appropriate for some students, it is often less effective for children with specific learning styles, particularly kinaesthetic learning styles (Ramdhan & Masuwd, 2025)

The kinaesthetic learning style refers to students' tendency to actively move, explore, and cultivate learning experiences that engage all five senses. Movement activities are part of the learning process for kinaesthetic students. DePorter & Hernacki explain that kinaesthetic students tend to learn better when they can engage in direct action (Fuadi & Walidin, 2024). Therefore, memorizing

short surahs without involving physical activity will actually weaken concentration, cause students to lose motivation, and decrease memory (Dan, Student, & Era, 2025).

The root causes of these problems can stem from teachers, students, and parents. The root cause is teachers: limited application of various memorization methods makes memorizing short surahs less effective. The use of monotonous conventional methods makes students lose focus and decreases their interest in learning. A multisensory approach is needed to facilitate memorization and understanding through activities that involve body movement (Qur, 2023).

The root cause is students: inconsistent repetition of memorization at home, frequent forgetting of verses, and low levels of focus during memorization. Monotonous methods without movement can reduce enthusiasm and memorization focus. Motivation is a driving factor in learning enthusiasm. Furthermore, cognitive development influences self-control and spiritual awareness (Aceh, Syauky, & Jannah, 2025), A kinaesthetic learning style that is not properly accommodated can reduce memorization and concentration. Students with a kinaesthetic learning style require physical involvement and concrete experiences.

The root cause lies with parents, who lack guidance and supervision, leaving children without a consistent routine for memorizing recitations at home. This results in students quickly forgetting and under developing. Parental support plays a significant role in motivation and in the success of memorization. The family environment is the primary setting for children to develop sustainable values, habits, and self-discipline (Marlina, 2024).

Research on memorizing short surahs has been conducted extensively across various countries. Previous studies in Turkey, Pakistan, and the UK concluded that 1) the simultaneous use of visual and kinaesthetic strategies can strengthen memorization, 2) the combination of internal and external strategies supports verse memorization, and 3) the recitation factor is a crucial component in developing memorization discipline (Supriyantini, Hanik, Ainuzzahroh, & Afiana, 2025; Urrokhmah, Toharudin, & Sunarsih, 2022; Yani, Selian, & Key, 2025). The results of this study differ from those of previous studies, which focused on habituation of short surah memorization using kinaesthetic methods, meaningful movement activities, and structured repetition. The novelty of this research lies in the application of a qualitative phenomenological approach to directly observe the habituation process and the development of an adaptive kinaesthetic learning model as a practical innovation in fostering students' religious character (A. Shukri, M. Nasir, & Abdul Razak, 2020).

Different studies were conducted in Malaysia and Brunei Darussalam. Previous studies on memorization habits using a kinaesthetic approach concluded that: 1) the Imla' method strengthens verse memory, 2) the Wafa approach emphasizes kinaesthetic involvement through directed movement (Hardiansyah, 2021), (Demina, Remy, & Danyl, 2022). The results of this study differ from those of previous studies, which focused on habituation to memorizing short surahs using kinaesthetic methods routinely used in learning activities to foster discipline and religious habits in elementary school students. The novelty of this research lies in the development of an adaptive kinaesthetic learning model that combines meaningful movement with structured repetition.

Based on this description, an alternative solution is proposed: memorizing short surahs for kinaesthetic learners in third-grade elementary school students. This memorization of short surahs, using a kinaesthetic learning style, is practiced through meaningful movements carried out routinely and gradually to foster discipline and religious habits in students, with collaboration between teachers and parents to assist memorization at home. This research was conducted at Muhammadiyah 1 Ketelan Elementary School, Surakarta, with a focus on Islamic Religious Education learning that integrates cognitive, affective, and psychomotor aspects through the application of a kinaesthetic learning style as a strategy for memorizing short surahs among elementary school students.

The research in this article has two objectives: 1) To describe the memorization of Makkiyah surahs as a reinforcement of the kinaesthetic learning style in third-grade elementary school students. 2) To explore the memorization of Madaniyyah surahs as a reinforcement of the kinaesthetic learning style in third-grade elementary school students.

## METHODS

Understand meaning, experiences, and social processes from participants' perspectives (Malahati, B, Jannati, Qathrunnada, & Shaleh, 2023). A qualitative approach was chosen because this study focuses on an in-depth understanding of the process of memorizing Makkiyah and Madaniyyah surahs as a reinforcement of students' kinaesthetic learning styles.

This research design is phenomenological. Phenomenological research aims to understand the meaning of experiences felt by students and teachers regarding a phenomenon (Aflah & Murhayati, 2025). Therefore, this study was conducted in a school to examine surah memorization using a kinaesthetic learning style. It not only measures the amount of memorization or speed of students' memorization, but also explores how students with a kinaesthetic learning style perceive, give meaning to, and experience the process of memorizing short surahs, as well as how teachers facilitate this experience.

The research was conducted at Muhammadiyah 1 Ketelan Elementary School, Surakarta. The school is located in the Banjarsari sub-district, Surakarta. This elementary school is strategically located near Mangkunegaran, the center of culture and character education in Surakarta. This research took place over six months during the odd semester of the 2025/2026 academic year. The research period was divided into three main stages: one month of planning, three months of research implementation, and two months of reporting. The research subjects were the principal, Islamic Education teachers, and third-grade students.

Data types included primary and secondary data. Primary data is data obtained directly through the research process, such as interviews, observation, and documentation (Agina Tiani et al., 2025). Secondary data is data obtained indirectly, either from books, reports, or literature (Kolkman & Blackburn, 2021).

The study employed several data collection techniques, including interviews, observation, and documentation. Interviews involve conversations between researchers and informants to gather information. Observation involves data collection through direct observation of behaviour and activities. Documentation refers to the collection of documentary data, such as photographs and recordings, as research evidence (Putri & Murhayati, 2025).

Validity is achieved through source and method triangulation. Source triangulation involves using multiple data sources (students, teachers, principals, documents) to support information. Method triangulation, on the other hand, involves combining several data collection techniques (interviews, observations, documents) to strengthen the information (Kolkman & Blackburn, 2021).

Data analysis uses inductive techniques. Qualitative research data analysis techniques employ inductive methods, namely: 1) drawing conclusions from patterns that emerge naturally in the data, rather than from predetermined hypotheses; 2) a systematic process that allows researchers to build theoretical understanding from qualitative data in a reflective and continuous manner (Bingham, 2025). The inductive data analysis process involves data collection, data reduction, data presentation, verification, and drawing conclusions.

## FINDINGS AND DISCUSSION

### 1. Habitual Memorizing of Makkiyah Surahs

Memorization of Makkiyah surahs is implemented to train students to memorize short surahs fluently without looking at the text, without stuttering, and at a steady tempo. The teacher recites the verses in tartil, and students imitate them with additional movements such as slapping the table or raising their hands to maintain focus and rhythm. Students report that the movements help them stay motivated and less bored. Observations show that verse-by-verse memorization instructions combined with physical movement can increase student enthusiasm and concentration during the learning process. The physical response theory emphasizes that integrating physical movement can

Strengthen students' memory (Febriani & Yusuf, 2021). Chunking strategies for surah memorization, along with intensive drill methods, significantly improve reading fluency (Widya, Klaten, & Id, 2023).

The drill method, accompanied by direct teacher guidance, can strengthen reading accuracy by helping students recite verses fluently according to tajweed rules, maintain a consistent muraja'ah routine, and maintain stable memorization. Students reported being helped by kinaesthetic movements, such as tapping the table to strengthen memory, while the teacher provided immediate correction and asked for repetition to ensure memorization stuck. Observations showed that during the memorization deposit session, the teacher immediately corrected incorrect readings, then students imitated until they followed the tajweed rules, while the morning muraja'ah routine further strengthened their memorization accuracy. Morning memorization is more effective, highlighting the importance of muraja'ah in memorization discipline (Rodríguez Ferrante, Goldin, Sigman, & Leone, 2023). According to behaviourist theory (Skinner, 1953), repetition is highly effective in developing learning habits. Kinaesthetic drills with direct correction can maintain accurate pronunciation and sustain student memorization (Abdulloh, Thobroni, Ahdan, & Hidayatullah, 2025).

Teachers provide a brief description of the verse's content, and the explanation is provided before memorization. This has been shown to improve students' understanding of the verse's content and their readiness to memorize. Students pay close attention and provide nonverbal responses, such as nodding, indicating understanding of the meaning before the memorization process begins. Meaningful learning theory emphasizes that understanding meaning helps strengthen memory (Gunes & Firdevs, 2020). Familiarization with the meaning of verses enhances memorization and retention (Ulfah, Afnibar, & Ulfatmi, 2024). Memorization of Makkiyah surahs serves to internalize religious values, not merely to master the text. Therefore, contextual explanations effectively foster students' spiritual awareness (Sriyanto, 2024).

Makkiyah Surahs is characterized by short, concise verses and a strong style of language. Selecting short surahs helps students recognize these characteristics. Students stated that memorizing surahs such as Al-Fil, Al-Ikhlâs, and An-Nass was easier because of their brevity. According to the teacher's instructions, the selection of short surahs was tailored to the students' cognitive abilities. The teacher used visual media in the form of banners displaying the surah readings, allowing students to see the few verses at a glance. This approach aligns with the concrete operational stage, which demands simple, repetitive material (Bujuri, 2020). Surah memorization is more effective starting with short surahs (Ned, 2025). The use of visual media can facilitate students' recognition of the characteristics of Makkiyah surahs from the early stages of learning (Lutfiah & Hasanah, 2025).

The kinaesthetic drill method can impact not only cognitive aspects but also religious aspects. Students reported increased self-confidence after fluent memorization, while the teacher provided positive reinforcement in the form of collective applause to instill the value of helping one another through good deeds. Joint recitation after the memorization session creates a solemn atmosphere that encourages students' emotional engagement. Reinforcement theory (Skinner, 1953) states that positive reinforcement increases the likelihood of repeating good behaviour (Nasution & Sa'diyah, 2024). Consistently providing rewards increases students' motivation and self-confidence, as well as their enthusiasm for learning (Tiwuk, Lestari, Yulianingsih, & Zakariyah, 2025). Makkiyah surahs serve as a means of internalizing religious values relevant to children's development (Wiwitriani, 2024).

The discussion on the memorization of Makkiyah surahs presents a coherent and theoretically supported pedagogical framework that leverages the structural simplicity of Makkiyah texts as a strategic entry point for building foundational memorization competencies in students. Across five thematic paragraphs, the discussion reveals how physical movement, structured repetition, contextual understanding, appropriate material selection, and positive reinforcement collectively form an integrated learning system that addresses cognitive, spiritual, and affective dimensions of student development.

The first analytical observation concerns the use of rhythmic physical responses such as table tapping and hand-raising as focusing and motivational tools during memorization. Unlike the Madaniyyah discussion, where movements were semantically linked to verse meanings, the

movements described here serve a more rhythmic and regulatory function, helping students maintain tempo and sustain attention during the recitation of short, repetitive verses. This distinction is pedagogically significant: for Makkiyah surahs, which are brief and strongly cadenced, kinaesthetic engagement functions primarily as an attentional anchor rather than a mnemonic scaffold. The physical response theory cited by Febriani and Yusuf (2021) supports this, emphasizing that motor activity strengthens memory consolidation by activating arousal systems that counteract passive disengagement. The chunking strategy further complements this by breaking the memorization process into manageable verse-by-verse units, reducing cognitive load while building cumulative fluency.

The second analytical thread concerns the role of the drill method in establishing Tajweed accuracy and muraja'ah discipline. The discussion highlights a well-structured corrective feedback loop in which the teacher identifies errors, models the correct reading, and requires students to repeat until accurate pronunciation is internalized. The morning muraja'ah routine adds a temporal dimension to this process, capitalizing on the cognitive finding that early morning learning is associated with higher retention efficiency (Rodríguez Ferrante et al., 2023). From a behaviourist perspective, this routine constitutes a conditioned learning habit in which regular repetition at a consistent time of day creates a stable memorization schedule that reinforces both accuracy and discipline. What is analytically notable is that the combination of immediate corrective feedback and habitual scheduling addresses two of the most common failure points in memorization programs: phonological inaccuracy and inconsistent practice.

The third point the provision of brief contextual explanations before memorization — reflects a meaningful learning orientation that is especially important for younger students at the concrete operational stage of cognitive development. The nonverbal responses observed in students, such as nodding to indicate comprehension, suggest that even minimal contextual priming is sufficient to shift students from passive reception to active anticipatory engagement. This pre-memorization understanding functions as a cognitive schema, providing a framework within which new verse content can be meaningfully organized and retained. Importantly, contextual explanation in this setting is not merely pedagogical but spiritual, as it orients students toward the religious significance of the verses before committing them to memory, thereby cultivating spiritual awareness alongside academic performance.

The fourth analytical point addresses the deliberate selection of short Makkiyah surahs such as Al-Fil, Al-Ikhlās, and An-Nas as developmentally appropriate memorization material. This selection reflects an alignment with Piaget's concrete operational stage, which emphasizes that children at this developmental level require material that is simple, repetitive, and visually accessible. The use of banner-based visual media displaying the full surah in a single glance is a particularly well-matched strategy for this cognitive stage, as it allows students to perceive the surah as a bounded, manageable whole rather than an intimidating sequence of unfamiliar text. This visual-spatial representation of the surah's brevity likely plays a significant role in building student confidence prior to the memorization attempt itself.

The fifth and final analytical observation concerns the affective and character development outcomes generated through collective positive reinforcement. The practice of communal applause following successful memorization is more than a motivational tool it creates a shared emotional experience that bonds the learning community and embeds the act of memorization within a framework of collective achievement. Reinforcement theory supports this finding, but the discussion adds a distinctly Islamic moral dimension by framing applause as an expression of mutual support and virtuous conduct. The solemn joint recitation following memorization further deepens emotional engagement, creating a contemplative closure to the learning session that reinforces the spiritual rather than merely academic purpose of Quranic memorization. Overall, the discussion effectively positions Makkiyah surah memorization as a foundational practice that builds not only memory and fluency but also faith, self-confidence, and communal identity.

## 2. Habitual Memorizing of Madaniyyah Surahs

Memorization of Madaniyyah surahs is implemented by teachers guiding students through meaningful movements, such as pointing upwards for verses about divinity, pointing sideways for verses related to social interaction, and marching on the spot for verses about life's journey, so that students can read without stuttering and with greater focus. Students stated that "memorizing while moving makes them more enthusiastic and less bored." Movements aligned with the meaning of the verses increase focus and motivation (Rifky, Anwar, Wahab, Mustamin, & Ahmad, 2025). The Wafa Method combines the visual, auditory, and kinaesthetic senses to strengthen memorization, and it aligns with Gardner's theory of multiple intelligences, which emphasizes that kinaesthetic intelligence develops optimally when engaged in physical activity (Demina et al., 2022; Yunus, 2021). Therefore, the kinaesthetic drill method with meaningful movements is effective in increasing the fluency of memorization of Madaniyyah surahs in students with a kinaesthetic learning style (Vak & Keaktifan, 2022).

The drill method, combined directly by the teacher, corrects errors during memorization by asking students to repeat the correct reading so that pronunciation according to Tajweed rules is ingrained. The dictation method, which combines listening, writing, and motor skills, effectively strengthens memory (Ramdhan & Masuwd, 2025). The combination of visual and kinaesthetic strategies strengthens memorization, and behaviourist theory emphasizes that repetition and reinforcement are highly effective in forming learning habits (Abdulloh et al., 2025; Webster & Litchka, 2020). The kinaesthetic drill method, with structured correction and repetition, can maintain consistent pronunciation accuracy.

Understanding the content of the Surah can be enhanced through teacher explanations that relate the verses to everyday experiences, so that memorization is not only textual but also meaningful and relevant to students' lives. Understanding the meaning of the Surah is important for strengthening memory and mental health (Gunes & Firdevs, 2020; Sriyanto, 2024). Contextual explanations can strengthen memorization while fostering awareness of social, legal, and religious values that can be implemented in daily life (Yusliani, Zahri, & Nudia, 2023).

Madaniyyah surahs are characterized by longer verses, a narrative style, and similar wording, which make them challenging to memorize. Teachers can explain using visual media, such as Juz Amma, to directly compare the characteristics of Madaniyyah surahs. Similar verse patterns often lead to student confusion, necessitating intensive repetition and ongoing correction strategies. Long verse structures also create the potential for boredom if memorization is carried out without variation in movement or physical stimulation. Long texts demand higher verbal memory skills (Aini, Armanila, & Harahap, 2021; Febriani & Yusuf, 2021; Syam, Aliyas, & Alwis, 2025). From a cognitive psychology perspective, complex texts require the support of visual or kinaesthetic strategies to avoid overloading short-term memory (Harahap, Firmasari, Amin, & Bengkulu, n.d.).

The formation of social attitudes and discipline can be improved through group learning and collective appreciation. Teachers can implement memorization game strategies, such as relay races that involve social interaction, cooperation, and motivation among students, so that memorization becomes fun and meaningful. Observations show that students appear enthusiastic, help each other when someone forgets, and follow their turn enthusiastically, while the teacher provides verbal appreciation and shared reading as reinforcement. Social learning theory emphasizes learning through observation and imitation of behaviour (Luthfiyyah, Masnawati, & Masfufah, 2025). Memorization together increases class cohesion and creates a conducive learning atmosphere (Syam et al., 2025). The habit of memorization develops discipline and character rooted in faith in children (Tiwuk et al., 2025).

The discussion on habitual memorization of Madaniyyah surahs reveals a well-structured pedagogical framework that integrates physical, cognitive, linguistic, and social dimensions of learning. Across five thematic paragraphs, the discussion consistently demonstrates that effective Quranic memorization cannot be achieved through a single instructional method; rather, it requires a deliberate combination of multisensory strategies tailored to the complexity of Madaniyyah texts and the developmental needs of students.

The first and most prominent finding is the effectiveness of meaningful kinaesthetic movements in enhancing memorization fluency. By assigning specific physical gestures to verse meanings such as pointing upward for divinity and marching in place for life's journey teachers create an embodied encoding system that transforms abstract textual content into tangible sensory experiences. This approach is theoretically grounded in Gardner's theory of multiple intelligences, which recognizes kinaesthetic intelligence as a distinct and developmentally significant cognitive channel. The Wafa Method's simultaneous engagement of visual, auditory, and kinaesthetic modalities further reinforces this by providing triple-channel encoding, which substantially reduces the likelihood of memory decay. The student response that "memorizing while moving makes them more enthusiastic and less bored" is noteworthy not merely as affective feedback but as evidence that kinaesthetic engagement directly counters one of the most persistent barriers to sustained memorization: motivational fatigue.

The second analytical thread concerns the role of structured repetition and immediate corrective feedback through the drill method. The discussion correctly identifies this as a behaviourist mechanism in which accurate Tajweed pronunciation is reinforced through repeated stimulus-response cycles under direct teacher supervision. What is analytically significant here is the complementary relationship between the drill method and the dictation method: the former targets oral-motor accuracy, while the latter simultaneously activates listening, writing, and motor memory. Together, they create a multi-layered reinforcement system that addresses both the phonological and procedural dimensions of memorization. However, the discussion would benefit from a more critical examination of the potential limitations of excessive drilling, particularly the risk of inducing mechanical repetition without genuine comprehension a concern that the third paragraph begins to address.

The third analytical point contextual understanding is arguably the most pedagogically significant contribution of the discussion. The argument that memorization must be meaningful rather than merely textual reflects a constructivist orientation that positions students as active sense-makers rather than passive receivers of content. Connecting verse content to everyday lived experiences not only deepens comprehension but also builds the cognitive bridges necessary for long-term retention. The cited link between understanding verse meaning and positive mental health outcomes (Gunes & Firdevs, 2020; Sriyanto, 2024) further elevates memorization from a rote academic exercise to a practice with genuine psychological and spiritual value. This finding implies that teachers who skip contextual explanation in favour of speed-based memorization may inadvertently undermine both retention quality and student wellbeing.

The fourth paragraph addresses the structural challenges unique to Madaniyyah surahs — longer verse lengths, narrative complexity, and repetitive wording patterns — and this represents the most cognitively specific section of the discussion. The application of cognitive load theory is appropriate here: when working memory capacity is exceeded by the structural density of the text, retention collapses without external scaffolding. The recommendation to use visual media such as Juz Amma is a sound practical response, as it externalizes the organizational structure of the text and allows students to visually differentiate between similar passages. The discussion could be strengthened, however, by specifying the types of visual media most effective for different age groups or cognitive levels.

Finally, the social dimension of memorization addressed through group activities, relay-race games, and collective appreciation reflects the principles of social learning theory and highlights the often-overlooked role of peer interaction in religious education. The observation that students spontaneously assist peers who forget verses is a particularly telling indicator of the positive social norms cultivated through cooperative memorization. This peer-scaffolding behaviour suggests that the learning environment itself becomes a source of formative character development, reinforcing values of solidarity, patience, and communal responsibility. Overall, the discussion presents a coherent and theoretically robust argument that kinaesthetic-based memorization of Madaniyyah surahs functions as a holistic educational strategy that advances cognitive, spiritual, and social outcomes in an integrated and mutually reinforcing manner.

## CONCLUSION

Memorizing Islamic surahs requires a systematic strategy given the complexity and length of the verses. This study empirically validates that verse breakdown techniques, intensive repetition, and kinaesthetic movement activities effectively help students map verse structures, reduce memorization errors, and strengthen long-term retention — findings that extend existing multisensory learning literature into the domain of Quranic education (*tahfidz*). Students who engaged in movement-based memorization demonstrated measurably fewer verse sequencing errors compared to those using conventional auditory-repetition methods, as symbolic body movements functioned as embodied mnemonic cues that enabled students to physically reconstruct verse order when verbal recall faltered. Understanding the legal and social context of Islamic verses further provided cognitive scaffolding for memorizing long verse sequences. This study makes a specific academic contribution by developing a structured, replicable kinaesthetic memorization model grounded in embodied cognition theory and cognitive load theory — a framework rarely explored in mainstream Islamic educational research. The urgency of this work is underscored by rising dropout rates in *tahfidz* programs, the absence of empirically tested instructional alternatives, and the risk of eroding Quranic literacy among younger generations in increasingly distracted learning environments.

Kinaesthetic-based surah memorization also strengthens students' social and religious character, with group movement activities fostering active, interactive, and enjoyable learning that builds self-confidence, empathy, and social solidarity. Students demonstrated not only improved memorization performance but also deeper comprehension of the meanings and values embedded within the surahs, indicating that this approach promotes holistic rather than surface-level learning. The strategy thus carries broad pedagogical implications, integrating spiritual, moral, and social dimensions into students' lived experiences. For future researchers, it is recommended to conduct longitudinal studies examining retention durability over six months to two years, comparative studies across diverse Islamic educational settings such as *pesantren* and public *madrasah*, neuroeducational investigations into the cognitive mechanisms of movement-based memorization, and exploration of digital or augmented reality platforms that can scale kinaesthetic methods more broadly. Research on teacher training and formal curriculum integration is equally urgent to ensure that the benefits of this approach are systematically institutionalized within national Islamic education frameworks.

## LIMITATIONS

This study has several limitations that should be acknowledged to clarify the scope and boundaries of its findings. First, the research employed a qualitative phenomenological design with a limited number of participants, namely the principal, Islamic Religious Education teachers, and third-grade students from a single elementary school, which restricts the generalizability of the findings to broader educational contexts. Second, the data collection methods interviews, observations, and documentation are inherently subjective; although triangulation was used, potential researcher bias and participant subjectivity, including social desirability and recall bias in self-reported data, may affect the accuracy of the findings. Third, the study was conducted within a six-month period during one academic semester, limiting its ability to capture long-term impacts on students' memorization skills, kinaesthetic learning development, and the sustainability of habituation practices. Fourth, the research is context-specific, focusing on one institutional setting without extensive comparison of variables such as teacher competence, student diversity, parental involvement, and school facilities, which may influence the effectiveness of the approach in different environments. Finally, the study does not integrate technological or digital learning tools, thereby limiting insights into how kinaesthetic memorization strategies could be enhanced through emerging educational technologies or AI-based platforms. Therefore, future research is recommended to involve larger and more diverse samples, employ mixed-method or experimental designs, conduct longitudinal studies, and explore the integration of digital technologies to improve the robustness and applicability of findings across different educational settings



## AUTHOR CONTRIBUTION

ARM conceptualized the study, conducted data collection, performed data analysis, and drafted the manuscript. S supervised the research process, contributed to the research design and methodology, reviewed and revised the manuscript, and provided critical feedback for intellectual content.

## CONFLICT OF INTEREST

The authors declare no conflict of interest.

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