


# Practical Method of Tahfidz al-Qur'an for Early Childhood

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## Abstract

*This study focuses on the implementation of the Qur'an tahfidz program for early childhood using the Tabarak method at Rutaba Amanah Sragen and the Zahrawain method at the Tahfidz Toddler School Zahrawain Surakarta. This study aims to describe how the implementation of the tahfidzul Qur'an program for early childhood in each of these institutions, describe the supporting and inhibiting factors during the learning process, describe the comparison of the implementation of the two methods for the tahfidzul Qur'an program for early childhood. The method used in this study is a comparative descriptive study with a qualitative approach. Sources of data obtained from primary data and secondary data. Data collection techniques are observation, interviews, and documentation. The data analysis uses the stages of data reduction, data presentation, and concluding. The results of research at each institution include curriculum objectives, curriculum materials, targets for memorizing the Qur'an, implementation of methods, evaluation of learning as well as supporting and inhibiting factors for learning. The results of the research show that both methods utilize audiovisual media in the learning process, the Tabarak method which comes directly from Egypt has a more dense curriculum target than the Zahrawain method which adapts the capabilities of the Indonesian people. This is based on the time needed to memorize 30 juz of the Qur'an faster using the Tabarak method than the Zahrawain method.*

*Keywords: Implementation; Tahfidz Qur'an program; Methods; Early childhood.*

## Metode Praktis Tahfidz al-Qur'an untuk Anak Usia Dini

### Abstrak

Penelitian ini berfokus pada implementasi program tahfidzul Quran untuk anak usia dini dengan metode Tabarak di Rutaba Amanah Sragen dan metode Zahrawain di Sekolah Balita Tahfidz Zahrawain Surakarta. Penelitian ini bertujuan untuk mendeskripsikan bagaimana implementasi program tahfidzul Qur'an bagi PAUD di masing-masing lembaga tersebut, mendeskripsikan faktor pendukung dan penghambat selama proses pembelajaran, mendeskripsikan perbandingan implementasi kedua metode tahfidzul Qur'an tersebut. sebuah program untuk anak usia dini. Metode yang digunakan dalam penelitian ini adalah penelitian deskriptif komparatif dengan pendekatan kualitatif. Sumber data diperoleh dari data primer dan data sekunder. Teknik pengumpulan data adalah observasi, wawancara, dan dokumentasi. Analisis data menggunakan tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian pada masing-masing lembaga meliputi tujuan kurikulum, materi kurikulum, sasaran hafalan Al-Qur'an, penerapan metode, evaluasi pembelajaran serta faktor pendukung dan penghambat pembelajaran. Hasil penelitian menunjukkan bahwa kedua metode tersebut memanfaatkan media audiovisual dalam proses pembelajarannya, metode Tabarak yang berasal langsung dari Mesir memiliki target kurikulum yang lebih padat dibandingkan metode Zahrawain yang mengadaptasi kemampuan masyarakat Indonesia. Hal ini didasarkan pada waktu yang dibutuhkan untuk menghafal Al-Qur'an 30 juz lebih cepat menggunakan metode Tabarak daripada metode Zahrawain.

Kata kunci: Implementasi; acara Tahfidz Qur'an; Metode; Anak usia dini.

## 1. Introduction

Al-Qur'an is an Islamic miracle as well as a holy book for Muslims which contains the revelation of the Divine Word. The Qur'an was revealed to the Prophet Muhammad through the Angel Gabriel for approximately 23 years. The Qur'an has a very large role in the life of mankind, because the Qur'an is a miracle from Allah. Of course, everything related to the Qur'an in human life is a very extraordinary thing, whether in the form of events, events, or science.[1]

Maintaining the mutawathiran of the Qur'an is fard kifayah for Muslims, this is so that the Qur'an is protected from all changes and falsifications carried out by dirty hands as happened in the books before the Qur'an. Maintaining the mutawathiran of the Qur'an has been realized by the salaf scholars and thanks to the countless Huffazh services and continues to exist throughout the history of human life. It is because of them that since the Qur'an was revealed to the Messenger of Allah, it was then passed on to the companions, tabi'in, tabi' tabi'in until now, the chain of teaching of the Qur'an continues to be immortalized. The correct process of learning the Qur'an is through the teacher by means of talaqqi, in this way the teaching of the Qur'an is able to maintain its purity and authenticity.[2]

If you look back at the lives of the salaf scholars, their attention to the Qur'an does not stop at memorizing and understanding it. They also study the science of interpretation which can be enjoyed to this day and study its tiwalah as evidenced by the presence of an imam in qira'ah. They began to focus on memorizing the Qur'an for the children of the generation below them from an early age, so that many figures and leaders had completed their memorization of the Qur'an as early as possible before they embarked on other scientific paths.

The proof of the miracles of the Qur'an is now increasingly felt, the holy book which contains thousands of verses can be memorized by children before they reach puberty. This did not only happen in the days of the righteous Salafis but also in today's generation. The fact that is happening in today's environment is that the potential for memorizing the Qur'an and memorizing the Qur'an is not only found in the pesantren environment, but the tahfidz program is now starting to be actively promoted in non-pesantren public schools.[3]

In an effort to create a generation who memorized the Qur'an, tahfidz institutions are now easy to find in every city. Formal and non-formal schools are competing to make tahfidz their flagship program. Parents are now more interested in sending their children to schools or institutions that have a more dominant Islamic education content.[4]

The teachings of Islam recommend to instill the creed of monotheism and teach Islamic religious knowledge since childhood, as well as in terms of memorizing the Qur'an. Without waiting for a child to grow up, ideally, efforts to cultivate a child's love for the Qur'an can begin to be carried out from the time the child is in the womb until the child is born into the world. Toddler age is said to be a golden age for children's growth, so what has been taught at this age will be patent and can leave a long lasting impression. As the Arabic proverb says:

التعلم في الصغر كالنقش على الحجر

*"Learning as a child is like carving in stone"*

Learning and memorizing the Qur'an is now a positive trend among Muslims. But actually memorizing the Qur'an has been started a long time ago, it's just that the enthusiasm for memorizing the Qur'an now doesn't only come from the students. With the large number of people's interest in sending their children to tahfidz schools, various learning programs emerged, new methods began to emerge to facilitate the memorization process, so

that online applications are now available to make it easier for someone to explore and memorize the Qur'an.[5]

Programs and methods for memorizing the Qur'an for adults are certainly different from the methods applied to children under five. One of the programs and methods designed for children and toddlers is the Tabarak method and the Zahrawain method.

The Tabarak method is a learning program that aims to make children memorize the Qur'an at a small age so that later they will become a generation that is beneficial for themselves and those around them. The Tabarak method was initiated by Sheikh Kamil El-Labody, a father who has 3 children who was named the world's youngest hafidz. The Tabarak Markaz is centered in Thanta Egypt. The Tabarak program is a curriculum package in learning the Qur'an and is not a collection of qori' readings or a school package. Apart from being able to apply the learning program at home, it can also be practiced in al-Qur'an houses that have collaborated with the Tabarak Project.

One of the institutions that apply the learning of the Koran with the Tabarak method is the Tahfidz Toddler Amanah House of Sragen which is cared for by Ustadzah. Siti Amanah. Since its inception, Rumah Tahfidz Toddler Amanah Sragen has taken its students to level 5, namely memorizing the At-Taubah letter to the Thaha letter from the target that has been set by Tabarak, which is up to level 7. The learning media used is using the audio-visual method. With the variety of children's characters and children's ability to memorize, this research will be carried out to find out more about the Implementation of the Memorization Program for Children and Toddlers with the Tabarak Method at the institution.[6]

Tahfidzul Qur'an program for children and toddlers apart from the Tabarak method, there is also the Zahrawain method. This method was initiated by Ustadz Rudy Hartanto, he is a Hafidz 30 Juz. Several branches of the Tahfidz House have also been established with the method that has been initiated, the center of which is the Tahfidz School for Toddlers Zahrawain Indonesia.[7] Learning media at Tahfidz Zahrawain School also uses audio visuals. The curriculum is specially designed according to the child's memorization ability and the learning media is displayed on the screen as attractively as possible so that the child does not get bored during the learning process.

Based on the profile of each institution that has been mentioned, Tahfidz Amanah House Sragen and Tahfidz Toddler Zahrawain Indonesia School are both non-formal Islamic educational institutions that apply Islamic values to early childhood. Each institution with different methods between the two, of course, both have specific learning strategies to realize the Qur'anic generation.

On this basis, this study intends to explore and explore the implementation of the tahfidzul qur'an program for children and toddlers that is applied by the two institutions, this study also intends to describe the supporting and inhibiting factors so that a comparison can be made between the two methods.

## 2. Method Research

This research is a comparative descriptive research with a qualitative approach. This research is based on collecting data from a natural setting by utilizing the researcher as the key instrument, then the research results will be described descriptively by the researcher. Comparative research is used to determine the comparison between two different variables, namely the Tabarak method and the Zahrawain method.[8]

The approach that will be used in research on the implementation of the tahfidzul Qur'an program for early childhood is a phenomenological approach by approaching deeply

a social phenomenon that can grab people's attention because of its uniqueness. In this study, the subjects were Rutaba Amanah Sragen and Tahfidz Toddler School Zahrawain Surakarta. The informants of this research are the builder of the foundation, the director of the foundation, the principal and the facilitator of each class. [9]

Data collection methods used are observation, interviews, and documentation. The validity of the data uses a triangulation technique which is a technique to check the validity of the data by looking at it from several other sides as a comparison of the data that has been found previously. After the data is collected then the data is analyzed by reducing the data as a process of simplifying data from notes and recordings during the study, then presenting the data and finally drawing conclusions. [10]

### 3. Results and Discussion

#### 3.1. Tahfidz House for Children and Toddlers RUTABA (Rumah Tahfidz Anak dan Balita) Amanah Sragen

The learning objectives in Rutaba Amanah Sragen are more oriented to the factors of faith, early childhood character building, piety and monotheism. This goal is in line with the goals of Islamic education in general, education must ensure that faith is incorporated into the personality of the student as a whole and binds his emotional soul to Islam so that it is easy for him to follow the teachings taught, apply and memorize the Qur'an as early as possible.

##### 3.1.1. Tabarak Method Curriculum Material at Rutaba Amanah Sragen

The learning program material at Rutaba Amanah Sragen is packaged in a daily syllabus which is the daily target of learning in class. The syllabus applied at level one is different from level two and so on. The level 1 syllabus is targeted for completion in 45 days, while levels 2 and 3 are targeted for completion in 75 days. The Tahfidzul Qur'an program with the Tabarak method establishes the curriculum that will be memorized by students the first time is juz 'amma and starts from An-Naba's letter. This is what distinguishes the Tabarak method curriculum from curricula in other schools which start memorizing from an-Naas letter.

This is relevant to the achievement of language aspects in children aged 2-3 years who can only use 3 or 4 words in their pronunciation, short verses in Surat an-Naba are easier for toddlers to pronounce than Surat an-Naas.

The number of achievement targets at level 1 and 2 is different from level 3 and beyond. Level 1 and level 2 only target one juz in one level. The curriculum that is compiled is in line with the motor skills of children under five who are at level 1, students at level one are generally 3-5 years old, although their physicality has developed but the range of concentration is still short, tends to move from one thing to another. others, it will be difficult if they are targeted more than one juz in one level.

Level three students onwards, who are generally five years old and above, in their Tabarak method curriculum are targeted for more than three chapters in one level. This is in accordance with the ability of those who have a longer concentration span in class, their ability to think is growing, children can focus on their tasks and try to meet their own standards.

##### 3.1.2. Method Implementation

Based on the theory of the Tabarak method, this method is a modern method in learning tahfidzul Qur'an because it uses audio visuals. The stages of implementing the Qur'an tahfidz

program with this method are in accordance with the child's nature, namely the sound media. When a child is born, the first five senses that function properly are the ears, this is stated in the letter an-Nahl verse 78:

"And Allah brought you out of your mother's womb knowing nothing, and He gave you hearing, sight and hearts, so that you may be grateful."

The steps of the tahfidzul Qur'an learning program using the Tabarak method at Rutaba Amanah Sragen are different at each level. Each level has different targets, learning schedules and methods. The implementation of the tahfidzul Qur'an learning program using the Tabarak method at Rutaba Amanah Sragen at each level can be analyzed as follows:

### **3.1.3. Tahfidzul Qur'an Program Tabarak Method Level 1**

Learning with the Tabarak method at level 1 begins with the facilitator testing the children's enthusiasm before starting to learn. After reading al-Fatihah the facilitator will play a video of the rote muroja'ah they have memorized, in this session students are required to follow Sheikh Sudaisy's voice aloud.

Talqin session at level 1 is a session to hear and see Sheikh Kamil recite each verse, students are not allowed to speak in this session. The second session is a talqin session with Tabarak, in this session students are asked to listen and imitate. The next session was listening and imitating the voice of Sheikh Khalil al-Hushory. 30 minutes before the end of the lesson the facilitator will play a video of hijaiyyah material and a video of talqin to stimulate tomorrow's learning, after that the facilitator will tell sabab an-nuzul if the letter has sabab an-nuzul.[11]

Learning at level 1 involves the child's five senses, especially the ears, because the average age of students is toddler age, where most of the memorization power comes from the sense of hearing. Tahfidzul Qur'an Program Tabarak Method Level 2

At level 2 learning the class begins with muroja'ah memorization of Surat al-Mulk. The core session is a talqin session from Sheikh Kamil's video, as at level 1 one verse will be repeated 3 times. Students are only asked to hear, see without imitating. The next session is to launch the memorization they just heard by following the voice of Sheikh Suraim or Sheikh al-Juhany. At the end of level 2 learning, students begin to be taught to designate the Mushaf as preparation for the method at level 3.

### **3.1.4. Tahfidzul Qur'an Program Tabarak Method Level 3 and 6**

At the beginning of learning, students are required to pray and then recite their memorization by following the voice of the sheikh. If at the previous level, Sheikh Kamil mentalqin one verse 3 times, at this level students only hear the talqin one verse once and then imitate the verse with Tabarak.

In the next session, the facilitator played the audio of Sheikh Khalil's voice, the students were asked to read by pointing at the Qur'an repeatedly, this session was only applied to level 3 and above. The Koran used is a special Koran for word translation, this can help children inadvertently know the meaning of each pronunciation of the Qur'an.[12]

At levels 1 and 2, learning involves the sense of hearing or is called auditory, then at level 3 and later learning involves sight which is commonly referred to as visual.

### **3.1.5. Learning Evaluation**

Evaluation in teaching and learning activities is a very important component and cannot be separated from the learning process, the results of the evaluation can be used as input to make improvements in educational activities. Evaluation of learning at Rutaba Amanah Sragen is relevant to the theory of learning evaluation, evaluations carried out by facilitators

every week, month and semester in the form of facilitator associations, mid-term and end-semester exams, are used as feedback to improve and perfect learning activities.

### **3.1.6. Supporting and Inhibiting Factors in the Implementation of the Tahfidzul Qur'an Program with the Tabarak Method at Rutaba Amanah Sragen**

#### **3.1.6.1. Supporting factors**

The most dominant supporting factor is the availability of electronic media as a means of achieving memorization targets and training students' IQ abilities. The use of multimedia as a learning tool can have a positive impact, make the learning process more interesting, support early childhood to master certain materials quickly.

Discipline of students and parents is the main key for students to be able to follow the lessons according to the specified target. The support of parents greatly affects the success of their children in participating in the tahfidzul Qur'an program.

#### **3.1.6.2. Obstacle factor**

Related to the inhibiting factor found in Rutaba Amanah Sragen is the lack of training on the Tabarak method for levels 4-7, so for levels 4-7 the facilitator uses the talaqqi method verse by verse which is read directly by the facilitator.

The most dominant inhibiting factor is the lack of parental assistance at home, this has a negative impact on children's memorization, children who do not get attention from parents tend to be left behind in their memorization, parents are the main key to the success of children's memorization with the Tabarak method.

Permission or absence from students and facilitators can hinder the achievement of learning in the classroom, because the target of memorization increases every day. Lack of concentration of students during learning hours, this is more commonly found at level 1 where the majority of students are early childhood.

### **3.2. Tahfidz School Toddler Zahrawain Surakarta**

The learning objectives at STB Zahrawain put more emphasis on the effectiveness of the Zahrawain method which can be felt by all stakeholders, both students, facilitators and parents. Learning with the Zahrawain Method is expected to be able to reduce the diversity factors of a person's ability to memorize the Qur'an.

#### **3.2.1. Zahrawain Method Curriculum Material**

The preparation of learning program materials at STB Zahrawain Surakarta is not much different from the curriculum target set by the Tabarak method, this is because the Tabarak method is one of the methods that inspired the formation of the Zahrawain method. The syllabus to be taught is arranged in a neat, detailed manner to be distributed to parents and facilitators.

The method used in learning is the Talqin Giza method, which is the repetition of 2-3 words so that it is easier for early childhood to follow, the daily target also tends to be less burdensome, namely 3 lines a day. The preparation of the material and syllabus of the Zahrawain method is in accordance with the form of the child's nature where the implementation of the learning program must aim at the child's growth and development, be fun and help relax the mind from the boredom of learning. In addition to memorizing the Qur'an, the facilitator provided additional material in the form of asbab an-Nuzul stories, sirah nabawiyah and prayers. These additional materials are the initiative of the facilitator and are not written in the syllabus.

#### **3.2.2. Implementation of the Zahrawain Method**

The learning method used at STB Zahrawain Surakarta is in accordance with its mission of introducing the Qur'an by optimizing the audio-visual senses in children, as well as presenting teaching materials to students. In the Zahrawain method the presentation of material is replaced by media, when learning the teacher's role is not always the presenter of the material because it has been helped with the media.

With existence media assistance during learning, then ustadzah levels 1 to 3 at STB Zahrawain can be called a facilitator whose function is to prepare learning in the form of flash drives and television, then pay attention to the sitting position of students in a comfortable state, convey learning techniques, invite students to listen to the video that will be shown, rotate and be responsible for the smooth teaching and learning.[13]

Learning at STB Zahrawain Surakarta has reached level 4, at this level there is no flash as a learning medium, so the method used in class is the talaqqi method. This method is considered effective as a way of conveying new memorization to children because of maximum cooperation between teachers and students. Learners in level 4 face to face with the ustadzah in a quiet and comfortable sitting position, then the ustadzah mentalqin verses according to the Zahrawain method piece by piece, then repeated until the students memorized it. The tahfidzul Qur'an learning program at STB Zahrawain begins with class conditioning and muroja'ah, students are required to come on time so as not to miss this session because muroja'ah will improve children's memorization and memory. In the next session, the facilitator displays a talqin video that is available on the flash disk method Zahrawain, this session is a session that involves the senses of hearing and sight, focus is a factor supporting the achievement of memorizing that day. After completing the memorization of 3 rows, students are allowed to take a break by eating the milk and snacks that have been provided. The activity was continued with the facilitator listening to the students' memorization. The lesson was closed by reading the daily prayers that were memorized in an applicative manner.[14]

### **3.2.3. Learning Evaluation**

Evaluation of learning at STB Zahrawain Surakarta is always carried out by a facilitator with the principal or all facilitators with the director of the foundation. Evaluation includes evaluation process learning and learning outcomes. Evaluation of the learning process uses non-test instruments while the evaluation of learning outcomes uses test instruments.[15]

Learning evaluation is important to do to find out the effectiveness of the learning system that runs at STB Zahrawain, including materials, methods, media, learning resources. Evaluation could improve the effectiveness of the curriculum with the Zahrawain method, identify the weaknesses and strengths of each student. Learning evaluation can also be done with an assessment using a test instrument at the end of each semester, with the facilitator's assessment being able to determine the success of the program being run and knowing the strengths and weaknesses of students.[16]

### **3.2.4. Supporting and Inhibiting Factors of the Tahfidzul Qur'an Program with the Zahrawain Method at STB Zahrawain Surakarta**

#### **3.2.4.1. Supporting factors**

The learning process of memorizing the Qur'an at STB Zahrawain is supported by the use of audio-visual media, audio-visual media compiled by Zahrawain are displayed with attractive images so that students do not get bored quickly. Every meeting targeted at only 3 lines, this is a supporting factor for students to have better memorization because concentration in class is still awake.

The number of students in the class is a factor supporting the application of the Zahrawian method, at STB Zahrawain 1 facilitator accompanies 7-8 children, this makes teaching and learning more effective. The age factor of students who are still toddlers is also a factor supporting the achievement of memorizing the Qur'an, because at the age of toddlers children have not been preoccupied with formal schools or other activities that hinder their memorization program.

#### 3.2.4.2. Obstacle factor

Regarding the inhibiting factors for the implementation of the tahfidzul Qur'an program at STB Zahrawain, it was dominated by the lack of attention from parents to the development of their children's memorization, which was written by the facilitator in the mutaba'ah book. Obstacle factor also felt at level 1 class, at a young age some students have high motivation and others cannot concentrate on following the pronunciation and directions from the facilitator. The inhibiting factor is also at level 4 due to the unavailability of audio-visual learning media that can be used in the classroom. The facilitator is the core of the delivery of material from muroja'ah sessions to talaqqi. Delay in coming to class is also an inhibiting factor, coming late to class can hinder the learning process because it takes up learning time, as a result of being late students will be left behind in repeating the previous material session.[17]

## 4. Conclusion

The tahfidzul Qu'ran program using the Tabarak method at Rutaba Amanah Sragen consists of 7 levels. Each level is targeted to be completed within 4-6 months, so that the 30 juz tahfidzul Qu'ran program can be completed within 3.5 years. The active day of learning at Rutaba Amanah is 5 days a week, each day the study time is 4 hours which is held from 07.30 to 11.30 WIB. In its implementation the method used is the talqin and muroja'ah method using the audio-visual that has been provided. The Tabarak method is a modern method in learning the Qur'an because it uses audio-visual media that involves hearing and seeing children. Activities carried out during class learning will be written in the kurrosah mutaba'ah, so that parents can find out their child's learning achievements. Implementation of the tahfidzul Qur'an program with the Zahrawain method, the learning curriculum is arranged in 10 semesters, 1 semester is targeted to be completed within 6 months. The target of children memorizing 30 juz with the Zahrawain method is 5 years. The method used in delivering the material is the talqin and muroja'ah methods, one of the advantages of the Zahrawain method lies in the talqin session because it is delivered with fragments of 2-3 verses. Learning with the Zahrawain method is supported by audio-visual media that can help children memorize well. Supporting and inhibiting factors for the implementation of the tahfidzul Qur'an program with the Tabarak method and the Zahrawain method for early childhood Supporting factors in these two institutions are the use of audio-visual electronic media as a learning tool, with the media can make it easier for students to memorize and achieve predetermined targets. The biggest supporting factor is the support and memorization assistance from parents at home. With assistance at home memorization students will be better and mutqin compared to those who do not get assistance from their parents at home. The inhibiting factor in both Rutaba Amanah Sragen and STB Zahrawain is that new learning media at levels 1-3, level 3 and so on are still using the classical method in delivering the material. Unseen or absenteeism in class becomes an inhibiting factor because students who do not enter will be left behind on the material on that day.



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